



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

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 112.—VOL. III.]

LONDON, MAY 24, 1872.

[PRICE ONE PENNY.]

**GERALD MASSEY'S SECOND LECTURE AT ST. GEORGE'S HALL.**

The subject of Mr. Massey's second lecture was: "Concerning a Spirit-World revealed to the Natural World by means of Objective Manifestations; with a New Theory of the Tree of Knowledge of Good and Evil." He commenced by saying that there were two theories of man's origin: one assumed that he was struck off perfect from the mint of creation, stamped with the image of God; the other, that he was developed from the animal kingdom, and is gradually approximating to the divine image. He held that the spirit of man was as much a growth of nature as his physical form. Man did not begin his career on this earth an angel ready made. It took ages for him to arrive at the most rudimentary perceptions of morality. Nor did this knowledge come from on high; it came by gradual unfoldment. It was a reflection from man's inner perceptions. Man could not be the image of God until that image was properly received. Man was not formed in the image of God merely because he went on two legs instead of four. The likeness had to be evolved in the spiritual life from within. There was no such thing identifiable in the past as the image of God. We could hardly imagine that such ideas were likely to spring up in the human mind, when we see how hard it is to keep them alive after all the revelations we have had. Anthropologists and physiologists had done much by their researches towards bringing about a right estimate as to the origin of man. They had raked together the dead bones of fact, which Spiritualism would now put together and endue with life. It was generally supposed that the consciousness of a God had begun with the Hebrew race. It was a well-known fact that polytheism had preceded monotheism; although Max Muller and other philologists of his school argued that man could not conceive of gods without first having the idea of one God: polytheism must therefore have been an outgrowth of theism, they concluded. He, however, considered this an erroneous conclusion, it being evident that polytheism came first. What idea had the peoples which preceded the Hebrews of a God? These ideas did not belong to the world of nature, as distinguished from the spiritual. They must have been evolved spiritually. There were some peoples that had no idea of a God, others that had no idea of immortality. There were languages which had no word for "God" or "soul." Atheism was the night of the purely savage mind. Such must have been the state of humanity in the pre-historic times—in the Stone Age.

"How did the invisible make itself known to the cave-dwellers of the human mind?" continued Mr. Massey. "By becoming visible to them," he answered. The first notion of man's fate after death and of the existence of a spiritual world was received from visible phenomenal demonstration. It was not excogitated, but the result of experience. There were savages who did not believe because they had not seen, while others believed because they had seen. Having had tangible evidence in the form of spiritual apparitions, they received their first notions of a spiritual state. It was generally acknowledged that faith was the belief in things unseen. The primal fact in connection with Jesus and his mission was, that he rose again and revealed himself in person. He appeared to fulfil a promise, and to prove continuity of existence. This was the foundation of fact the Christian faith rested on. With all their spiritual manifestations and intercourse with another world, his disciples never seemed to grasp the idea of immortality before. Jesus was truly the "first-born" of that people to reveal eternal life; and although he had authenticated his mission time after time by objective manifestations, he only established it by a belief in a physical resurrection.

The lecturer here went into a clear and minute examination of the origin of spiritual manifestations, showing that apparitions were, beyond doubt, the first form of the phenomena. And so physical were these manifestations in many cases, that the seers of them took the spirits for real men, as, for instance, when the angels appeared to Abraham and to Lot. This, he maintained, followed by the vision and the inward illumination, was the earliest form of spiritual manifestation. It was very likely that the earliest apparitions were of a very low kind, and their continued appearance may have given rise to the various forms of belief in supernatural beings which are found amongst all peoples. Fairies may have been the spirits of the Old World. They were seen small of size, because they were small of soul. Better spirits afterwards took their places; but the traditions of seers would naturally remain, doubtless giving rise to the still lingering fancies about sprites, gnomes, sylphs, brownies, &c. As a curious instance of the gradual development of the idea of the dual nature of man and human immortality, Mr. Massey noticed the fact that amongst many primitive peoples the same word meant both "shadow" and "spirit."

The lecturer now entered into an elaborate examination of the origin of forms of worship, tending to show that they were ever the result of objective experiences, not of metaphysical deductions. The religious systems of all uncivilised peoples were based on the evidences of the senses. The West Indian islanders had carved idols in the shape of spirits that had appeared to them in apparition. Religion in the abstract, he continued, came from the seeing of spirits. In Florida the natives worshipped evil spirits, because they considered they needed propitiating, while the good ones did not. Thus primitive worship was a sheer grovelling fear. It was a well-known fact that amongst the Sioux Indians the fear of spirits had deterred from murder. Thus we obtained an insight into the origin of propitiatory sacrifices.

But we must hurry over this portion of the lecture, as space will not permit us even to make mention of many very interesting points that were touched upon, as, for instance, the worship of ancestors amongst many savage tribes, the forms of divination used by others, and the gradual development of the idea of immortality—all of which should have been heard to be appreciated. Such, said Mr. Massey, was the manner in which man had groped his way towards God. One thus saw how some form of worship would originate. Seers, standing, as it were, betwixt heaven and earth, would become sacred, and priesthoods would be established. How natural it would be to found churches where spirits had manifested themselves, and so give them a house for their use. Consider Peter's first exclamation on beholding the transfiguration of Christ: "Master, it is good for us to be here: let us make three tabernacles."

The lecturer said he knew of very few facts in modern Spiritualism which might not be traced in the past. The spirit-voice was heard by Moses on the occasion of the manifestation of the burning bush. It was in this way that Socrates apprehended the warning of his daemon: he heard the spirit speaking with the audible voice. The fact of the spirit-voice speaking through a medium must be granted by those who believe that Balaam's ass spoke to his master. Again, in the case of Belshazzar's feast, we had the direct spirit-writing. The modern mediumistic circle was the earliest form of worship known. From the Druidic circle, the round towers of Ireland, the magic circle of the necromancers, to the modern English "church," Scotch "kirk," German "kirche," French "cirque," and the term "domestic circle," all had their origin in the early spiritualistic practices. Christ alluded to this primitive

circle when he said: "When two or three gather together in my name, I will be with them." He would not limit his meaning to the fact that objective signs were to be given, but it was known that these signs were given. The Pentecostal service was the link between the two worlds. The early church arose out of the manifestations, and the word "prophet" originally signified "medium." Thus "the Lord"—the Israelites spoke of all spirits manifesting as "the Lord," or in similar terms—in speaking to Aaron and Miriam, said: "If there be a prophet among you, I, the Lord, will make myself known unto him in a vision." The so-called "men of God," too, were mediums, occupying a similar position to those of the present day, that is, they were consulted on all manner of things, important or unimportant, and they likewise received pay for their services. Thus Saul had only 74d. with him when he went to consult "the Lord," through Samuel, about his father's lost asses.

After speaking of the ancient belief in a man's familiar spirit or genius, and instancing the scene with the soothsayer in "Antony and Cleopatra," the lecturer said the staff of Hermes was the wand of the magnetisers, but that, like many other facts of the same kind, had come to be looked upon as mere fable. The Fijian still magnetised himself by looking at a whale's tooth. There were many ways of producing the magnetic sleep or abnormal vision. Fasting was one way, and one very much practised both in olden times and amongst savage tribes, even at the present day. The Egyptians and other ancient people knew of animal magnetism. Tobacco and various drugs had even produced this condition. While speaking of potions, the lecturer mentioned the case of Nedras, who was the greatest writing medium the world had seen, he having professed to have re-written the whole of the lost books of the law. This immense work was done in a trance produced by a drink prepared by spirits, and it took him forty days and nights, assisted by five ready writers.

It was well known that the Soma-juice was made use of in the rites of the Hindoos, though it was hardly known what it was. There were few persons living who were masters of the ancient mysteries, and the ritual was fast dying out. Six thousand years ago this Soma-juice was used to produce the divine intoxication. The tree which produced this divine juice was supposed to be the religious fig-tree. In the second Rig Veda there was reference made to this tree. Birds sat on it, eating the fruit. But this tree, which bore the fruit used in the Soma sacrifices to produce intoxication and the somnambulant sleep, was lost. The Hindoos imagined all creation originated in this fig-tree. Bearing fruit that had the power to induce somnambulism, it was considered to place man on a par with the gods. Its branches were looked upon as the meeting place of gods and men, and the Soma drink became the drink of immortality. The Egyptians also had their sacred fig-tree—the sycamore fig-tree—and they frequently pictured the souls of the deceased as birds perching on its branches. The Athenians had their religious fig-tree; it was planted all along the sacred road between Athens and Eleusis, and the Soma of the Hindoos, suggested the lecturer, became the Nephthe of the Greeks. Turning to Zoroaster, we met with two trees, one named the "white fig," and the other the "painless tree." Both these, it was thought, were the same as the one the Hindoos believed the world to be made from. Now the fruit of this tree was supposed to give immortality to whomsoever drank of its juice; the other produced a narcotic which destroyed pain. Here again we found a fig-tree which produced the sleep-giving fruit, the fruit of immortality. We had the same two trees planted in the garden of Eden—the tree of life, and the tree of knowledge of good and evil. They were doubtless the same as the tree of life and the painless tree of Zoroaster, which were fig-trees, and the tree of knowledge of good and evil was doubtless a fig-tree also. How it ever came to be called an apple-tree the lecturer could not imagine. The effect of eating the fruit of the tree of knowledge was to make the partaker thereof wise. "The wise," in the Zend-avesta, meant the spirits, and from time immemorial seers had been called "wise men" and "wise women." In the Zendavesta we had the fact with reference to the trees, in Genesis the mere allegory of the fact.

Passing to Mr. Massey's deductions from these facts, he said his summing up of the whole matter was that Moses, like Zoroaster, wished to put an end to the dark worship of spirits, which had become a fearful abomination, in favour of the God of life and light, the idea of whom was then dawning on the world. He accordingly worked out that system of theology which has played so important a part in the world's history; and to make the whole of more effect, he introduced the famous myth of the fig-tree, whose bitter taste, in the words of Milton, "brought death into the world, and all our woe, with loss of Eden." "And so much," said the lecturer, "for the famous forbidden fruit tree, the shadow of which has darkened and dwarfed the souls of men for thousands of years; so much for the dread curse of humanity, the 'fall,' which was the cause of our natural depravity—the 'original sin,' and penalty of everlasting pain inherited by us all through the transgression of Adam. With the doctrine of the 'fall' down goes the doctrine of the 'atonement,' as vulgarly understood; for it was out of the wood of that much-misrepresented fig-tree that they cut the Calvinistic Cross of Christ."

We have had to give the merest synopsis of Mr. Massey's full and minute line of argument, as space would not permit us to do more. In speaking of the later Spiritualism of the Jews, the lecturer said they made the common mistake to believe that all spiritual manifestations must be divine. Moses, however, had reason to know better; he recognised what we know at the present

time—that when the sight was open abnormally, it was so for the evil as well as the good. Diseased conditions were the natural playground for spirits. We must bear in mind that spirit-communication did not depend on moral purity. The most immoral persons might be mediums, in which cases immoral spirits would be co-workers. This was why the witchcraft and black magic of the middle ages were prohibited. It was necessary to remember that it was the tree of knowledge of good and evil. The law that like attracts like governs in the other world as well as here. Purify purposes would ensure fleshly results. There were spirits who administered to fleshly devices; they could derive more pleasure from such than we could. Indeed, we could have but a faint idea of what spirits were capable. Papal bulls were not made against certain kinds of spirit-intercourse for nothing, nor was the idea of a personal devil founded on nothing. Think of a personal nation on the other side—of a spirit having a vested interest in all you ill-doing!

Moses looked upon the old religions as devil-worship, and not without warrant, thought Mr. Massey. Hideous customs, horrible rites, underlie these old scriptural allusions. The "broth of abomination" meant the eating of infants. Such abominations were demanded by their oracles; there were spirits who delighted in the sight of blood. This was the belief of the early Christian Fathers, and the sight of blood had been such a temptation to many that it could not be explained in any other way. To Moses these things were facts, and he tried to rid the world of such impurities; he made a parable which had been misunderstood ever since; tried to lead the Israelites out of Egypt by many ways; he made a strenuous effort to get at the One God. The lecturer did not believe that, when on Mount Sinai, Moses really conversed with the Almighty, as is generally believed. It was the common custom amongst the Hebrews to consider spirit-influences as coming direct from God. In this connection we give the following passage on

#### THE HEBREW MEDIUMS.

Their inspiration, Mr. Massey contended, was by no means so free from evil interference or so unmixed with error as has been believed. It was as natural in the early times for the lowest forms of our own spirit-manifestation to be attributed to the immediate presence and agency of Deity, as it may be in our day for the loftiest to be set down to the Devil. "I venture to doubt whether the Hebrews had any more certitude in the matter than we have to-day. Then, as now, the tree must be judged by its fruits, good or evil. I do not think they had so much, as they had not the same openness to the Spirit of Truth; had not our means of judging between truth and error; had not that revelation in Christ—the illuminated image of immortal love—which we have to judge the spirit-messengers by. Their "Thus saith the Lord" might often have been announced as "Thus saith the Devil," because the thing said was devilish. "God spake these words." Well, that depends on whether the words are like God. It could not be our God, nor a true messenger of his, that ordered the wanton slaughter of men, women, and children as if they were not creatures of God's making. It could not be our God that held the sun still in his hand like a stopped watch until the Israelites should glut themselves with slaughter, and reel back drunken with human gore. This was a mistake of theirs. Their fervour may have been divine, but it must have been devilishly fed. The later writer of the "Acts" calls that an angel of the Lord—simply a spirit—who appeared in the burning bush, and who spake to Moses in Mount Sinai, and gave them living oracles in the wilderness. Moses himself calls it God. In his account of the burning bush, the angel of God and the Deity are mixed in one. The difficulty of identification in the case of good or bad spirits must have been great. Why should the lying spirit that foretold falsely in the mouths of Ahab's four hundred prophets have been limited to that single deception? Ezekiel assures us that these prophets had often misled them with lies, and foretold vain things; proclaimed visions when they had seen nothing; divined falsely, and raised their "Thus saith the Lord," when He had not spoken to them. If half-a-dozen pretended angels of the Lord were to come to any Spiritualist of the present day and tell him to get up and sharpen his knife and slay his child as a sacrifice pleasing to God, I doubt if he would believe them. He might wonder whether the good angel that was to prevent it might arrive in time. The Hebrew mediums often misinterpreted their messages; the character of God was frequently misinterpreted in consequence, and the Christian world has been misled ever since, because it ignorantly assumed that there was an infallible inspiration, and anything opposed to it must come from the Devil. It has endeavoured to discredit and ignore all other revelation on purpose to set this up as the only divine, in utter ignorance that as regards the modes of manifestation all other revelation of God amongst all peoples was based on the same natural facts. They did all eat the same spiritual meat, and all drink the same spiritual drink, as did the Hebrew mediums. God's light is hidden under all that shines, and there has never been known such a thing as infallible mortal mediumship. We can trace progress all throughout from the most shadowy representation of the spiritual world made to the savage mind up to the revelation made in Christ, who came to inaugurate the reign of the Holy Spirit in place of devil, or demon, of the past."

The same book that chronicles the turning of water into wine by Jesus Christ also credits the Egyptian magi with turning water into blood. And they were Persian magi—that is, spiritual mediums—who had their intimation of the Star that had risen on earth by the star which shone for them in heaven. They knew, as we say, as if by magic, of the coming of Christ, and started on their way,

nothing doubting, with their presents. And when they had found him, they were warned in a dream by God not to return the way they came, lest they should fall into the hands of Herod.

Mr. Massey brought his lecture to a close with the following well-merited allusion to the manner in which Spiritualism is treated by the conservators of public opinion:—

Scientific Philistinism and Cockney impudence, having climbed nearly to the summit of the nineteenth century, will turn round and assure you that the whole phenomena called Spiritualism are an illusion of the sense and a delusion of the soul. All that ever was seen has been glamour, and all that ever was heard is hallucination. The veil of visible things has never been lifted, never grown diaphanous with spiritual light, and the forms and figures of things to come have never been shadowed forth from the other side. It is all a phantasmagoria projected on the curtain by the magic lantern of a diseased subjectivity, flickering reflections of fever, and dancing images of delirium thrown on it from the morbid brains of those who stand on this side. Mr. Tylor has carefully collected a vast amount of illustration of primitive Spiritualism for the purpose of showing that there is nothing spiritual in it—that one half the phenomena comes from an over-full stomach, the other half from an over-empty stomach. That "other world" is but a mirage seen by the wanderers in the wilderness of this. "Pat," said a passer-by, "what are the bells ringing so for to-day?" "Bells ringing?" says Pat—"divil a bit; it's only a singing I've got in me ears; that is all!" It's only a singing we've got in our ears, a glamour in our eyes. Spiritualism is the world-wide hysteria epidemical in all times and among all peoples. As to the seers and visionists, not only did they not see any other world when they shut their eyes on this—not only were they pitiable poor blind beggars whom all scientific men ought to rush at and "give them two black eyes for being blind," but they are charged with shamming their blindness. First, it is impossible to believe in them, because they were so blind; and next, we are not to credit them because they were such impostors as to sham their blindness.

The phenomena is real for us to-day, therefore it is real for us in the past; and it is altogether useless to wriggle and try to make a distinction between what they call sacred and profane history. The facts are one. They stand together, or together fall. The whole phenomena rest on the same basis of absolute fact, and are not open to be made a question of relative belief by those who recognise no facts to go upon, and therefore refuse to believe; or those who, having no belief, altogether deny the facts; or those whose professed belief is for the first time tested in the presence of facts.

Did you ever read by the light of a glowworm laid on the page of a book? I have so read in the dark, and next morning by the grey light of open day found my little lamp had gone out; there was no glow whatever—it was nothing more than a little grey worm. My reading must surely be hallucination, the merest illusion of the night, in the face of this common daylight fact to which every person could testify—that the thing could not shine by day.

Spiritualism is that luminous worm which has shone with its tiny lamp divinely lit through all the darkness of the past. I have read some curious pages to-day by the light of it. Nevertheless, the physical seer will take it up in the broad, open day of science, and show you that it has no lamp—it does not shine; therefore it never did shine, and all stories told of its luminosity are lies. For all that, it is a glowworm still, and goes on shining under its own conditions. Moreover, it begins to shine by day, and lives on with an enlarging light by which we can for the first time see to read many mysteries of the past, decipher the inscriptions written on old torture-rooms and prison-cells and graves of those who were before their time, and make out the features of primitive facts which have been almost effaced or overgrown with fable. It is at once the oldest and the newest spiritual light in the world.

#### VACCINATION VIEWED FROM A SPIRITUAL POINT OF VIEW.

Since the translation of our excellent friend, Mr. Gibbs, from this to the second life, the selfish and disturbing spirit of personal domination has, I deeply regret to say, revealed itself in the conduct of too many of those who are hostile to the foul and pernicious practice which goes under the name of vaccination. That such deplorable conduct, which is not based upon any principle or eternal law of goodness, but is attempted to be justified on the ground of policy, which unless it be the policy of principle must be unprincipled policy, is all of a piece with the tyrannical Vaccination Acts, and, even could it attain its end in the abolition of these Acts, which injure the body, it would not improve God's world, but actually make it worse by injuring the soul, tyranny over mind being far more deeply and lastingly injurious both to the oppressors and oppressed than tyranny over the mere husk of life, must appear to be indisputable from a clear perception of the spiritual origin and real significance of vaccination and the Vaccination Acts.

In a world governed by Divine Providence, always merciful and always wise, there must be a reason, which, if we could only discover it, would convince us that God is justified in the permission of the loathsome practice of vaccination, and of the oppressions perpetrated under the Vaccination Acts.

Could such a foul custom as this ever have obtained a footing amongst us if there had not been a deplorable amount of foulness in our own spirits? If as a people we had been pure in heart, should we not have instinctively shrunk from the very idea of cutting the skin of an innocent and tender babe, and of inserting rotten tissue into its blood, to protect it from disease in after-life? Must we not, as a nation, have been guilty of great spiritual wickedness—done some great violence to the instincts of purity and to the grace of that noble wisdom which is the soul of exalted humanity—before the good God would permit such calamities as the Vaccination Acts to fall upon us? To blame a few high-placed and high-salaried doctors for all this mischief, gentlemen who in not a few respects are manifestly superior to their censors, not only betrays

a state of great mental blindness and presumption, but involves an impeachment of the Providence of God for allowing a few men to mislead the rest of the community. But as soon as our understandings are opened to see that the horrible medical nostrum of vaccination, and the cruel enactments called the Vaccination Acts are, no matter through what instrumentality, permitted, to exhibit before our senses some of the sad results of our spiritual abominations, insanities, and tyrannies, which ruin the health of our souls, which is of immeasurably more importance than the body, that we may be led to put away the evil that is within us, when its horrible exponent would cease as a matter of course; then we can discover, even in this dark cloud, something of the goodness and wisdom of the Great God who is thus seeking to cleanse the inside of the cup and platter that the outside may be clean too. If, then, vaccination and its results, and the vaccination laws and their cruelties, be as a glass in which we may see reflected the brutalisation of our better nature, the corruption of that innocence which would pray to be led in all things by the Lord, the murder of principle, the torture of conscience, surely our first duty is to disabuse the mind of all that is unworthy of us as God's children, and then, from a pure centre, strive, each of us according to his own light and strength, to be the humble servants of truth in enlightening public opinion on the subject of vaccination, and exalting the public sentiment into harmony with intellectual conviction that, as a direct consequence of a deep and important mental change and improvement, vaccination and the Vaccination Laws may be voluntarily and utterly rejected and done away with. As vaccination with all its appurtenances and consequences is rooted in irreligion, the anti-vaccination movement should be of a totally opposite character; and this, in the main, is the case. The majority of anti-vaccinators are the aristocracy of the working class, with a few belonging to every other class. The drawbacks to the movement have sprung from self-seeking and petty manoeuvres called policy, and ambition for leadership, and half-hearted approval of unprincipledness, and selfish determination to suppress opinion not according with the weak suggestions of miserable atheistic expediency. What would it advantage the world if despotism over the body were superseded by despotism over the mind and its highest convictions? Who that appreciates the spiritual part of man would not rather see the body killed outright than the soul enslaved? Better that the whole population should perish than that principles perish. *Fiat justitia ruat cælum*—let the whole world be wrecked rather than be kept afloat by dishonourable means. God's will alone should be done. Principle is His holy will, as we understand it. Can any compromise of principle be better for the world than the simple, straightforward doing of His will? Progress is one of the laws of life. This is secured, not by tampering with God's truth, but by walking according to the highest truth we possess, which alone can qualify us for the reception of higher truth, and consequently a higher life in agreement with such truth. Then, viewing the vaccination question from a spiritual ground (without which no question can be really understood), I would say, let us, as God's soldiers, fight this battle with the sword of the Spirit, warring against all impurity, unprincipledness, low cunning, and despotism, acknowledging none as our captain but the Lord God as we individually understand Him, His will being written upon the heart of each of us, and counting no sacrifice too great which we may be called upon to make in this righteous warfare, waged on behalf of purity and principle, that men may be clean every whit.

WILLIAM HUME-ROTHERY,

A Clergyman of the Church of England.

3, Richmond Terrace, Middleton, Manchester, May 21, 1872.

#### ANOTHER SPIRIT-PHOTOGRAPHER.

Vague allusions have been made from time to time in the columns of the MEDIUM respecting experiments in spirit-photography in "Camden Town." We are now enabled to give more definiteness to our description, and state that these experiments have been conducted at the house of Mr. Reeves, York Road, near King's Cross Railway Station. On Sunday last a deputation from this office, by the kind permission of the controlling spirits, was privileged with a series of sittings, the results of which we shall on this occasion briefly relate. It appears that Mr. Reeves has been holding sittings regularly for some time, and has developed various kinds of mediums besides the one whom we shall, in this account, call "The Medium." Mr. Reeves had first seen the movement of tables at a sitting held by some friends of Dr. Sexton. He was sceptical, but having formed a circle himself, he found that the manifestations could be produced, and that he had the power of developing mediums. In August last the controlling spirits desired that a photographic apparatus should be procured, with the view of producing spirit-photographs when other circumstances would permit. The circle appears to have known nothing of the photographic process at that time; but as Mr. Reeves is a very handy man, he readily acquainted himself with the necessary details, and, aided by the manipulative skill of the medium, photographs of various objects were taken in the usual way. The first spirit-photograph was taken on February 13th. It was a profile; then another, and another. The first specimens were positives; but after a while the spirits desired that negatives should be taken, and that the positives should all be broken up. There is a curious story told of how a member of the circle was about to show the only remaining positive to a friend, when, by some inexplicable accident, it fell from his fingers and was broken to pieces. This was attributed to the action of the spirits, as they had given strict orders that no one outside the circle should see these positives.

One of the earliest examples of spirit-photography by the negative process obtained by Mr. Reeves and the medium was that which has been recognised as the late Mr. Jackson, which has already been alluded to in these pages. Another shadowy likeness of Mr. Jackson was obtained over Mrs. Jackson, which circumstance is described by her in another place. Miss Clara Harris, who is a medium, has been quite successful in obtaining satisfactory results. The first attempt produced a cloud of curious faces like masks, in the centre of which was a cross, the likeness of an arm, a wing, and other objects. Sitting on another occasion, the likeness of an old lady with a walking-stick and a basket on her lap appeared; she has been recognised as her grandmother. Again, in like manner, she obtained a shadowy likeness of her grandfather, and lately her father, in an attitude very characteristic of him. He suffered very much from gout and walked with a stick. The children were in the habit of teasing him, and the spirit-photograph represents him in the act of leaning on his stick with the right hand, and holding up his left as if shouting at the children who were annoying him. Dr. Smith obtained some beautiful specimens, one in particular being a figure with wings, but they have not been recognised. Other sitters have obtained figures on the plate, a number of which have been identified. The most curious example is a photograph of the spirit "Zephaniah Stent," a genuine New Englander, one of the band of spirits who control the circle. He wears a broad hat, and is altogether as comical looking as he is in his manifestations. Mr. Reeves and the medium with whom he co-operates make no professions as to their ability to take spirit-photographs. They are simply experimenters, and, as in the case of all other spiritual manifestations, they cannot foretell what may be forthcoming. They are yet in a state of progress, and have been promised much better results if they will obey orders and persevere. The spirits say that successful results depend much more upon the medium's obeying the requisite laws of life and conduct, than on the spirits themselves. Some of their conditions are as follows:—They cannot give more than three photographic sittings per day. To prepare himself, the medium has to sit and meditate for one hour in a dark room which he has devoted to the purpose; and then much depends on the parties present during the time that the photographs are being taken. The chief points to be observed are meditation, isolation, and combination.

The time appointed on Sunday was the afternoon, so that the whole of the party could not be present at the hour fixed. Mrs. Burns sat twice in the afternoon. In the first instance a female figure nursing a little baby appeared before her. The face is looking downwards, as if tenderly regarding the infant in her lap. In the second negative, a consumptive looking youth appears with his left arm in a sling. At present neither of these spirits has been identified. In the evening, as late as half-past six, Mr. Burns arrived, and found the medium and his friends in a state of considerable impatience, fearing that the light would be too defective to obtain a picture. It was also felt that a powerful influence was in the room, holding itself, as it were, in readiness for an attempt. When we observe that these photographs are taken in a room with one window, it can easily be understood that there was not much light to spare, specially as it came on very cloudy at the time. The plate having been got ready, Mr. Burns and Miss Wooderson sat on either side of the little table close to the wall, to the right of the window, the camera being in the diagonal corner of the room to the left of the window. After having been exposed for six minutes it was taken upstairs and developed, when a very curious and unusual group presented itself. Miss Wooderson was entirely obscured above the waist by the figure of a young female, to the left of which appeared a tall male figure wearing a beard, and a peculiar costume, like a loose frock, confined by a belt round the waist. Mr. Burns's head, all except one cheek, was obscured by the thumb of a monstrous hand which hovered over him. In comparison with the other figures, the longest finger of this hand, as a natural object, must have been about 2 ft. long. It is rather graceful in outline, with the exception of a protuberance on the back of the hand. The thumb, as before stated, covers the sitter's face, while the fingers are gracefully spread out towards the other spirit-figures. The nails on the fingers are quite distinct. While the plate was being exposed the medium trembled considerably, and afterwards experienced lassitude and weakness, as if a deal of power had been taken from him. Another medium who was in the room also felt a good deal of influence.

Later on in the evening a seance was held, when the medium was entranced, in the first instance by Zephaniah Stent, the messenger. On gaining control, he caused the medium to rub his neck and face industriously with his handkerchief, as if he were in a state of great heat and perspiration. He then looked round the room in a humorous, prying manner, and in a decided "down-eastern" accent began with: "Wal, I reckon you had better hold on," alluding to the last photograph. He is in the habit of complaining that the medium is not supplied with clean handkerchiefs, and on one occasion, when there was none, he used a pair of gloves to administer the preliminary friction to the medium's neck and face. Addressing the medium's wife, he said: "You're a wife wot forgets his wipe."

Mr. B.—What is the meaning of that large hand over me on the negative?

A.—It refers to you, and means power—a spiritual compliment. [When Mr. Massey was told of it, his explanation was, "Because you are such a fist at it."]

At a previous seance twenty-seven nuts of a peculiar kind had been thrown on the table by the spirits. A remaining one was in the medium's pocket. The spirit caused him to take it out and present

it to Mr. Burns.—Q. What is the name of this nut?—A. Sapucaia. Q. Where did you get it?—A. Out of a ship sailing on the sea. Q. Where was it coming from?—A. From the place it had left. Q. What was the name of the ship?—A. On her "chop-water" was the name "St. Anne." Coming to a more serious frame of mind, "Zeph." condescended to inform the circle that the nuts were grown in Brazil.

Mr. B.—What is the philosophy of that big hand?—What! feel-osophy of the big hand? You are so used to emphasising Spiritualism that you will get into asterisks.—The jocular style of "Zeph." kept the circle in continual laughter. His readiness and aptness are but feebly represented in this report.

The next control was by "The Teacher," a dignified spirit who makes the medium sit erect, and give utterance to choice philosophy in well-selected language. He stated that he had intended to make a few remarks on the composition of the spirit-spheres, and how the forms of spirits and their clothes were derived, but that so much had been taken from the medium by the photographic manifestations, that he could not proceed with his address.

The medium was then controlled by a familiar who calls himself Bill Jones, a departed gold-digger, who died in Australia. He has given his history through the medium, and has progressed a good deal since his connection with the circle. He had been observed by a seeing medium coming with his hat on, which he said was to excite inquiry, that they might be led to understand the nature of the spirit-spheres. He told the circle they were all spirits—matter itself being a condition of spirit. The spirit-world was simply another condition of spirit. This the religionist could not deny; though he believed there were harps, crowns, and mansions in heaven, yet he talked with doubt and scepticism as to whether the spiritual state was a material one. "From the grain of sand to the throne of God all things are in a state of spiritual progression," said the spirit. "Your senses are adapted to the material sphere in which you live. When you depart this life you will, in like manner, be able to see the forms around you, but in a far deeper and more penetrating manner. Your five senses will then be increased. But these differences of condition cannot be explained to you, as you have no analogy whereby to understand it. Good night, in the name of our loving Father! Good night! God bless you!"

In answer to some questions, Bill Jones said that vital power in the medium was as important to the controlling spirit as steam to the engine-driver. He was also asked to make some remarks upon the hand which had been photographed that afternoon. He replied that it was an emblem of power. He was asked whether there was really a hand formed of that size, or by what process the impression was made upon the plate. He replied: "We collect the actinism so as to produce the effect irrespective of the power of the lense. By our power over the magnetic attraction derived from the medium, we can thus influence the plate. We can see the operation of law which underlies all material manifestations, changes of which are caused by the influence of magnetism, which we have the power to control."

Such is a brief outline of our preliminary investigation of the phenomena produced at Mr. Reeves's circle. We may state that we have no means of determining as to the genuineness of the spirit-photographs there taken. The test given by the spirits is, "If you cannot recognise the spirits, put the negatives behind the fire." They object to the certainty of spirit-photographs depending upon the testimony of mediums or anyone else. Their object is to produce portraits that can be identified; meanwhile, they do not profess to have attained anything like proficiency in the art. The mediumistic conditions preclude the spirits from letting strangers enter the dark room where the plate is prepared and developed, so that the results upon the negatives are the only tests advanced. We have already observed that several of these shadowy likenesses have been recognised, and the circle is enthusiastic in its endeavours to prosecute the inquiry further. We may state the spirits appear like white images, their features being determined by faint lines and marks. They have not the material texture or appearance of those produced by Mr. Hudson, but more nearly resemble the spirit-forms of Mr. Mumler's photographs, which are, however, of a greyer colour and more defined in outline.

MY DEAR MR. BURNS,—Will you kindly afford me space in your weekly issue to relate my experiences in spirit-photography. I went to Mr. Reeves, in York Road, who is not a professional photographer, and therefore has no interest or motive for producing astounding results. When the very simple arrangements were made, I sat down, and in a few seconds longer than is usual for ordinary photos, I distinctly recognised the face of my husband standing over me. The expression and chiselling of the features, contour of head, the curling length of beard, and outline of form were as perfect as when he was on earth. There could be no imposition in this instance, for Mr. Reeves never saw or knew anything of my husband during his life.

A few days afterwards, I took a lady friend, who sat for her photograph also—a stranger to our kind friend, Mr. Reeves. On the other side of the small table at which the lady was seated, when the plate was taken from the camera, appeared two spirit-forms which were immediately recognised as two of my friend's ancestors, who had left this earth many years ago. To those who are anxious for genuine tests, I would earnestly recommend them to pay a visit to Mr. Reeves, who has so kindly taken the time and trouble to satisfy all those who have gone to him for "more light" upon this as yet unfathomed and hitherto little heeded field of investigation.

Like many others, Mr. Reeves is testing these phenomena crucially, and hopes to obtain higher and better results ere long. I have no doubt that those patient searchings after truth will bring their fitting reward in a more perfect development of those spirit-forms than we have yet

obtained. The art is yet in its earliest infancy, and we must not be discouraged by the many failures and crude attempts that are now appearing before the public. Much will depend on the condition of the mediums and of the parties who wish to sit for these photographs. If I might suggest a little more thoughtful earnestness in the investigations, as well as a more reverential tone of feeling when approaching a subject as yet quite unknown, so much neglected is the science of the occult in our own day, that we, the enlightened children of the nineteenth century, cannot apply any of our scientific tests or standards to what we vaguely term "Psychic Force."

Trusting you will pardon my taking up so much space in the MEDIUM,—I remain, my dear Mr. Burns, very truly yours,

E. B. JACKSON.

#### SPIRIT-GRAPHY.

To the Editor of the Medium and Daybreak.

SIR,—As I have had much practical experience in photography as an amateur, and am personally not unknown to you, I have thought that just now it might serve the interests of truth if I were to send you the two photographs enclosed, with a brief statement of the circumstances under which their negatives were obtained.

These negatives were both obtained at Mr. Hudson's on Saturday last, the 18th inst. The only persons present in the rooms were—Mr. Hudson, the operator; myself, the sitter; and Mrs. Olive, the medium. Mrs. Olive sat shut in behind the background, and therefore quite out of sight of the camera; I sat immediately in front of the background; and Mr. Hudson stood by the camera. I carefully watched the whole process in both cases—from the cleaning of the glass plate to the ultimate washing after fixing; and I could affirm on oath, if that were necessary, that the photographic operations were conducted exactly as for an ordinary portrait; that during the exposure there were no visible objects between the camera and the background except myself, the hassock, and the chair on which I sat; and that after an exposure of about fifteen seconds in each case, I watched in the developing-room the rush out upon the clean and uniform iodised surface of those negatives the figures, prints from which I enclose. The whole time occupied in each case, from pouring the collodion on the clean plate to washing the finished picture, was about ten minutes.

Having regard to the above facts, and to the evidence supplied by examination of the pictures themselves, it is to me impossible to escape the conclusion that the robed figure which appears in each of these pictures is a true photograph of some object that stood, locally and objectively, by my side, in an invisible yet powerfully actinic form; and you will observe that each figure is as pronounced in force and solidity as if it had been actually robed in the real products of the loom.

These results are obtained with so much ease because Nature herself is the chief operator, and the others are only her honoured assistants. But surely, Sir, it can never detract from the value of these new facts and results in Nature if at any time hereafter there should be found ever so many men willing to engage in the foolish labour of manufacturing "shams."—Yours, &c.,

C. TRAILL.

P.S.—I have limited myself above to a bare statement of facts, and their legitimate deductions. Spiritualists will quite understand me when I add here that I know perfectly, through Mrs. Olive, as a trance-medium, whose figures these are, and that they stood by my side by appointment with me, and not with Mr. Hudson.

Brixton, 22nd May, 1872.

#### LETTERS FROM PHOTOGRAPHERS.

To the Editor of the Medium and Daybreak.

SIR,—In your impression of May the 17th is a letter from Mr. Harrison, wherein he says I charge him with making a photographic mistake, and that I left out half of what he said. The only part I left out was that the spirit should be identified by the sitter and should have been perfectly unknown to the photographer. (Does Mr. Harrison identify the hand over his head in the carte he had taken by Mr. Hudson?) This has nothing to do with a statement that a picture of a certain kind could not be imitated without collusion with the sitter. I still say Mr. Harrison was in error, and I have no doubt since he penned the statement in question he has found experimentally he was in the wrong. Mr. Harrison, I presume, only wrote as far as his knowledge carried him at the time. I am sure Mr. H. is not like the old lady who said she was open to conviction, but show her the man who could convince her. I am glad to say I have something better to do than to get up spurious tests for other folks' use, seeing I am a candidate (as per advertisement) for some of the surplus moneys to be expended on the subject. However, as he says some of "Mr. Hudson's pictures cannot be imitated artificially," I have some conceit of my abilities. If Mr. Hudson will send me one of the imitables, for his satisfaction I will do my best with it. Who is to be the umpire? I would nominate yourself or the Editor of the *British Journal of Photography*.—Yours respectfully,

49, King William Street, London, E.C.,

A. L. HENDERSON.

May 17th, 1872.

To the Editor of the Medium and Daybreak.

SIR,—Understanding that it is possible to obtain Spirit-Photographs if a suitable medium be present at the time of sitting, I beg to say that my studio being central (No. 45, Cheapside, E.C.), I am willing to receive sitters and their mediums, so that an effort may be made to obtain them.

Of course I pledge my honour that no attempt of any kind shall be made to produce spurious spirit-photographs.

Terms and particulars can be obtained at my studio, from 10 a.m. to 5 p.m.—I remain, Sir, yours truly,

May 21st, 1872.

W. H. GILBERT TATE.

Mr. JOHN JONES, Enmore Park, observes: "That ghosts may be photographed, though not seen by the human eye, is proved by the spectrum analysis of the last eclipse of the sun, imprinting on the sensitised photographic plate a substance round the sun unseen by the human eye, though aided by instruments."

"TITE BOTES," says Josh Billings, "air a luxury, inasmuch as they cause a feller to forget awl his other miseries."

### The Spiritual Review.

£2,000 REWARD, by ELIZA A. MELVILLE. London: Dean & Son. 5s.

This is one of the most sweetly pathetic stories we have ever read. To Spiritualists and humanitarians it will be peculiarly acceptable. It is printed on the finest paper, bound in blue and gold, and artistically handsome in every way. This is to be looked for when we consider that the writer is one of the first of living artists. Her "spirit-pictures" are, we understand, something grand and original. She has also painted a beautiful picture of the late J. W. Jackson, finished just before his decease. But to return to the book: it gives the career of a little vagrant till his recognition by his parents, "Lord and Lady Montague," from whom he had been stolen in infancy. Perhaps the only blunder in the book is that the bright simplicity of the child should be centred in an aristocratic parentage—so rare in real life. The tale is calculated to stir up the deepest and holiest feelings in favour of those uncared-for little ones who, to their own ruin, are brought up in the ways of crime and vice of all kinds. Why not colonise this glorious England of ours with her own needful children? Why should there be an idle hand, an empty stomach, or a neglected brain while an acre of unimproved land in England remains? We do not require Emigration, but Home Colonisation. Give England to the English. Good God! what a burden the souls of those must carry into eternity with them who not only, like a tumour, inflate themselves on the produce of others, but, like the dog in the manger, keep God's poor people from the beautiful inheritance in which Providence has so kindly placed them. But the genius of the times is yet shameful barbarism. Recently we commented on the awful waste of means and life incurred on that disgraceful mockery, "Thanksgiving Day." It was said in reply that only one person had been injured. Amongst our own personal friends we can number two nearly killed and others dreadfully hurt. What though ruling organs deny the facts? they still remain. Let us remember the royal and imperial telegrams published during the late war, and ask ourselves if the minions of crowned heads can be credited with truthfulness. How much better it would be to take the advice, not of a conqueror, or of the descendants of a conqueror, but a patriot—the trampler on the neck of conquest and tyranny—Washington of glorious memory. The following is from the *Alta* of San Francisco. If the statement respecting its authorship be true, it is verily the most remarkable instance of mediumship on record. No matter its source; who can deny its wisdom? Let all governments—nay, individuals—deeply ponder it, and lay its recommendations to heart:—

"THE CENTENNIAL ANNIVERSARY.

"EDITORS ALTA: The remarkable paper enclosed for your perusal and for publication was written by a child four years and seven months old. I know how incredulous the world is in regard to spiritual communications; no person could look upon such things more sneeringly than the undersigned before his own darling child became the medium through which the pure and noble Washington has spoken words of wisdom to the American people. I feel assured that every person in the United States will know his desire. This is indeed too wonderful, too wonderful."

"JAMES R. SKELETON.

"No. 17, Newbern Place, San Francisco."

SPIRITUAL COMMUNICATION FROM GEORGE WASHINGTON.

"Fairmount Park has been selected by the Centennial Commission as the site for the proposed celebration, and on which a building will be erected which will cover fifty acres. It will consist entirely of iron and glass, and will cost 7,500,000 dols. Other minor buildings will be erected. The Commission estimate that the entire cost of the celebration will reach 15,000,000 dols.

"The expenditure of so large a sum of money for a jubilee is simply ridiculous, and can reflect no credit upon the nation, nor can it be supposed to be acceptable to the Almighty God as evidence of appreciation and thanks for the inestimable boon of political and religious liberty. If so great an outlay of money is necessary to mark the period of time which will toll off the first hundred years of the existence of the Government of the United States, I suggest that it be expended in the spirit and to the purpose of the cause and object which brought the Government into existence, viz.: the amelioration of the condition of mankind. I beg to submit a plan for celebrating the period, in which all the States and Territories can participate, and a portion of the people of each section receive a part of the benefits, and all partake of honour and glory, which history will record and posterity share. 15,000,000 dols. will provide 15,000 families with 1,000 dols. each. 3,000,000 of the 15,000,000 dols. will purchase 2,400,000 acres of land at Government price, giving to each family 160 acres of land. 2,250,000 dols. will allow 150 dols. travelling expenses for each family, leaving 9,350,000 dols. for seed, implements, material, and horses to enable each family to house and begin farming. This will give each family, for the latter purpose, 650 dols. Their means and facilities, by their own labour, will increase with each year. Locate them on Government lands having, or soon to have, railroad communication and advantages. The people to compose the 15,000 to be thus aided should be selected from among the worthy poor of the different States. No person addicted to strong drink should be considered worthy, and they should be called the Centennials, the Children of the Government. The God of nations would bless a work so wise, humane, and charitable, and the civilised nations of the earth would honour a Government and a people capable of such an act. The scheme will be found practicable; it will also be distinct, glorious, and imperishable as a mark of the period the nation seeks to celebrate. The benefit to the Government and the country will receive will increase as years on. The blessing of lifting 15,000 worthy citizens, with their families, from the chains of poverty to a condition of usefulness and comfort, can only be measured by time and their progeny. The 15,000,000 of money will be returned to the nation in taxes and benefits before the first decade of the second century has passed. I trust the people of the United States will remember that honourable deeds have more power to preserve a nation than have all the vanities of foolish and perishable display."

"GEORGE WASHINGTON."

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

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

One copy, post free, weekly, 1d.; per annum, 6s. 6d.	
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Four " " " 4d. " 17s. 4d.	

Above four copies, post free at 1d. each, or 4s. 4d. each per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

Wholesale Agents—P. Pitman, 20, Paternoster Row, London, E.C. Currier & 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.

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

Gerald Massey at St. George's Hall—Sham Spirit-Photographs—Successful Spirit-Photographs—Mr. Massey's Lectures—The Spirit Messenger—Mr. Morse's Visit to Liverpool—Remarks given by Mr. Meek, in the Trance, at Bishop Auckland—Mrs. Bassett's Mediumship—Are the Cures effected by or through our Healing Mediums Miraculous?—The Children's Progressive Lyceum—Discussion at Portsmouth—A Note from a Sufferer—Rules and Conditions for the Spirit-circle, &c., &c.

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

FRIDAY, MAY 24. Seance at 8 o'clock. Mr. Wallace, Trance-medium. Admission, 1s.

SUNDAY, MAY 26. Lecture by Gerald Massey, at St. George's Hall, at 3 o'clock. See advertisement.

TUESDAY, MAY 28. Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, MAY 30. Mdlle. Hue's Seance at 8. Admission 2s.

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 24, 1872.

### MR. MASSEY'S LECTURES.

Though not listened to by such a miscellaneous auditory, Mr. Massey's second lecture was even a greater success than the first, the merely curious staying away, and giving place to a more intellectual type. We may mention that there were present one Cabinet Minister and several M.P.'s; E. H. Horne, author of "Orion," and other poets; also some friends and relatives of the Poet-Laureate. The audience had evidently settled down to a "long think" on the trinity of subjects presented to them; for, in reality, the lecture was a three-headed giant, or three hard discourses compressed into one. The anthropological facts culled from numerous writers, travellers, and investigators, were the basis of the subject, showing that a consciousness of objective spiritual existences was native to humanity. These considerations were aptly coupled with a philosophical dissertation on the objective manifestation of the spirit-world generally. Surely such a grand topic covering so much ground, was sufficient for one afternoon's exercises. It was striking to observe the different use which Mr. Massey made of these natural facts from that usually assigned to them. Take, for instance, the book of the day on those subjects, "Tyler's Primitive Culture." We find the author laboriously collecting numerous facts, as real as arrow-heads and flint implements, and yet illogically concluding that they are all delusions. The lecturer took the same class of facts, but, with an enlightened appreciation of their nature, showed that they were the rude concrete upon which the pavement of the universal temple of worship was substantially laid. Having arrived at this indisputable foundation, Mr. Massey next proceeded to review the subject as presented in Bible history.

Perhaps the most interesting section was what we might designate the third lecture, referring to the fall of man, the forbidden fruit, the tree of the knowledge of good and evil, and the psychological significance attached to the myth. The researches embodied in Sunday's discourse must have necessitated years of close study, the compacted result of which could scarcely be appreciated during Mr. Massey's hour-and-a-half's rapid speaking. As the audience dispersed, there was a loud call that the lecture be printed, so that it might be studied at leisure: and we venture to predict that the public will not be satisfied until it has that particular lecture at least in its hands for perusal and study. We feel sure that if a subscription list had been opened on the spot, sufficient to publish the lecture three times over would have been promptly offered.

We need scarcely refer to the lecture of Sunday next, on the "Birth, Life, Miracles, and Character of Jesus Christ." The readers of the MEDIUM are already alive to the delicacy of the first clause of the inquiry, which has never yet been investigated from a spiritual standpoint. Though we have not received any suggestions, no doubt this will be Mr. Massey's work on Sunday, giving his views of spiritual influences as affecting the parentage and conception of the divine Man and religious Chieftain. Once understand that problem, and the improvement of mankind might be immensely promoted by its application in a wider range of cases. If the lecturer be successful in making this initial topic clear, we may expect to be able to follow him through the life, miracles, and character of the personage in question.

## AN IMPEDIMENT TO SPIRITUALISM.

The difficulties attending the public advocacy of Spiritualism may be learned from the fact that London, the mistress of the world, and the residence of thousands of Spiritualists, is unable to support one Sunday meeting a week. As announced in the balance-sheet published recently, there is a debt of £16 remaining in connection with the Sunday services at Cavendish Rooms. The announcement of that fact brought in £2 from Mr. Malby. Since then nearly a hundred letters have been sent out direct to individuals, which have produced the following results:—Mr. Bielfeld, 10s.; Mrs. C., 5s.; Mr. Strawbridge, 21s.; Miss Kate Edmiston, 5s.; Miss Stone, 10s.; Mr. H. Smith, 5s.; J. C. and F. M. T., 20s.

Some Spiritualists wonder why the movement does not make more headway and manifest itself with greater effect upon the public mind. How can it do so while the supposed friends of the cause are so stingy in their efforts? One would suppose, with such a grand philosophy, based upon incontrovertible facts and presented by the spirits direct through the trance-mediums, that every Spiritualist would come forward with enthusiasm and sustain whatever effort was made to promote such a glorious cause. The contrary, however, is the fact, so that the spirit-world has to take the promotion of the cause into its own hands, and spiritualists even Spiritualists in spite of their own niggardly selves.

AGREEABLE to the anticipations expressed in our last issue, the excursion trains have brought to London great numbers of our friends from the Midland and Northern counties. We have been much gratified in receiving visits from those who have so kindly entertained us on our rambles. The various points of attraction have been eagerly sought out, and we have observed that our visitors have neglected the usual sights and wonders and devoted their whole time to the investigation of Spiritualism. Mr. Hudson's studio has been regularly besieged. Messrs. Heme and Williams's seances have been crowded, and Miss Lottie Fowler, Mrs. Olive, and other mediums have also received their share of patronage. On Monday evening, a very agreeable party assembled at the Spiritual Institution, consisting mostly of friends from Hull and Leeds. Mrs. Lingford, of Leeds, was entranced by a number of spirits, and gave favourable indications of useful mediumship when fully developed. Afterwards, Mr. Wallace, who happened to be present, was controlled by his spirit-guides, and a very interesting conversation was carried on. When our friends again think of favouring us with their visits, they should notify the same to us a week beforehand, in order that some suitable entertainment may be provided for them in the way of seances and meetings.

A FEW COPIES of two choice works, printed for private circulation, lie at our office, and are at the service of our readers. We refer to Mr. Massey's work on the "Sonnets of Shakespeare," and the quarto edition of his "Tale of Eternity," and other poems, which was specially printed for his private friends. The work on the "Sonnets" is a handsome volume of nearly 700 pages, large octavo, and was recently printed for subscribers only, so that in a short time it will be impossible to obtain it. These volumes may be had at subscription prices, namely, 21s. for the "Sonnets of Shakespeare," and 10s. 6d. for "A Tale of Eternity." Write to the publisher of the MEDIUM.

WE HAVE heard glowing accounts of Mr. Morse's meetings at Manchester. A report has also reached us through the editor of the *Christian Spiritualist*; but as we are promised an official report, we allow the matter to stand over until next week. We think our country friends might be a little more prompt in communicating with us, and establishing a more general organic sympathy with ourselves, and, through us, with their brother workers in all parts of the country.

MRS. JACKSON, widow of the late J. W. Jackson, will be happy to receive the daughters of gentlemen, from the age of eight to eighteen, as boarders, to assist them in their studies on their return from school. Pupils will have the use of Mrs. Jackson's well-selected library to help them in the prosecution of their studies. Terms, fifty pounds per annum, exclusive of school fees. 6, Elm Road, Camden Town, N.W.

THE fortnightly conference at the Spiritual Institution, on Wednesday evening, was of a most interesting description. It was an adjourned discussion on Mr. Noyes's paper. Healing mediumship was introduced by Mr. Bielfeld reading a case of healing by prayer from the first volume of *Human Nature*. The healer, Mrs. Wallace, and the patient, her daughter, were present. Mr. Ellis diverted the discussion into a consideration of prayer, when mediums and others gave some very striking experiences. Some had heard voices telling them to pray, others the contrary. Mr. Robson's spirits had told him that they knew what he wanted. The private devotions of Jesus were instanced by another speaker. Mr. Cogman, in the course of a loud and vigorous speech, said he went into a dark chamber when told by the spirits to do so, and prayed in a strange tongue. He contended that it was the spirits alone who could teach us how to pray if it was at all wanted, and that prayer was a matter with which his individual consciousness had nothing to do. The old man made an excellent address, which we are sorry we cannot report. Mr. Lowenthal gave his experience in healing. The subject grew more interesting as ten o'clock struck, and Mr. Childs, who occupied the chair, was unanimously solicited to open the next meeting with an account of his experiences to illustrate the difference between mesmerism and healing by spirit-influence. Mr. Ashman at the close of the meeting gave a very interesting history of his healing mediumship, and the success attending the establishment of his Psychopathic Institution. As Monday evening was considered more convenient, the next meeting will take place on Monday week.

## MR. MORSE AT HALIFAX.

The Halifax Psychological Society have engaged Mr. Morse to deliver two addresses on Spiritualism, in the Mechanics' Hall, on Sunday next, May 26th. By announcing the fact in the forthcoming MEDIUM, you will much oblige. We shall be happy to see friends from surrounding towns and villages. Services, by way of singing, and perhaps reading, to commence at 2.30 p.m. and 6.30 p.m. Doors open half an hour before the time of commencing, and will be closed a quarter after on both occasions.

A. D. WILSON, Honorary Secretary.

Halifax, May 21st, 1872.

WE HEAR that a subscription is being raised to purchase a cabinet for Messrs. Herne and Williams, to facilitate the evolving of the phenomena of spirit-faces.

MISS LOTTIE FOWLER's seance on Friday evening was postponed on account of a sudden illness. On Saturday (to-morrow) she goes down to Wiltshire, and will return on Monday, after which she hopes to be in a fit condition to give sittings.

THE *Birmingham Daily Mail* has a long article on Mr. Duguid's trance painting, being an account of experiments conducted in Edinburgh with that medium. The portrait of Hugh Miller and a sketch of a little girl were done by the spirits direct.

MR. MORGAN, the well-known mesmerist and author of a work on phrenology, was recently annoyed by a party of Evangelists at Shotley Bridge, who abused those who attended his lectures. These revivalists, in a most insulting manner, told Mr. Morgan's audience that they were going to hell, and the police had to prevent a further manifestation of diabolism.

THE Christian is expected to be like Christ, but the ignorant worship of the heathen, the imperfect virtue of him who, not having the Gospel, does his best, is accepted of God. We ought to understand and act upon this double truth. On the one hand we cannot set our standard too high, we cannot be too strenuous in carrying to all the world the light which we have.—H. W. BEECHER.

THE LONDON correspondent of the *Northern Weekly Express*, in concluding his notice of Mr. Gerald Massey's first lecture in St. George's Hall, says: "There was a very large attendance, and among them I noticed the author of 'Ginx's Baby,' Mr. Cowper Temple, and a person marvellously like the 'Claimant.' Altogether the lecture was very clever, and there was much witty epigrammatic talk in it."

OUR READERS will remember that a picture, by our friend Mr. George Childs, entitled "The Vision of Little Jenny Wren, the Doll's Dress-maker," from Dickens's "Our Mutual Friend," was exhibited at its completion one evening at the Progressive Library, when Mr. Robson, in the trance, intimated that it had been painted under the prompting of Dickens. All who saw it admired its beauty and truthfulness, and we hear that it has been lately sold at a public exhibition for £25.

"NEMO" employs the "two-headed nightingale" to strengthen his sarcasm against the doctrine of a material resurrection, by asking if those individuals "will rise again with their conjoined material bodies," and be available for exhibition by enterprising *empressarios* in the upper world. The query might be turned the other way, and it might be asked if, while in earth-life they will develop two independent spiritual bodies, and thus be separate individuals in the spirit-world. Who shall answer?

IN REPORTING a popular lecture on science, the *South London Chronicle* observes: "The lecturer next proceeded to show a contrivance designated a spirit-rapping door, upon which he produced knocks at pleasure by electro-magnetic agency, and embraced the opportunity to ridicule in very bad taste believers in the facts of Spiritualism. The subject has passed from the phase of ridicule into one of sober inquiry, and it ill becomes a public lecturer to lightly deride phenomena that have been authenticated over and over again, and accepted as such by some of the clearest-headed men of the day."

DR. PURDON writes a long letter to the *Irish Times* on the philosophy of mediumship and spirit-photographs, concluding with these sentences:—"And now, one word as to the genuineness of the images on the plates. I had a long interview with a professional gentleman of undoubted reputation, and he having examined the plates, stated that he knew of no way in which such images could be artificially produced. His opinion (*ex officio*) was quite sufficient to satisfy me that the conclusion at which I had previously arrived—that there was no fraud, voluntary or otherwise—was the correct one."

KINGSTON-ON-THAMES is represented by the *Surrey Advertiser*, which does not overlook the doings of the Spiritualists. That paper gave a very fair account of Mr. Morse's visit, and noticed Mr. Massey's lecture. In last number is a long article describing the unsuccessful meeting held at the Temperance Lyceum on the Sunday previous. Without the permission of the spirits to do so, the committee had admitted the public to their meeting, as on the week before, when Mr. Morse was present; the consequence was that no control took place, the local medium not being supposed by the spirits to be in a condition to address a promiscuous audience. A writer in that paper addresses "Christian men and women" respecting Spiritualism in language which, if congenial to his auditors, does not say much for the moral status of their religion.

SOME MONTHS ago a letter from a correspondent appeared in the MEDIUM, speaking very emphatically on American Spiritualists and Spiritualism, naming, amongst others, J. M. Peebles, who has recently published the following remarks in the *American Spiritualist*:—"Exceedingly slender is our soul-fellowship with waspish ambitious men, who seem to tack a narrow sectarian Christianity to the shining vesture of Spiritualism. That they find temporary relief in throwing off theological bile now and then, is a comfortable reflection. 'Sentences symbolise moral status,' says Carlyle; therefore our critic reveals his tastes and tendencies in these words—'slimed,' 'verbose,' 'American superlatives,' 'high-flown words,' 'babies,' 'ballooners,' 'city arabs,' &c., &c. This style, poison with self-conceit and malice, puts him entirely without the pale of a formal reply. Really his descension is too great for our condescension. Calm and self-poised, and feeling towards him much as a patient teacher would towards a fractious self-willed pupil, we exhort him to seek the religion of Jesus Christ, and practically utilise a little more of that charity mentioned in Corinthians xiii."

## THE SIEGE OF PARIS PREDICTED.

Mr. Harris, F.S.A., calls our attention to a passage in "Cahagnet's Sanctuary of Spiritualism," wherein it is recorded that on Sunday, July 16, 1848, L. Lecoq took three grammes of hashish in half a cup of coffee. In a short time he was seized with a fit of uncontrollable gaiety, after which he became ecstatic, and had beautiful visions of the relations of God to creation. On page 85 the following passage occurs:—

"Among the visions of the future I perceived Paris. It was gloomy. I saw the houses falling. It seemed to me as if I saw fire, but I very clearly saw blood in the street at the same time that I viewed the fallen houses. I saw on a dome the number 9 very distinctly; it appeared to me to be preceded by other figures, but I could not distinguish them. I saw, not in Paris itself, but in the neighbourhood of Paris, men in green coats; they fired off muskets, and seemed to me very numerous. While this devastation was going on, I saw M. Cahagnet in a small town. Somebody told me that he was forewarned of what he should do when these disasters happened; that he had a mission to fulfil; that he was not to occupy himself with events that must take place, but to continue his work. I also saw the assassination of an eminent personage, M. D. L."

Another *lucide*, whose visions are also recorded, is thus referred to: "I here purposely suppress a vision of a wholly personal nature that my friend had, in which are included several predictions, as well in relation to himself as concerning Paris." It is also elsewhere stated that M. Cahagnet would publish a work after a revolution. Thus it appears that the late events in Paris were more fully detailed in vision than has been published. It would be interesting to know something of M. Cahagnet. Is he alive? If so, has he gone to reside as indicated above, and has he yet some works to place before the public? The preface indicates that the author was suffering from ill health at the time the book went to press.

## THE SHEPHERD'S SABBATH SONG.

This is the day of rest!  
I'm on a spreading plain so lonely,  
And distant sounds the church bell only.  
Now still is East and West.

To pray I kneel me here.  
O secret dread! O pleasing awe!  
As unseen forms around me draw,  
And kneel and pray anear.

The heavens, East and West,  
So solemn are, and clear and free;  
They seem as though they'd ope to me.  
This is the day of rest!

UHLAND.

FRIDAY EVENING AT THE SPIRITUAL INSTITUTION.—In consequence of Mr. Morse's continued absence in the country, the usual weekly seance at Southampton Row will be supplied this evening by the services of Mr. Wallace, trance medium. We can heartily recommend all those interested in the higher intellectual phenomena of Spiritualism to attend Mr. Wallace's seance, and prepare themselves with questions for his spirit-friends to solve. He usually gives most interesting information upon the spirit-spheres and the conditions of spirit-life, a form of knowledge very seldom to be met with.

IS "ATHEISM" a term of reproach, or in using it do we "in honour prefer one another?" Mr. W. A. Dixon declines taking the MEDIUM longer. "I fancy," he says, "I find more Atheism in it than Spiritualism, and as I can never subscribe to any views which place Jesus the Christ in the position which the MEDIUM assigns him," &c. Now the MEDIUM gives full liberty to every man who has an idea in his head, be it about "Jesus the Christ" or anything else, to state it freely, and if Mr. Dixon has a genuine desire for the salvation of Spiritualists, why does he thus place his light under a bushel? But observe, he calls us Atheists because we do not worship Jesus, but the God of Jesus. Do we blush? Are we covered with confusion of face? No; but we pity those who, in opposition to the spirit of Jesus, apply uncharitable epithets to those whom they cannot handle in better fashion. Our course is onwards, though bigots taunt.

WE are pleased to learn that our big brother, *Human Nature*, is increasing in stature, as well as in good looks. He is becoming a regular favourite everywhere, and no wonder if he has strength and capacity, as well as culture and taste. The recent spiritual illustrations have been exceedingly popular. The February number, containing Mr. Duguid's direct spirit-drawing of Jesus raising the dead, is already out of print. The plate is being sold separately, price 6d. The May number, of which an extra supply was printed, contains a very characteristic picture by Hogarth, through the hand of Charles Swan, the Aylesbury boy-medium. This number has also found its way into many homes, as well as the March number, which contains a series of spirit-autographs. The memoir of Mr. Jackson in the current issue of *Human Nature* is also a source of great interest.

THE FOLLOWING note from Mr. Powell has been handed to us for publication:—"Dear Mr. Burns,—Will you permit me to say to the kind friends who have lately sent me medicine and magnetised blotting-paper under spirit-direction, that I am undergoing magnetic treatment at the hands of Mr. Wallington, and therefore am not at liberty to try other remedies, whatever may be their alleged benefits. I am equally grateful for the kind consideration of my unknown friends in and out of the form.—Truly, &c., J. H. POWELL."

MRS. MORRIS, of Hammersmith, subscribes for two copies of Mr. Powell's forthcoming volume of poetry, "The Invalid's Casket," and suggests that an effort should be made to get him into a sea-side convalescent home. If that be impracticable, she proposes that twenty Spiritualists subscribe 1s. each per week for the next two months, in order that he may have a few extra comforts. She is ready to contribute her 1s. weekly if nineteen others will do the same.

THE following subscriptions have been received for Mr. Powell's "An Invalid's Casket":—Miss Fowler, one copy; Mr. A., four copies; Mrs. Morris, two copies; Mr. Swinburne, one copy; and Mr. Johnstone, one copy.

## 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, the seance this evening will be addressed by Mr. Wallace, trance-medium.]

### QUESTION PUT TO WILLIAM WEBSTER, A SPIRIT WHO UPHOLDS THE THEORY OF REINCARNATION.

ANSWERED THROUGH THE HAND OF THE AUTHORESS OF "SPIRITUALISM AND SCEPTICISM."

How does it happen that anyone who has passed previous existences, and bringing with him into this terrestrial life intuitions derived therefrom, can hold with such determined infatuation as many do to the legal fiction of *vicarious atonement*, and the impossibility of being saved from everlasting damnation but through that sacrifice? or how is it that men who are, in point of fact, old stagers, and consequently should know better, go through this life under the ineradicable impression that this is their only existence, thus ignoring the past and denying the future?

A.—I should have a long explanation to give, complicated by many collateral questions requiring a profuse development, if I were to elucidate this matter fully; but a general clue may be given in a few words, as follows:—Truth is, as I have often told you, the first and greatest of boons; it is withheld from all those who have not known how to deserve it; no amount of experience serves to enlighten those who shut their eyes wilfully, neither are those who are accustomed to live in darkness benefited by the light of the sun; their visual organs, disabled by disuse, are only dazzled and blinded by the broad light of day; thus spirits, like men, only see what they are capable of seeing, and what they are permitted to see: so long as they do not seek the truth for its own sake, and take the proper way to find it, they never will; the number of existences they have passed is an irrelevant question. There are spirits who learn more in half a dozen transmigrations than others in as many hundreds. There are others who, to our finite senses, seem doomed to an eternity of ignorance and error—time is foreign to the matter. There are some who refuse to learn, and whom nothing will avail to teach; how otherwise would there be such a diversity of gifts, and such a comparative minority of lofty intellectual distinctions? It is within the power of all to attain to these the loftiest crowns of spiritual existence; how comes it that so few take the necessary means to attain them? Simply because, never having aspired to the truth or striven for it, they fail to see what is best worth having; and, ambitioning inferior boons, become incapable of appreciating or attaining to higher ones. With respect to the atonement, nothing more strikingly illustrates the amount of blindness that may be induced by cultivation. No doctrine was ever more blasphemous, more pernicious, more mendacious; on the very surface it bears its refutation and negation within itself, in every law and attribution of divinity and logic, and yet the force of habit, of education, and of self-interest has enabled a host of intelligent men to believe with the utmost good faith in what the slightest investigation would infallibly have demonstrated to any unprejudiced reason as a most monstrous and untenable fallacy. So it is to the end of the chapter. Self-delusion, prejudice, self-interest, cultivated blindness, ever have and ever will make any number of dupes, more difficult to enlighten or to cure, to teach or to improve, than if they had been blind, deaf, dumb, and paralysed, mentally and physically.

### MEDIUMISTIC MIRRORS.

(From the "Revue Spirite.")

The journal, *Les Annales du Spiritisme*, published in Turin, contains in the January number a letter from M. Achille Perusini, describing a new method of experiment. This new process is very important, since it will offer to the moiety of experimenters an easy means of entering into direct communication with spirits by the aid of natural vision, and without any improved optical instrument.

The spirits have been able to penetrate into the invisible world, to deduce some laws therefrom, and to make constant application of them. Henceforth—according to M. Perusini—we shall possess a system of exceptional manifestations, which, by being accessible to all, promise us important discoveries foreseen by invisible friends.

The following is the substance of what M. Perusini writes to *Les Annales du Spiritisme*:—

On the 7th of March last, E. D. F., communicating while entranced with the writer, proved to him that with a combination of mirrors it was possible to render visible a spirit that wished to manifest or that was evoked. Through another magnetised medium we received a confirmation of this fact.

Then, by order of the spirits, we made fresh experiments, in order to find out if this idea of the medium was not the result of a premeditated impression. Not having succeeded, it was not until the 13th of July, 1871, that the medium, E. D. F., whose health is delicate, was surprised in the magnetic sleep by a cough, which, after having awakened him, left him in a gentle slumber. His attention was now attracted by a glass containing some drops of water. Suddenly he cried: "Take that glass away!" He saw a figure in it which menaced him. By the aid of another medium we asked if we should try an experiment with E. D. F. upon the mediumistic qualities of a glass of water. The answer affirming that the medium might submit thereto without anxiety, E. D. F. took the glass in his hand, and saw in it the image of his father, of other persons, and finally the threatening figure of the first spirit.

This fact proved that the medium saw independent of any preconceived idea. It serves fully to confirm these phenomena obtained simultaneously in different localities. They are therefore the product of a cause, of a constant law, and not of the hallucination of the experi-

menter. Let us also state that in the first experiment E. D. F. was ignorant of the appearances he was about to obtain when they suddenly appeared.

On the 29th of July following, E. D. F. being magnetised, and unable to speak a word, was again menaced by the spirit, who recalled to his mind his prediction—namely, that he would trouble him for a certain time. Being awakened and put in communication with his father by writing, the latter advised us to take two mirrors of the size of a quarter of a sheet of ordinary writing paper, to unite them in the form of an angle, and place a glass of water between them—then to wait patiently; the effect produced would be the appearance of spirits. If they should be such as one would not care to come *en rapport* with, the power of the will, accompanied with magnetic passes of repulsion, would suffice to disperse their images.

On the 2nd of August, 1871, my mirrors being in place, I tried an experiment with a fresh medium, endowed with some degree of the clairvoyant faculty, but totally ignorant of the end of the apparatus, and even of the possibility of the vision of spirits. Upon my requesting him to look at the glass, what was his surprise, although awake, on beholding therein several moving figures. We successively obtained remarkable effects by other experiments; the tableaux of numerous allegorical and real actions were perceived in the mirror.

The same day I made another trial with the medium E. D. F., when the apparatus again presented the form of the possessing spirit. It was a carabineer, whose habiliments were reflected as distinctly as the image of a living person. One of his hands moving over the other, signified his desire to see the medium write; on the latter giving a sign in the negative, the spirit moved his lips, and E. D. F. heard these words: "Then make me write through A."—a medium through whom he had communicated. On receiving another negative sign, the spirit manifested his choler, and, after having engaged to come to the ordinary seance and not to trouble the medium any more, we removed the apparatus. E. D. F. was much agitated; he is a young man whose childhood was one long physical suffering, and whom Spiritualism alone has been able to alleviate morally and physically. Other experiences have proved to us that one of the laws which regulate these phenomena, and the most important, is the special aptitude of the medium. We have obtained the same phenomena with other mediums, under diverse circumstances. It would seem, according to my researches, that the moiety of investigators possess this faculty; but I must add that my experiments have been made with subjects endowed with some degree of the clairvoyant faculty. Nevertheless, writing mediums, and even strangers to Spiritualism, have obtained the phenomena of vision without knowing that they were qualified to do so. It would therefore appear that the lack of faith, and the fear of obtaining nothing, can alone prevent this mediumistic faculty. The apparition is often obtained without the glass of water, but it succeeds more completely with the whole apparatus; it is the most easy and the most distinct. We leave it or take it away, following the physiological conditions of the visual organ of the medium, and according to the advice of our guides; for frequently the experimenter, when well endowed, sees at the first seance, or a few instants after; others perceive small indistinct clouds form in the glass, which successively assume, as in the vase of water, various shapes, and at length, after renewed trials, distinct and clearly defined figures; others, again, only see the same attempt repeated.

We are advised to cease after fifteen minutes of unsuccessful attempts. The image does not always present itself in the mirror fixed before the medium, but often in that which reflects him, as also sometimes in the glass. At times it appears with natural colours, or even like a photograph.

The clairvoyants possess all their faculties; they talk, reason, and, neither magnetised nor somnolent, see with their natural vision unexpected objects or persons, causing them to utter exclamations of profound surprise. All this, therefore, is real, true, visible, without hallucination—without the possibility of doubting the senses.

The mirrors I make use of are 0.19 centimetres ( $7\frac{1}{2}$  inches) in height, and 0.14 centimetres ( $5\frac{1}{2}$  inches) in breadth. They are lined with pasteboard covered with black paper, turned over to form a narrow border round the mirror; then they are united by a strip of canvas, which allows them to be closed the one against the other, like a book; thus they are commodious and manageable. An apparatus of large dimensions would of course present larger images.

This phenomenon is not a new thing; Nostradamus thus caused Catherine de Médici to see the first of the Bourbons who should reign in France; and Cagliostro, by the same means, obtained sight of evoked spirits. This custom is even now in vogue amongst the Arabs.

What affirms the existence of an intelligence apart from the medium is that the medium, who is ignorant of the conditions of the phenomenon and the phenomenon itself, directs us who have experimented so long with the aid of communications; and, if they describe a person or a thing which we do not know, information comes to fully corroborate what they say.

It is time, then, that these facts, old as the world, were submitted to the test of experiment, setting aside, however, with energy, all those superstitions that have hitherto accompanied them. We must dispel all mystery and expose them to the light of day, in order that we may all examine them and judge of them as they really are—that is, a simple property of the human soul—a means giving us the certainty of the *rappports* which exist between the two lives, or, to speak more properly, between the two states of human life.

[This experiment will only succeed with those in whom the faculty of clairvoyance is latent, but there are many more of such subjects in society than is popularly imagined. We know mediums who can see spirits in a lady's brooch while in conversation, or in any shining substance. The mesmerist's disc is a familiar manner of illustrating the widespread existence of the faculty of psychical sight.—Ed. M.]

W. BARBER thinks Spiritualists do not give sufficient attention to the work of removing the evils which afflict society, particularly those proceeding from the use of intoxicating drinks. With such light as the Spiritualist possesses, he ought to be in the front rank of all reforms. Our correspondent thinks individual responsibility is not so heavily felt as it might be in reference to social anomalies.

## MR. MORSE'S SECOND VISIT TO LIVERPOOL.

*To the Editor of the Medium and Daybreak.*

SIR,—We would take up the concluding sentence and language of our honorary secretary, Mr. E. Banks, in the last number of the MEDIUM, and say: "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." The recommendation can easily be carried out by the various societies. Mr. Morse's terms are very reasonable, so that the poorest societies may speculate with profit on a visit by him to them. His second visit to Liverpool has been rendered more useful than his first. He has opened out fresh ground in the south end of the town and also in the north, near the Rev. John Jones's chapel, where Spiritualism is exciting considerable interest. I would recommend societies to freely solicit Mr. Morse for a visit, and leave it to him to arrange the time, which he would do to accommodate all as far as possible, so that he could visit the nearest town in its turn, and thus save much of his travelling expenses to the societies. This he has expressed his wish at all times to do. Mr. Morse has been labouring among us a week, and I am sure from what I hear that his services have been of the most extraordinary benefit in convincing and enlightening mankind of the reality of spirit-communion. The two noble spirits who control him give utterance to the most scientific and philosophical train of reasoning that I think any mortal ever listened to. The oration given at the house of Mr. Banks by the first control, on the "Origin, Position, and Destiny of Man," exceeded all that I ever heard. It drew the mind away into unexplored thoughts of reasoning superlatively grand. It was a play upon man's higher faculties never before experienced, I am sure, by anyone present.

When Mr. Morse had come out of the trance, it was asked, did any in the company believe that what had been heard had come from any of us who had been listening, when everyone most emphatically disclaimed their having either ability or power to give two such orations. Mr. Morse was then asked the like question. He said: "I honestly declare I do not know a word that has been said, therefore I cannot say, only I believe, from what I do know, that it would be impossible for me to speak in my normal state the things whereof I have been told." It was urged that the question had a right to be further put. Where does it come from? Who is responsible for it all? Is it the outside universe speaking with cloven tongues of fire? Nay, where shall we go for an answer? Scientist, speak out; exhaust thy treasured fund of research, and tell us. Theologian, be honest, and leave the society of the Sadducees, and tell us how these things be. If you cannot unfold this mighty mystery, then humble yourselves and come along with us, and we will show you a more excellent way. For the problem must be solved, and, thank God can be solved, but on no other grounds than on the spiritual idea. Two divine orations come through Mr. Morse. How can we reconcile the idea that Mr. Morse is the instigator or propagator of these orations, when we consider the fact that he never studied a word or sentence which flows from his lips. The same intelligences who declare these solemn truths, positively declare they are two disembodied spirits. Then let us be honest to our convictions and receive it as such, calling to our aid that beautiful and comforting advice of Jesus to his disciples, when he said, "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you." (Matt. x., 19, 20.)

J. CHAPMAN.

10, Dunkeld Street, Liverpool.

## THE IMPORTANCE OF HEALING MEDIUMSHIP.

The MEDIUM has had much to say of late about one kind of mediumship or another—about clairvoyant, physical, trance, photographic mediumship, &c., but little or nothing concerning healing mediumship. Now, the former may be all very good and proper in their way. They all, in their several degrees, put us in communication with the spiritual world, from whence we gain information respecting our future, our departed friends, &c. This is, no doubt, all very satisfactory as far as it goes; but I am of the earth, perhaps, earthy, and am naturally inclined to pay more attention to the *here* than the *hereafter*. This may be reprehensible, but it is nevertheless true. I look upon it that the best thing for us to do now is to improve ourselves all we can in the conditions in which we find ourselves. Such, I take it, is sufficient for the day, without being too careful of the morrow, which is the legitimate outgrowth of to-day. "The present" and "the future" are but relative terms, so are the terms "heaven" and "earth." The knowledge, *ergo*, power, which we are all endeavouring to attain, is the only means which can put into our possession that happiness which we expect in the future and in heaven. Had we attained the perfect knowledge of the conditions with which we are surrounded, it is possible even for this earth to be a heaven, and until we have gained this no place can be heaven, not even heaven. Who would care to go to what is termed heaven if he could be exempted from pain and care here? Nay, the very phrase "to go to heaven" is a misnomer; we should speak of bringing heaven to us. He, therefore, who relieves us from pain puts us in heaven. The healing medium, then, is an archangel St. Michael, who slays the devil of disease and leads the enfranchised mortal into the flowery avenues of Paradise.

Now, if at the present time we are in need of one form of mediumship more than another, it is that of healing. Ills and ails and diseases of every shape and dimension stalk about the earth, turning the beautiful earth into a Pandemonium, where men sit and groan in unison, or bewail in dismal discordance. Condition is all. A happy mind turns its surroundings into joy and beauty. The monk Basil, so says the legend, was jolly even in hell, and had to be sent away because he was corrupting the perfect misery of that infernal abode. Place two or three Monk Basils in these regions of hate, and with their perfect health and imperturbable good humour they would metamorphose them into Beulah heights, Elysian fields.

Such a Monk Basil we found the other day, as we sat inwardly groaning, possessed of a (d)evil. Like the giant exorcist of old he wrestled with the demon and threw him, driving him away with an "Avaunt, Satan!" and he has not dared to return since. We hear some say: "What on earth does all this mean?" It means simply this, that

inasmuch as we suffered excruciating tortures from pains in the chest, Mr. Ashman, of the "Psychopathic" Institution, Marylebone Road, relieved us in the course of a few minutes, and we have, as yet, had no return of the malady. We can only say we wish we could have a phial of Mr. Ashman's power always at hand for use in every emergency. He may not be able to effect a cure in every case—in fact, he would be superhuman if he could; but if he were able only to give relief in cases of nervous disorder he would be a benefactor. Be that as it may, this much we know, namely, that the goddess Hygeia has blessed him with a large share of her bounteous gifts, which he lavishes on all sides with a "generous hand." And inasmuch as he did this much, he proved a very Monk Basil, bringing happiness, or heaven, down into the hell in which we groaned.

We understand that Mr. Ashman has opened an institution for the purpose of preparing healing mediums. Such a place is a great desideratum, and we wish him every success in his enterprise. If he can turn out genuine dispensers of health like himself, able to "cast out devils," he will do a work second to none of the great works being prosecuted at the present time in the name of the emancipation of mankind from the thralldom of evil and error.

## BOISTEROUS SPIRITS.

The following letter is from an eminent circle which exists near a celebrated seat of learning. Can any of our readers offer useful suggestions?—

DEAR SIR,—As you kindly offer to answer the inquiries of investigators, I take the liberty of troubling you with my difficulties. I have formed a spirit-circle here, which has met twice a week for two months past. During this time, though the circle is very powerful, we have never had any communications of any value. But the spirits annoy us so by throwing the furniture about the room that we can never hold a seance now without having several complaints in the course of the evening from our reading neighbours on either side. Last night the spirits went so far that when we had decided to close the meeting, and had re-lighted such fragments of the candles as we could collect, the spirits suddenly blew them out, at the same time hiding our match-box, and then they made more disturbance than ever. Among scores of other things, they threw across the room with great violence a new three-pound box of stearine candles (fourteen of which were broken), a heavy writing-desk, a tea-caddy, and an inkstand (spilling the ink in various parts of the room).

I therefore write to ask you whether there is any means of keeping the spirits within bounds, as otherwise I fear we shall have to give up Spiritualism. I may add we have never had wine until after the seances.

## SPIRITUALISM AND CHRISTIANITY.

What is the relation of this Spiritualism to Christianity? Before the question is answered, I may ask, What is the relation of Christianity itself to the present age, to science, to modern progress, and to human advancement? That the religion known as Christianity is a great fact in the world, none will feel disposed to deny. Its influence for eighteen hundred years has been such, that if its creeds and forms of worship were swept from off the face of the earth to-morrow there would still remain a vast result of its previous doings, which would probably be felt for a thousand years to come. What it has done in the past remains written on the broad scroll of time, and the moth and mildew of ages cannot erase it. Whatever opinion may be formed regarding its truth, or the principles which it inculcates, as a great fact it must be accepted.

It has not always worked for good—has fallen very far short of what its early apostles or later disciples predicated of it; yet, on the whole, there will be found few—very few—who will express a regret that it has existed so long. On the one hand, it has uprooted old superstitions, and planted a new civilisation upon their ruins; and on the other, it has retarded the advancement of science, and held men in spiritual bondage, by its creeds and its priesthood. It has propagated a divine doctrine of brotherhood and equality, and at the same time set father at variance with son and mother with daughter. Its original creed was probably of the simplest kind, but there has been engrafted upon it a yoke of bondage which none but worse than slaves can submit to. It has inspired the patriot to fight for his country's freedom, and the philanthropist to labour for the good of his fellows; and sanctioned the acts of the tyrant, and strengthened the arm of the despot. It has been the principle of truth to the honest man, and a lie on the lips of the hypocrite; carried consolation to the suffering martyr, and oppression to those who were already down-trodden. It has been appealed to alike by the slaveholder and the abolitionist, the peace-at-any-price man and the advocate of war, and each and all have found arguments to support their views in its text-book. It has inculcated the doctrine of the divine right of kings, and enunciated principles on the side of democracy. It contains within itself the truth of God, heart-searching, soul-stirring, ennobling, and elevating, mixed with falsehoods degrading in the extreme, and calculated to blacken man's brightest hopes and render his life a dismal tragedy.

On the whole, therefore, it is a most contradictory system; but in this it is in keeping with almost all else that humanity has had to do with. Man himself is contradictory, including in his nature principles the most antagonistic to each other, and dispositions of the most opposite character. With the rejector of modern religion, I admit that the system against which he hurls his invectives and so loudly declaims has produced much evil in the world, yet I am prepared to go almost as far as the most devout Christian enthusiast in maintaining that Christianity has effected an enormous amount of good.

Spiritualism we shall presently see is in strict harmony with the bright side of religion, lending new sanction to its morals and greatly adding to its consolations, but utterly opposed to its intolerant priesthood, its narrow sectarianism, and its doctrine of everlasting torment.—*From the forthcoming work of Dr. Seaton on Spiritualism in its relation to Free thought.*

OUR FRIEND and co-worker, Mr. E. J. Witheford, of Bromsgrove, writes an interesting letter on "The Woman's Suffrage Question" in the local weekly *Messenger*. He quotes from the MEDIUM.

## DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The council of this association have engaged the services of Mrs. Olive, trance medium for tests, healing, and development, for a special seance on Thursday evening next, the 30th inst., at half-past seven for eight o'clock. Tickets of admission, 1s. each, to be obtained on application to the secretary, at the rooms, 74, Navarino Road, Dalston, or at the doors on the evening in question.

On Thursday evening last, one of the most interesting and satisfactory seances which we have had for some time past took place in the rooms of the Dalston Association of Inquirers into Spiritualism, at 74, Navarino Road, Dalston, E. The circle was formed of eight members—four ladies and four gentlemen placed alternately. The secretary, in the absence of the president, read a portion of scripture taken from the 14th chapter of the Gospel according to St. John. Hymn No. 143 from the "Spiritual Lyre" was sung to the tune "Stuttgart." Mr. J. Briley Orton kindly officiating at the piano. The lamp was then removed, and the first control of the table was taken by a spirit who gave the name of "John Howard," who was at once recognised by Mrs. M. Richmond as her brother. The control shortly passed to "Oceola Eeanchati," an old spirit-friend of the Association, who frequently manifests with considerable power through the influence of Mrs. Richmond's mediumship; and, messages having been spelt out, music was requested, which was rendered by Miss M. A. Sparey singing two pieces in an effective manner, while the choruses were taken up by the whole circle. Afterwards, a spirit giving the name of "Harrison" communicated, and stated that he was known to Mr. Orton, but that gentleman failed to recognise the name, twenty-one years having elapsed since the "passing away" of the spirit in question. At this time Mrs. Richmond saw and described a female spirit near to Mr. Cook, and Mr. Webster, under impression, stated it was a "sister Harriet," when Mr. Cook at once recognised his sister, Mrs. Harriet Miller. This spirit, on being interrogated, stated she had manifested on the preceding evening through Miss Kate Cook, who was entranced for the first time successfully, a short message given through her hand, and a few words spoken on that occasion, which was perfectly correct. Mrs. Richmond also saw and described the spirit of an old lady behind Mr. Webster, and also that of Mr. George Blyton near his son, Mr. Thomas Blyton, who was directed by the spirit to "come below." During the absence of Mr. T. Blyton from the rooms, a private communication of a convincing character was given to his sister, Miss E. Blyton, through the seeing mediumship of Mrs. Richmond. Upon the secretary rejoining the circle, it was resolved, with the approval of the controlling spirits, to suspend the sitting for five minutes. On resuming the sitting, after a pianoforte recital by Mr. Orton, "Oceola," "John Howard," "Zud," and other spirits manifested. Mr. Webster was entranced by "Zud," who appeared to be inciting other spirits to touch the various sitters. Mrs. Richmond, on being directed by the spirits, held out the tubes, which were frequently taken from her, and the members sharply struck on the head and face in a playful manner, while we were singing "John Brown." The table was also moved about in a powerful manner, and during the evening unmistakable rappings were distinctly heard by all present. The seance was closed in the usual manner by singing the Doxology at about half-past ten p.m. T. B.

## SPIRITUALISM AMONGST THE MILITARY AT YORK.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I hope you will not think I am taking a liberty with you, but I think it is my duty to the cause of Spiritualism to inform you what our little circle is doing here at York. We are making great progress; we have sittings four times a week. We held one last night, the 16th inst., at Mr. Barber's. Mrs. Barber is the medium, who is controlled by a Mr. Haygarth, assisted by a Mr. Johnson, who were mesmerists. Mr. Haygarth was the spirit that controlled during the sitting that we held at the hotel, with Captain Pritchard and his lady, an account of which you kindly published in the MEDIUM some time ago. As soon as we take our seats at the table we have loud raps, and then Mrs. Barber makes a few mesmeric passes over herself, and then goes into the trance for a few minutes, and during the trance she converses with the spirits, and they tell her what they are going to do during the evening. Last night they said they would float her in the air at the next seance, and also told her they would speak and move light objects about the room. Then she came out of the trance, and we had not sat many minutes when we heard a powerful voice saying "Wait patiently." Then the tube which we had on the table floated round the circle, and touched each one three times on the face and head. Then we had some very nice conversation with Mr. Johnson. After a time he said, "Tune up." Mr. Barber played the concertina, and we could hear the spirit-voice singing beautifully. But it would take up too much of your space if I were to tell you all the beautiful manifestations that we have—the table floating in the air without contact, in the daytime, and objects moved about. But I will conclude, and beg to remain yours sincerely,  
Sergeant JOHN MAGSON, H Troop,  
5th Dragoon Guards.

York, May 17th, 1872.

"ANXIOUS INQUIRER" (Meredith Street, Clerkenwell).—You should attend the meetings on Thursday evenings, at 7, Corporation Row.

MISS ANNIE FAWCETT (Bishop Auckland).—Thanks for your kind letter. When you come to London we shall endeavour to gratify your wish.

"AN ARDENT SPIRITUALIST" is positively cruel. Does he think an editor has no feelings? We are not the "Medium" through whom the objectional figures were ultimated. Our correspondent might be a little less "ardent" and more "spiritual" with advantage.

ELLEN PITMAN.—What you say is true, and yet the matter to which you refer has been productive of good. Quite a number of people were becoming infatuated with the event to which you allude. But the publicity given to it has, as it were, broken the spell. Many others have had their attention directed to the truth as it is in these matters, and hence some good has been accomplished by the timely discussion of that which may not be good in itself.

The historical sketch of the *Public Ledger* of Philadelphia, just received, is a very interesting account of energy, intelligence, and enterprise. The illustration of the *Ledger* buildings is a beautiful example of American street architecture.

THE "Phrenological Annual" was offered at half-price with *Human Nature* for May, but the demand for it has been so impetuous that the copies in stock were quickly exhausted. Intending purchasers had better retain their certificates about a month, when a fresh supply will be on hand.

## JESUS:

## MYTH, MAN, OR GOD;

OR,

## THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED.

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**SATURDAY, MAY 25, 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 26, Mr. Cogman's Seance,** 22, New Road, E., at 7.

**MONDAY, MAY 27, 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 7.30. Admission, 2s. 6d.

**TUESDAY, MAY 28, South London Progressive Association,** 24, Lower Stamford Street, Blackfriars, Seance at 7.

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

**WEDNESDAY, MAY 29, Seance at Mr. Wallace's,** 165, Islop Street, Kentish Town.

**THURSDAY, MAY 30, 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 7.30. Admission, 2s. 6d.

St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 8 p.m., and closed at 8.30, prompt. Free.

## SEANCES IN THE PROVINCES DURING THE WEEK.

**FRIDAY, MAY 24, LIVERPOOL, Psychological Society,** at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

**SUNDAY, MAY 26, KEIGHLEY, 10.30 a.m. and 5.30 p.m.** Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance-Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END, 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.

GAUTHORPE, 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 27, 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. Blakhorn.

**TUESDAY, MAY 28, KEIGHLEY,** at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAUTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

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

**WEDNESDAY, MAY 29, 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 30, BOWLING, Hall Lane,** 7.30 p.m.

GAUTHORPE, 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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