



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

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

On Sunday afternoon Mr. Massey delivered his fourth and concluding lecture in the above hall to a moderately large though apparently highly appreciative audience. The subject of the discourse was: "Christianity as hitherto Interpreted; a Second Advent in Spiritualism." We suppose the audience was composed more purely of Spiritualists than on any of the three preceding occasions. It rests with time to prove whether they will accept the platform so ably marked out on Sunday, or not. We feel convinced that Mr. Massey laid down, as fully and clearly as could be done in one discourse, the truths and principles which must form the basis of a "second advent" of Christianity—or, in other words, of a universal church, based on the brotherhood of man and the fatherhood of God. The hearty and prolonged applause which frequently interrupted the lecturer gave evidence enough of the fact that the ideas enunciated by him fell into ready hearts; but whether they will have courage sufficient to apply them as their living and acting principles in everyday life, in face of the existing conditions of society, is another thing. That there are hundreds—nay, thousands—both in this country and America, who are acting up to such principles, we know, but they are, for the most part, individuals standing alone—poor, obscure, and persecuted; so that when a man like Mr. Massey, who has won a position of honour and respect by his genius, coupled with persistent industry, comes forward, and, when most men begin to think of laying aside the trappings of warfare, boldly enters the arena of political and religious strife, and casts his gauntlet at the feet of society, thereby endangering his well-earned fame, and drawing upon himself the malignancy of a world whose delusive security he has evaded, it is a noble spectacle, emboldening to the timid, and giving renewed vigour to the weary and suffering.

Mr. Massey said that he had, in this course of lectures, brought forward his personal experience in substantiation of the truths of modern Spiritualism. He did not think anyone would believe that he would be so senseless as to do so if the whole thing were a falsehood. He had used his facts as the basis of his lectures. One of his critics had said he should not like to go through a similar experience in order to be converted to Spiritualism. He was sorry it was so disagreeable, but there it was, and he could not alter it. He did not by any means imply that such an experience was necessary to everyone. Guided by this experience, he had tried to trace a few links in the past, and to try them by the spiritual light of to-day. It had been his effort to trace how God had wrought amongst all people, in order to develop in their minds a knowledge of spiritual existence, and ultimately a knowledge of himself. It was false to suppose that Spiritualism was a survival of savage civilisation, evolved in ignorance and superstition. It was not based upon their philosophy at all. It was a survival of the same spiritual facts; and if we were compelled to recognise the same spiritual cause, it was a double reason for the truth of Spiritualism. It was the oldest form of worship in the world, and the one destined to survive all others. It was the most universal in its claims; its range of revelation included the whole human family—it would keep the heavenly fire burning in the heart when it had died out on the altar. He had been amazed at the light which had facts of Spiritualism cast on the beliefs of the past. Most of the mysteries of bygone times which puzzled us, as Friday's footsteps in the sand did Robinson Crusoe, it unravelled. It gave us, as it were, the Masonic grip wherewith we could interpret so many things. It seemed to create a new seeing sense.

The lecturer here said that, had he not been obliged to leave out so many things, he might have shown that Spiritualism would explain many old ideas and facts. For instance, the doctrine of pre-existence might have arisen from the double consciousness he spoke of in his first lecture. Another illustration which Mr. Massey introduced was that of the shepherds and woodmen of Languedoc—the Albigenses. They were called by their persecutors "black phantoms," because they fought with such superhuman power, overthrowing vastly superior numbers. The secret of their might lay in the fact of their being assisted by legions of spirits, who told them when to fight and when to flee. Yet when these men bore witness to the facts of spiritual appearances they were denounced as impious fanatics. The lecturer said he could mention many lives in the past in illustration of this belief in spiritual aid and guidance. He would, however, mention but one—Tertullian, who was the first man of his age. St. Cyprian, in calling for one of his books, would say, "Give me my master." He at first believed in Christianity as then taught; but he afterwards accepted a broader faith, believing in an eternal stream of revelation always passing from heaven to earth. He maintained that God descended in all ages to illumine man—that the stream of revelation could be traced through the patriarchs and prophets of the past, and that it had not attained its highest point in Christ. Such living Spiritualism was, and is yet, considered the most damnable doctrine by the orthodox.

Revelation by means of objective manifestations was one way in which the ages arrived at a knowledge of God. It was derived from the positive communication with the spiritual world. The ladder between heaven and earth—the bridge spanning the chasm of death—was seen by them. The only hold they had of the spiritual life was the one they had had presented to their senses. Infinitude had spoken to them with spirit-voices, and in the most natural way illuminated their material existence, and low and selfish as they were, they had left us a spiritual record which we had used at second hand. Jesus Christ, the most perfect Spiritualist, could have had no idea of founding a religion without spiritual manifestations; he laid claim to them as the proof that God was with him. He dwelt in sight and sound of the spiritual world, so that the two worlds became one visible union. The veil betwixt the two was rent during his life, as that of the Temple was on the day of his death. Spiritual communication was the means of fusing these two into one. The holy spirit called the Paraclete was the deliverer of spiritual truth. It would take Spiritualism a long time to get that which had been personified as the Holy Spirit. It was the highest kind of mediumship. St. Paul said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." The assurance of convocation at the present day was of a very different kind. The followers of Christ were to be made mediums, and were to prophesy, heal, and perform miracles of various kinds—this was to be the proof that they were of God.

"Turn," said the lecturer, "to the Christian Church, and see if it is of God. Where are its signs of divine mediumship?" He said the priesthood of Israel was always subordinated to individual manifestations. Was it so now? It was subordinated to men who were mere bookkeepers. They had no visions, no divination, no living word from the Father to a living people. The light of their Urim and Thummim had gone out—its glory was departed. There was no sign of the divine presence with the Church of the present time; it had not warmth of heart enough to quicken into splendour its hidden light. We could not live on the manna that fell in the desert to feed the Israelites. We could not start in this

or other life-matters just where the wisest and best had left off. Every man must begin from the beginning, be guided by the light God had given to his individual soul. We could not inherit our faith ready made; those who lived deepest would be the most perplexed before they perfected their faith.

There was a vast difference between Jesus Christ and his followers. His was a daily converse with heaven, whereby he was fed from heaven. Their inspiration was mainly drawn from a dead well, whose waters, seldom stirred by an angel from heaven, had been impregnated with the sulphurous fumes from below. It had been with the Christian Church as with the Hebrews. So long as the law was given to them by the Spirit of God it was living, but when written it became dead and useless. Then came their ruin and dispersion. They could not go on living on one year's fruitfall; they must have it every year.

Mr. Massey here introduced a story of a French curé who once, on the occasion of the annual blessing of the fields, came to one which was in a very bad condition, and accordingly refused to give it his benediction, saying it would be no use, as it needed manuring. The whole Christian world, said the lecturer, wanted a top dressing and a thorough digging and dunging. Manifestations were the earliest necessity, and he thought they were just as necessary now. The disbelieving Thomases were becoming more and more every day. They must touch the other world in order to believe it. The spiritual world had come to be looked upon as a far-off land that existed in legend alone. Yet there never was more need of the signs of its existence. What did it matter in which shape it proves its existence? Shipwrecked people did not quarrel with the land they saw at hand. In one sense at least the objective means had an advantage over the subjective. In the Eucharist the difficulty was to find where the spirit was located, and the dispute was sufficient to divide churches. The most thorough and English way of getting God was to eat him. There surely never was greater need of revelation than now. Protestantism, which had done so much for mankind in freeing it from the tyranny of dogmas, was an utter failure as a spiritualistic movement. Its greatest strokes had rebounded against itself. It had had no new sources of spiritual life. It had fed the spirit of freethought, but mostly in the direction of science. It manifested its life in continually dissenting. We, as a people, always grumbled when agreeing, but when disagreeing grew glorious. He imagined that the acme of Protestantism was never gained in this world but once, and then it was sublime. A Scotch sect had divided and divided until the ultimate offshoot was represented by two persons, an old man and an old woman. She being then asked if she did not consider that they had at length constituted the true Church, replied: "Weel, I'm nae sae sure o' John."

In presence of the revelations of science at the present day—telegraphy, photography, spectrum analysis, &c.—we need another which will give us the spiritual assurance that we are nothing in this infinitude save pure consciousness of God, and his consciousness with us. What would the scientific world say if it were announced that a new species was in process of evolution? It would crawl on all-fours to the ends of the earth to see it. But it might be that here was a new motion, a new life, a new world evolving before our eyes; and yet Professor Huxley could say, "But supposing the phenomena to be genuine, they do not interest me." There surely never could have been greater necessity for revelation than now. But was Spiritualism, with its absurd rappings and tipplings, going to effect the necessary change? It might be urged that, in comparison with the miracles performed in the past, such manifestations were trivial and nonsensical. But if spirits were present, there was nothing unnatural in their rapping and knocking. We imagined that the divine life, the spiritual world, must come to us with pomp and power, with the sound of trumpets and the beating of drums. But such was not the case; it came silently and stealthily. The tiny tap had been the turning-point in many lives. He believed that, as an evidence of spiritual life, one spiritual manifestation was worth the hearsay of a world. It was the life and resurrection of the rest. Immortality was not a "perhaps"—it was a fact. Once immortality thus grasped as a fact, all words about it seemed unimportant. The man who had once felt sure of spirit-presence, once heard a spirit-voice, or been breathed upon with spirit-breath, was in a different position to one who had not experienced these things; he had lost all cowardly fear of death. The Christian world had cultivated the greatest fear of death, which to it was like taking a step in the dark—putting the foot on the last step of a stair and finding no foothold. Our faith did not conquer death at the last moment, but carried a triumphant consciousness of having conquered death the whole life through. With such an assurance, the Spiritualist could walk through the valley of the shadow of death, and, having passed it, could turn round and ask: "Is this the bugbear that has frightened so many?" We could say farewell to the old dread and despair. What cared we for the broken shell, who had heard the flute-note of the immortal bird? Death was but the shadow of life's presence.

This communication of the divine life was to beget in us the divine life. If God had been with us, we must prove it to others. "I believe in spirit-rapping" was no great creed. The thing of importance was, what we were going to do. It was useless to climb to the hill-top if we had no eyes to see the glories of the sun. Belief was not given to us to be limited to a form of belief. It was not in believing but in doing that we could get the true focus for God to act upon us. The visitation of God did not descend on the bended knees of piety, but on the wearied feet of active charity; and before offering up prayer men should ask themselves what it is

worth. If we had a love, we should let it work. Jesus called it a love of one's neighbour. We must be as mediums for transmitting to others what we had found for ourselves. Pass them on; that's your proof of the love of God, be they golden thoughts or golden nuggets. That is the sole return we could ever make. The consciousness of self must be absorbed in doing good. In this trance of self God came nearer to us than in any other way. The only proof of our love of God was in freely using our riches of every kind for the love of others. It was in action that we most nearly touched the divine life. What had men not found compatible with belief? Had they not killed and slaughtered their fellow men for the glory of God? Had they not believed they should find God if they only got far enough away from humanity, and so had become monks and gone into the deserts? Men had believed that by standing on one leg for thirty years they could hop into heaven at last. They had seen their brothers and sisters suffer starvation and miseries of every description too horrible to think of, and had only remembered that they were all of one flesh and blood when epidemic disease had brought them to death's door. They believed on Sundays that they should not bow down to graven images, and yet during the whole of the week they grovelled before and worshipped a piece of metal stamped with the image of the sovereign of the realm. Men had believed that God was the author of diseases, when they themselves were the cause of them. They had mocked us long enough with their lying beliefs about the origin of evil.

After a severe denunciation of the present form of belief, Mr. Massey went on to say that Spiritualism, as he understood it, meant a new revelation. Many things would change, and some things we mistook for real would whiten with the seeds of dissolution around them. But the eternal truth could not be changed—only the false. Spiritualism, as he interpreted it, meant a new life in the world. New light and life did not come to impoverish; they came to enrich. Spiritualism would prove a mighty iconoclast. It would break many an image of God, thereby to reveal the true God concealed.

In speaking of the question of woman's suffrage and woman's suffering, he said the degradation and injustice were too horrible to think of. We had never known what was woman's proper place in creation. We did not get geniuses by hereditary influence. Perhaps it was on account of woman's nature and her more spiritual rapport with the Creator that we got the higher specimens of God's image amongst humanity. If it were not so, he did not see how she could have made her way through the world. He believed that had it not been for this rapport humanity must have been far worse than it is at present. He looked upon her as a coadjutor with God. Instead of woman having been the cause of the fall, he believed she had been our salvation. He dared only hint at things that were done in the land. How many idiots were born into the world because of drunken fathers! How many women brought into the world little children the picture of their fathers in a state of moral death! It was a wonder that they were not worse than hopeless idiots. It was enough to make us rise and try to help one another. It was the desire of Jesus Christ to establish the kingdom of God, not merely hereafter, but here, and at once, though its beginnings were as small as a grain of mustard seed. It was to be the kingdom of God on earth as in heaven. Christ never made any distinction between the here and the hereafter. A true spiritual life, lived in fulfilment of spiritual relationships and in the presence of God, would constitute the kingdom of heaven. He said there were some who should not taste death until they had seen the Son of Man. He spoke of the spiritual life. He had no notion of its being shut up in the church; neither did he contemplate a religion for one day in seven. If men did but live now and act here as they would desire to do when their spiritual vision was unfolded, it would be the kingdom of heaven. Christ asked for fellow-worshippers, not mere repeaters of his words. He said: "Why call ye me Lord, Lord, and do not the things which I say?" And again: "He that heareth and doeth not, is like the man that, without a foundation, built a house upon the earth." We remembered his hatred of pretenders. The one drop of gall in his nature was wrung out in this instance. When asked by the young man what he should do to inherit the kingdom of heaven, Jesus said, "Sell all thou hast and give to the poor." He knew what riches became when they possessed their heritors. He said, "How hard it is for those who have riches to enter the kingdom of heaven." He did not mean that it was not to be founded on this earth. He meant that those who did not help to found it here would not find it hereafter. "Bear one another's burthens." "Lay not up treasures on earth;" such was what he commanded. Yet this was exactly what myriads of his followers were doing. The Church had made of Christ's life a life lived for us, whereas it was meant to be a life lived by us. Jesus Christ must himself be offended with the world's worship of him. He no more asked for this now than he did eighteen hundred years ago. He asked for souls burning with love for one another. We had made a fetish of Jesus. He bequeathed his life to us that we might continue it. It was a life of hardship and pain lived for the sake of humanity. Instead of living that life, we had merely erected statues to his memory. We were tempted, as he was, by the powers of this world. He conquered the temptation by resisting the devil; we conquered by succumbing, and this we called the religion of Christ. What was considered the prop and stay of heaven had been the very means of preventing heaven from coming down to us.

Mr. Massey here characterised the prevailing custom amongst the rich, of worshipping on Sunday and treading down the poor

man during the week, as totally opposed to the spirit of Christ's teachings. He also considered the orthodox faith, which made a man think of nothing but his own salvation, as eminently mean and selfish. The man who was always thinking of himself in the battle must be a coward. A man consumed with the thought of his own safety and salvation could not be worth much in this world or another. He related the anecdote of the Scandinavian chieftain, who was promised salvation if he would believe and consent to be baptised. He was half inclined to give way, when he thought of his companions and those who had died in the faith of their forefathers, and asked what would become of them. "They are certainly damned," was the reply. "Then I would rather be damned with them than saved by myself," said the grand old hero.

The clergy of the Church of England were so far off as to be out of hearing. Many of them were very good fellows in their way. Speaking to several of them with reference to the agricultural labourers, they all of them, with one accord, took sides against them. He knew a poor man who for forty-five years worked for one firm. He began at 10s. per week, and worked his way down to 6s. That was his own father. At 6s. per week he broke a limb, and was pensioned off with a fourpenny piece. At the same time, during these forty-five years any possessor of capital might have put it out to usury, and it would have been more than quadrupled. Such was one of our laws, and yet no Christian minister would dare to go to the root of the matter. The consciousness of this wrong was yet to be created in the minds of men so far as Christianity was concerned. They never seemed to think that Jesus Christ meant what he said. He spoke so figuratively that they considered he was not in earnest. Ask them to believe in the Thirty-nine Articles, and they would swallow any number; but ask them to believe all Jesus Christ said as true, and they would not do it.

Were such a person as Jesus to appear in the House of Commons now he would be patted on the shoulder and lionised; but let him speak out such sentiments as Jesus uttered in his lifetime, and the members would immediately begin to remonstrate with him, and say, "You surely do not mean all this in earnest?" It had been looked upon as a piece of the grossest injustice that trades unionists had made it a law that good and bad workmen should receive the same wages. He considered this a practical realisation of the teaching of Christ.

We cannot follow the lecturer into his examination of the question of capital and labour. It was a powerful piece of argumentation. In conclusion, speaking of Christ's second coming—"What if he is on earth already?" What if, while we were sitting gazing at the skies for his appearing, he might be coming out in burning cities? What if he were tired of 1800 years of preaching, and had at length sent Communists and Internationalists to bring about his mission?

Mr. Massey said that the little good that such as he could do in twenty or thirty years, by writing and speaking, those with capital might do in the course of a year or two. Take, for instance, the agricultural labourers. Let any man with money work a farm on the co-operative principle, or any principle whereby the labourer would be raised above the position of a chattel hireling, and see what a revolution he would cause in a short time!

The lecturer here introduced the story of a mail steamer, full of gold diggers returning from California, which was wrecked. When it was known that the ship was sinking, and there was no chance of escape, all emptied their boards of gold on to the cabin-floor, and invited anyone to help themselves that liked. When a chance offered itself for the saving of the women and children, these rough men quietly helped them into the boat, and saw them put off without any sign of selfishness. Immediately afterwards the vessel sank. Spiritualism, he thought, must have some such effect on those who felt its arresting hand put on them for the other world to look into their faces; for if the spiritual world presented itself in life, its effect must be lifelong. It must be impossible for men to continue living on in utter selfishness or in vice, when they knew that the spirit-world was present with them—when they knew that those loved ones who had gone before were still watching them, sorrowing for them in their degradation, and helping them in their trials. We all had our angels walking and talking with us, though they might not break into visibility.

THE VACCINATION QUESTION AGAIN.

PURGING THE FLOOR, BY SEPARATING THE CHAFF FROM THE WHEAT. RECOMMENDATION OF "THE MEDIUM" AS AN ANTI-VACCINATION ORGAN.

It gives me much pleasure to acknowledge that sincere thanks are due to the Editor of the MEDIUM for publishing my previous communication on the vaccination question, which can never be thoroughly understood until examined from a spiritual standpoint, and distinctly apprehended in its causal ground. It may then be seen to be as clear a revelation of national impurity as could possibly be vouchsafed to the world, and to be the special exponent in its compulsory enactments of the forced infusion into the minds of little children of the evil and falsehood which characterise dead Christianity. Yes, dead Christianity! For ecclesiastical Christianity, which had its rise, progress, culmination, and decay, is now dead. Its doctrines of a tri-personal Deity, a universal curse, a vicarious salvation, an almost omnipotent Devil, and an endless

hell, with the apostolical succession of priestly authority, with exceptionally holy days, and holy buildings, and holy services, and holy ground, all the rest being profane or unholy; and with its terrific death, its bodiless souls, its gross resurrection in the long, unknown future, its frightful judgment, and the conflagration and destruction of the world. These doctrines of sacerdotal Christianity are dead; the most enlightened of the clergy and ministers no longer believe them; the people who have learnt to consult their conscience and use their reason reject them; and yet these corrupt and rejected dogmas are forced into the minds of little children by hirelings who submit to be the tools of hollow conventionalities, of wretched state policy, and blind sectarian zeal. And this outrage upon the minds of innocence, sought to be justified as necessary to save them from hell, has its exponent in vaccination—an outrage upon the bodies of little children, which is falsely said to be needed to save them from small-pox. Without mental pollution, these little ones are said to be children of wrath. Without the bodily defilement in question, they are said to be as dangerous as mad or fierce dogs, bags of gunpowder, barrels of petroleum, or lozenges drugged with strychnine. I fear that many who know better are guilty of poisoning both the souls and bodies of little children, who in reality are emblems of heavenly innocence, and in their inmost spirit are at one with blessed angels of heaven. I know for a certainty that glycerine and cantharides (Spanish flies) have been used in vaccinations. I know that this deceitful and deceptive practice has had the sanction of legally qualified medical authority, which makes it a most decisive condemnation of vaccination as a useless and a dangerous rite.

Now, as the spiritual significance of vaccination is made known to us, and we can clearly see the wise and merciful intention of Providence in the permission of this loathsome practice, we should be careful to purge out of the anti-vaccination movement all that offends against freedom, purity, manliness, and honesty, and to labour, each in his own way, to promote the purification of society, spiritually and physically, this being the only means whereby the end we have in view can be really attained.

I deeply regret to say that anti-vaccination is hampered by petty personal ambitions, mean jealousies, thorough-paced scoundrelism, and that wicked despotism which would crush down independent opinion, and ride rough-shod over all. A properly graduated physician wrote to me to this effect: "We are serving a noble cause, but we are mixed up with atheists, quacks, and impostors—fellows who are no M.D.'s at all, except by their own self-dubbing." In order to open the eyes of good, unsuspecting people, who are preyed upon by miscreants of this stamp, I would earnestly recommend all the Anti-Vaccination Leagues throughout the kingdom to purchase and read 'Revelations of Quacks and Quackery,' which can be had of Baillière, Tindall, and Cox, 20, King William Street, Strand, and which will put them on their guard against rapacious villany. Further, it should be distinctly understood that this battle cannot be fought successfully by low tricks—by the *suppressio veri*, by the *suggestio falsi*. Moreover, we cannot have any one man dominating the mind of any other. We recognise no leader but God. One is our Master, and we are all brethren. How can despotism cast out despotism? I trust the Editor of the MEDIUM will have the goodness to give the following letter a place in his pages, the Anti-Vaccinator having proved itself despotic by absolutely refusing to publish it. It is much to be regretted that any who embark in a struggle against such despotism as the Anti-Vaccination Laws embody, should be misled to suppose that they can prosper in their enterprise by exercising a similar despotism in their own sphere. Mr. Pease's Bill, whatever the motive of its proposer, which I have not the slightest intention to impugn, would, in point of fact, act only as a bribe, held out to the better-off portion of the Anti-vaccination movement to desert the cause of their poor brethren, an effect which I know, I am sorry to say, is already manifesting itself. Though I would welcome the free expression of honest opinion on all that concerns the subject of vaccination (as well as every other subject), whether that opinion coincides or not with any other person's opinion, truth having the best chance of revealing herself by means of the faithful utterance of conscientious convictions, I would respectfully invite the readers of the MEDIUM carefully to consider the view I have presented of the character and tendency of Mr. Pease's Bill, trusting their action in reference to it will be, not according to unprincipled policy, which is always impolitic, but according to what their heart declares is right, or the will of God respecting them.

LETTER TO MR. PEASE, M.P.

(Copy from memory.)

J. W. Pease, Esq., M.P.

DEAR SIR,—I beg to tender you my best thanks for your courtesy in sending me a copy of your "Vaccination Amendment Bill."

Permit me to say that to anyone who is penetrated with a deep sense of the sacredness and imperative character of principle, which is God's will as revealed to the individual soul, your Bill must be wholly unsatisfactory, as it rests upon no principle whatever, but is of a piece with that unprincipled legislation which makes Parliament the great demoraliser of this country.

George Fox and the primitive Quakers did not thus trifle with God's truth.

Should your Bill become law, you will then have established the sale of political indulgences.

Such a law would be powerless to stay the increasing agitation against the iniquitous Vaccination Acts.

Though I am thus plain with you, I beg you to believe that I am, dear Sir, yours kindly and truly,

WM. HUME-ROBERTS.

The person who controls the *Anti-Vaccinator* refused to publish the above letter because it did not chime in with his own opinion, thus imitating the exclusive character of the press in general, which he had himself justly condemned, and manifesting in his own competency a similar spirit of despotism to that which operates by means of the Vaccination Acts. Just before the new *Anti-Vaccinator* was started, this person expressed his gratification that I would write for the paper, and in a letter which I had from him yesterday he says he has great respect for me and my work. But it is too plain that he would have me to be his servant instead of the unfettered servant of truth. As for his respect, I wish he would show it in a different manner than in interfering with my work, thus compelling me to request that the *Anti-Vaccinator* be not sent to me again, as I will not even read a paper that is ruled by a despotic spirit. Such a spirit cannot assist in the work which I am prosecuting.

Now, holding as I do, that a new dispensation is dawning upon the world—a dispensation of spiritual goodness and wisdom, which, if allowed fair play, would transfigure and bless the whole of this mundane sphere; believing, as I do, that the new religion is spiritual religion, the Lord's words being spirit and truth addressed to our spirits, the good Father desiring for our sakes to be worshipped in spirit and in truth; seeing, as I do, that no function we are called upon to discharge, no duty in life which is performed from a pure motive and according to sound wisdom, should ever be called common or unclean, but should be regarded as a divine service, an act of practical worship,—I beg to commend the MEDIUM, which breathes a free spirit, necessary to discriminate between good and evil, light and darkness, and which aims at severing the chaff from the wheat, and points to the Divine Centre as the source of all good, and the only standard of all that is right, and sees that terrestrial reforms must be the legitimate outgrowth of spiritual or religious reforms,—I heartily recommend this paper as an Anti-Vaccination organ, to be taken by every League, and scattered broadcast throughout the whole kingdom. Spiritualism has struck its roots in some of the best minds in all classes. We have the *élite* of the working classes on our side. We require a large accession from the more influential classes. In thus commending the MEDIUM I am appealing to these classes, since not a few of them read the MEDIUM, to come forth and help us to clear God's world of a deep pollution and an awful curse.

WM. HUME-ROTHERY,

A Clergyman of the Church of England.

31, Richmond Terrace, Middleton, Manchester, June 1, 1872.

[Spiritualists ought to be the most advanced, liberal, and enlightened of mankind, or their views cannot merit the highest commendation. Their organs of the press in like manner should be found in the front rank of those who labour for human liberty and happiness, especially for dear little helpless babes, who, in the hands of a legalised quackery, are often murdered outright or ruined for life by a practice worthy of the grossest superstition and barbarism. We hope ultimately to see the MEDIUM the leading journal in scope as it is already in spirit; but at present the space at our disposal is barely sufficient to give expression to the one idea and its immediate concomitants. Even when our paper is of the usual size of eight pages it does not pay its expenses, and a grievous loss is incurred when it is enlarged, as it has been during Mr. Massey's lectures. We cannot therefore promise to be able to do much, even for those mute little pleaders whose cherub faces silently invite the heartiest efforts to save them from not only a barbarous but bestial sacrifice.—ED. M.]

SPIRIT-PHOTOGRAPHS.

HOW SHAMS ARE MANUFACTURED.

This field of experiment has become so desolately barren that we gladly turn to the professional photographic periodicals for their opinion on the matter; and to cover the whole ground, we cannot do better than present the following extract from an able and exhaustive article by the Editor of the *British Journal of Photography*, and published in his issue of May 24. Speaking of his experiments at Mr. Guppy's, with Mrs. Guppy as medium, the Editor reports: "So far as concerned the obtaining a photograph of any other than our sitter, as seen by our mortal vision, the result was simply negative; our eyes have not yet been gladdened by the appearance of anything of a spiritual nature. We have, however, obtained numerous good and well-lighted portraits under circumstances which will yield valuable materials for subsequent articles."

These experiments have been suspended for the present, because of Mrs. Guppy's ill health. Further results are promised when the trials are resumed. Of the character of Mr. Hudson's "spirit" pictures, the following decision is sufficiently damaging:—

"It may here be asked why we did not visit Mr. Hudson's studio, where spirit-photographs were being produced day by day. Our reply is this:—The publication of a letter by Mr. Guppy in our impression of May 3, the purport of which was that, although he was instrumental in first bringing the subject under public notice, he declined vouching for the *bona fides* of all but the very few taken in his own presence and under his own conditions—the publication of this letter, we say, caused us to examine somewhat closely a number of 'spirit-photographs' as produced to order by Mr. Hudson, and sold by him as *genuine*, in the ordinary course of business. We confess to a feeling of surprise how any photographer could be so blinded as not to see that such productions would be certain to provoke a perfect storm of hostile criticism, for more reckless indifference to the necessity for removing those features from which photographers of ordinary intelligence were certain to deduce imposture we have never seen.

"It would almost appear as if Mr. Hudson had been aware of only one way of producing spirit-photographs, viz., photographing his ghost clad in the usual white habiliments, and then keeping the plate in a bath either of nitrate of silver or of distilled water until a sitter came, when

the image of the latter person was taken on the same plate, the ghost being, of course, developed with the other. Our reasons for this supposition are founded on a consideration of the following circumstances. It happens that there is a defect in Mr. Hudson's background—a tear of a triangular form. This defect we saw very clearly in a photograph taken by him, and on which there was no 'spirit.' Now, curiously enough happens that in some of the spirit-photographs a mark appears in different parts of the same picture, usually bearing the same relationship to both sitter and ghost; that is to say, whether the ghost be high up or low down on the plate, this mark has the same relationship to the ghost's head (assuming it to have been standing in a certain part of the studio) as the same mark repeated has to the head of the sitter. Sometimes, though not always, these palpable evidences of double exposure are hidden by paint upon the photograph; the application of the tongue has, however, sufficed to lay many of them bare.

"Another proof of double exposure is to be found in the pattern of the carpet—and, above all, in the line of junction between the pattern of ground and the floor—being repeated and seen through, or rather upon, the legs or dresses of the material sitters. One face which has appeared in several of these photographs, and which we thought to be a common lay mask, is said to have been recognised respectively as the mother, grandmother (spiritualised), the sister, and the daughter of the person with whom and for whom it was taken.

"It is now quite well known that legal advice has been obtained relative to the prosecution of Mr. Hudson for imposition, but in the present state of the law the difficulties in the way of accomplishing this are too great to be successfully encountered."

It would appear that Mr. Hudson is not well up in the sham ghost business, but that other photographers far exceed him in dexterity. The following statement is rather astounding to the non-photographic reader:—

"An experienced photographer shall come into the dark room with us, and having brought with him *his own plate*, shall collodionise it, immerse it in the bath, and transfer it to the slide, we refraining from touching it all the time; he shall then expose it on any sitter he may have brought with him, we not going near the camera; he shall then remove it from the camera, take it into the dark room, and develop it himself, and a spirit-figure will be developed in addition to the person who sat. In stating this we would not for a single moment seek to discredit Mr. Slater's powers of observation; we only state what we can do, without being the fortunate possessors of any special mediumistic ability. We may eventually publish this and some other equally good methods by which 'spirit-photographs' can be taken with such remote chances of detection that we should allow all our acts to be closely scrutinised by three non-spiritual photographers."

The Editor of the *B. J. P.* thinks many of the "tests" talked about in connection with spirit-photographs are "arrant nonsense;" and so it would appear:—

"Let the following illustration suffice to explode 'tests' of the kind hinted at:—Mr. A. L. Henderson advertises in the MEDIUM that he takes 'spirit-photographs' through his own mediumship, and without fail, at a guinea a dozen. Now, we know, and quite approve of, his motive in doing so. He practises no deception whatever, for he merely avers that they are quite as genuine as those taken elsewhere, but never allows it to be understood that he guarantees that the figures which may appear on the plate are representations of 'departed friends.' Well, we sat him for a portrait a few days ago in which it was understood a 'spirit' was to appear, and we beg special attention to the following:—We were in the dark room, a new plate picked out from those cleaned and set aside for use in the ordinary practice of a business in which over three score and ten negatives had been taken the previous day (Whit Monday). We initialised the collodion film before the plate went into the bath, watched it all the time it was being sensitised, saw it transferred to the dark slide, taken into the glass room and transferred to the camera, the slide not having been lost sight of for a moment. After exposure, we removed it from the camera and developed it, and a figure appeared on it in addition to that of the sitter. Now, how was this done? or at what stage was the etherealised being imprinted on the plate? We know, but respect the confidence in which the information was imparted. The method, however, is different from that to which we have previously referred; but it is sufficiently effective to prevent any person from readily discovering it."

Experiments with Mr. Henderson are fully detailed in the following letter:—

To the Editor of the Medium and Daybreak.

MY DEAR SIR,—A few days ago I was enjoying the pleasure of a visit to my esteemed friend Mr. A. L. Henderson, of King William Street, London Bridge, and New Cross. In addition to other kindnesses, he, at my request, consented to my sitting for the investigation of some of his remarkable ghost-photographs, i.e., in imitation of the alleged spirit-photographs of Mr. Hudson, Mr. Mumler, and others. This was to be done under the strictest tests and severest scrutiny which I as a non-professional photographer could subject him to. Feeling that a short account of the particular results of that sitting might be interesting to your readers, and important for many other reasons hereafter to be seen, I ask you to favour me with space in your journal for the subject.

FIRST TRIAL.

Previous to commencing, a lady had been photographed in the ordinary manner, and no alteration had been made in the camera before I sat. I carefully looked round the studio, and examined everything which I thought might in any way assist in the production of the anticipated phenomena. Being satisfied thus far, I went with Mr. Henderson into the dark room, and we closed the door. He now took up a plate of glass and cleaned it, exactly as he would do for an ordinary photograph. When ready I examined it, and was certain that it held *no trace* of a former negative on it. I was careful also to keep close to my friend and to watch as far as possible every movement of his hands and even of his face. When the plate was clean, he poured the collodion film over it. When, in a moment or two, it was ready, I scratched my initials on it in two places. The plate was then immersed in the nitrate of silver bath. There now remained to enclose the sensitive plate in the frame that protects it from the light and air, that it might be carried and placed in

the camera as soon as I was posed. We now left the dark room for the studio, which I again looked round, not forgetting the camera. I then seated myself, was posed, my eyes never losing sight of the operator. The plate was exposed for a few seconds, and the picture only required to be taken out and developed.

Here, however, there was some trouble with the camera, for the frame holding the picture was a little unglued on one side at the joint, and Mr. Henderson had some trouble in getting it out. I grew rather suspicious at this, especially as he had the dark cloth over it which is used in the posing of the sitter, thereby hiding his hands. But presently it all came right, and we went into the dark room. The picture was developed before me, and there came out a bad figure of myself, and a very distinct vapoury figure of a spirit on my left, a part of R. H. F. Rippon being seen through the drapery of the spirit. It was a female form, draped from head to foot, not ungracefully, with the full face quite visible—and far from handsome.

As I had watched Mr. Henderson very closely, I was satisfied that so far (if the trouble with the frame meant nothing) he had done something, to me at least, very wonderful. I may remark that he was greatly excited, and almost trembled when we went into the dark room.

SECOND TRIAL.

Before making the second trial, I watched Mr. Henderson while he repaired the frame for the sensitive plate. I also examined it myself, then went to the camera, took the black cloth and tried to ascertain whether it would be possible to produce any apparently abnormal phenomenon by its means. I was sure that it would not; but for the sake of certainty I decided that its future use should be dispensed with, so took it away. At Mr. Henderson's suggestion I took the camera to pieces, carefully felt in all the parts where the eye could not sufficiently penetrate, unscrewed the lenses, &c. There was nothing to be found that could account for what I had witnessed. Once more we entered the dark room. From a pile of packets of glass, sealed, as they had been sent from the manufacturer, I selected one, broke it open, and took a plate of glass which was quite dirty like all the rest. I was asked to clean it myself, but as his assistant had just come in I turned over the office to him—not feeling sure I could get it clean enough, as a novice in the art. I watched him all the while—Mr. Henderson standing by my side. When ready, the assistant left—we were alone. The collodion film was again poured on—I marked the glass still more carefully, at the same time taking cognisance of a flaw in the glass about the middle of it. It was immersed in the nitrate of silver—put into the frame—we went out—I was again posed before the camera—the same exposure was submitted as before. When ready, I went over, and took the frame from the camera myself, and into the dark room, where, under my friend's directions, I developed it also, though clumsily, of course. My own form came out more distinctly this time, and, very faintly, a draped spirit appeared on the right of me, in a standing attitude. The glass plate I knew was the one I selected, for the marks and the flaw were all there. I was anxious for a third trial, but Mr. Henderson said the power was nearly gone; and besides, business was being hindered, for another person was waiting to have his likeness taken, which was done by the same camera, and with no alteration that I am aware of. Having urged Mr. Henderson very much, he decided to gratify me; and I resolved that this time I would have more careful and severe conditions than before.

THIRD TRIAL.

I now made a most minute examination of the studio from ceiling to floor, removing every curtain, and inspecting every object in the place, during which time I brought down a bar of wood on the bridge of my nose, cutting it open, and nearly stunning myself. I made another examination of the camera; then went into the dark room, cleaned off the picture which had been taken on the plate in the second trial, and, by Mr. Henderson's permission, took the glass nitrate of silver bath from its frame, turned over the frame, and proved that it contained nothing else, and that the bath had nothing in it but the chemicals. After this, my plate, with its flaw in it, went through the same processes as before, and in the same way I marked it with initials, and we stood again together in the studio.

"Now," said I, "I am going to test you more closely; off with your coat, sir!"

My friend objected at first, but, as I wished it much, the coat came off.

"Off with your waistcoat!" He obeyed.

"Now remove every article from your trousers pockets." This was done.

"Are you satisfied?" he asked. "I am," I replied.

This time, as I sat, I had a mirror near me, by which, while watching the operator, I could also see if anything else were going on in the room, even if behind me. I took the precaution to shade my eyes with my hand also, so as to see the camera more clearly. Mr. Henderson did nothing but taking the picture, and I went over and removed it from the camera into the dark room, though I did not develop it this time, as I felt it was not necessary.

The results were a good distinct figure of myself, with a draped female spirit-form, the unhandsome face quite plainly brought out, standing a little before me on the right (the left hand in reality, as I sit in the picture). A part of the mirror and distant objects in the room can be clearly seen through the drapery and part of the body and head. The initials, marks, and flaw of the glass were all there to prove that the plate I selected had been used. This ended the seance.

Now, with one or two exceptions (and I acknowledge they are important ones), the tests I put Mr. Henderson through were as severe as those to which Mumler and Hudson have submitted, and the results closely resemble some of those of the former gentleman. I think I understood Mr. Henderson to say that he could produce these ghost-photographs in great variety, and really of great beauty, under conditions exactly similar to those of Mumler.

The question therefore arises, are these ghost-photographs of my friend genuine manifestations of spirit or psychic force, as Mumler and Hudson claim theirs to be, or are they the results of some clever manipulation which my generally acute powers of observation failed to detect? I unhesitatingly say that some Spiritualists would believe they were truly supernatural phenomena, and Mr. Henderson a great medium. I

know but little of photography, but am aware of a few curious things that can be done by its means, and therefore was on my guard against them. I am satisfied that the results which I witnessed were not produced by any trickery which I could detect or even guess at.

Notwithstanding, they are produced in a natural way and by the simplest means, and in each of the three trials by a different method. A hundred other ways are possible, Mr. Henderson says. As soon as this letter is published he promises to put me in possession of the secret, though not for publication at present. He showed me afterwards something that would enable me to go into a court of law, and on oath affirm that these are not the result of spirit-power, though I cannot even divine how they are produced. When I am acquainted with the *modus operandi* I will write again.

Since this seance with Mr. Henderson I have had the pleasure of examining nearly a score of alleged spirit-photographs, not by Mr. Hudson, but given through a private gentleman in London. These I may honestly say are of an astonishing character and variety, and quite unlike any I have seen, either professedly spiritual or otherwise. I am hoping in a few days to have a sitting with him under test conditions, and I look forward to it with deep interest. The result, when obtained, you shall have for the benefit of the readers of the MEDIUM.

I may add that no copies of the third picture taken by Mr. Henderson have been printed—even for me, but I have the negative in my possession.—Yours faithfully,

9, Petersfield, Park Side, Cambridge.

ROBERT H. F. RIPPON.

The above narrative is almost as alarming as the most genuine ghost story. If Mr. Henderson could only endow his "spirits" with the well-known likeness of the "dear departed," he would be the greatest spirit-photographer in the world. One thing is certain, Mr. Hudson does not use the process last mentioned. Indeed, these intricate modes of taking sham ghosts under the very eye of the sitter are only known to a few experts in the profession, but it would seem that the slovenly, shuffling Mr. Hudson is more than a match for them all. Not that every one of his spirit-photographs entitles him to that distinction, for some of them are as slovenly as himself, and the method of their production has been explained at the beginning of this article. There are certain others which will scarcely admit of such definition, and yet "Scintilla," a correspondent in the *B. J. P.*, says:—

"I have had a number of the so-called spirit-pictures sent to me, each having the name of the operator attached. Many of these pictures bear within themselves the positive evidence of simple normal treatment all throughout, and, to use a photographer's phrase, the 'dodge' is clear enough. In the others the mode of treatment is equally plain."

From the above it appears that all of Hudson's pictures that "Scintilla" has seen are capable of being explained by his knowledge of photographic "dodges." If so, then in Mr. Slater's case Mr. Hudson must have been possessed of a much larger knowledge of photographic manipulation than the great bulk of his brother artists; for it was the professional opinion that these images could not be produced without the connivance of the sitter that led Mr. John Jones so deeply into their endorsement in the first instance, as that gentleman states in the paper from which we quote.

One good is certain to come out of this investigation—it will inform the public of the various ways in which deceptions of this kind may be carried on, and thus prepare them for the proper reception of spirit-photographs when they appear amongst us. Our thanks are due to the Editor of the *B. J. P.* for his enlightened and gentlemanly remarks respecting Spiritualism. He thus concludes his article:—

"Let it be clearly understood that in these remarks we have altogether avoided the subject of the possibility of obtaining *real* spirit-photographs. Of our own knowledge we can say nothing respecting them, and our experiments have necessarily ceased for a time. But we have written to little purpose if we have failed to convey our entire belief in the existence of numerous manufactured photographs of this kind which have been sold as real spirit-photographs; and Spiritualists themselves are interested in the suppression of such a branch of manufacture. Already, it is said, some of them are taking proper steps to ensure this."

That Mr. Hudson has been guilty of deception in the production of assumed spirit-photographs, is settled beyond dispute by those who ought to know best, nor has Mr. Hudson ever attempted to deny it. Our notion of justice in the case is that the error will rectify itself and bring its own punishment. Unfortunately, spirit-photographs are not the only adulterated article in the market; yet those who have gone into the matter deepest are entirely satisfied that Mr. Hudson achieves results which neither of these explanations of trickery cover, and it cannot be supposed that Mr. Hudson possesses Mr. Henderson's unexploded secret. The investigation is being carried on by a great number of sitters, reports from whom may be expected in due course.

We have received from Mr. Reeves three specimens of his photographs. The shadowy images on two of them are sufficiently distinct to be recognised, but no information accompanies them as to whether the spirits have been identified or not.

We have much more matter on this subject in type, but it must stand over till next week. We had a sitting at Mr. Tate's studio, 45, Cheap-side, but no spirit-form was obtained. The specimen of photography produced was perhaps the most beautiful we ever had the pleasure of seeing.

The *Anti-Vaccinator and Public Health Journal*, edited by H. Pitman and John Pickering, Leeds, is published fortnightly, price 1d. It is an intelligent and strenuous advocate of human freedom—so free indeed as to quote from the MEDIUM. The matter which its issues contain is so striking and instructive that we heartily wish every intelligent person in the land could read it. We may safely hope that the readers of the MEDIUM will aid in such a laudable object. London publisher, F. Pitman, and it may be obtained at the Progressive Library.

WE HAVE NOW before us Mrs. Berry's "Experiences in Spiritualism," reprinted from *Human Nature* for May. It is scarcely necessary for us to enlarge upon the merits of this paper, which we so highly recommended at the time of its delivery. It is enough for the present to observe that it forms a handsome tract of sixteen pages, and cannot be too widely distributed.

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

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Mr. Massey's Third Lecture at St. George's Hall—Spirit-Photography—The Experiences of an "Investigator"—What is the Use of Spiritualism?—Boisterous Spirits—Cruelty to Animals—Mr. Morse at Manchester—Mr. Morse at Halifax—Mr. Morse's Engagements—Help to Mr. Powell—A Gift—Mr. Massey on Jesus—The Sunday Services—Spiritualism in the Newspapers—The Spirit Messenger—Direct Spirit-Writing—A Haunted House—Dalston Association of Inquirers into Spiritualism—A Meeting at Batley—Clairvoyant Medium in Hull, &c., &c.

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

FRIDAY, JUNE 7. Seance at 8 o'clock. Mr. Wallace, Trance-medium. Admission, 1s.

TUESDAY, JUNE 11, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, JUNE 13. Mdlle. Hue's Seance at 8. Admission 2s.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 7, 1872.

MR. MASSEY'S LECTURES CONCLUDED.

The utterances of the lecturer on Sunday afternoon were those of a man thoroughly honest and deeply in earnest. It is seldom one sees such a sublime manifestation of the grandeur of our common humanity as was presented by Mr. Massey when, amidst a torrent of moral missiles which were hitting his audience right and left, he declared himself the son of that patient old labourer who towards the end of a penurious existence was pensioned off with a fourpenny bit! The world in general depends on its trappings and other fortuitous circumstances for making an impression; but the lecturer, like a true poet, simply and trustingly relied on that divine and priceless gift—his manhood, and won gloriously. If the highest heads in the realm had bowed themselves before the audience with the tale of their family lineage—even if the Sovereign herself had done so—the plaudits could not have been heartier; nay, they would not have been so hearty. It was a triumph worth the sufferings of a lifetime, and, to those who witnessed it, a more instructive lecture than empty words could possibly convey. In it was exemplified the whole genius of Spiritualism, which, like its exponent on Sunday last, conscious of intrinsic worth, can disregard with well-merited contempt the silly baubles which are so highly prized by the children of the human family.

In every respect the lectures were more than a success, and eclipsed the highest anticipations of all concerned. The chief glory of the occasion culminated in the conduct of the lecturer himself, who exceeded all that could possibly be expected of him in his treatment of the subject. This is a more pleasing result than crowded houses and an overflowing treasury. It is men, not circumstances, that Spiritualists are looking for, and a true specimen has been found in Mr. Massey. Of all the literary men of the age, no one has attained such unsolicited distinction from such a small beginning. He is a literary man in the true sense of the term, because he is creative. He feeds the world's mind with new ideas and improved forms of thought. Is it not to be expected that when such a man advances into a new and unworked field, and there displays the richest characteristics of his genius, his brother *litterateurs* would rally round him, and with warm, fraternal sympathy encourage one who is universally acknowledged to be an ornament to the profession? Most certainly, if there were any such his contemporaries. It is well known that the Poet Laureate stands on the same spiritual platform with Mr. Massey, and would have been present at St. George's Hall had he been in town. But where are our other literary men? These egotistical book-makers, professional magazine hacks, and newspaper cab-horses are no more literary men than their equine prototypes are martial steeds. They are like the Irish servant, the son of a drunken hodman, who euphoniously described his father as an architect. The true literary man, like every other class, is known by his sympathies. Need we be surprised, then, that Mr. Massey's late effort was passed by in insolent silence by these inferior creatures, who have as little power to appreciate the lecturer's performance, as an owl has to emulate a

bird of song? Where were our Internationalists, Communists, National Reformers, our Republican Bradlaugh and Odgers, and their tongue-tied sectarian organs? Where was the *Beehive*, with its queenless cloud of buzzing drones? Where were the Nonconformist organs, and the anxious seekers after divine light in creed and rationality in church polity? Empty hypocrites all! Hellish place-seekers, blowers of their own trumpets, the bandings of tyrannical sects! If they were true reformers, real well-wishers of humanity, the term "Spiritualism" would not have the effect on them which a scarecrow has on the feathered thief. There is a party cry, and hence the radical principles which dare be uttered only by the Spiritualist, rebuke them as severely as the sects they war against.

But we must defer further punishment to these recreants this week, simply suggesting that if they had not the decency to acknowledge the courtesy of an admission to the lectures, perhaps they will have so much regard for self as to attempt the defence of their conduct, when we shall be at their service with a further instalment of our opinion of them.

Respecting the financial aspect of the affair, we have much pleasure in presenting the following very satisfactory statements from Mr. Daw, who acted officially in getting up the lectures:—

To the Editor of the Medium and Daybreak.

DEAR SIR,—As treasurer to the Committee of Mr. Gerald Massey's lectures, I beg to hand you the balance-sheet of receipts and expenditures, by which the guarantors will see they are relieved from any call being made on their proffered kindness.

In the monetary as in every other point of view, the lectures have been an absolute success.—Yours faithfully,

N. FAYAN DAW, Treasurer.

To Tickets sold	...	...	...	...	£42 2 1
„ Cash taken at doors	...	...	...	...	51 5 4
					£93 7 5
By Printer's expenses, tickets, circulars, postages...	...	...	...	...	£18 17 11
„ Advertising	...	...	...	...	11 14 0
„ Bill posting and distributing handbills	...	...	...	...	6 17 0
„ Stationery	...	...	...	...	9 17 0
„ Rent of hall and expenses	...	...	...	...	15 14 0
„ G. Massey's fee for four lectures	...	...	...	...	25 4 0
„ Balance, appropriated as follows:—					
Ten subscriptions to Progressive Library	£10	0	0		
Towards expenses at Cavendish Rooms...	3	1	9		
Subscription for copies of J. H. Powell's poems, "Invalid's Casket"	...	...	1	0	0
					14 1 9
					£93 7 4

N. F. DAW, Treasurer.

Spiritualists need not trouble themselves with the indifference of the outside masses. Numbering amongst themselves, as they do, the first minds in the land, the above facts show that in bringing their views before the public they can achieve as much success as any party in the country. Such results as are shown above—the time, most inauspicious of all, a Sunday afternoon—in the most unmistakable way indicate, we have no doubt, even to the one referred to above, that after all there is SOMETHING in SPIRITUALISM.

THE Societed Espiritista Sevilliana (Society of Spiritualists of Seville) is about to hold public meetings weekly for the advocacy of the sublime doctrines of Spiritualism. This we learn from the *El Criterio Espiritista*, the official organ of the Spanish Society of Spiritualists, and which is published at Madrid.

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.

WE HAVE ascertained that, on account of serious indisposition, Mrs. Berry has been unable to reply to several communications received on the subject of Spiritualism. It is hoped that this announcement will secure the forbearance of those correspondents who have not received any reply to their letters.

MESSRS. HERNE AND WILLIAMS desire us to intimate that they leave London, on a visit to Manchester, on Wednesday, and that the last public seance will take place on Monday, June 10, till further notice. Any Spiritualists in the provinces who desire a visit from these mediums should communicate as early as possible to Messrs. Herne and Williams, 61, Lamb's Conduit Street, W.C.

THE following editorial reply to "A Spiritualist" appears in the *National Reformer*:—"We cannot give a vague pledge; we are, however, ready to attend six seances, not exceeding two hours each, and to accurately report the result in these columns." We would recommend our brother journalist to form a private circle if possible, and go into the investigation as independently as he can.

THE CHILDREN'S LYCEUM MOVEMENT.

For several weeks we have had it in our mind to say a few words on the Lyceum movement. It received considerable impetus from Mr. Burna's recent tour in the North. The exhibition of the Sowerby Bridge Lyceum in the Town Hall that Sunday morning did more perhaps to popularise the movement in that district than anything which had previously taken place in England. A number of those present expressed themselves as much interested in the Lyceum plan. One gentleman has established a Lyceum in his own family. Our Gawthorpe friends have had a "Lyceum Guide," and we shall be glad to know how they are progressing in their attempts to organise one of these children's schools. At Bishop Auckland the subject was brought very prominently forward and warmly received by the friends of Spiritualism. There are rumours of a hall being built there by the Spiritualists, which might be used as a Lyceum as well as for other purposes. At Liverpool the same endeavour was made to bring the merits of this institution before the Spiritualists. Mrs. Spring at once took the matter up warmly, supplied herself with some publications, and seemed disposed to carry the matter through. She has a fine hall at her disposal, and if she could only muster resolution to commence the work we are sure it would flourish under her care and become the basis of permanent Sunday meetings in Liverpool. A letter from Mr. Tillotson, of Keighley, informs us of the healthy and progressive state of the movement in that town. We have already announced that the annual picnic of the Nottingham Lyceum, the first established in England, will take place on July 1, when a *fête* will be held at the Arboretum. On the previous Sunday the children will go through their exercises in a large hall secured for the purpose, and in the morning a lecture will be delivered on the principles of the institution. We should be very pleased to see a great number of visitors from the adjacent counties at the Nottingham anniversary, when they would witness the oldest established and consequently the best disciplined Lyceum which we have amongst us. It is probable that Mr. Lees, of Cleveland, Ohio, will be present. He has had great experience in connection with this movement in America, and his presence would add to the pleasure and benefit to be derived from the gathering.

THE PORTRAIT OF MR. J. W. JACKSON.

The lovers of the fine arts will be gratified to know that a very striking likeness of our friend, the late J. W. Jackson, is on view at the studio of Mrs. Melville, 34, Fitzroy Square. The last sitting occurred just previous to Mr. Jackson being taken ill, so that the portrait represents him as we know him best. His fine head and noble expression struck all who saw him. These memorable characteristics are very faithfully produced, nay, even idealised, in the work of art to which we refer. Amongst the many gems with which the artist's studio is crowded, no picture attracts more readily or produces such a favourable impression as this portrait. It is indeed a grand specimen of ripe and intellectual manhood, and as a picture is truly valuable. We understand that the artist has generously offered to give half the proceeds to Mrs. Jackson's fund if the painting can be sold. The price is fixed at the low sum of 50 guineas. Such a work of art should be seen on the walls of the Anthropological Institute, and we hope some of its members will purchase the picture and present it for that purpose. We should be glad of a copy for the Progressive Library, and no doubt many of our readers who can afford such things would be pleased to have such a picture on their walls. For that purpose the artist would be willing to produce sketches of the head on moderate terms.

AMERICAN PORTRAITS.

Through the kindness of Mr. T. Lees, of Cleveland, Ohio, we have been favoured with beautiful photographic portraits of the veteran teacher, Thomas Gale Foster, and of A. A. Wheelock, managing editor of the *American Spiritualist*. They have been added to the Spiritual Museum now forming at the Progressive Library, and are open to the inspection of visitors. Spiritualism has something to be proud of in being able to identify as her children these goodly gentlemen. Mr. Foster is one of the most philosophical and popular inspirational speakers in America, and is of mature years. He is just the kind of man from whom we should expect to hear well-ripened experiences and matured ideas. There are some whisperings of his visiting this country, and if he does he will doubtless receive a hearty welcome. Mr. Wheelock is a much younger man, and presents a most intense form of organisation. What great activity and nervous energy his portrait presents! He is not only quick of brain, but such a man is literally mind all over; and while his head is nominally at work in one place, we would expect to find his body roaming hither and thither in all directions, accomplishing a multitude of purposes. But he must take care; the spirit is willing, but the flesh is notoriously weak. It is the duty of American Spiritualists to make arrangements to preserve the health of such a worker, to sustain him with means, appliances, and assistance, which would save the ever-increasing burden which is sure to come upon such willing shoulders. It should be continually remembered that there is only one A. A. Wheelock in the world. The letter accompanying this portrait closes with the following sentence: "I send you greetings in your noble work, and all other earnest Spiritualists in the Old World, and some day hope to greet you face to face." We heartily re-echo the above hope. We are always glad to see our American friends, and to such as are ready to enter the harvest field we can offer a gleaming sickle.

A SPIRITUALIST calls our attention to an article in the *International Herald*, entitled "A Working Man's Dream of the Future," in which the following passages are marked:—"1892. Very few persons now professed to hold any particular religious creed or practised any special form of ceremony emblematic of supposed religion." "1893. The average duration of human life in Britain was now a little over 100 years, and it was unusual for persons to suffer acutely during the departure of life. Spiritualism was now one of the sciences." "People die naturally; never of disease. No man is taught to believe in a terrible future, but we believe in constant progress, even after what is called death." We fear the old man has dreamed the dates rather too short a time in advance of the present state of things.

SPIRIT MESSAGES RECEIVED IN AMERICA.

The following messages are reported in the *Banner of Light* as having been given through the mediumship of Mrs. Conant at the *Banner* circle:—

JAMES MACGOWAN (*Banner of Light*, MAY 18).

"I have a son in America, and I want to tell him that I've gone above the troubles and sorrows of this life. My name was James MacGowan; I am from Glasgow, Scotland; I was sixty-four years of age; my son, here in this country, is thirty-one. I have been freed from the sorrows and troubles of this life since yesterday morning."

"I suppose the tidings will reach him of my death before he gets my word in this way; but it is all right. I come this hour to prove to him that I can come. Robert Chambers was the first one who ever spoke of Spiritualism or of spiritual truths to me, through his writings in the *Review*; and I got to believe in them, and the comfort I had in passing was very great. I knew where I was going; I knew it was to a better place than here. I was satisfied with all my guardian spirits, through the love of God, were doing for me."

"Now that my son is in this country, where the light shines more bright than in his own country. I ask that he will make a good use of it, that he may rejoice in death as his father did."

"February 13, 1872."

JOHN MOORE (*Banner of Light*, MAY 25).

"I died in Manchester, England, one week ago to-day. My name was John Moore. I have a son in America I wish to reach. He probably does not know of my death. I want to tell him that I died as I lived, poor—not dependent upon charity, but had I lived many days longer I should have been. Say to him that his Aunt Charlotte would be glad to welcome him home at any time. I was made aware of these things before I died, and made up my mind that when I did go I would come here. Good day, Sir."

"February 20, 1872."

PROFESSOR FARADAY (*Banner of Light*, JUNE 1, 1872).

"Can you give any reason, from your new spiritual standpoint, for your rejection of modern Spiritualism while you were on the earth?" That is a question which has reached me, which I am here this afternoon to answer.

"The sciences with which earthly scientists are at present acquainted have not yet extended into the realm of spirit. They deal only with matter; therefore, the earthly scientist, unless he steps aside from his legitimate position, remains an unbeliever in modern Spiritualism. But, thanks to the powers that are working in the midst of the people, earthly science is about to step over the threshold of materialism, and enter upon the spiritual arena."

"The science of the spectrum analysis is destined to reveal wonders to the earthly scientist—destined to inform him that there is quite as much in the unseen to explore as there is in the seen, the physical, the tangible. This is the first step—the golden key that shall unlock the door leading into the arcana of spiritual truth, and then your glorious philosophy of Spiritualism will be clothed in purple and fine linen. Now it is wrapped in swaddling clothes and laid in a manger; and although many wise men come to worship it, yet there are few who understand it. You Spiritualists stand more upon a foundation of faith than upon anything else to-day. When asked to give a reason for your faith, that reason to the scientific man is so weak, so unsubstantial, as to amount to nothing, because the fine and beautiful truths of your glorious philosophy need to be brought out by the tests which science will apply to it, and then it will stand forth in grandeur and dignity, a very God."

"PROFESSOR FARADAY."

"February 25."

ANOTHER SOCIAL TEA MEETING.—We are pleased to observe that the St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell, has issued announcements and tickets for another social gathering on Thursday evening, the 13th instant. Tea at half-past six o'clock. Tickets 1s. each, children half price. After tea an entertainment will take place, consisting of speeches, trance-speaking, singing, music, &c. The Clerkenwell anniversaries have become so thoroughly well known and enjoyable, that it is scarcely necessary for us to recommend London Spiritualists to be present. During the winter, that Society has achieved a work which no other party in London would dare attempt, namely, a series of public lectures, admission free. Those of our readers who cannot be present, would do a graceful act by inclosing a complimentary subscription to the secretary, Mr. R. Pearce, 36, Great Sutton Street, Clerkenwell. Tickets for the tea party may be obtained of Mr. Steele, at the foregoing address, or at the Spiritual Institution.

A NEW EDITION has just appeared of that excellent book by the Rev. W. F. Evans, entitled "The Mental Cure," illustrating the influence of the mind on the body both in health and disease, and the psychological method of treatment. The original edition of this work, which appeared in America, used to be sold in this country for 6s. or upwards. The English edition has been on sale for some time at 3s., and has been so popular that it has gone through several issues. The publisher, Mr. McGeachy, of Glasgow, is entitled to much praise for his enterprise in bringing this valuable work before the English public. It was offered as a supplementary volume at 2s., post free, with *Human Nature* for September, 1871. Those who possess that number may obtain the work on sending 2s. and the certificate. Those who do not possess *Human Nature* for September, 1871, may obtain it and "The Mental Cure" on remittance of 2s. 6d. to the Progressive Library.

A FRESH batch of the *Spiritual Lyre*, just received from the binder, bears on its side a beautiful emblem in gold. This collection of spiritual songs is becoming every day more popular; and well it may, if merit is any warrant of success. Singing ought to be an everyday exercise of the mind, and where is there a more opportune time for engaging in it than at the spirit-circle, where, indeed, it becomes indispensable? To have the full effect of this adjunct to spirit-communion, it is necessary that suitable sentiments should be sung, which are very scarce outside of the few publications of the kind issued by Spiritualists. The *Lyre* is sold—in cloth, 1s.; paper covers, 6d.

REPORT of Mrs. Law's lectures, Mr. Christie's letter, and a number of other articles stand over.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

May 31st.

Mr. Wallace again acted as medium, and the controlling spirit, in answer to questions, made the following remarks:—

Spirits could only see, hear, and feel what was going on in the natural world through a medium. All persons were subject to spiritual influences, and were to a certain extent mediumistic, although there might not be one spirit in ten thousand who could act on some. The best way to obtain a test was to sit with a few friends, and when a spirit came, ask him to give, or to seek others who could give, the desired information. If this plan were pursued the desired test would generally be gained. Death was not so great a change as it was generally understood to be. It was a promotion to all those who had progressed in virtue. Swedenborg was undoubtedly a Spiritualist; but no Spiritualist was perfect. Neither was there such a thing as a perfect revelation. There never was and never would be a perfect revelation made to man. It was an impossibility. Every spirit taught just as every man taught; that is, what he thought to be true according to his experience. Thus, what was true to one individual was not true to another. Every individual was judged the moment he left this world. There was no resurrection of the body as taught by theologians. All individuals on entering the spirit-world went into that state for which they had prepared themselves; while some ascended into abodes of happiness, others descended into the very depths of perdition, where they remained for vast lengths of time. But there was no such thing as eternal perdition; there was hope and help for all. Every individual could be entranced by some spirit, but it was not expedient in some cases to attempt it. Spirits were not affected by material space. Every organised entity was surrounded by an imponderable force, from which it extracted its life principle. The higher the organism, the more rays of force it absorbed. Man drank in three rays, or three different colours; animals drank in two, and plants one. This force could be seen by clairvoyants passing off from the different substances which absorbed it; but it could not be perceived before it had been thus used. This peculiar aura was called *od*, and was the same as the halo which our forefathers perceived around the heads of their inspired men.

GOD AND THE ORIGIN OF THE HUMAN SPIRIT.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I feel duty bound to give you a brief account of a private seance held at Mr. Henry Ambler's house, Glen, Halifax, where the mediumistic services of Mr. Morse contributed largely to the pleasure and profit of all who attended. He was first entranced by his spirit-guide, Tien-Sien-Tie, who, as I understand, when in earth-life was a Chinese mandarin. The speech which he made was an answer to a question propounded on the previous Sunday evening in the Mechanics' Hall, after Mr. Morse had passed from the abnormal state into his ordinary normal state, and which was only answered indefinitely by Mr. Etchells, the president on that occasion, who avowed that he could not answer it otherwise. This was the import of the question: Does the spirit of man exist previous to organic birth? I may say that the question was answered by Tien-Sien-Tie in a masterly manner. All collateral considerations involved were brought to bear on the point. He first defined his conception of God derived from his experience and knowledge, viz., that God is not an infinite entity apart from the universe, but that he is the innermost essence inherent in all materiality—the central power—the infinite spirit; hence what is termed creation is a continual evolution. This view he observed was contradistinguished from the popular view of God as being outside of the universe manipulating and manufacturing all things. Thus all things must be the outward manifestation of God, and the spirit of man is especially an emanation from the divine spirit; but previous to its incarnation in the human form this spiritual monad must necessarily pass through the lower grades of animal life as a preparatory development, and when incarnated in the human form, then and then only is it really individualised. Then, as a pointed answer to the question, he said: The spirit of man does not exist as an intelligent conscious entity previous to organic life; yet, nevertheless, as spirit it must have existed from eternity.

Thus, methinks, the question was answered elaborately, but satisfactorily. I only regretted that the questioner was not there to hear it. The next control was by the Strolling Player, who for nearly two hours contributed largely to our enjoyment and enlightenment by his brilliant wit and important information. His style and manner were eccentric, and perhaps grotesque, but his discourse was fine. His puns, sarcasm, and satire, together with the smart retorts and answers with which he greeted our remarks and queries, created no little merriment. Yet withal there was a rich vein of philosophy underlying, which would not have disgraced a Bacon or a Locke. The four main features of his discourse were these:—First, a narration of a mythical tale which he had read from an old manuscript since he passed into the spirit-spheres. This tale he compared with the theological account of fallen angels, the fall of man and his redemption, and it needed no great discernment to detect that the two tales were identical, with the exception of the names of the characters concerned. His intent was to show the puerility and absurdity of the latter, and I am sure he succeeded admirably. He showed forcibly that the biblical Jehovah as deity is an impossibility because a disgrace to the attributes of deity. He was simply a tutelary spirit, and certainly not a very high one, when we take into consideration the wars, atrocities, plundering, and cruelty which he sanctioned, yea, and took part in. The other feature was the all-important subject of marriage and parentage. He deprecated the ignorance and false ideas evinced on this subject by a great many, and gave us some excellent information and advice. In conclusion he declared that he was loth to part with us, but time demanded his exit.

A. D. WILSON, Hon. Sec.

Halifax, June 4, 1872.

THE SPIRITUAL INSTITUTION.

CONFERENCE OF MEMBERS AND FRIENDS.

The chair was occupied by Mr. Shorter, on Monday evening, who introduced business by stating what pleasure it afforded him to see that Spiritualists were giving their attention to some of the higher questions connected with their investigations. He had known Mr. Childs since the time he began the study of Spiritualism—in fact, they had both commenced about the same time.

Mr. Childs, who had offered to read a paper on "Healing by Spirit-Power," introduced his experience by a number of narratives respecting possession by evil spirits, and the peculiar sufferings which he endured while under development as a medium. His healing powers were such that when he was brought into proximity with a diseased person, his hands would be moved quite unconsciously to himself to the seat of the disease, and the pain was often removed by his passes and contact with his hands. The greater part of Mr. Childs's remarks were respecting evil spirits, and the discussion which followed bore chiefly upon that topic.

Mr. Shorter thought these unpleasant experiences were chiefly the result of ignorance and imprudence on the part of investigators, and that they might be overcome by firmness, intelligence, and well-regulated motives.

Mr. Court, from New York, said that during the last twenty years he had passed through nearly every phase of Spiritualism, but could say very little of his own experience, as while under influence he was totally unconscious. He characterised Spiritualism as the grandest religion ever given to man. Evil spirits he knew nought of. He had been used for the development of low and unprogressed spirits, but all were the children of one Father; and though some had to pass through severe trials, yet they were no doubt necessary means to fit them for a glorious inheritance hereafter. Speaking of mediumistic conditions, he said he knew a medium who was a drunkard, and yet communications of a high order were given through him. These unpleasant experiences conveyed the grandest truth which Spiritualism offered them—they showed that death did not change the character, so that all might be identified, and that there was immortality and hope for the evil as well as the good.

Mr. Cogman was disposed to think that the evil was in the medium, or it would not appear in the manifestations; like was attracted to like, and the phrenological and other peculiarities of certain persons constituted them attractions for evil spirits. In the case of the drunken medium, he thought the real metal or tone of the man was good and spiritual, but his external being was simply degraded by his unfortunate habit.

Mr. Childs said he had received messages of a high order from a man, not only a drunkard, but of a low type of organisation. He considered that the peculiar atmosphere of a circle attracted the spirit, the medium being simply the instrument through which the spirit acted for the time being.

Mr. Taylor thought that the spirit did not require to have any affinity with the medium, but rather with the circle. The medium was merely used as a means of communication with friends in the circle.

Mr. Clark was of opinion that we should face facts, and admit that, since there were disorderly people in this world, it was but natural to suppose that they would remain so for a certain time after they had passed into the next. He had known a circle of good-intentioned men in Glasgow to have been broken up by malignant spirits, who had, at the same time, nearly killed the medium, a delicate lady.

Mr. Cogman said he kept better company. He had seen the house shaken and furniture violently used, but had never sustained any damage himself. He had power to control these boisterous spirits, who often thus manifested because of the conditions present, and not from any wanton desire on their part.

Mr. Swinburne narrated a case in which a gentleman had been in communication, through a medium, with the spirit of a fighting man. The gentleman said he was going to sit with Mrs. Hardinge, but that he, the fighting spirit, would not be admitted. Ultimately he made a bet with the fighting man as to who would be at Mrs. Hardinge's first. The gentleman went immediately, and as soon as he entered the room, Mrs. Hardinge, under the influence of this spirit, rose up, and with a blow knocked him down.

As to the influence of a circle and the change of controls, Mr. Taylor stated that he knew a medium who was used by a variety of spirits. Three months ago a very unmanageable spirit had control, while recently, with the very same sitters and under the same conditions, one who was believed to be in a very high spiritual position had controlled. Some circles systematically shut out these low spirits, and they were glad to go where they could be heard and learn something.

Mr. Clark gave an instance of a circle held in Glasgow, which was interrupted by the spirit of a woman who had murdered a child in the house where it was held. On inquiry it was found that previous to the conversion of the building into an hotel some alterations had been made, but the influences still remaining in the place, enabled this unhappy spirit to operate. He thought that if the evil influence could be explained as coming from the medium, then all the intellectual phenomena might be similarly disposed of.

Mr. Ashman said that when he felt the presence of antagonistic influences, he instantly expressed a feeling of sympathy and a desire to do them good, which soon won them over, whereas opposition produced the opposite effect. He severely censured the gentleman who had been so low as to make a bet with the spirit, and thus provoke it to do that which no person could approve of.

Mr. Childs, in his reply, referred to the peculiar experiences which some mediums went through while under development. Dr. Garth Wilkinson had published a work in which he showed that the conditions manifested in a medium under development were similar to certain states of insanity.

Mr. Shorter, in his concluding remarks, said he thought that mediums ought to be classified, and then we could understand the effects produced upon them by various influences. There were the physical, intellectual, and spiritual forms of mediumship, and what might prove a law in respect to one might not do so in respect to another. The fundamental basis of it all, however, was physical—the aura which surrounded

the medium, which gave the spirit power to act. Spirits used the best means at their command, and there was no doubt that malevolent people existed in the spirit-world as well as here, though they were not perhaps essentially evil. To show that the medium is not necessarily of the same grade as the controlling spirit, he instanced the case of a gentleman of intellect and education who had a great desire to become a medium, and forced his development. He was ultimately controlled by an idiot, who kept him in a state of obsession for a number of years. He only got rid of this disagreeable influence by entirely abstaining from the exercise of the power.

Mr. Burns announced that the next meeting would take place in a fortnight from that evening, upon which occasion Mr. Lees, of Cleveland, Ohio, would probably be present, and give some of his experience in connection with Spiritualism, more particularly with reference to the management of the Children's Progressive Lyceum. The speaker thought these meetings were of great importance, seeing that there were so many different ideas brought forward, and that the subject as a whole was so little understood.

MR. MORSE AT BIRMINGHAM.

The Birmingham Spiritualists, although apparently without cohesion, have shown that when they do make a determination to succeed, never fail. Mr. Morse dropping in amongst them has wrought wonders. Three meetings were held on Sunday last. For the morning, a public meeting was held, at which the Secularists exhibited their want of knowledge of facts and extreme egotism.

Mr. Hawkes, of New Street, presided, and in his opening address said:—

Gentlemen,—We have come here this morning to have a little talk together about what is called "Modern Spiritualism." My attention was first drawn to the subject by seeing a paragraph in the paper from Mr. Franklin, stating it as a fact that his table moved without mortal force or mechanical appliances; this, I knew, knowing him many years, he would not assert without its existence. Yet I was not satisfied on his word, only on faith. I went to his house to see for myself, but I had to repeat my visit three times, six hours at a time, ere I saw anything of the kind. Now, I can say, I have seen tables move without contact by mortals. I have had solid materials, natural and artistic, brought me through matter without leaving an aperture. I have seen what is called an invisible spirit. I have heard such an existence speak—I have felt its touch—and no "à la Pepper," and all in the company, of at least thirteen other persons, wideawake men, who were more or less leaders of public opinion in art, science, literature, and commerce, and are able to use their judgment on seeing, feeling, and hearing the sound of gold, silver, copper, and steel, and produced by their skill tens, fifties, and hundreds of pounds per year for taxes to maintain the various institutions of the country. Yet, forsooth, when these men use the same senses in searching after spiritual truth, it's all "delusion;" what they see they don't see, what they feel they don't feel, what they hear they don't hear, &c., &c.; but the world moves, and the sun does not rise for all that. Now, further, some say "impossible;" of course any man who says impossible, I assert, without fear of contradiction, ought to know all the possibles. There is no such man in existence.

As it was announced that Mr. Franklin would introduce the subject, "The Philosophy of Spiritualism," the Secularists mustered in good force to oppose that gentleman; he endorsing the assertion of our "immortal bard," now become an aphorism, that "there are more things in heaven and earth than are dreamt of in our philosophy," which they deny. Mr. Franklin, in his opening remarks, separated his audience into three classes, viz.: the earnest investigators, the Spiritualists, and the scoffers. In treating the subject he said it was either the most vile imposition or the most glorious truth (light) of the present century. He called on his audience not to accept his asseverations, but to investigate for themselves.

A discussion followed, in which a well-known Secularist poured out his phial of abuse and coarse slander; another gentleman, who shall be nameless—a Secularist luminary—endeavoured to follow in the track; and last, not least, a gentleman most prominent in the materialistic school—whose name, in regard to his fair fame, I decline to give—said "he did not care whether the spiritual hypothesis of the phenomena was true or not—he rested on his own conviction;" such were his reasonings.

After other speakers Mr. F. replied, and by his lucid, logical reasonings—if we may judge by the plaudits of the audience—had the best of it.

In the afternoon Mr. Morse delivered, in an abnormal state, a most admirable discourse, listened to with breathless attention, on "Spiritualism Inseparable from Religion," stating Jesus of Nazareth to be the acme of Spiritualists, teaching that God is spirit, and those who worship him must worship him in spirit and in truth, ignoring creedal bias and dogmatic teachings as necessary for the salvation of the soul. But as a man sows so he shall reap; justice is retributive; God is a God of love, and has created no sentient beings for everlasting punishment, or he would falsify his high attribute. Punishment would be corrective, at the same time reformatory; and the vilest will ultimately, when purified from sin, ascend to higher spheres, prepared to be recipients of happiness in proportion to their fitness for its reception.—Yours fraternally,

310, Icknield Street West.

JAMES JUDD, Hon. Sec.

[Our excellent correspondent is a pattern of industry, and his example ought to shame the drones in the spiritual hive. In a private note he excuses his report by saying, "I am an old man, sixty-nine, and must confess nearly knocked up with the excitement and exertions I have used to make Mr. Morse's visit a success in this town, where the materialistic element so preponderates." He salutes us with "Good morning," at 4.15 a.m. on Wednesday. We wish there were a few more of Mr. Judd's sort. The local newspapers gave long and favourable reports of the meetings.—Ed. M.]

A GENTLEMAN residing at Watford desires to meet with persons who would co-operate with him in forming a circle and in the investigation of Spiritualism.—Address, Office of the MEDIUM.

MR. MORSE'S ENGAGEMENTS.

We have received the following announcement:—"Spiritualism! On Sunday, June 9, 1872, a meeting will be held in the Co-operative Society's lecture-room, Wood Gate, Loughborough, at half-past six in the evening, when Mr. Morse (trance medium), of London, will attend, and is expected to deliver an address. Questions may be put to the speaker on the subject being treated, at the end of the address, but discussion will be declined, as it is held that every person should retain their own individuality and judge for themselves. Admission free by ticket at the door."

Mr. Morse's address, from Saturday, June 8th, to Tuesday, 11th, care of Mr. J. Camm, Quorndon, near Loughborough.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

We recently announced that Miss Fowler had paid a visit to the country. It appears she went to Bath on invitation received from certain aristocratic residents, from one of whom we have received the following letter respecting the success attending this visit:—

"Miss Lottie Fowler, by special invitation, has been persuaded to visit Bath, where she has left a very favourable impression of the marvellous gift she possesses as a 'trance medium,' having convinced many sceptics (myself among the number), by revelations of their past lives, that dependence might be placed on pre-visions of the future. So popular indeed is this young and fascinating sister from the 'New country,' that her counsels are sought for by the highest and noblest in our land, and her strange gifts only require to be more widely known to place her on a pinnacle to which few of her fellow-beings could aspire.

"The value of the information she can give to those who seek her aid has been already proved in several remarkable cases of public importance, and as a medical guide her advice and prescriptions are most valuable. In this age of scientific and mechanical progress we have become so materialistic that we receive with caution, if not incredulity, these spiritualistic manifestations; and it would be well, before rejecting the truth of these phenomena, to pay a visit to this brilliantly gifted lady.

"Bath, June 4, 1872."

Such flattering results, though frequently met with in the private seance, are not so common in public. This does not depend on the will or qualities of the medium, but the unfavourable nature of the conditions. One evening, at the Spiritual Institution, Miss Fowler was unable to give one satisfactory delineation of spirit-presence except of some person who had been a professional man and went mad. A lady present, an entire stranger, told the lady who sat next her that she was engaged to a professional gentleman who had gone mad and run away, no one knew where, and her curiosity led her to the seance to see if she could hear any tidings of him. This lady left the room quite noiselessly during the seance, when, before she had got half-way downstairs, the medium exclaimed: "Oh! how light it is now—I can see quite well," and proceeded to give very satisfactory tests. On another occasion Miss Fowler had sat in private during the afternoon with some person surrounded by a similar offensive influence, and she could give no descriptions of spirits at her public seance in the evening. Almost every promiscuous gathering of eight or ten persons contains one or more with those prejudicial influences, so that a medium in thus submitting to public seances places her professional reputation in jeopardy. The same facts explain why certain persons can get no tests from one clairvoyant, but may succeed with another.

The following letter exhibits one of the many instances in which Miss Fowler has been successful in public, not only in detailing the past, but in mapping out the future. She seemed to be as familiar with the past lives of our correspondent and the brother to whom he alludes, as they were themselves. The following letter shows that part of the predictions have come true, and others not anticipated by the sitters are in course of fulfilment:—

"My eldest brother, in company with myself, both strangers to the medium, visited the Tuesday evening seance given by Miss Lottie Fowler, at the Spiritual Institute, Southampton Row. You were present at the time, and may remember the interesting statement and prophetic utterances given to him by the spirit controlling. I received a letter from him this week, written in the Far West, Upper Canada. As predicted, he says that every word has come true, excepting there are no French settlers where he is. Well might Miss Fowler remark he would not much like the pursuit he first entered upon; the farming life of Canada to him is objectionable. The doleful account of heaps of stones, stumps of fir trees, and all the disquietude of forest life are to him most unpleasant, and he thinks will lead to the fulfilment of the remainder of the prophetic announcement that he will soon give it up and enter upon quite a new engagement—commercial life in connection with French settlers, of whom he is to be on his guard. There was a vessel wrecked in the fog at Halifax, which you will remember our attention was called to by the medium. He expects the whole of the communication will yet be realised by him in good time, proving that there is a providence in the life of each, guided by the hand of our Father, God, at the helm.—Yours respectfully, FREDERIC COWPER.

"London, June 2nd, 1872."

GAWTHORPE.

SPIRITUALISTS' TEA MEETING.—On Wednesday evening the Spiritualists of this district held a most interesting meeting in their room. The tea was held to celebrate the birthday of one of their mediums—Mrs. Swift. After singing and prayer, Mr. Kitson was under influence, and said that he had an invitation to them all, one that was given in olden times. The inquiry was once made, "Can any good thing come out of Nazareth?" and the rejoinder was, "Come and see." The inquiry of the present day is, "Can any good come out of Spiritualism?" the answer was, "Come and see." If their intentions were good in going, Spiritualists were. Spirits came to teach them how their heavenly Father was employing the same agency to-day to bless and comfort the people as he did long ago. By reading the Old Book they would find that the Infinite One sent out his spirits to cheer men; to-day he is the same sympathising Being that he always was. The churches have steeped thousands

in Materialism; they leave the spiritual matter to others. All they want is to hold up their heads amongst their fellow men. It is strange that in Christian England there are men and women who can, through sickness and infirmity, scarcely move about, still it is a country that boasts of following One who went about doing good. Strange to be followers of him and be surrounded by degradation and misery, and not one winning heart striving to bring them back again! . . . Another good thing of Spiritualism is that it proves the immortality of man, and this is no little matter in this day of scepticism. Those who can prove that men do live again (Spiritualists) are scouted by society and treated as lunatics. How is it there are so many sceptics, and none to enlighten them—none to meet them on their own ground? They ought to be able to meet them and dispel their honest doubts. There are many honest Freethinkers who when they find the truth will stand firm by it. Why do they (professing Christians) not enlighten them? . . . There is good in Spiritualism. Now, when the ranks of society are divided into classes, it is time something was done to batter down classes, and fuse into one strong band of love men and women, so that the good of all might be achieved; lift the poor from their degradation, educate the children and place them on the pedestal of society, so that they would feel they belonged to the human family. There was too much exclusiveness in men and wrapping themselves up in self. Men in the upper ranks of society knew nothing of want. Their prayers are a mockery when they say, "Lead us not into temptation." They know nothing of the temptations the poor had to grapple with, neither did they make any allowance for the want of education or on account of the society in which they had been trained. They (the well-to-do) could stand in their fancied goodness and scorn the poor tempted ones. They would sooner court the smile of those who were in higher power than condescend to help the poor who surrounded them.—Soul-stirring addresses were delivered through Mrs. Butterfield and Mrs. Swift, by spirits of a highly refined nature. Before the close of the meeting Mrs. Swift was controlled by several spirits—relatives of persons in the room—and through her messages were delivered to them. The meeting was then closed with singing and prayer.

CONCORD.

To the Editor of the Medium and Daybreak.

SIR,—Although, practically, I do not find nativities of much use—at least, so far as adults are concerned—I believe that one branch of the science is important to all. I allude to the subject of concord or agreement—the basis of happiness in families and in married life. Ptolemy gave some rules which deserve notice, especially with reference to matrimony, based upon planetary influences. According to this theory, the place of the Sun in a female horoscope should be in conjunction, sextile or trine aspect, with that of the Moon, in a male nativity, and *vice versa* as to the latter, as the Moon rules marriage with males. This aspect of the lights is chiefly important, but that of the lesser planets should also be considered. A notable author states that Venus and Mars being in the same degree in two nativities causes concord. I believe also that the place of Jupiter or Venus in a horoscope being on or near the ascending degree in another nativity is beneficial—the reverse as to Saturn and Mars. Similar signs rising in horoscopes are also believed to cause concord. There was an idea formerly that a man born under one sign—Taurus, for instance—would not marry a woman born under the same sign; but that doctrine I believe to be quite erroneous. We frequently find discord in families and amongst married people, which is caused, according to the astral theory, by horoscopes which do not agree. Presuming this to be really the case, as I believe it to be, it is difficult to overrate the immense importance of it in the business of life; for we may detect in it the cause of the bitter animosity between Napoleon the First and Sir Hudson Lowe—as well as the friendship between Messrs. Bright and Cobden. The affection of the fourth George for his Catholic wife, and his intense hatred of his Protestant one, may be accounted for in a similar manner. The principle is evidently antagonistic to the modern artificial state of society which now prevails, but that circumstance does not affect its truth, as Nature will not alter her rules to please mortals. The whole question of sympathy seems involved in this subject of concord, and should be considered with attention by all. Enough for the present.—I am, Sir, yours obediently,

London, May 2, 1872.

CHR. COOKE.

ATKINS'S FIRE EXTINGUISHER.—We have already called the attention of our readers to the Patent Fire Extinguisher, patented by Mr. Atkins, and the experiments already made seem to justify very high expectations of its success. The principle is to charge water very highly with carbonic acid and nitrogen gas, by means of the combustion of animal, vegetable, and mineral charcoal in certain proportions. During the past month some practical experiments have been made with the machine at the works of Messrs. Crickmer, engineers, South Bermondsey. A line of fagots, well smeared with tar, was ignited and soon in a blaze, but a jet of the extinguishing fluid being turned on, the fire was almost instantaneously suppressed. Fagots were then placed in a pile, and when the flame had surmounted it many feet, the experiment was repeated with an equally satisfactory result, the quantity of fluid used being not a twelfth part of what would have been required of simple water, while the cost of the material used to generate the gas was only a few pence. This experiment was repeated a few days after, in the presence of some members of a volunteer fire brigade. An expert fireman handled the hose, and with results in the way of extinguishing the flames which surprised the operator. The hose was subsequently brought to bear on the bed of cinders raked out of a scrap-iron furnace, glowing at a white heat. In five minutes, by the application of a few gallons of water, the incandescent mass was converted into a black heap of coke and slag. We expect that a public demonstration on a large scale of the efficiency of this invention will shortly be given.—*Mining Magazine and Review*. [Mr. Atkins is a Spiritualist, and he states that he has made his discoveries through mediumship.—Ro. M.]

OCULTATION OF A LUMINARY.—The late Editor of *Freelight* has become enveloped in a cloud of tobacco smoke. His elastic genius seems to be as much at home in a rapid enthusiasm over Thackeray's cigar stumps as in the discussion of the relations of the finite to the infinite.

MRS. BLAKE.—You are anxious to have purity in the pages of the *MEDIUM*, but seem to be quite indifferent as to what you put in your own letters. Why not sweep the street opposite your own door? To point out proceedings deemed erroneous, and intimate a true course, is not impurity, unless it be in the estimation of prudes who are always ready to keep the outside of the platter clean. We cannot agree with your denunciations of what you call "offenders against the laws of God and man." Let him who is without sin amongst you cast the first stone. We wish our friends who are so very particular about the shade of their theology would be a little more careful as to their moral bearing towards their brothers and sisters. Phariseism is not religion.

F. A. B.—The phenomena reported as having been observed by a seer round Mr. Massey at his third lecture have been corroborated from other sources. Similar manifestations were observable at all the lectures. These are not exceptional cases, as spiritual influences attend man in all his actions. This is a field of investigation in which very little has as yet been accomplished.

M. NUNN.—More eccentricity. No person forces Spiritualism on you. If you don't require to know anything about it, let it alone, and kindly allow your conduct in doing so to represent yourself merely. Spiritualists in acting otherwise do not desire to trouble with people those whose views of life are expressed in such grounds as are contained in your letter.

PREACHERS often find great difficulty in selecting fresh stuff for sermons. The old themes have all become threadbare, and the intelligence of audiences is generally in advance of the repetition of such stale matter. We have recently heard of several instances in which the *MEDIUM* has been of great use to ecclesiastical sermonisers. *Evangelist* Hardinge's addresses and other reports which have appeared from week to week have been very suggestive of thought.

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- SUNDAY, JUNE 9**, Mr. Cogman's Seance, 22, New Road, E., at 7.
- MONDAY, JUNE 10**, 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 11**, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.
Seance at Mrs. Maine's, 321, Bethnal Green Road.
- WEDNESDAY, JUNE 12**, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- THURSDAY, JUNE 13**, 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.
St. John's Association of Spiritualists. Public tea party at 7, Corporation Row, Clerkenwell. Tea at 6.30; public meeting at 8 p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

- FRIDAY, JUNE 7**, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
- SUNDAY, JUNE 9**, 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, Candlerigg, 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 10**, 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 11**, 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.
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- WEDNESDAY, JUNE 12**, BOWLING, Spiritualists' Meeting Room, 8 p.m.
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GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
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