

THE MEDIUM AND DAYBREAK.

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.]

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[PRICE ONE PENNY.]

MR. MASSEY'S THIRD LECTURE AT ST. GEORGE'S HALL.

On Sunday afternoon Mr. Gerald Massey gave his third lecture, the subject of which was—"The Birth, Life, Miracles, and Character of Jesus Christ Re-viewed from a Fresh Standpoint." We went to St. George's Hall fully expecting to hear this subject discussed in a thoroughly rational and masterly manner, and we were most agreeably surprised to find our anticipations more than realised. The discourse was a perfect *chef d'œuvre* of analysis, argumentation, and eloquence. We have hardly any hope of being able to give our readers, in the small space we have at our disposal the faintest conception of the subject as treated by Mr. Massey: we will, however, present the main features of the lecture in as clear and concise a form as possible. The lecturer commenced by saying that in treating of the life and character of Jesus Christ from a fresh standpoint, he should take the record mainly as it stands, especially in the first three Gospels. No human authority was, in his opinion, infallible, and there were discrepancies here. John represented Christ as the Messiah, and yet the Synoptics represented the same John as asking Jesus if he was the Christ, or if they should seek another. It was not his intention to discredit the narrative. His view was no more that of Strauss than that of the Church of England. He considered, however, that the records had been tampered with. The Gospel of John was not a narrative, but a plan of salvation. It was necessary to go through the three Gospels to get at the history of Christ, and necessary *not* to be a Christian in order to appreciate the character of Jesus Christ. Matthew traces his genealogy back to Abraham, through forty-two generations. He would not do so if it were not to prove that Joseph was his father. He promises the child the throne of his father, and it was as the descendant of the house of David that he claimed his Messiahship. There had been a prophecy in Israel that a virgin should bear a child, and it became a beautiful thought amongst the Hebrew maidens that one of them should bear the Messiah. It might be anyone whose virgin life was high enough to touch heaven. But there were those who limited the possibility of virgin purity to the physical fact. To them, therefore, it was necessary for Christ to be born without a father. Such an interpretation would not make the fact supernatural; it would simply make it unnatural. We must reject that interpretation. The explanation given by Luke was far more natural and spiritual. It announced that the Spirit overshadowed Mary for a spiritual result. There must have been an incarnation of the essential principles of the parent mind, and the mother clothed it and was the medium for feeding it spiritually until the time for its physical birth. There was a spiritual body as well as a natural body, and there was an umbilical cord of the soul that was never severed. Every hour there must be a spiritual commingling. God must have special means of forming his martyrs of humanity—his revelations to man. Mary, Mr. Massey considered, may have been what we call a trance-medium, and that it might be possible in such a condition for a child to be so conceived as to be almost pure spirit, or what the Romanists called the Immaculate Conception. He believed this to be the true explanation of the case. The record showed that the parents endeavoured to secure the purest method and agency for this spiritual conception by placing it in virgin sanctity.

The lecturer argued that it was impugning God's goodness to suppose that his communication with man commenced and ended here. He was always incarnating himself in and giving his revelations to humanity. In speaking of the physical theory of

Christ's birth, he said that taking this view of the case the true redemption would have been for Christ to have had children, and improved the race in that way.

In introducing the subject of miracles, Mr. Massey said that it was one of the important questions of the age, and it was one on which Spiritualism was so strong. With it was the solution of the problem. The theologians could not reply to the scientific argument: they had vouched for far too much without knowing enough. In Spiritualism we were supplied for the first time with a higher form of spectrum analysis. It detected the facts of the past, and presented and correlated the distant and the near. Hitherto all that was not understood was set down as miracle—as supernatural. Everyday things had nothing to do with God. He manifested himself in miracle. The domain of the natural was looked upon as a kind of devils' playground. This life of eternal miracle was thought but little of, because it was so continual. This attempt to make the manifestation of God's presence to mankind as miraculous and supernatural was made most strenuously by men who had no means of distinguishing facts. They did not deal in facts. They did not know facts when presented to them face to face. It was belief alone they sought to establish by miraculous means. All strange and inexplicable things that have occurred in the past and present were human impossibilities or satanic agency. Theologians had never yet demonstrated the means of divine operation as a vital fact, and the only position they were able to maintain was in trying to keep the rest of the world as ignorant as themselves. They still threatened us with everlasting punishment if we did not believe. And these men, had they been present when Jesus performed his miracles, would not have believed in them any more than they believe in the facts of to-day. They were like the Jews of old, who said: "We know that God spake unto Moses: as for this fellow, we know not from whence he is." What was a miracle? A phenomenon occurring without apparent means. What we recognised as spiritual manifestations had been identified as miracles. In one sense there was no such thing as a miracle; in another sense all is miracle. The lecturer said he believed that the spiritual world was always potentially present; when it became visibly so it was a miracle, though not when working invisibly. He had formerly considered many of his experiences altogether exceptional; but when he came to know more about spiritual manifestations he found that his experiences were comparatively common, and the farther he went the less he saw of the miraculous. He did not believe in the sun's standing still for several hours in order that the Israelites might finish off their enemies before dark. He could not believe in the Creator having any volition in the affair: nor did he believe in any such divine interposition for such a purpose. The old notion of a miracle made one thing as possible and likely to happen as another. It was based upon the obsolete conception of a God that sat above and acted pretty much like any earthly autocrat.

The lecturer said his antithesis was not natural and supernatural, but physical and spiritual. In subjective spiritual communications the one blended in the other imperceptibly. In the physical phenomena they lapped over into visibility. He believed the same conditions in the natural world would ensure the same results. The whole of the phenomena of miracle were within the range of laws that are extant. He admitted the law of volition, whose limits he could not define. It was this will which differentiated these facts from all others. Spiritual beings did not blindly act in accordance with laws. They were responsible ministers. It was difficult to draw the line of limitation between the things of the spiritual world and the natural. Jesus Christ had no idea that miracle meant law-breaking. He could not recognise our natural

boundaries. He had the faith which meets the other world halfway. He always admitted the natural laws of the case in this exalted sphere of spiritual action; spiritual operation and influx were limited by natural means. In one place he did "no mighty works because of their unbelief," showing that in the highest range of action he worked according to spiritual laws. Had he wrought miracles in violation of law, then was the time for him to do so. But doubt was a spiritual hindrance. It was impossible to make harmony if all the notes of an instrument were discordant. The spiritual world would whisper a wonderful tune if we would but get in accordance with it.

The so-called miracles of Christ were not outside of law. On another occasion, when the disciples were unable to cast a spirit out, they said to Jesus, after he had wrought the cure, "Why could we not cast it out?" His reply was, "Because of your unbelief;" and added, "This kind goeth not out but by prayer and fasting." Jesus here recognised degrees of spiritual power, which depended not only on moral but physical conditions. The theological mind is unable to touch bottom with reference to the spiritual facts of Christ's life—at least, the Protestant mind. Jesus was the greatest Spiritualist that had lived, and the Christian was the greatest enemy of Spiritualism. The present interpreters of the miracles had yet to learn the A B C of their subject before they could expect to make any headway. They did not believe in similar things nowadays; they could not, therefore, believe in the evidence of two or three witnesses of events in the past. Their sole evidence of the truth of miracles was an unquestioning belief that they were true. Spiritualism placed the question on a scientific basis.

The lecturer now passed on to the question of Christ's Messiahship. His miraculous power was considered the proof of his being the Saviour. He did not discredit the credentials, but he could not understand God having one son, who came in disguise to save us all—the legitimate children of the Devil. Besides, Apollonius of Tyana was credited with even greater miracles than Christ, so that it was impossible to make this the ground of his Messiahship. Miracles or spiritual manifestations being made the credentials of the Christ, we at once placed him on the same footing as the wonder-workers of the past and the mediums of the present. He said his disciples should do greater works than he did. We could not prove the divinity of Christ by works which are common to the Spiritualism of the past and present. He did not base his claims on his miracles. He charged people more than once to tell no man what they had seen.

With reference to Jesus being considered "the holy one," Mr. Massey said that it was an ancient custom in Egypt for the first-born to be holy; all first fruits were consecrated to the divinity. This was therefore the relic of an Egyptian custom, only supernaturalised. Hence it was a dogma of the church that only one child had been born holy, as if childhood was not all holy. Again, Christ's temptations were symbols of the pains experienced previous to the natural man's growth into spiritual life. Temptations were the growing pains of the soul. In viewing that forty days' temptation of the Devil we saw the human in the drama. There we perceived the special sense in which Christ came to save the world. He came to save the world from demon-worship. This worship had become so extended that the world was obsessed and possessed by evil spirits. Not only did they make their influence felt by whispering in the ear by dreams in the night; the air was thick and swarming with evil presences. So daring and objective had these demoniac manifestations become, that foul spirits went about in broad day with men, women, and children. It was to this condition of things that St. Paul referred when he said: "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." We could not, therefore, overvalue the coming of Christ at that time. He came to wrestle with the souls of men, and to save them from the powers of darkness. He wished to prepare the souls of men for a larger influx of the divine. He desired to draw humanity nearer to God—to cast out the Devil and let in the Divinity. He came to substitute for the mysteries of the God of Egypt, the mysteries of the God of Heaven. It was to rescue belief and hallow all spiritual intercourse to God, so that good spirits might enter the divine sanctuary of mankind.

The resurrection of Christ from the dead had been called the most stupendous miracle, as if he were the only one who had risen from the dead. Christ did not bring immortality to humanity. He came to couch the eyes of the blind grovellers in the flesh. He came to quicken and increase the spiritual faculty in man into living sight until it should pass the environments of sense. He came to quicken the pulse of immortality latent in humanity. But it was not for him to create immortal life in man, since it was already in man.

His mission was to awaken humanity to a sense of their immortal welfare—to lead the soul out of the Egyptian darkness in which it was groping, to a knowledge of the only true God, of love to man, and of the conscious communion of good spirits. But this had been totally misrepresented, and Christ had been made to come to take away the sting of death—become natural to man through the fall. Up to the time of Jesus the Hebrew had never included the idea of immortality in his theology. But the spiritual world broke through in spite of their unbelief. Moses left future life out of his account. The Sadducees openly denied the resurrection. And David, apparently unconscious of a spiritual hereafter, put the sword of his revenge, whetted, as it were, upon his very tombstone, into the hands of his son.

In Jesus Christ this idea of eternal life was first brought to light. His consciousness of the fact was so sure that he communicated it to others. He revealed it to those who had not possessed a knowledge of it. Death to Paul was so fearful that he shrank from the Jewish conception of it, and embraced Christianity. Jesus set the spiritual so high above the natural world, and lived its life so fully while in this sphere, that he was but half-conscious of the affairs of this life.

The lecturer here examined the question of Christ's divinity. He argued that it was in his humanity that lay his value to us. If he were God, he was beyond our reach as an example. But as a divine man he manifested to us the infinite capacity of improvement within us. "How could we be like him," asked Mr. Massey, "if he were divine and we were not?" But if he were human as we are, we should take courage from our great exemplar. If we were not human as we are, we never could love him and he us as we do; and his sorrow in life and sufferings in death would constitute the sorriest farce ever played on this earth. The ordinary idea of God in the orthodox mind was nothing better than that of pagans; but he failed to distinguish any sign of Christ's having been the conscious agent of such an idea. It seemed as if the divine likeness had been lost, and humanity had set up an image to worship for God. The theologian actually thought to exalt Christ into a God by damning humanity and digging a gulf between the two worlds. It was a blasphemy against humanity. Christ never sanctioned such a notion. This divine lover of little children, who the nearer he was drawn to the other world, was drawn the more passionately to this—he who was the friend of the outcast and sinner—he was too divine, too human for that. His idea of God was as the purest crystallisation of light to that of the orthodox. It was the spiritual of Christ's revelations that had never been explained.

Mr. Massey here endeavoured to prove that Jesus himself never claimed the position which Christianity would force upon him. Christ never hinted, he maintained, at his being of miraculous birth. John only made him say that before Abraham he was. And he said to his disciples: "You do not speak; it is the Father that dwells in you that speaketh." He lived a deeper life, but its sources were in the present, not in a far distant past. He revealed the future to us—that spiritual life which under and overlies this natural one; but his spiritual life was so real that the two seemed to blend in spiritual union. He was so spiritually possessed that the divine seemed to shine through him. He lived at that spiritual altitude where God seemed to become the sole consciousness of existence. The human was absorbed in the divine. In this sense his saying, "Before Abraham was I am," was true. He did not mean that he was discredited from God before Abraham was. It was on the ground of our common descent from God rather than from Adam that Christ laid the foundation of our common brotherhood. He replied to the man who came to ask how he might attain eternal life: "Why callest thou me good? There is none good but one, that is God." He assumed no superiority for himself. He called all men to accept the kingdom of God solely on the ground of their common brotherhood. That cry of utter desolation on the cross, "My God, my God, why hast thou forsaken me?" was eminently human. That clove right down to the human heart of the matter. That hour of suffering was sharp enough to make the body sweat blood. How continual had been the divine presence with him through life! This made the hour of death all the more terrible. It was like the cry of a man who was going blind. Yet we were asked to believe that God withdrew himself out of reach. Jesus was the first to discredit such an idea. He was the first to assert that he was not the source of light, but only the medium of its transmission. But it was the same light that lighteth every man that cometh into the world. His revelation grew with him as he advanced in years, and the divine purpose was only made known to him piecemeal. Nor did he die with the idea of becoming the central figure of Christianity.

The lecturer said he could not look upon Jesus Christ as a mediator between an angry God and this world. He considered him the highest medium that had appeared on this earth; he was the greatest Spiritualist that had lived—he meant of the modern sort. How sensitive Jesus was might be inferred from the fact that he felt even the hem of his garment being touched.

Mr. Massey here said he had no doubt that Jesus was a student of Eastern mysteries; and that he was on his travels for that purpose the years he is missed out of the narrative. Pythagoras took twenty years to master these mysteries. The lecturer supposed that Jesus referred to the ancient Hindoo mysteries when he called his disciples "initiates," also that the spiritual baptism has some reference to magnetism, which was known to the Egyptians and Assyrians.

But we must hurry to a conclusion, though with deep regret that our space is limited, for we feel that in spite of all we have given we have still been obliged to omit the best portions of the lecture. We can only express the hope that Mr. Massey will be induced to give to the world the result of his study and research, so that all may read and examine for themselves that of which we are able to give but the merest glimpse.

MRS. EASTED.—Your kind letter, which has been so long before us, refers to a subject which was admirably handled in Mr. Massey's lecture on Sunday last.

A DUBLIN CORRESPONDENT informs us that Mr. Purdon's letter on spirit-photographs in the *Irish Times*, from which we quoted last week, has made a considerable impression in Ireland. Mr. Purdon is son of the present Lord Mayor of Dublin, and testimony from such a quarter comes with more than the usual authority.

SPIRIT-PHOTOGRAPHY.

The great interest excited by the report that spirit-photographs were to be obtained in London has not subsided, and though Mr. Hudson's pictures have been discredited in some quarters, yet the faith of those who have obtained specimens at his studio is in no degree modified. Some have circulated the report that he has "given up the ghost" business. This is not true. We understand he is having more sitters than ever, and receiving more striking results. We have had shown us privately quite a number of photographs, on which the fully-developed features of what purport to be spirit-images are visible. In some cases the sitters, who were experts at photography, went into the dark room and polished the plate themselves, saw it put through all the preparatory processes, and placed in the dark slide, then examined the camera and saw the slide placed in it. As soon as the exposure was over they again went into the dark room and saw the picture developed. In one instance the sitter informed us that one of the party watched the process while another sat, and both being skilled in the art of photography, they were certain that no deception was used, but that the results were genuine, however much they may resemble pictures which can be obtained by counterfeit processes. For our own part, we recommend the further investigation of this manifestation. It is the duty of mediumistic persons to sit with Mr. Hudson, or any other operator capable of obtaining these photographs, and by persistent trials they will achieve success. When once the process is perfected by the full development of the conditions, then the pictures will speak for themselves, and require no testimony or assurance of honesty. Mrs. Berry, writing from the coast, alludes to the statements appearing in the *MEDIUM*, and yet her confidence in the genuineness of the photographs she obtained at Mr. Hudson's remains unimpaired. She gives, in passing, a little history of how Mr. Hudson was introduced to Spiritualism. The spirits had made two wreaths of flowers, and placed them on her head and that of her niece. She desired very much to have them photographed, and, the following day being Sunday, she knew of no way of attaining her object, so she went to Mr. Guppy's, who, in his endeavours to find a photographer, met Mr. Hudson, and thus originated the chain of circumstances which resulted in the taking of these pictures. Some of our photographic friends have a shrewd eye to business, and would be exceedingly pleased to see the sitters who besiege Mr. Hudson's humble shed climbing the stairs to their more aristocratic studios. It is quite possible that spirit-photographs may be obtained as generally as other spiritual manifestations are produced; all will depend upon the conditions available. We have an idea, however, that spirit-photography, like other facts of the same kind, will despise not the humble manger in which almost everything spiritual has deigned to be cradled. The eminence and accomplishment of the performer and the grandeur of his abode reckons nothing in spiritual processes. The Invisibles, in projecting themselves upon our senses, seek conditions quite foreign to our knowledge, and very contemptuously overlook all our fine arrangements. This will no doubt be the case in spirit-photography, as it has been in other phases of manifestation.

We are not in a position this week to add to what we have already stated respecting the experiments at Mr. Reeves's circle, nor have any of the spirits been identified which were described by us last week. Mrs. Makdougall Gregory informs us that she obtained a photograph at Mr. Reeves's, containing a spirit-form which was recognised by her as that of a departed friend.

Amongst other suggestions on this matter, we have received the following:—

To the Editor of the Medium and Daybreak.

SIR,—I have read with much interest the accounts given in the *MEDIUM*, &c., of the processes, more or less elaborate, adopted by photographers for obtaining undoubted spirit-likenesses. It however occurs to me that by the following simple plan (which I have not otherwise heard of) a much more satisfactory result could be attained—i.e., let two cameras (at least) be used, the placing of them being left to the sitter. Let the negative glasses be new, and marked with a diamond for recognition; and let the development be done under strict supervision. Of course, the usual medium power to be used in addition. If you think this suggestion useful, please put it in your paper.—I am, yours obediently,

THOMAS SHERRATT.

10, Basinghall Street, E.C., May 27, 1872.

P. S.—Are you aware of anyone who is experimenting by the Daguerreotype process on the aforesaid matters? I am inclined to think that by it a great advance would be made in the clearness of outline and shadows—things of the utmost import in these spiritual cartes.

To the Editor of the Medium and Daybreak.

SIR,—Recently, among some real spirit-pictures, I have seen some of the "chicory" ghost-pictures mentioned by Mr. John Jones, of Enmore Park, and think he is quite justified in what he says about them. Before seeing them, information about them had reached me only in the shape of rumour and assertion.

WILLIAM H. HARRISON.

We have also received the following card from Mr. Hudson for publication:—

SPECIAL CONDITIONS.

In consequence of threats, prosecutions, witchcraft, cheating, &c., and considering the sufferings of Mr. Mumler, by the advice of my solicitors I will not guarantee them as spirit-photographs. I leave the sitters to form their own conclusions; I will have no controversy.

F. A. HUDSON.

177, Holloway Road.

THE EXPERIENCES OF AN "INVESTIGATOR."

The following letter has been forwarded to us for publication by a literary gentleman with whom we are acquainted. The authoress, who writes under the *nom de plume* "Nellie Lismore," we may remark, is a frequent contributor to the serials and periodicals of the day:—

DEAR SIR,—Having, as a member of what the Spiritualists call a "private circle," met with some "manifestations" of a rather striking nature, I imagine an account of them may prove interesting to you. I must premise that I am not, and never have been, a decided believer in Spiritualism, but having read a good deal about the extraordinary "phenomena" which are exciting public interest and curiosity just now, I experienced a desire some months ago to test for myself the reality of these manifestations, and, with other members of my family, formed a circle for this purpose. Our seances were numerous—sometimes successful, sometimes the reverse—but containing nothing sufficiently thrilling to be worthy of narration. After a few weeks had passed in this way, our seances being of almost daily occurrence, I left home to pay a visit to a friend in Scotland. There the subject of Spiritualism was introduced; and, amidst much laughter, it was determined to at once "investigate" for ourselves. The lady at whose house I was staying, with her daughter and myself, gathered round a table, and it was not long before "manifestations" commenced. Rappings of an unmistakable kind were heard. My hostess in a bold tone demanded whether "Uncle B—" was present. There was an immediate response. A loud rap, which I can only compare to the kick of a man's heavy boot, resounded underneath my chair, and we immediately rushed in terror from the room. Next evening, determined to continue the inquiry, I prevailed on my friends to again join me at the table. We had not sat long when there came loud, startling knocks about the room, and Mrs. A—, speaking in a strange, dreamy way, said, "They are saying 'good bye,' they will never come back;" a remark which I did not then understand. Perfect silence followed this angry knocking, and although we sat for some time after it had ceased we did not succeed in extracting the faintest sound or movement of any kind. Other sittings were followed with the same invariable result or non-result; and at last, recollecting Mrs. A's remark, which seemed to anticipate such a state of things—"They are going away; they will never come back,"—I pressed her for an explanation of the same. Somewhat unwillingly she gave it. Staggered for the first time seriously in her unbelief by the incidents of the seance I have described, when Uncle B— so promptly responded to her challenge, and having been really kept awake that night by incessant knocking in her bedroom, she—a religious woman—made the whole thing a subject of prayer, and petitioned that if the startling phenomena in question were really caused by spirits—further, that if the effects produced upon her by similar manifestations of spiritual power were likely to prove hurtful—in such a case she prayed that all demonstrations might in future be checked by a higher power. The failure of all our subsequent sittings she, of course, ascribed to the effect of her prayers. By mutual consent these sittings were completely abandoned, nor should I now wish to join any other circle. I am still doubtful as to the truth of Spiritualism, but I cannot disbelieve the evidence of my own senses, and the circumstances of the case were such that no human agency could have produced the mysterious knockings I have described, and which were heard by my two friends and myself at the same moment, causing us to start from our seats and rush to the door. But whatever the real explanation of these and similar phenomena may be, until spirit-power resolves itself into something more serviceable to mankind than the aimless tilting of chairs and moving of tables, till "spirit-messages" are more instructive and less common-place than at present, I must withhold my own belief in the pleasant theory that a door of communication has been at last opened between ourselves on earth and our friends in the invisible world. Instead of a "new revelation," as enthusiastic spirits are wont to deem it, is it not possible that Spiritualism may be a new delusion, one of the many with which the world is threatened in these "latter days?"—NELLIE LISMORE.

[It is really amusing to see the illogical conclusions at which some people—especially ladies—arrive. Here were three timid females, unbelievers in the phenomena of Spiritualism, stopped in their scepticism by "signs and wonders" they could not comprehend, and yet one of them has the effrontery, though admitting that her senses were not deceived, to cast a doubt upon Spiritualists generally, simply because "something more serviceable" to mankind than the tilting of chairs is not vouchsafed. Did not "Nellie" sit at the table because she believed it could not be tilted except by human agency? If so, why sneer at the result. We don't know whether "Uncle B—" was a particularly high-minded and intellectual gentleman when on earth—we should rather think otherwise from his physical powers at the circle—most spirits of a low order manifesting with greater strength than others in a higher sphere. If he was not a shining light when on this side the grave it would be ridiculous to expect that any very great change had taken place in his condition since he has been "over there." "Nellie's" argument is just that of all new beginners. First, "It's not a fact." Then, when the fact is proved, the cry arises, "Of what value is it?" In the case quoted in the foregoing letter we believe there is better evidence given of the immortality of the soul than can be found in all the ologies or sciences, and that should be something worth remembering. As to the supposition that "Uncle B—" had been prevented manifesting by the prayers of Mrs. A—, we should recommend "Nellie" to read the articles on "Mediums and Mediumship," by T. R. Hazard, in Nos. 101 and 105 of this journal, and then it may strike the writer that it was the strong positive mental condition of Mrs. A— which prevented the circle receiving further proof of the truths of spiritual communion. She did not want to give up her pet theories, and hugged them so pertinaciously that the spirit-friends she had summoned to her seance left her circle in disgust, but not until they had made such an impression on the minds of those present that a lifetime will hardly suffice to rub it off.—ED. M.]

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:—

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

FRIDAY, MAY 31. Seance at 8 o'clock. Mr. Wallace, Trance-medium. Admission, 1s.

SUNDAY, JUNE 2, Lecture by Gerald Massey, at St. George's Hall, at 3 o'clock. See advertisement.

MONDAY, JUNE 3, Conference of Members of the Spiritual Institution and Visitors, at 8 o'clock. Subject, "Healing Mediumship."

TUESDAY, JUNE 4, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, JUNE 6, Mdlle. Huet's Seance at 8. Admission 2s.

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

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FRIDAY, MAY 31, 1872.

MR. MASSEY ON JESUS.

How many hundreds of thousands of reverend gentlemen there are of all denominations—archbishops, bishops, deacons, rectors, curates, ministers, and local preachers—busily engaged from year's end to year's end in the respectable avocation of "preaching the gospel," and yet amongst them all they have not as much "stock-in-trade" as Mr. Massey exhibited before his audience on Sunday afternoon. From the very squeamish manner in which the wares of these gentlemen are received, and the very little effect they have produced on the public mind, it has long been suspected that they were either spurious or largely adulterated. This supposition became a demonstrable fact during the course of Mr. Massey's lecture, which is altogether a false and inappropriate term for his labours on Sunday last. With more truthfulness that essay might be called a nineteenth century edition of the spirit of the gospel—an esoteric review of the birth, life, and mission of the central personage round which the gospel narratives have been woven as a shroud. Mr. Massey unwound these cerements fold by fold, and with them the hard incrustations of ignorance and superstition—the accretions of ages which had penetrated down to the very jewel hidden within the recesses of this time-corroded and dust-covered casket. It was indeed a new revelation—the man Christ Jesus, as he only can be seen, in a due degree of light. It would be of immense value to the "Church" if she were only wise enough to speculate after the same manner as the committee have done for whom Mr. Massey lectures in St. George's Hall. There is certainly no man amongst her reverend sons so fit to occupy the "chair of divinity" as the lecturer, and it would be a treasure for preachers to have their sacred text-book annotated by Mr. Massey, giving them new departures, fresh thoughts, and larger scope for their energies. This is the work of the future, and to bring it about we must instruct the people, who are the enlighteners and leaders of the clergy. The London committee have done well in promoting to a considerable degree this new educational movement; and we only wish Mr. Massey had a thousand throats, and Spiritualists had the good sense and energy to keep them all busy pouring the truth continually into the minds of the people. But this is not enough. The printing press can multiply the power of expression infinitely, and in England, America, and the colonies, the gospel according to Gerald Massey may be learned by millions who to hear his voice would be physically impossible, while the French and German languages might carry the glad tidings to millions more, and supersede the faulty performances of Strauss and Renan.

There is ample material in the topic of Sunday last to constitute the matter of a separate work, "The Divine Man of the Gospels," an exposition of religious truth as portrayed in the light of Spiritualism. Preachers would buy it eagerly, and introduce its teachings in their famished and threadbare discourses. But better than that, with the aid of spirit-communication it would establish the

family altar in every household, and deal the death-blow to priestcraft.

Such a work may be safely left in the hands of Mr. Massey. He is not a superstitious devotee, but an enthusiastic fellow-worker. As a poetical critic of Shakspeare he can be elevatingly eulogistic, without either spoiling his theme or enslaving his readers; and as a spiritual critic he can perform the same service towards Jesus, the son of the carpenter, and with the same wholesome results.

Some have objected to the highly-coloured scenery with which the lecture closed as being almost too intense—more than a calm review of the work of Jesus would warrant. Compensating justice was also presented in the statement that many other children of the Infinite might approach nearer to the Father in their respective ways, but that Jesus, as a Spiritualist, took the lead. Whatever be the truth in these personal matters is of little account, as it is not the exaltation of individuals, but the recognition of principles, which can benefit the world. And yet it must be remembered that history affords no evidence of a more eminent and disinterested worker in the spiritual field than Jesus. But Mr. Massey, in presenting him as such, made him no more than human. Herein consists the wholesomeness and safety of the lecturer's eulogy. The higher we estimate the virtues or powers of a brother human, the greater the incentive to go and do likewise. On the contrary, the worship, the canonisation of supernatural heroes is unchievous. As the man-made God ascends in the one scale, the human worshipper descends in the other to the slough of superstition and intellectual degradation, with its concomitant social miseries. The kindly and enthusiastic recognition of a brother worth is that Charity so strongly commended in all ages, and which is alas so rare in the present. It sees traces of the same element in every member of the race, and brightens the eyes of the intellect to find it out, develop it when found, and put it to the best use as a means of beautifying the world and rendering mankind blessed. This form of devotion is the source of scientific enthusiasm, unfolds the secret treasures of the human soul, and leads to the platform of a genuine Anthropology—the Temple of a True Religion.

Mr. Massey's hearty appreciation of the work of Jesus is quite a different affair from the blind superstition of the sects. Not one element of sectarian Christianity can be discovered in it; in fact, it is not Christianity at all, but humanity with its spiritual functions unlimbered—a universal and ineradicable feature of man, of which Jesus was a well-marked expression, as Euclid was in mathematics, Shakspeare in poetry, Raphael in painting, Watt in mechanics, Loudon in horticulture, and Florence Nightingale in healing sympathy. Read Smiles's "Self-Help," or any work of biography, and your ambition is fired to grand purposes—to noble acts. The greater the genius, the more powerfully does he magnetise the reader's motives. In this light, Mr. Massey's treatment of Jesus was wholesome and just to all parties. It recognised the merits of that spiritual brother in all their fulness, without interposing any authority derived therefrom, or limiting our individual freedom in any respect.

But, after all, in such efforts do we not behold more of the author than his topic? It was the generous and spiritually enthusiastic soul-force of the lecturer which shone on the canvas and gave outline to the portrait. No work of art can be produced with wretched materials, and if the picture to which we allude was too gloriously coloured for the eyes of the ordinary beholder, then we must attribute it to the superiority of the painter over his unappreciative critics.

A further consideration might be advanced if we asked, Where does the man of genius get his brilliant colours which so often serve to confuse and stultify the optics of the ordinary spectator? Does he manufacture his own paints, or are they prepared for him? If he receives them from others, by what law can he regulate the selection? What is genius? Why do not all possess it? And what is inspiration—the means whereby the mind is rendered joyously opulent with gems of thought? These questions may be asked, but how few can answer them! Speculations on "protoplasm," "cerebration," and "Psychic force" are not sufficient to lead to a solution. Who has power of perception on the thought-plane, and can thus obtain ocular demonstration of the impartation of ideas? Spiritualism must answer this question. The seer must be called in to give evidence. Who are those brilliant forms, in peculiar costume and with sage expression, who flit hither and thither on the platform, behind and beside the speaker—who now and again step forward in turn and touch the brain organs, and stimulate as with fire the utterance, and overshadow as with glory the countenance? A small, neat, unaffected, penetrating, humorous male figure, that has repeatedly been observed looking on when Shakspeare's plays were being performed in the best London theatres, has also been seen on the platform at St. George's Hall. How he seemed to enjoy it when the lecturer referred to the ironical sonnet! There was also present that fine female spirit whose earth-experiences formed so large a part of the first lecture. At the third lecture this spiritual audience had increased to a great number. Do theologically-benighted spirits come to gain knowledge from earthly discourses? or what mean those groups sitting after the Children's Lyceum plan, with a teacher in their midst? These seemed to take no part in the delivery of the lecture. The female was again present, accompanied by others, and they stepped forward when the lecturer referred to spiritual birth. There were also Shakspeare and the beauteous Shelley, to whom the lecturer so tenderly referred. On each side of the speaker stood six reverent sages in a strange costume and with sandals on their feet; and above them, in light too brilliant to be gazed upon, and at what

seemed to be a great distance spiritually, appeared the head and bust of a glorious male personage, from whose fingers streamed floods of golden light upon the lecturer. These hidden facts will help to explain the increased vivacity of the speaker on Sunday last. The improved conditions of the audience, the grandeur of the subject, and the long chain of associations connected therewith, explain why a very unusual manifestation of spiritual presence occurred on that occasion. In addition to those alluded to, and whose individuality we have no means of determining, there were sages which were recognised as ecclesiastical writers of the third century. As this was not the first interview the seer had had with them, signs of mutual recognition passed.

Mr. Massey is not responsible for what is written above, nor is he aware of it as a fact. It has not been narrated to him, and when he reads this it will be as much news to him as anyone else; yet we contend that it is strictly true—indeed, must be true, or Mr. Massey's theories are false. Nor need such a statement astonish us. The lecturer and the party represented by this paper are engaged in the selfsame work for which the men of old laboured, and suffered, and died. It is the work, not of an age, a country, a creed, or a people, but the perennial effort to elevate humanity and bring them into the promised land—their birthright of enlightenment and moral purity. When a man puts his hand to this plough he never looks back, so that every age adds its quota to the ever-increasing army of the redeemers of mankind. True to their deep-seated love, these devoted souls lose no opportunity of promoting the grand object of their lives. Mr. Massey's utterances are so radically true and deeply important to creed-bound Christendom, that no wonder the sympathies of those personally connected should be thrown into the effort. It is their vindication from the superstitious misrepresentation of centuries, as well as the world's emancipation from ignorance and error. Why should Mr. Massey leave the ordinary path of the literary bread-winner and accept a course so unusual unless he had a leader somewhere? A map was exhibited by the spirits, with dark and light lines; the former by far the most numerous, representing the error taught with the gospel Spiritualism, and the latter the pure ideas that have been retained. A scroll was also presented with luminous characters, bearing the inscription: "Be firm, dear brothers; we will help you in this noble work." Spiritualists well know that they are helped—that the work is not theirs at all; and though it is despised by those in high places, and though its purposes are effected by humble agencies, yet it prospers more rapidly and is producing a deeper change in the public mind than all the religious organisations of the time.

THE SUNDAY SERVICES.

The treasurer begs to announce with thanks the receipt of various subscriptions towards the balance incurred in sustaining the meetings at Cavendish Rooms. Friends at a distance have participated as well as London Spiritualists—and well they may, for through the MEDIUM they were enabled to reap some of the benefits derived from these meetings. The following sums have been received:—J. B., 2s. 6d.; A Friend, £1; Mr. Edmiston, 10s. Nearly £9 is yet wanted. Remit to J. Burns, 15, Southampton Row, London, W.C.

Mr. Massey's choice works, printed for private circulation and for subscribers only, are not for sale through the booksellers. To meet the wishes of those who had not an opportunity of participating in the subscription, a few copies of the work on "The Sonnets of Shakspeare," a large and handsome octavo volume of nearly 700 pages, have been placed in the hands of our publisher, from whom they may be obtained at the subscription price, 21s. each. The other work is the private edition of "A Tale of Eternity, and other Poems," printed on fine paper, quarto size, price 10s. 6d. "A Tale of Eternity" is a poem with which every Spiritualist will gladly make acquaintance.

MISS LOTTIE FOWLER has returned to town, and will hold another seance at the Spiritual Institution, 15, Southampton Row, on Tuesday evening. Admission, 2s. 6d.

RECEIVED.—*The Co-operative News*, a Record of Industrial, Political, Humanitarian, and Educational Progress. Our contemporary is a first-rate pennyworth.

THE "Autobiography of Satan," edited by John R. Beard, D.D., author of "The People's Dictionary of the Bible," has just been published. We hope to refer to it again soon.

DURING the week we have been favoured with a call from Mr. N. Morgan, of Sunderland, well known as a lecturer on phrenology and mesmerism, and author of a recent work on mental science. He is a diligent student of psychological phenomena.

BE SURE and attend the meeting on Monday evening at the Spiritual Institution, 15, Southampton Row. The fortnightly conferences take place on Mondays now. The discussion on Mesmerism and Healing Mediumship will be continued, to be opened by Mr. G. Childs. It is expected that Mr. Morgan will be present. Members of the Institution admitted free, with liberty to introduce a friend. Healing mediums are cordially invited. Apply for tickets.

THE *National Reformer* reports a debate at Edinburgh between the Rev. William Adamson and Mr. Charles Watts: proposition—"Is the belief in an Infinite Personal Being reasonable and beneficial?" We consider the arguments remarkably weak on both sides; in fact, the discussion was a ridiculous farce, exhibiting much poverty of thought, and the jingling of worn-out epithets and statements. As well might we expect an intelligent discussion on the industrial arts by persons ignorant of science, as an enlightened argument either for or against the question quoted above by men not conversant with psychology. Both sides would be better of a good dose of the fare presented by Mr. Massey.

SPIRITUALISM IN THE NEWSPAPERS.

We have received the following note, dated May 24, 1872, from Mr. John E. Rendle, 18, Castle Street East, London:—"Sir, I herewith forward you last Saturday's *Carnarvon Herald*, which contains a long article on Spiritualism. If all Spiritualists having influence with the editors of provincial newspapers would try and get inserted therein letters explanatory of their faith, much good might accrue to the cause."

The suggestion is a good one, and ably carried out in the letter by D. H. Wilson, B.A., in the paper above alluded to. If this work were better attended to, Spiritualism might be opened up for discussion all over the country.

A LADY residing in Constantinople is desirous of learning if there are any Spiritualists or mediums in that city.

THOSE INTERESTED in Mr. Massey's lecture of Sunday last will be glad to be introduced to Mr. Peebles's "Jesus; Myth, Man, or God?" advertised on another page: also, "Seers of the Ages; or, Spiritualism Past and Present," by the same author, price 5s.

I HEARD a piquant anecdote in illustration of the spirit of Young Oxford a few days ago. It is notorious that all the dons are not quite as orthodox as they might be, and two or three of them—I do not wish to speak too broadly—have the reputation of being decidedly heterodox. A budding B.A. met one of these heterodox dons the other day and asked, "By-the-bye, Mr. Blank, were you ever vaccinated?" "Yes," was the don's answer. "When I was a little boy I was vaccinated, and I was also baptised; but neither took."—*Sylvaenus Urbanus*.

MR. PEARCE, of Andover, bears favourable testimony to the usefulness of a course of lectures on phrenology, recently delivered in that town by Mr. C. W. Allwood, of London. Spiritualism and Mesmerism were introduced by the lecturer, which resulted in a discussion by the Debating Society. The company proceeded to form a circle after having tired themselves talking about the matter, and, need we wonder? with no satisfactory result. It is at all times imprudent to endeavour to elicit these manifestations amidst the wrangle of debate.

OUR friend Mr. Thomas Dixon, of 15, Sunderland Street, Sunderland, is not only a philosopher, but an honest man. Thousands of shipwrecked mariners have been lost because of spurious lifebuoys. Mr. Dixon recently supplied Her Majesty's surveying vessel *Porcupine* with one of his circular lifebuoys for trial. This was tested at the anchorage off Hunstanton, Norfolk, in the spring of last year, when two men supported themselves upon it, and it was their opinion that a third might have hung on to it without destroying its buoyancy.

MRS. ABRAHAM LINCOLN'S VISIT TO BOSTON.—It seems that Mrs. Lincoln well improved her time during her late visit to Boston, and left no stone unturned to penetrate the mysteries of that unseen world which contains so much that is dear to her. To her amazement, as is told by a person present, one of the several mediums she visited repeated, as coming from "Little Tad," the last audible words she heard him utter. These were: "Don't shut the door between us, mother!"—words spoken by the dying boy as she was leaving the room to give vent to a paroxysm of grief.—*Boston Herald*.

SPIRITUALISM AMONGST THE MILITARY.—Sir,—I have been informed by a Mr. Allwood, who has been lecturing here on Phrenology, that by applying to you I should get a few copies of that periodical called the MEDIUM AND DAYBREAK to distribute among the men who take an interest in Spiritualism; for he blended it with his discourse, and it seemed to be interesting to a great many of his hearers, amongst whom was your humble servant, Sergeant R. SEEVERS, H Company 88th Connaught Rangers, Cambridge Barracks, Portsmouth. [We have sent a goodly parcel per post, and shall be glad to do so again when desired. Other correspondents allude to Mr. Allwood's lectures.—Ed. M.]

MRS. BERRY, who is at Margate for the benefit of her health, sends us an account of a seance at which phenomena were obtained quite as decided as at her house in London. This shows that the manifestations do not depend upon any particular place, if the necessary conditions are supplied. She was fortunate enough to meet with a reverend gentleman who has before now been referred to in Mrs. Berry's letters as a medium of great power. Even in the open air they had unmistakable evidences of spirit-presence, and when a formal sitting was instituted indoors the spirit-voices were heard, objects were carried, and spirit-forms were perceived by the whole party.

MRS. LAW, at Manchester, gave "her thorough analysis of the pretensions of the Spiritualists, which she, to the satisfaction of the audience, completely demolished." It is also stated in the *National Reformer* that some Spiritualists present were not satisfied with the attempt. Mrs. Law evidently did a wondrously clever thing: she thoroughly convinced those who were ignorant of the whole subject, and whose minds were consequently made up on it. So is every opinionated bigot easily persuaded by one of their class that no truth exists outside of their narrow experiences. The few Spiritualists who attended knew better, and so Mrs. Law made no impression on them. Why did her friends report the fact? Where are the results?

A CORRESPONDENT, writing of Mr. Jackson's work on "Charms and Amulets" (Mesmerism in connection with popular superstitions), desires to know the best means of establishing magnetic sympathy between two individuals. He thinks incense would be useful, and that it was used in the Jewish ritual to obtain spiritual manifestations. He desires to know if the spices mentioned in Exodus xxx. would be eligible, and if a room thus incensed would be more conducive to spiritual manifestations. He adds: "Is there any other mode of communicating with spirits besides sitting round a table? Can it be done by aid of a crystal? if so, how? and what is the price of a crystal? We read that a Dr. Dee had communications from spirits, and I suppose it was without the methods resorted to by modern Spiritualists. How did he accomplish it? We read in the Bible that Leah, one of Jacob's wives, had a teraphim, and my impression is that she had spirit communications by it. We also read of others doing the same. How was it made? and what methods were used for getting communications?" Our correspondent will find suggestions as to the use of a crystal in a recent number of the MEDIUM. If any of our readers can throw some light on the other topics raised, we shall be glad to insert them.

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. Wallace's seance.)

May 24th.

Mr. Wallace was controlled by the spirit of a deceased relative, and, in answer to various questions, the following remarks were made:—The drunkard on entering the spirit-world has an uncontrollable desire for more drink. He longs to return to the earth, and when there he impresses some individual to drink, thereby gratifying his former propensity at the expense of some one else. In very many instances the drunkard is incited to drink by the spirit of a deceased drunkard, but not always. The appetite for drink possessed by the drunkard after death, continues oftentimes, for a long period; in other cases, not so long. Astrology is true in principle, but the facts of astral science are so imperfectly known that it is impossible to deduce a certain result therefrom. When a mind shall arise capable of grasping the subject in all its ramifications, then it will be found that astrology is true. But we must bear in mind that spirits can act upon individuals contrary to all material conditions. If an individual should be removed from one side of this planet to the other, then the conditions would be altered altogether. The use of graven images is to recall to the minds of those who use them certain states and conditions; nothing more. There are living animal forms in the spirit-world. We know not whether they formerly belonged to earth or not. This is a mystery we have not yet been able to fathom. We cannot tell whether the animals of the earth have a future existence or not. There is a certain amount of intellect even in the most minute insect. We do not know the use of animals in the material world; but we have no doubt that all, even reptiles, have some important purpose to fulfil. Human beings in the second sphere take the forms of animals, though they do not appear to each other in these shapes; in the first they retain the human form, and for this reason, because no animal can descend so low as man in his most degraded forms. There are seven spheres, and these again are divided into seven distinct conditions. These sub-divisions are sometimes called distinct spheres, thus making, together with earth-sphere, fifty in all. Human beings in the higher spheres labour for the love of labouring, not from fear of starvation. There is no such thing as the accumulation and hoarding of property. It is an erroneous idea to suppose that water is composed merely of oxygen and hydrogen. They would not hold together if it were not for a stronger force—electricity. There are more than a hundred imponderables which are classed under the terms Electricity and Magnetism. The time will come when man will be able to discover the currents of telluric electricity that exist in various parts of the earth; he will then collect this force in certain places and there use it as a propeller of machinery.

I PREACH Jesus, not meeting-places—Jesus, not sectarianism—Jesus, not political partiality—Jesus, not geographical prejudices—Jesus, not social ostracism—Jesus, not the mummeries of Pagan ceremonies, labelled "Christianity"—Jesus, not rank, nor privilege, nor classism—Jesus, not financial distinctions—Jesus, not kings, nor princes, nor peers—Jesus, not aristocracies, nor oligarchies—Jesus, not popes, nor archbishops, nor presiding elders—Jesus, not middle, nor lower, nor upper classes—Jesus, for all the people, races, nations, the entire world of God's creatures. Jesus is my guide, teacher, and regenerator. He is needed in the Broad-Gauge Church. He is needed in all the churches.—W. W. Broom's Letter.

DIRECT SPIRIT-WRITING.

To the Editor of the Medium and Daybreak.

SIR,—Being until very recently a thorough sceptic as to spiritual manifestations, the following account of a seance at which I was present, and which did much to convince me of the truth of Spiritualism, may not be uninteresting to your readers. Mr. Henry Smith, of Ealing, London, a gentleman well known, I believe, to yourself and to many others of the metropolis, was at Nottingham on the evening of the anniversary of his wife's removal into the spirit-world, and he was kind enough to invite me to be present at a sitting to take place on the 17th of February.

The medium was Mr. Wm. Taylor, and there were present Mrs. Northage, Mr. Smith, my wife, and myself. I was, as stated, a sceptic. This was the first time that I had been in what is called a dark circle. We had not been sitting long before spirit-lights began to manifest themselves in various parts of the room. Soon after this a voice was heard very distinctly, but only in a whisper. It stated that it came from Mrs. Smith. Mr. Smith, however, failed to recognise it as the voice of his departed wife—having before frequently conversed with her since she entered the spirit-spheres—and fancied it might come from either John King or Katey. The manifestations of these two spirits he considered of an objectionable character, and the former of them had previously threatened him with personal violence the first opportunity that presented itself. He therefore determined to resist any manifestations that might come from them. He asked the question as to whether the voice really came from his wife, and the answer was given in the affirmative. Still doubting, he requested some positive proof of the truth of the statement to be given. At that instant a pencil dropped upon the table, falling as though it might have come from the ceiling, and the voice said, "Strike a light." On this being done, a piece of pencil about three inches in length was found on the table, and a very small scrap of paper, on which were written the words "Your Phoebe," of which a facsimile is given below. This was handed round to all present, and everyone saw at once that it was unmistakably the autograph of Mrs. Smith, just as she would have written it had she been in the flesh—an exact facsimile, in fact, of her handwriting. The question now arose as to where the pencil came from. All present looked at it, but no one recognised it. At last it occurred to me that it was very like a piece of pencil that my little boy was in the habit of using. I therefore put it

into my pocket, with the view of making inquiry on the subject. I went home, but the fact of the pencil escaped my memory. On the Sunday morning following, Mr. Smith called on me and inquired about the pencil. I then called my little boy, who at once recognised it as his. Supposing it to have been taken from my house, which I really think it must have been, it was carried a distance of half a mile. If I had the pencil in my pocket at the seance—which I doubt—I certainly knew nothing of it. To continue the account of the seance. Later on, John King came again, and was somewhat violent, striking Mr. Smith on the head with the tube, and behaving in a very boisterous manner. Mr. Smith now asked how it was that the higher spiritual powers could not drive away the low order of spirits, adding, in a kind of prayer, "We most here for a high and holy purpose, and are desirous of accomplishing good results; do, then, let us have communion with such spirits as are likely to assist us in carrying out our ideas." Almost immediately, the manifestations before-named ceased, and Mr. Smith became enveloped in a blue light extending to about two feet around him in every direction. All saw this light most distinctly, and Mr. Smith himself could see the other sitters through it. It continued for several minutes. The black darkness of the room became also converted into the soft blue light resembling twilight. The phenomena occurring on this occasion may not equal many that are often witnessed, but they served to convince me of the reality of spirit-manifestations.

Facsimile of the writing on the piece of paper in the dark seance. The dotted line shows the exact size of the paper.

Your Phoebe

Facsimile of Mrs. Smith's handwriting, copied from one of her old letters:—

Your Phoebe

Cromwell Street, Nottingham.

W. J. STENNETT.

A HAUNTED HOUSE.

Mr. G. R. Hinde, 1, Ridsdale Street, Yarm Road, Darlington, sends us the following narrative, for the truth of which he vouches in these words:—

"Talking one day to one of our men on the subject of Spiritualism, he said he knew a man who had the shirt torn off his back by a ghost in a haunted house. I requested him to get me an account of it, and also to see if the man knew anything about Spiritualism. He got me the enclosed account, and said that the man had never heard of Spiritualism, but had sent this account to the *Budget* editor, who would not publish it. The account is written by a working man and it may be interesting to some of his class."

The story I am going to relate happened in my family, and I can vouch for its correctness. About the month of June, 1862, we took up our abode in a house in Myers Court, Castle Street, Leeds, my aged mother, who is now in the land of rest, my elder brother, and I being the only occupants. My parent slept downstairs in a press bed, my brother and I slept in one of the upper rooms. During the first two weeks nothing unusual occurred, excepting some slight ticking on the boards of the chambers. On the third Saturday night my brother and I stayed out late, as we had been to the play, and when we returned, found mother in bed crying. In answer to our inquiries she said: "Previous to retiring at half-past eleven, I lowered the gas and said my prayers, but could not sleep, as I felt an unknown, unnatural dread. I did not lie long ere I was disturbed by a heavy weight on my feet; it crept up slowly, till it got between my shoulders; my hair seemed to stand on end, and the perspiration flowed from me. At last I managed to put out my hand, and felt something cold and clammy lying in at my back; it appeared to me to be a dog, or something like it. How long I lay thus I know not, but when I opened my eyes, I distinctly saw a little woman standing under the gas at the foot of my bed." We tried in vain to convince her it was all a dream, for mother was in no way superstitious, and was a strong, hearty woman. The following week my brother George awoke suddenly in the middle of the night, and on looking round, saw, surrounded by light, a woman standing between the foot of the bed and the window. A voice whispered in his ear the words—"That is the woman you must take to the tea party." During the next few weeks we were disturbed slightly by hearing tappings at the door and on the boards upstairs, which ended always as if something sharp had been scraped along towards the head of the stairs. By the end of the year her ghostship seemed to be pleased with our preparations for our friends at Christmas, and the store we laid up against that festive occasion, at which the witty sayings, songs, and merry laugh sounded till a late hour each night during that week of joy and feasting, and kindly feelings ruled the season.

The respite given by our invisible friend did not last long. My brother retired early to bed one night about the middle of February (I being on the night shift) my parent having duties to perform keeping her up till eleven o'clock, when suddenly there was a heavy thud on the boards of the chamber as if George had jumped out of bed, walked to the top of the stairs, and down the wooden steps as far as the door, and there stopped. At first mother thought that George was playing her a trick, and took no notice of it; however, it was repeated the second and third time. She gathered sufficient courage and opened the door, but no one was there, and George was fast asleep. On being called, he rushed downstairs in a state of perspiration; it took both of them some time to calm themselves. This tormentor gave me little trouble; we seemed to be on good terms; it paid me a visit only on one occasion, when, weary with toil, I went to take a nap before retiring for the night. I had not time to sleep before it came and seemed to weigh on me, and nearly

crushed the life out of me. The reader may take this to be nightmare, but I never experienced it before or since, and I hope never will.

The last and most terrible account yet remains to be told. One night in Midsummer, 1863, when the heat was very oppressive at about 80 deg., my brother's linen shirt was completely torn off his back while lying in bed. He rushed downstairs to save himself, remaining there till morning. I searched both rooms, but nothing could be seen.

The struggle was severe indeed, as I saw both bed and shirt next morning; the bedclothes were scattered about, and the bed seemed to have been trampled. The shirt was made of strong linen check, and was torn in pieces. My brother was then four-and-twenty, and a strong, fearless young fellow, for he slept in the same room the next night. Perhaps this may appear to some to be fabulous, but everyone is entitled to judge for himself in such matters; as for myself, I am prepared to stand by what I have said.

It is asserted that some years ago a woman, in a state of insanity, committed suicide by wounding herself with a razor in that house, which accounts for it being haunted as above stated. The following week we removed for ever from the haunted house.—Yours truly,
DAN CARRITY.

[Can any of our readers inform us whether any such disturbances have been experienced by subsequent tenants of the house referred to?—E. M.]

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

The following is a report of the weekly seance held in the rooms of the Association, 74, Navarino Road, Dalston, E., on Thursday evening, May 23rd, 1872. It gives a good idea of the proceedings at an established and well-conducted circle.

There were present eleven members and one visitor. The circle having been formed, the Secretary read the record of preceding seance, after which a portion of Scripture was read, and Hymn No. 70, "Welcome to Angels" from the *Spiritual Lyce*, was sung to tune *Innocents*. Mr. Orton was elected chairman. Mr. Webster stated that a spirit named Clara was present, who would write through Mr. Wilson's hand. "You have not brought your friend, W. Clift; I want him to become a medium," was written. Tilts commenced; changes were made in the positions of the sitters by direction of the spirits, and Mr. Standen was asked to join the circle, when the tilts increased in strength. Mr. Stephens called the alphabet, and a spirit gave the name of "Bonnick." Mr. Wilson was impressed with the message—"Both to move away from the table." Messrs. Stephens and Wilson accordingly moved their chairs from the table. No one else was to take their places. The spirit, Bonnick, intimated that he wished to entrance one of the mediums present. The circle was then instructed to sing. Miss Spence sang, the rest joining in chorus. The table moved in time. Violent movements followed, and the table was thrown down. It was partially raised up, and dragged along the floor. Messrs. Stephens and Wilson were then told to resume their seats. Mr. Standen got some messages by impression. The following was written through Mr. Wilson by a spirit-friend (James Randolph, grandfather of Mr. Standen):—"I tried to impress you with my presence." Mr. Standen then saw his grandfather. That spirit said he could not see his *spirit-wife*, although she was at the circle, she being in a different *sphere*. This spirit gave a further message to Mr. Standen—"I cannot come near you; it would do her much harm." Being asked why, the reply was given in writing—"My conditions will not allow me." This relation promised to entrance and levitate him before long, and said that he would carry his grandson to Mr. Wilke's circle.

"I will arise" was then sung. Mr. Stephens was entranced by a strange spirit, who said that a female spirit would like to have used the medium, but not being able, had asked him to come. "Shall we gather at the River" was then sung. He (the strange spirit) said that the spirit for whom he spoke worshipped the Bible in earth-life, and believed in the truth of every word, but did not believe so now. She still read her Bible, but did not receive it as absolute authority. She had impressed Mr. Stephens to read the chapter at the commencement of the seance. It was about Christ sending forth his disciples to cast out devils and heal the sick. There were many things we might derive from Scripture that would benefit us, others not so. The experiences of the present age must teach the present race of mortals; the experiences of past days will scarcely serve the purpose now. The same divine power of teaching, &c., existed now as then; that development went on in the *spiritual* as well as in the *mundane spheres*. The origin of all things is in the *spirit-world*. Ideas there born are brought to maturity in our *physical sphere*. Thus, many new things known by the spirits will, in time, be developed on earth. All the knowledge of philosophers is from the other side, whence all impressions come. "Miracles" were performed in days past, why not now? The power is lacking, the proper use is lacking, and the abuse of what power is left is paramount. You on earth will do greater things than the mediums of old, if you seek the same gift in the right way. The spirit then described (but not very clearly) the several stages of *spirit-life*. Undeveloped spirits on arrival in the next world thought they could do as they did in earth-life, and after sinking lower and lower into degradation, returned to earth to badly influence those still in the body. Many men and women were driven to evil by bad *spirit-influence*. This would be better known in time to come, when special mediums for exercising bad spirits would of necessity be developed. There were thousands of wretched spirits resting nowhere, but coming about to do evil.

When better spirits came to such to teach them to do better they avoided them in terror. There was spirit-rejoicing in the heavenly spheres when one was preserved from doing evil. Others, as it were, come to the *spirit-world* blind, and astonished; think they have slept for years. Others are much surprised at what they find. There are spirit-teachers for them. Such have first to learn the "A B C" of progress, and are taught to know truly what they are, why they are there, and what they have work to do. There are no tears in the *spirit-world*, the countenance alone being a sufficient indication of sorrow. All progress from one sphere to another. Some on entering ask for the God of Abraham, Isaac and Jacob, and want to sit at his table with the Son and Redeemer. They are taught properly to understand the visibility yet invisibility of the great Creator, that there is no especial place for Him,

that He is all-pervading and everywhere. Then they wonder at the foolishness of their earthly teaching. Ellen Hadder was the name of the spirit who sent him (the spirit controlling) to speak to the circle. His own earthly name was Bennett. He passed away in 1806. When on earth he lived in Wiltshire. He had forgotten many circumstances of his earth-life. He was in the fifth sphere, having progressed much since leaving the body. At his passing away, his whole earthly life passed in review before him, in a rapid vision.

Mr. Webster was then entranced by a spirit, who inquired where he was. He wished to communicate with his mother, but did not know where she was. Would those present assure her that he was not dead, as she thought? His name on earth was Edward Mobbe. He was burnt to death in a fire at 35, Ranzuth Street, Clerkenwell, about the end of August, 1870. He was the only person killed. He was asleep in bed when the fire overtook him. There was a baker's shop on one side and a hatter's on the other.

William Mead, a spirit-brother of Mrs. Corner's, gave his name through the table, and the following message from him was written through Mr. Wilson:—"Cling to Spiritualism; it will lead you heavenward while yet on earth."

The Doxology was then sung, and the meeting separated.

A MEETING AT BATLEY.

To the Editor of the Medium and Daybreak.

Sir,—A person in Batley, more conscientious than wise, visited Gawthorpe a short time ago, and witnessed a seance held in the Spiritualists' meeting room. At the close of the meeting he had a conversation with Mr. Kitson, one of the mediums; but as neither side converted the other the matter was supposed to be done with, but not so. Mr. Taylor (that is the Batley gentleman's name) said that he could shut up the Spiritualists soon. Farther than this, he challenged Mr. Kitson to discuss the question with him at Batley, naming the day and place. What Tuesday evening was appointed for the time of the discussion. Preparations were made, when lo, at the appointed time, the valiant man who was going to snuff out the Spiritualists was away at New Miller Farm. As a matter of course there was no discussion, but the friends were determined not to be disappointed of a meeting (as some had come from Morley, Ossett, Gawthorpe, and Dewsbury to hear the discussion), and repaired to the house of Mr. Wainwright, who willingly gave them room. Three of the mediums were entranced. Mrs. Swift was the first to speak. She described the afflictions of several that were present. Afterwards, in her address, she remarked that the spirit of man never died; when once the breath of life entered man it never left him. Mr. J. O. Kitson was next controlled; his first exclamation was, "What is it?" It is a vexing question. What do you think it is? Either these people are very clever, or there is something in it. How do they know where the pain is? The laws of psychology, passing from mind to mind and body to body, bear the pain with them, and hence the medium knows what those present are suffering from. The inquiry is still, What is it? It is so odd a force that scientific men cannot comprehend it. Why? Because they wish to comprehend it by their own theories. They do not begin at the beginning. Another class of men call it *Psychic Force*. I will tell you what it is. It is those who once dwelt in the body, who visit the world again. It needs no witchcraft to bring those kind friends around you. Why be afraid of them? They will not harm anyone. They do not love those they have left any less than they did before leaving the earth. Man had been taught that there was a great gulf between them. What would heaven be but a gilded cage, without the liberty to revisit those they loved on earth?

Mrs. Butterfield was the next entranced medium who addressed the meeting. She followed on in the same subject as the previous speaker. "What is it?" It was the same doctrine their elder brother, Jesus Christ, taught, whom they murdered. Why did they murder him? They tried to buy him over, but could not; neither could they frighten him. They imagined that when they had murdered him the truths he taught would die out. Speaking of the various sects and parties, she said she cared not for them. The cottage worship would shine out in the *spirit-land*. Their meeting together in the great assembly would do them no good if the spirit was not present with them. It was a poor delusion, palmed on the people to try to keep them in darkness. The truth would make them free. "What shall we do for a living?" say the parsons; "we must live amongst the upper classes." Who drew the line of demarcation and made classes? Not their Father. He neither made prince nor pauper; with Him all are equal.

She then passed on to the reality of Spiritualism. Mothers, she said, might take comfort, when they laid their dear ones in the grave, that they would meet them again, notwithstanding the teaching of sectarians to the contrary. They must throw off the blinders from their eyes; search out and try to know what Spiritualism was. It would teach them to know that religion was a reality and could be lived out. Their elder brother was a Spiritualist, possessed of all the gifts of the medium, both seeing and healing. Their great Father in heaven was always the same: if they played their part right in earth-life they would be right in *spirit-life*.

Mr. Kitson was next possessed by the spirit of Pergus O'Connor, who spoke at considerable length of the rights of the working man, and said if they were united they would get their rights. The meeting was brought to a close by the singing of the Doxology. The above is but a brief outline of the speeches, which—apart from and independent of Spiritualism—were a feast of reason and an intellectual treat; by far the best of any that ever I listened to at any of the meetings of Spiritualists. And I must confess, though no Spiritualist, that I am thoroughly convinced that none of the mediums could in their normal state have delivered addresses anything like those we had the pleasure of listening to. . . . As an amateur photographer, I look on the *spirit-photographs* with interest; I read the reports of them in the *British Journal of Photography* and the *Photographic News*. They I find are, like myself, in no hurry to give a positive opinion on *spirit-photos*. In conclusion, allow me, as a thorough-going, out-and-out anti-vaccinator, to thank you for the insertion in the *Messenger* of the letter from the Rev. H. Rothery, in your last issue.—I remain, dear Sir, respectfully yours,
Springfield, Dewsbury, May 27, 1872.
J. W. SYKES.

CLAIRVOYANT MEDIUM IN HULL.

To the Editor of the Medium and Daybreak.

DEAR SIR,—On Sunday, the 19th inst., I went by invitation to a private seance, where I was informed that the lady of the house had been twice previously entranced, but without any signs as to what kind of mediumship was likely to be developed. We placed our hands upon the table, when a difficulty apparently presented itself. A male and female sat together, when it seemed as though the male was likely to be controlled, though we were anxiously watching the result in favour of the female. A struggle for power was evident between the two. We sat in silence for a few minutes, when the lady's head fell back and she appeared to be in a deep sleep. I then asked, Did the spirit wish to speak? and was answered in the negative. I asked other questions, still without result. We sat patiently and calmly waiting and watching for some time, when the lady opened her eyes, and smiled upon some object to us unseen; she then turned her head in another direction and set herself on the defensive, and for a short time struggled with what she afterwards described as a spirit in a state of darkness. She described both spirits—one light, cheerful, and happy, and the other dark and miserable in the extreme. This concluded our seance of Sunday night.

On Wednesday, the 22nd, I again sat at the same place, with the same parties present. The lady was again entranced, and again displayed clairvoyant mediumship. She gave a description of a soldier, the regiment to which he belonged, and stated that he was in India, had been shot, but not fatally; he would recover and return to England. It so happened that his brother was at the seance, but said he knew nothing of the circumstance narrated. She then described the appearance and characters of persons with whom some of us were acquainted, one of whom was only known to myself and another. I must say I never saw character better described than it was by the medium, though she has never seen or known anything about the parties.

I will not trespass longer on your time in my description here, but leave it for a future letter. Suffice it to say that I have had her once at my house and been twice at her house since that, and am really astonished at the development, knowing that she has been most sceptical and opposed to those who have spoken of Spiritualism.

JOHN L. BLAIR.

"DEMOCRATIC VIRTUS" is the title of an article in the *Sunderland Times* reviewing Walt Whitman's opinions on America and Government. Here is a specimen:—"He says democracy can never prove itself beyond civil 'until it founds and luxuriantly grows its own forms of arts, poems, schools, theology, displacing all that exists, or that has been produced anywhere in the past, under opposite influences.' This is what he thinks is wanted in order to give America real unity, a soul, a conscience. So far the New World Democracy, however great a success in uplifting the masses out of their sloughs, in materialistic development, products, and a certain highly deceptive superficial popular intellectuality, is an almost complete failure, he confesses, in its social aspects, in any superb general personal character, and in really grand religious, moral, literary, and esthetic results. 'In vain,' he says, 'do we march with unprecedented strides to empire so colossal, outvying the antique, beyond Alexander's, beyond the proudest sway of Rome. In vain do we enter Texas, California, Alaska, and reach north for Canada and south for Cuba. It is as if we were somehow being endowed with a vast and more and more thoroughly-appointed body, and then left with little or no soul.' 'Everywhere—in ship, street, church, theatre, bar-room, official chair—are pervading slippiness and vulgarity, low cunning, infidelity; everywhere the youth puny, impudent, foppish, prematurely ripe; everywhere an abnormal libidinousness, unhealthy forms, male, female, painted, padded, dyed, chignoned, muddied complexions, bad blood, the capacity for good motherhood decreasing or deceased, shallow notions of beauty, with a range of manners, or rather lack of manners (considering the advantages enjoyed), probably the meanest to be seen in the world.' Yet underneath all this, which is shocking enough, the eyes of the seer behold, steadily pressing ahead and strengthening itself, even in the midst of immense tendencies towards aggregation, the image of completeness in separation, of individual personal dignity, of a single person, either male or female, characterised in the main, not from extrinsic acquisitions or position, but in the pride of himself or herself alone—the idea of that something a man is, standing apart from all else, divine in his own right, and a woman in hers, 'sole and untouchable by any claims of authority, or any rule derived from precedent, state-safety, the acts of legislatures, or even from what is called religion, modesty, or art.' The purpose of democracy—supplanting old belief in the necessary absoluteness of established dynastic rulership, temporal, ecclesiastical, and scholastic, as furnishing the only security against chaos, crime, and ignorance—is, through many transmutations, and amid endless ridicule, arguments, and ostensible failures, to illustrate, at all hazards, the doctrine or theory that man, properly trained in sanct, highest freedom, may and must become a law, and a series of laws, unto himself, securing and providing for not only his own personal control, but all his relations to other individuals and to the State; and that, while other theories, as in the past history of nations, have proved wise enough, and indispensable perhaps for their conditions, this, as matters now stand in our civilized world, is the only scheme worth working for, as warranting results like those of Nature's laws, reliable, when once established, to carry on themselves. Few probably are the minds, even in the United States, that fully comprehend the aptness of that phrase, 'the Government of the People, by the People, for the People,' which Americans inherit from the lips of Abraham Lincoln; a formula whose verbal shape is homely wit, but whose scope includes both the totality and all minutiae of the lesson which the New World is now engaged in learning itself, and will eventually teach to the whole world."

A TRUE ENGLISHMAN.—A letter has been handed to us for publication, from which we extract the following:—"Dear Swinton,—I read Gerald Massey's lecture in the *Medium* with much pleasure, also the communication by Washington, which is a noble way of carrying out the objects of the Centennial Commission; but I own I was more interested in the article by William Hume Rothery on 'Vaccination Viewed from a Spiritual Point of View.' I was had up again yesterday before the Unbridge bench of magistrates, and gave them and the doctors a good round hard shot, for which they inflicted a penalty for my second refusal to have my child vaccinated, of twenty shillings and costs, or fourteen days' imprisonment, with six days to pay the same. On my

refusal to pay they agreed I was to go to prison, when I told them that the inside of a prison was cleaner than the putrid stream from whence they drew their law. So at the end of six days, or the beginning of next week, I expect to find myself an inmate of Coldbath Fields. If they should allow visitors on certain days, I trust you will come and see a poor devil, the companion of felons, incarcerated because I will not allow a doctor to force himself into my house, although it be by Act of Parliament.—Yours faithfully, WILLIAM DELL, South Cottage, Rensfield, Middlesex."

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- SUNDAY, JUNE 2,** Mr. Cogswell's Seance, 22, New Road, E., at 7.
- MONDAY, JUNE 3,** Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 7.30.
Messrs. Herne and Williams's Seance, at their Rooms, 61, Lamb's Conduit Street, at 7 for 7.30. Admission, 2s. 6d.
- TUESDAY, JUNE 4,** South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.
Seance at Mrs. Maine's, 321, Bethnal Green Road.
- WEDNESDAY, JUNE 5,** Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- THURSDAY, JUNE 6,** Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.
Messrs. Herne and Williams's Seance, at their Rooms, 61, Lamb's Conduit Street, at 7 for 7.30. Admission, 2s. 6d.
St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 8 p.m., and closed at 8.30, prompt. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

- FRIDAY, MAY 31, LIVERPOOL,** Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
- SUNDAY, JUNE 2, KEIGHLEY, 10.30 a.m. and 5.30 p.m.** Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. Healing and Trance-speaking Medium, Mr. John Crane.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 6 o'clock. Notice is required from strangers.
- MONDAY, JUNE 3, NEW PELLON, at Mr. Swain's, at 8 o'clock.**
HULL, 42, New King Street, at 7.30.
WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.
- TUESDAY, JUNE 4, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.**
GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.
- WEDNESDAY, JUNE 5, 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, JUNE 6, BOWLING, Hall Lane, 7.30 p.m.**
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.

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

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

FOURTH LECTURE.

SUNDAY AFTERNOON, JUNE 2,

At Three o'clock precisely.

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

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