



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

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[PRICE ONE PENNY.]

A DAY'S SPIRITUALISM AT MANCHESTER.

Though we have been in constant correspondence with the leading Spiritualists of Cottonopolis, we must confess that we have possessed hitherto a very vague and imperfect idea of the extent of the movement in that great centre of intelligence, progress, and commercial enterprise. It was therefore with feelings of lively anticipation that an honorary deputation from the Spiritual Institution started northward on Saturday last, to be prepared for action on the following morning. That there would be an encouraging turn-out of the forces was fully expected, but the muster as regards numbers, devotedness, and the large area of country from which representatives of Spiritualism were gathered, far exceeded the most sanguine estimate. The men of Manchester are indeed more inclined to action than to talk, and the fame which they have acquired falls far short of their real merits. Formerly the Sunday meetings were held in the Grosvenor-Street Temperance Hall, but to secure a more central position they were removed to Dickenson Street. The hall there can only be obtained in the afternoon, so that the meetings on Sunday had to be held at Grosvenor-Street Hall—a comfortable place, said to seat about 400 people. As might be expected, the hall was not full at the morning service, but the audience was encouraging and very attentive. Mr. Fitton conducted the service, and the deputation from London spoke on the scientific bearings of Spiritualism as explaining the phenomena and their relation to the ordinary facts of Nature. At the close ample opportunity was given to put questions to the speaker, which was fully taken advantage of by querists, who put their questions in a respectful and intelligent manner, and received apparently satisfactory replies. All was order and harmony, and as soon as the proceedings were over arrangements were made to serve with refreshments visitors from a distance, of whom there were a considerable number.

MESSRS. JACKSON AND JOHNSON.

A select party sat down to dinner at a Temperance hotel, where we were introduced to Messrs. Jackson and Johnson, trance-mediums. The names of these gentlemen have appeared so frequently in conjunction, that we almost expected to find them connected by some material bond, like the famous Siamese twins. Not so, however. The link that attaches them so strongly to Spiritualism, to their friends, to truth and humanity, and to each other, is wholly spiritual, and therefore less subject to change or destruction. Mr. Jackson is a quiet, gentlemanly man, of ripe age and pleasing exterior. When he speaks under influence, he is said to be partly conscious of his actions. Mr. Johnson is of a more active temperament, and wears an intelligent Shakespearean countenance, which in conversation he does not belie. He speaks in the unconscious trance, but is also a good normal speaker—a gift which he has acquired since his development as a medium. Through these mediums the spirits have free course. Before their election by the spirit-world they were lovers of truth and progress, and they are even more so now. Their services are so much in request, that they are almost afraid to reveal their addresses; consequently they have no jealousy of each other, nor of other mediums and speakers. This may partly be due to the generous treatment which they meet with at the hands of the officers of the Manchester Association, who, instead of adopting a cheese-paring policy, place at the disposal of their mediums a fixed stipend, and occasionally permit them to seek other engagements, when an exchange of speakers can be effected. We wish all mediums and speakers were thus befriended and protected; then we should hear less of the anomalous conduct of mediums.

THE CONFERENCE.

On returning to the Hall the faces of many old and well-tried friends were recognised, in addition to which many correspondents and unknown co-workers introduced themselves. There were representatives of the movement from various parts of Manchester and Salford and the adjacent villages; also from Bolton, and places near it, Bury, Rochdale, Patricroft, Ashton-under-Lyne, Hyde, Whaley Bridge, Macclesfield, Rhodes, Oldham, Pendleton, Blackburn, and many other places which lie near to one or other of the towns named.

Mr. Danby was called to the chair, and the first business introduced was an endeavour to bring circles which were only partially successful in connection with such as had more power, and thus accelerate the development of useful mediumship. This business having been exhausted, Mr. Danby called on the various visitors to make statements as to the progress of Spiritualism in their localities.

Mr. Wadsworth reported favourably of his circle, but regretted that the cause was held to be so unpopular that he found it difficult to induce those who were good mediums to submit to the control and give their lives to the cause. He declared himself willing to go anywhere and conduct circles, or otherwise labour for the advancement of Spiritualism.

Mr. Massey, in response to the invitation of the chairman, said they did not now sit at their circle for communion with departed spirits.

Mr. Cross, Moses Gate, near Bolton, said they could do with some help in his district. What they wanted was good mediums. There were plenty amongst the people if they would only sit for development; but the cause was as yet very unpopular, and when spoken to on the subject the people said the Spiritualists were going mad. He was glad to say that it was making progress amongst the middle as well as the labouring classes.

Mr. Stones said they had as yet no organisation at Blackburn. The movement was still carried on in families. They were busy developing mediums, and would communicate when they had resolved on some public form of action. Indeed, at the present time, they were already doing the work of an organisation.

Mr. Sutcliffe, Rochdale, thought they were making good progress in his town. The opposition which they had to encounter made success all the sweeter. Their circle had been divided into two that their mediums might have more scope for development. They went on in union; no strife amongst them.

Mr. Ainsworth, Bury, said they had no organisation, but they held meetings occasionally.

The chairman warmly urged the importance of organisation, however feeble the attempt. By meeting together regularly and keeping the objects of Spiritualism in view, they would succeed much better than by a less orderly procedure.

Mr. W. Turner, Ashton, reported that a few friends had begun to investigate, and had organised a small circle, but no very striking manifestations had been yet obtained. The chief difficulty he had to encounter was the non-attendance of members.

Mr. Barlow, Patricroft, said, "We have no circle, no society, but much persecution."

Mr. Hall knew several parties in Bury who were making inquiries.

Mr. Johnson, Hyde, said there was no organisation in Hyde, but many Spiritualists, and some circles. The local mediums were occupied too much elsewhere to give their time to the local advocacy of Spiritualism. The leaders of the movement in the town were so radical that they did not care what people said of them, for they had weathered the storm as Materialists before they became Spiritualists.

Mr. Unsworth thought Spiritualists of Mr. Johnson's stamp were wanted, who would take all sects by the hand, be they atheists, papists, Protestants, or aught else.

Mr. Kelsall spoke encouragingly of the healthy circle with which he was connected. He had always made himself the friend of all. These timid Spiritualists were the weakness of the thing. He cared for no man, and yet he had a care for all. If we got up right conditions we got good spirits. People are now beginning to think, for the phenomena give them food for thought. He gave an account of a business

visit which he paid to a house, and the family knowing that he was a Spiritualist, they said, "Let us have a talk with the spirits." He replied, "Well, come along, sit down at the table, and have it right away." In doing anything there was nothing like a little confidence—so he always found it. They laughed, but he said, "No use in laughing; sit down, and you will have all you want;" and sit down they did. In a few minutes the table moved, and in a little while longer one of the sitters was in tears, having received a test from a beloved relative. Then, indeed, the laugh was changed. In a few minutes longer one of them showed signs of being a writing-medium, and in half an hour he left the house and the circle at full work.

Mr. Davies, Moorside, said their circle was broken up, as their medium had left. The ice was broken at Swinton, and he would be glad to arrange for a lecture. [Why not have Mr. Mulford? and Mr. Morse will soon be in the district.]

Mr. Massey could not deny but that departed spirits could communicate with mortals; but now his circle met to worship God. Sometimes spirits would come and deliver addresses, but he believed that the Holy Spirit came and spoke through their mediums.

Mr. T. C. Davies proposed a series of tea-meetings to make Spiritualists more social. Many interesting facts would come out in conversation at such parties. It was to be regretted that Spiritualists had not more opportunity for imparting their experiences to each other.

A gentleman proposed a circle. If Spiritualists had anything better to show the world than the Church already possessed, let them advance it there and then.

It was overruled that the meeting had been called for a distinct purpose, which must be adhered to.

Mr. Johnson, in reply to the gentleman who desired a circle, said that it was not the business of Spiritualists to go after the public and convince them of the facts and value of Spiritualism. This was a work which every man had to do for himself. He had been eighteen months in realising the truth of Spiritualism, and yet during the greater portion of the time, he had been a medium. The work was too important and difficult of execution to be accomplished at once, but the patient seeker would be certainly rewarded in time. Only last week he had heard the direct spirit-voice for the first time, at Mr. Barber's circle, held at the Barracks. As they sat in the dark circle, Mr. Barber played the concertina, to which the table moved gently. All at once he was startled by the spirit-voice asking for a more lively tune. On this request being complied with, the table rose on end. The tambourine was floated about, and the sitters were touched and tapped on the head. Other spirits spoke in the direct voice, and a spirit with a melancholy and educated tone of voice was asked to sing. Soon the song, "When other lips and other hearts," was started up by the spirit, to which Mr. Barber played an accompaniment. The singing of the spirit was peculiarly beautiful, and deeply affected the speaker. Another spirit essayed to sing, but it was like an old saw being rasped on a sandstone. There could not be a more striking contrast nor test of individuality. The conditions were such that he was certain of the genuineness of the phenomena. The medium was entranced, and two spirits spoke at once. Many things were done which were beyond the power of the sitters, even if they had been willing to impose. He believed that under similar conditions the same phenomena might be repeated elsewhere. To obtain spirit-communication, we must submit to the terms on which alone it can be imparted to man.

The Chairman then called upon Mr. Burns as a deputation from the Spiritual Institution, London, to address the Conference.

Mr. Burns expressed the great pleasure which it afforded him to meet so many friends, old and new. He was agreeably surprised to see the cause so lively in the district, and it cheered him much to think that there was such active sympathy with the Spiritual Institution. He recommended the formation of circles, the development of mediums and conferences, at which they could meet occasionally and impart their experiences to each other. Sunday meetings were also warmly recommended, and a system of intercommunication, by which they might avail themselves of such lecturers and mediums as might come amongst them with the least expense and the best results. It was principally as a representative of the Spiritual Institution he addressed them, to thank them for their hearty co-operation in the past, and endeavour to form a more useful and intimate alliance with them in the future. He particularly referred to the MEDIUM, which made the Spiritual Institution an accomplished fact throughout the land. It was everybody's paper, for it was open to all—to their individual views as well as to publish their societary arrangements. Of course space would not permit the publication of all which was written, and sometimes an editor had to use his discretion in judging as to what had better appear and what should give way. In exercising this function, the Institution was not actuated by any personal or party feeling, but by a consideration of what was for the best. The speaker urged Spiritualists everywhere to do what they could to get newsagents to exhibit the MEDIUM in their windows and promote its sale amongst the public. By that means the cause would work its own way even while its friends rested.

Mr. Avery, Rochdale, had been a believer for twenty-eight years, but a recent address by Mrs. Butterfield had very much altered his views of spiritual matters. A copy of the MEDIUM fell into his hands, and seeing there was no agent in Rochdale he took the matter up, and now used a dozen and a half per week.

After a distribution of specimens the room was cleared for tea, when upwards of fifty were provided for, and groups of friends engaged in conversation till the time for the evening service. Madame Louise was present. She has been to the Continent, and letters testify to the fact that several sitters at her seances recognised the faces of their departed friends. In Manchester the same report is given by some, but denied by others. We warmly recommend Madame Louise and the friends of Spiritualism to co-operate for the adoption of some test arrangements whereby the certainty of the phenomena may be guaranteed, whether the faces are recognised or not.

In the evening the hall was crowded by a very attentive and enthusiastic audience. Mr. Fitton again conducted the service,

and Mr. Jackson was controlled to give an invocation. The deputation from London spoke of Spiritualism as a teacher of religion. The nature of religion was scientifically demonstrated, and its universality pointed out. There was only one religion, and all true religious reformers had caught its inspiring power. Its teachings, as given in the Old and New Testaments, were advanced, and it was shown that the dogmas and practices of the churches were directly opposed to all spiritual teachings. Spiritualism was then introduced, and its methods described for the elevation and consequent salvation of the people; and it was shown that Spiritualism was an attempt to inculcate the one and true religion—that is, to enable man to live in accordance with the laws of his being.

At the close a few questions were respectfully put and answered, and the evening being far advanced, the benediction was pronounced. It was with some difficulty that the hall could be cleared. The interest excited was so deep and genuine that the floor was covered for some time with groups busily engaged in conversation. Many grateful faces and friendly-grasping hands testified to the joy of being thus permitted to join in the free discussion of God's truth, and we think that the day's work will not be soon forgotten by many who were present.

A bookstall was inaugurated, and sales to about £3 were effected during the day. This speaks well for the intelligence of the Manchester Spiritualists, and their eagerness to know and make known the truth. The bookstall will in itself prove a useful engine for the dissemination of Spiritualism. About an hour after the meeting was over, the deputation and friends found their way out of the hall and through the clusters of talkers who lingered round the door. We stepped in at Mr. Hesketh's to be present at a seance. The room was too much crowded. Mr. and Mrs. Hesketh were influenced, and Miss Hall, in very beautiful and appropriate language, pronounced an invocation, and an address, expressing the pleasure which the spirits took in approaching mortals and ministering to their enlightenment and welfare. The sentiments uttered evidenced a lofty mind and pure affection on the part of the control.

Back to Mrs. Forsyth's, and an hour's pleasant conversation closed a day of nearly thirteen hours of solid talking. We cannot mention all here who have claims on our attention. We were pleased to meet Mr. Tootil, whose hospitality was extended to the conference at Ainsworth on Good Friday. We want more of such men in Spiritualism. We were pleased also to see that Mr. Cross had got a very sensible letter in one of the Bolton papers on the event, and spoke in high terms of Mr. Wood, of Halifax, who was the medium on the occasion. Mr. Davies also had a very good letter in the Swinton paper in reply to a reverend gentleman whose lecture on "Superstition" we alluded to recently. Miss Barlow was also at the conference. It is to be regretted that her delicate health prevents the full exercise of her mediumship, which is of a very beautiful and instructive kind. Mr. Kershaw, of Oldham, is more energetic than ever, and hopes to popularise Spiritualism in his town. But we must conclude with the hope that we may soon meet our friends in some other district, to engage in a similar day's exercises.

A MANCHESTER INVESTIGATOR.

The writer of the following letter spoke at the conference, but as his communication since written expresses his experience better, we give it:—

To the Editor.—Sir,—The difficulties which some investigators into the truth of Spiritualism have to contend with may not be generally known to those that are more fortunate in meeting with mediums. Anyone making inquiry for himself finds it very difficult work if the one or two friends whom he may persuade to sit are not susceptible to spirit-influence. In such cases of failure in our sittings our friends think it the most stupid thing imaginable for living, intelligent beings to sit round an inanimate object with the expectation of holding "an hour's communion with the dead." An acquaintance of mine (and a sensible fellow when speaking of things that he understands), declared to me a short time since that it was the height of superstition to believe that spirits of the departed came back to earth to amuse us mortals by playing what he called "monkey-tricks" under a table. Such was my friend's idea of the beautiful philosophy of Spiritualism. Now, a short account of the difficulties that we have had to contend with may be encouraging to others situated like us. I, with several friends, three years ago, sat once a-week for months, but with no better results than slight movements of the table. Since then we have made several attempts again to investigate the matter, but with no better success. I have made inquiry among Spiritualists as to whether there were any circles in Manchester open to investigators, but have been told to sit at home with my friends. "We tell you," Mr. Davies would say "where there is a mine, and if you do not seek for it, then it is your own loss." I acknowledge that this is very good advice, and will suit many cases, but there are others where a little assistance would be better if it could be given. I think it would be a great help to inquirers if the Spiritualists of Manchester could hold a seance once a week for test and physical manifestations, where anyone interested in Spiritualism might have the privilege of attending. It would help the inquirer much, and would do much to spread a knowledge of Spiritualism. Visiting London last December, I attended several seances. The things that I witnessed at the so-called spirit-circle were to me new and wonderful; among other strange things I had what is called the ring-test, and am quite satisfied that matter can pass through matter when the conditions are favourable. So, early in this year I have again made another attempt to solve the question. I and two more commenced to sit once a week for about three months; we only got the tilting of the table, and answers to questions, also short messages spelled out. One of the most remarkable messages we received was the announcement that the spirit-brother

of one of the sitters was present. He told us that he died in Gyp's Land, Australia. The person that the information was for did not in the least believe it at the time, but it was confirmed five weeks after, when a letter arrived announcing the sad news. Lately at our sittings we have had some good manifestations; such as a large four-legged table being lifted bodily from the floor; a riddle has been floated and thrummed up on repeatedly. We also have loud knocks, sounding as if the table were struck with some hard substance. These things have occurred, it is true, in the dark, but in my own house, by some invisible power, in the presence of three or four persons, and not Spiritualists at present either. I shall go on investigating, and shall welcome the truth, no matter from whence this intelligence comes.—Yours faithfully,
JAMES JACKSON,
119, Bradford Street, Manchester.

Some investigators are said to be too enthusiastic, and make too much of their successes. Our correspondent seems to partake of the opposite quality, but he is not deficient in intelligent perseverance. We think he has been very successful, and has worked his way to advantage. Our Manchester friends should hold a weekly conference at which to make introductions, and Mr. Wadsworth and Mr. Kelsall might be made very useful in forming developing circles.

"SPIRITUALISM AND SPIRITISM."

TO MISS ANNA BLACKWELL AND THE SCHOOL OF SPIRITISTS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As this subject has attained to public importance, I think it best, by your kind permission, to address this paper to you, and, through your exceedingly free and useful paper, to our much respected sister and the school of Spiritism. The card in the MEDIUM AND DAYBREAK offering gratis a copy of the pamphlet entitled "Spiritualism and Spiritism" is, to say the least, a moral challenge or invitation to one to weigh the matter in the balance of one's being and experience after reading the pamphlet. Well, dear sister, I have accepted the invitation, and I have carefully read the pamphlet, and I offer the present paper as a response to be felt by your side of the balance of being and experience; and may the great Causal Being, whom I call God, hold up the beam!

In the first place, I think it best to state that I regard Spiritualism and Spiritism as being one and identical, excepting the talk of spirits and of mortals; the *ism* is in the talk on both sides of the balance; Spiritualism and Spiritism, less the *ism*, are the same; by affording spirits the power to communicate and to appear, and by affording mediums power to receive and to perceive spirits, they, Spiritualism and Spiritism, equally demonstrate the existence of immortal being. The *isms* or the theories of either cannot annul the fact identity of spirit-power—they are indivisibly one—they are the one power of *rapport* between the mortal in the body and the immortal or beings not in this mortal stage of existence. I will now notice the *isms* of mortals on both sides of the balance; neither the one nor the other have any weight with me to cause me to gravitate or to incline to this side or to that—the beam of truth is unmoved by any doctrinal point whatever. All *isms*, theories, and doctrinal divisions simply show that the teachers and preachers are not on the essential ground of truth, because all truth is at one, and in harmony with itself—is indivisible. There is therefore no truthism; a portion of truth is not an *ism*. A student of truth connects himself or herself with no party, sect, or society but that of the universe of being. He or she will deny no sect, *ism*, statement, or doctrine of spirits or of mortals; but they, in the pursuit of truth, will suspend the operation of judgment decision until they attain to the truth by real experience of the *ism* or doctrine that may be propounded. This has been the course of the writer of this paper since 1842—at all times being persistent for truth, yet kind towards all sectists and *ismists*.

I may now address to you a paragraph of my real progress as a student in the truth. From 1842 to November, 1853, I was a medium, or was mediumistically used by or related to the immortal order of being. From the latter date I have been perpetually morally related to said order; that is, I have had sensuous relation with the immortal world of beings at the same time that I have sensuous relation to this mortal world of being. Time has had no existence to me during the long period of nineteen years and five months; and during this long period of duration I have not merely been *en rapport* with the least progressed of earth's children, with all orders or status of spirits and angels, and with Christ and his orders, and with the eternal order of being, but also with the Creator—the person of infinite and eternal being, whose name in the English language is God. Don't, please, deduce from this statement that I teach Unitarianism. I beg to state in this place that I am no better than any of earth's or of heaven's inhabitants, unless my mode of life and my moral conduct are better than theirs. The good tree beareth good fruit.

In view of the foregoing paragraph, how much might I say from my experience and from the highest source and sources of authority about the doctrine of reincarnation? But of how much use would it be to say anything so long as angels and spirits teach the doctrine through mediums? You know that a piano will discourse such music as the manipulating pianist puts upon it; and your experience by this time will enable you beyond doubt to view the medium as standing in function as the piano, and that the manipulating angel or spirit can operate the feelings, the organs of sense, the faculties of the mind, and the memory also (according to the manipulating ability of said operators), producing results at will, be they false or true.

The vast mass of false teaching through mediums is wilful by angels, and by spirits, and is greatly to be lamented, because it is a curse to the teachers of it; and secondly, it

wastes the means and the precious time, and afflicts and retards the progress of mortals, who, as yet, have not sufficient power to fully rebut the subtle arguments, and the operations and part or entire obsession by said teachers and their accomplices. Thus great numbers of the mortal order are victimised by the unredeemed and the unprogressed portion of the inhabitants of the immortal order. As the victims rise to immortality, a realisation of the truth necessarily ensues, and they learn why they have been thus afflicted wilfully by angels, and by some spirits.

The race of mankind—the Jews, the Christians, the Shakers in America, the Spiritualists, and the Spiritists, have each and all been wilfully afflicted by angels, and latterly by some spirits; they have taught false doctrines, and *isms*, and subtle and rubbishy philosophy, and they have operated their functions and feelings with sensualism. To explain their low motives, their narrow-minded objects, and the being cause of their conduct, would be to extend this paper too much, and to enter upon subjects not intended in this communication, the object of which is simply to balance the beam of the scale of moral being held out to me by the gratuitous pamphlet of our kind sister.

I may just say, however, by way of a concluding paragraph, for the present, that when beings sink to the low condition of rebellion against established orderly existence, and establish or fortify themselves for attack and resistance, the first operation against them, by a wise general, is by concision; and secondly, when they have been reduced, circumcision is the process of cure (Rev. vii. 3, 8, and xiv. 1, 5), and to restore or progress them to be without fault before the tribunal of Orderly Existence. Even so those angels and spirits who have taught falsehood, &c., as enumerated in the preceding paragraph, were, and still are, in rebellion against established Orderly Existence (but I do not say that all angels and spirits who have ministered in the above-mentioned epochs or stages of "Spiritualism and Spiritism" stand in rebellion); and they have fortified themselves for resistance or attack by raising up mediums and by establishing circles, by which to promulgate falsehood, and to occupy and to draw support for themselves from mortal creatures, instead of being in sustenance *rapport* with the immortal order of being. Thus cut off, they now feel they are taken, and they cannot maintain—they become desperate!—Because orderly spirits are manifesting personally and scientifically, appearing bodily, singly, and in groups; and they are teaching to poor afflicted mortals the principles of reform and progress and of moral conduct, and that of course they do not need to be again born of woman to be progressed, nor to be enabled to teach mortals, nor to effect approach towards the source of all truth, and the Creator of immortal beings. Thus reduced by the army of truth, the circumcision of truth, which is as a fire, is now the process of cure, and by which alone can they who sank to the condition of rebellion, be restored and progressed to stand without fault before God, and before orderly existence, and the earth be released to progress towards its millennial glory.—Your brother in the fraternity of mortal being, and in the fraternity of universal being,
D. RICHMOND.

18, Chapel Street, Darlington, April 6, 1873.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Be so good as to allow me to continue this subject in the columns of your really valuable paper, as I consider by its title, which is expressive of its character and function, it is the only periodical in the world in which I could do so consistently. In addition to mediumship, surely day has broken! The audible voice, the sensuous tangible touch, and the personal appearing of dear devotional spirit-friends, is the open day. When we view the fact that this open day has come to no particular sect—as of the Jews, the Christians, as Catholics, Protestants, Shakers, or second Christ; and that it is not even of Spiritualists, nor of Spiritists, but that it has come to the human family, to the race, to all classes of mind or creeds who will meekly come into the presence of the instruments or mediums, or who will make the necessary effort to become such themselves, the rational mind is irresistibly impelled to the conclusion that this systematic open communion of the immortal inhabitants of spirit-being, with man in his normal or procreative condition, is THE MILLENNIAL DAY. Of course all things before daybreak are seen as through a glass darkly, whether seen by Christians, Shakers, Spiritualists, or by Spiritists. Hence, now that the day has come, all must take fresh observations, and make fresh reckonings, or they will not be able to keep pace and to keep company with the unfettered and progressive mind in the glorious progress of the millennial day. Let not, therefore, anything which has been obtained by means of mediumship, even by the best mediums, prevent Spiritualists and Spiritists from pressing forward into the open day; and be ye free to learn that which has been learned by your brethren and sisters who have realised open communion, which is the first degree of the millennial day and order of the race of man.

The millennial order and day is the end of the kingdom which Christ gave to his disciples, which was a kingdom of mediumship and the bonds of obedience and discipline; but in this day you are all called to be kings and queens—that is, you are called to walk or conduct in the light of reality and in the truth of existence visible, both mortal and immortal, and not to be obedient one to another; yet each will be faithful to his or her function in co-operative life and in devotional order. There is now no appointed place in which to worship God and to commune with those whose home is on the immortal side of the firmament which divides the unprogressed mortal from them, but all may worship in spirit and

in truth wherever they may be. In the millennial order, the first order of the day for mortals, is productive industry, without which no one can stand in equity and manly independence. Co-operation on the basis of equity is the next order. Individuality, and individual tenure of land and houses to the extent of use, and private property, the results of labour, constitute the third order, and which is alone compatible with supreme personal freedom. The principle of common property has no ground or base in finite beings, in time, nor in eternity; and all attempts to carry out the principle are an abridgment of freedom and of the blessing of existence. You never can have less than a body in which you live, which is your own, and you must control it or your happiness is abridged. The next thing is you have right to support, which is also private or individual property. Your next desirable private property is your clothing; and see ye that it is suitable for both body and mind. Your habitation, &c., are next in order; and see ye, as soon as possible, that ye do not live in other people's houses and on other people's land; but each prefer your own entity, and press your identity, and no more. In this you will be consistent with the millennial age. Those who live by profits and rental, and by usury and increase, live to the same extent in outer darkness. And even all who attempt to live in common property systems, live in the darkness and bondage of a bygone work and age. The principle of common property bases in the Infinite only; because there is but one Being of infinite capacity and qualities, and that Being alone is capable of bearing and forbearing, and of treating all finite beings with right and aright. The ground on which finite beings can treat their fellows with right and aright is that of equal rights; the reign of the millennial day is the reign of individual rights; and the right to associate in an orderly manner with the immortal order now having been established, mortals may profit by the experience, progress, and moral strength of their forefathers. But as I stated in my last communication, and which I must now restate, there has been a great rebellion in the immortal stage of existence, and it now devolves upon me to state why, whence, and when this rebellion, and also some of its works; and the effect of their works upon mortal existence may then in some measure be seen by the reader.

First, then, as to the why and whence the rebellion. Aged persons are apt to think that they, having great experience, are qualified to be the guides and the rulers of the young and less experienced. And so they are, up to a certain point; but they are apt to forget the fact attainment of the race, and the fact progress of the universe, which always devolves upon the young or rising generation, and to which the old people must labour up to by overcoming their prejudices; and it may be said, if indeed the old people cannot bear to break their prejudices and reform their errors, be broke upon the rack of truth. Who can? But did you ever know the conservative party give way without a struggle?

In the infancy of the human race, a preceding human race, called angels, were ministers to the former from the immortal order of being; and in order to be brief, I will say that the angel race had ministered to the human race all its practical progress and much of its theory, as far back as 1846. This was consummated by the founding and by the development of the Shaker Order or Orders in England and in the United States of America. The first generation of the Shakers was then soon to be all passed away, and the second generation of Shakers and the onward progress of the universal work were soon to bear sway. It was found that the angel had been measured, and that he also was called to progress from the established sectism, and to overcome the love of rule over souls; that the race of mankind might come into possession of its rights to commune with its forefathers without the let of sect or creed, yet bating nothing of anything that the sect possessed. But to this righteous advance the old folks could not, would not consent. But the universe and the growth of the rising generation of mankind, visible and invisible, would not tarry, and the reformers in the spiritual world gave the first rap to the Order or family of Mr. Fox at Hydesville. You may be sure that the Quakers had something to do with it, because it was the second family of that name to whom the order of the spirit had begun in a special manner to administer spiritual order from the heavens.

At this opening the conservatives were present. They consisted of God's order of angels, and of Christ's order of angels, and of course of the prejudiced or the first generation of the Shakers. All wisdom and explanation by the Creator and the reformers amounted to nothing. You cannot extract from beings more than what they are in progress; and they opposed the spiritual reformation from the beginning. They tested their power to close the movement, but the onward work is always more in power than the conservative, and they found that they could not close it. They (the conservatives) then began, and stirred up the people to persecute the Spiritualists. Next they took mediums and afflicted them with free-loveism, and with opposition to the church of Christian sects. And they annoyed the spiritual reformers when ministering to their circles and mediums, causing lying and contradictory communications; but they could not stop the phenomena. But they continued to persecute, and they took mediums and wrote books, &c., laden with rubbishy statements, and subtle but really ridiculous theories and descriptions of the spiritual world. Nearly all the sufferings of developing persons to be mediums are caused by their opposition. They also have endeavoured to rule individuals and circles, and they have made immense efforts to rule the movement at large by any and by all means at their command, to which end they have been compelled to do many wonderful things, but they have always been outdone by the reformers of the human race; and even should they show themselves personally, they will be beat by

the testimony of liberty and truth, which are now the rich inheritance of the spiritual order. But there was a second party or labour of conservatism which sought to take the lead and to control Modern Spiritualism, who, when they could not compass it by means of Roman Catholicism, began to operate mediums, and to agitate and to teach the doctrine (and the necessary subtle accompaniments) of reincarnation. By means of this doctrine they sought to compass the spiritual mind, and, thus occupying the mortal, to suspend the "Spiritist" and "Spiritualism" from making progress in truth, and in practical societary and personal reformation. In this they presumed to exercise the binding power of the Church which had descended down from the apostolic day. Now this party was more subtle than all the rest of the angel orders or companies, and they have reserved for themselves a loophole by which to escape from their victims, and from the charge of absolute falsehood which might be preferred against them. But they cannot maintain the doctrine of reincarnation as taught by them to the Spiritist leaders and circles, or centres, and therefore they cannot be justified in so teaching and deceiving mortals who have not yet attained to open or millennial communion with their immortal brethren and sisters, the reformers, who are the kindred of mankind in the mortal form. The angels and the Shaker guardians, and all sectists, must break their prejudices and wound their love of rule and dominion, and move forward in the power of eternal truth on the ground of equity and freedom, which the Infinite conferreth upon all, and reserveth alike for all the finite beings of time and of eternity. In this they will prove their faith in God as really as many have shown their faith in Christ.

It is not my intention in this place to explain fully the loophole which the reincarnation angels and spirits have in reserve by which to pacify Spiritists and to evade their just reproach. It is considered, or professed to be considered, that when an immortal by consent or by appointment of an immortal group or company becomes the immediate guardian of a child, perhaps yet to be conceived or yet to be born of its mother, that immortal is reincarnated, because said immortal lives in the personal sphere of the mother and the child, and too often in personal obsession of both, and of each one alternately after birth of the child. By said obsessive malformations and abnormal results are often produced. It remains for those angels and spirits to modify their doctrine and call it spiritual reincarnation, otherwise the doctrine is absolutely false. There is no finite being who can be reincarnated even with the aid of any or of all other finite beings. The origination of a child, or mortal and immortal entity, is by procreation, which is the beginning of its entity. The order of the advent of Christ was incarnation, and which was and which could be accomplished only by the Infinite. The conservative opposition has taught, or rather represented to the society of Shakers in America, many things which they knew to be absolutely false, derogatory to all concerned, and injurious to the honest truth-loving and truth-seeking being who founded the order of Shakers before she passed away to the immortal home. One of these things is that Christ Jesus was a son of an earthly father, and a mere medium for some great spirit called Christ. A second is that the Infinite or God is dual, or a male and a female—just as though there could be two infinities, or two persons in one infinite; both of which propositions are absolutely absurd. That there may be two or three, or even half a dozen persons, in order or sphere or oneness with the infinite, may be reasonable; but sex is absolutely finite, since you know of sex order only by duality. And now I ask, which was the first in order—the infinite, or the finite,—the drops, or the fountain unit? But the drops would be alike from precisely the same cause. Without a contrivance and design there could be no sex, since we are adapted the one to the other. Did the sex contrive and design themselves before they existed? You necessarily answer, No. How, then, can the unit, the fountain, the infinite be sex? Mathematically, numerals are not contained in, but are produced by the power of the living unit.

A third thing represented or taught by the conservatives to the Shaker Order is that there are several heavens or world within world, mystically contrived and existing, to isolate sect from sect, and those who may be of no sect from each other; and that there are spheres or abodes of progress in each world for the accommodation of persons in various degrees of development; and these three things the conservatives have also been imposing upon the Spiritualist and the Spiritist. But as souls in the mortal body increase or become developed in the millennial communion to open vision, they will learn that all those representations are untrue, and that the conservatives are ready with abundant evasions, explanations, and excuses for their course of conduct; but all these will fail to show that they have been truthful, or kind, or even just in their conduct towards mortals since 1848.

As regards the third point, I have learned by open communion with God that there is no other world or universe in existence than that which is open to mortal view. You cannot view by your normal power of vision the order of animalculæ, &c., but it is not another world. There is no other world or universe than this; the immortals live in and behold the same world that mortals behold, but the immortals have normal power to view and to comprehend it more minutely than mortals—the breadth, or depth, and height of this world; comprehend the minutiae, the mortal and the immortal degrees. And since there are many entities in each degree, they locally intercept and impede each other's vision and progress. Societies of people in the immortal order have been very foolishly and improperly called spheres.

I would here simply state that I do not mention these things at this time merely for discussion. I have published much of the

matter of these papers many years ago, and I have also made verbal statements to the public concerning the millennial order of communion with God, and with the orders of immortal finite beings, and now at this time it seems most fitting to renew my testimony, and to write these papers bearing directly on the subject of the doctrine of reincarnation, &c., seeing that the work called Spiritualism has now attained to the real and visible ADVENT OF IMMORTAL SPIRITS to the natural senses, which fact is verified by many witnesses in the mortal body, both in the dark seance and in daylight.

There is yet one more word before I close on the subject of locality. The angel race of human beings had their mortal origin upon the planet Jupiter, but which ceased to be mortally inhabited many millions of years ago. And when man was created, their order of immortal being was removed to this earth, and they have since lived in and relative to its local sphere. Their order, society, or company, which is immense, was entitled heaven. Their habit was very exclusive as a body, yet pressing down upon the human race to administer to it, and to govern it; but it was and is distinctly seen by all men and women who have departed this life, as really as the planet Jupiter can be viewed by mortals. There is still a more ancient race than the angels, equally in view and approachable by man as are the angels; these are called the first heaven; the angels, the second heaven; and the immortal human race, the third heaven; yet they are all in view of, and accessible to, each other in an orderly manner.

There have been sinful persons, and even peoples, in each of these immense races or companies of beings, who have violated, or who continue to violate, the laws of being, corporal, moral, and vital. And these are necessarily excluded from law-abiding society, and they more or less gravitate (to use a term to represent the law or power of evil being) towards each other, and that order is called hell. The conduct of the law-abiding, and that of the law-violating, creates or causes the gulf which separates them. Yet they also are locally, and in view and hearing, in the same universe or heaven with all the rest of immortal and of mortal beings.

The angels who have essayed to govern and to guide the mortal race of man, and also some of the latter who have risen, are equally guilty, have showered down upon mortals vast quantities of "Mother Goose" stories, superstition, and fiction, which occupies their time and talent, conserves them in ignorance and sin, and renders them comparatively impotent, and easy subjects to the subtlety of the angels and their accomplices, on rising to the immortal stage of being. Reincarnation is a possible thing, but it requires an effort of God to accomplish it. It is in the power of angels and spirits to cause mortals to think, and feel, and to say they are reincarnated existences, although there is no truth in it. I am authorised to say that there is no order of reincarnation, neither is there any necessity for reincarnation in order to progress the entity or soul of immortal beings. There is no general purpose to serve by reincarnation; even the purification of the immortal mind and body must be (even after all rebellion has failed, and been punished) effected by the individual effort of self-denial, or denial of the particular sin or inclination to sin; and by perseverance in the exercise of the opposite virtues, the soul becomes established in the same. As regards the memory, the best way is to remember what course of conduct is sinful, so that the soul may not be so liable to fall into the habit of sin again.

There is a prophetic record of a reincarnation which was to "come to pass" (Rev. i. 1), which is found in the first three chapters of Revelation. But it was for a special purpose of judgment, &c., relative to the universe at large, and not for the education or development of the individual reincarnated; it was for a means of removal of obstacles in the way of a general advancement of the universe in the earth-life, and in the immortal order of being. By reading the book it will be distinctly seen that many of the conservative (and doubtless wicked) old folks stoutly contest the advances of the Almighty; but in the winter season of 1853-4 the realisation of the prophecy took place, and they were cast down into the earth, or *en rapport* with the earth, in an especial manner, since which they have been specially labouring to deceive the people in mortal frame by way of occupying themselves, and for a refuge from the judgment of truth; their occupation has been "Spiritism," in and by which they have taught the doctrine of reincarnation, but which they had no need to teach; their refuge was in Spiritism, which was given or allowed to them in mercy. I, the writer of this paper, openly witnessed the conflict, and the casting down of those beings to *rappor*t with the earth as aforesaid, which is recorded in Rev. xii. 7, 12. The writer kindly thanks Miss Anna Blackwell for her gratuitous pamphlet, given through the MEDIUM AND DAYBREAK, which has merited or called for this response and explanation, which is now cast into the balance of truth and being, to be viewed by all progressive minds in the ranks of Spiritualism and Spiritism, or wherever they may be found in earth or in heaven.—I remain, your affectionate brother in the fraternity of mortal being, and in the fraternity of universal being,

18, Chapel Street, Darlington,
April 24th, 1873.

D. RICHMOND.

[In Spiritualism we have frequently authority pitted against authority, as may be found in the present number of the MEDIUM on comparing some of Mr. Richmond's statements with those of the spirits through Mr. Morse as given at the Cavendish Rooms. Again, points of resemblance will be noticeable, but upon the whole much that is stated is past the power of anyone to give a final decision

upon. Unprecedented experiences do not admit of discussion; only such facts as can be verified and brought within the experience of more than one person can be examined. Some think this state of uncertainty is an objection to Spiritualism, which is based, however, not on that which has not yet been ascertained, but upon well-established facts, with a free course to further discoveries. The same objection may be brought against all sciences. Physiologists are not certain as to the functions of the cerebellum, and yet who shall say that physiology is a myth? Geographers have not yet located the sources of the Nile, but who can deny that a knowledge of places is a fact of constant experience? The insane act of mankind in this connection has been to suppose that they ought to have a settled and perfect theory or creed to save them from all future investigations. Such a result is an absolute impossibility, and hence the manufacture of authority as a crutch whereon to lean. Now, Spiritualism chops up the crutch, and makes firewood of it, bringing the baby humanity down from his stilts, and, after true nursery fashion, forcing him to creep on all-fours till he is strong enough to walk. This the spoiled child petulantly refuses to do, and shouts lustily if forced from the arms of mother Authority, and made to exercise his own soft undeveloped muscles. But this necessary process is the glory of Spiritualism and the salvation of man. It cuts the tenacious apron-string which has for ages tied up the human mind, and leaves it free to help itself—to rummage and speculate—to burn its fingers and gain wisdom thereby—to get scratches and caution by the same process. Spiritualists, Spiritists, Mr. Richmond, and "Tien-Sien-Tie," give us their experiences not as a cord to bind us, but as a pebble to throw in the muddy path before us, and possibly help us an inch on in our pilgrimage. We accept all their services, and thank them for the same, whether they agree with our views and experiences or not—especially when, as in the present instance, the contributor of literary matter also contributes the expense necessary to give it publicity. Hence we have an extra-sized number this week, and the foregoing letters are a free present from their author.—ED. M.]

THE GOLDEN KEY.

Such was the title which Mr. Morse's spirit-guides chose as the subject of the trance-address at the Cavendish Rooms on Sunday evening. The hall was well filled by a highly-respectable and deeply-interested audience. The conditions were favourable, and the address was of a superior description—so much so as to impress in a very favourable manner gentlemen of education and position who were present at a service of the kind for the first time. The controlling spirit opened the subject by observing that happiness was a necessity for all, but its realisation depended on harmony, so that to attain happiness all must be in harmony with themselves internally as well as with surrounding conditions. This argument led to the recognition of a divine element in man expressed in the forms of love and wisdom. The wisdom principle, through the intellect, enlarges man's acquaintance with the conditions of existence, exciting a corresponding love for all that becomes a part of man's mental experience.

The soul being immortal in all its actions and attributes, love must remain as a part of man's essential being in the spirit-world; and as individuality is built up of past experiences, memory also must form a part of the eternal identity of each man and woman. Hence it is necessary to suppose that those who have departed into the higher state shall still retain a remembrance of their loved ones left behind, and desire to communicate with them and aid them. Science and theology, though they have been aids to progress in their respective channels, have failed to solve the problem of futurity. It has been reserved for the philosophy of Modern Spiritualism to furnish the Golden Key which shall unlock the treasure-chests of the infinite, and put man in possession of their priceless contents, wherewith to adorn a spiritualised humanity. But Spiritualism met with some difficulty in finding true appreciation. It was deemed by some that it was neither science nor religion; but the spirit argued that it was both. Then again it was objected that it had no great men connected with it, and that its teachings were not at all times sublime; but where would be the wisdom of giving a high class of spiritual food to those who are not able to receive it? The communications deemed trivial, and which were said to occupy ground which should be at the disposal of more elevated minds, were not to be attributed to either spirits or mediums, but to the unprogressed tendencies of sitters whose desires were not such as to lead to important issues. Till the world knew how to surround mediums with better influences, firmer friendships, and a more generous recognition of their position and worth, it would be impossible for the spirit-world to operate through them on human society with decisive aim. Another critic objects that such a small percentage of the communications are reliable. The spirit admitted it, but gloried in it—"For it is our glory and your shame; for you have sacrificed the philosophy of mediumship for the phenomena of spiritual action." If Spiritualists did not know how to develop and use mediums scientifically, they would find it more rational to discover the cause of their failures than attribute falsehood and triviality to the spirit-world.

Mr. Morse again gave his services free for the benefit of the Sunday Service Fund, and £1 12s. was collected at the close.

MRS. OLIVE'S SEANCE.

On Wednesday last Mrs. Olive resumed her weekly seances at the Spiritual Institution, and gave great satisfaction to all visitors. The circle was a very harmonious one. "Hambo" gave some excellent tests; "Sunshine" some very gratifying messages from several of the spirit-friends; and "Dr. Forbes" prescribed for four of the visitors, and also caused the medium to make some mesmeric passes to remove pain. He stated in reply to a gentleman present that he was not Dr. Charles Forbes, but Sir John Forbes; and in conversation with Dr. Nehrer, who has read his work against mesmerism and homœopathy, he acknowledged his error on those subjects while in the material sphere, and pronounced his present practice eclectic.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 1½d.; per annum, 6s. 6d.
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The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. OF "THE MEDIUM."

A Spirit's Appeal on behalf of the Spiritual Institution—Does the Bible testify of Beneficent Spirit-Communion?—Rifts in the Cloud—True Spiritualism Defined—The Anthropologists and Spiritualism—Is there a God? What saith Spiritualism?—A Response from Wales—Dr. Sexton at the Cavendish Rooms—Mr. Mulford's Tour—What is the Spiritual Institution?—Mr. Burns at Manchester—An Entirely New Proposal—The Spirit Messenger—Mrs. Woodforde's Seance—The Progressive Sciences—Extract from a Letter to a Friend—Australian Spiritualism—Mr. Morse's Tour—The Marylebone Association of Spiritualists—The Philosophy of "Narrow Escapes"—Next Sunday in London, &c., &c.

THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 9, 1873.

A SUGGESTION AS TO ORGANISATION.

In proposing a plan to supply a need, it is well to ask oneself What can I do to render the proposal practical and effective? There are so many planners, who require a host of officials and dependents to carry out their measures, that their projects, if brought into operation, would heavily burden all concerned, and, perhaps, bestow nothing in return as compensation. True social organisation consists in enabling people to help themselves, and in erecting an organic structure to have a sufficient use in view as a plea for so doing.

Since our visit to Manchester we have been impressed with the thought that amongst the many eminently devoted friends of the cause there assembled few may be personally conversant with our magnificent literature, or have much of it at their disposal, for their own instruction and that of their neighbours. Then we recollected that we have several thousands of excellent volumes lying by us covered with the dust of neglect to which the great bulk of Spiritualists are almost complete strangers, and we thus cogitated: What a blessing it would be if we could place at the disposal of our good, earnest friends in Lancashire an unlimited supply of the spiritual literature for their own reading and to put in the hands of investigators. It is said that the power to ask a question indicates the possibility of reply, and here we have a proof of that saying in a plan by which those many miles from London may avail themselves of all the advantages of the Progressive Library and Spiritual Institution. Our proposal is that our friends in the Manchester district, or elsewhere, elect, or allow us to appoint, a district representative of the Spiritual Institution, who would receive from us per goods train a large box of books periodically. At a district conference, which might be held weekly, fortnightly, or monthly, these books could be distributed to local representatives, and by them, at the weekly circle or conference, divided out to individual representatives, who would read them themselves or hand them to their inquiring friends for perusal. By an inversion of this process, money might be collected for the sustenance of the Institution, and a machinery might be set in motion capable in time of effecting possibilities of which we are not in a position even to dream at present.

THE PORTRAIT OF "JOHN KING."

Our offer made last week to insert the portrait of "John King" in a special number of the MEDIUM for investigators, and supply the copies at the rate of 20 for 1s., 100 for 5s., and 1000 for £2 10s. has met with a very gratifying reception. Societies ordering 1000 copies may have their announcements placed at the top of the first page free of charge. For suggestions on this and other matters see our remarks of last week. From the interest which is being manifested in this forthcoming number, it is evident that, with the allowance of a few days more time, and due effort on behalf of our readers, a great many thousands of it may be placed in the hands of the public. The whole of the paper will be occupied with an account of test seances, embracing the whole range of phenomena, to obtain which several sittings a-week are in progress, conducted in the presence of well-known and influential persons. We have an opportunity to strike a blow for the truth such as has

never before presented itself, and we hope all will be duly impressed to take full advantage of it.

We herewith append a list of subscriptions already received, and have to remark that in remitting 1s. for 20 copies, instructions for delivery should be given, as the postage costs at least 5d., and if sent per rail, the booking is 2d., or by Sutton and Co., 1d. Spiritualists in any town or district should try to have their orders sent down in one parcel.

1000 Sir Charles Isham, Bart.	100 Mr. Bielfield, London
20 Mrs. Gribble, Brighton	100 "C."
20 ———, Bacup	40 Mr. Gray, Birmingham
100 Mr. Richmond, Darlington	6 Mr. Kilbraith, Newry
20 Mr. Swinburne, London	40 Mr. Fry, Portsmouth
100 Mr. Foster, Darlington	20 Rev. Guy Bryan
150 Churwell Society	50 Mr. Bennett, Betchworth
20 Mr. Raper, Jarrow	50 Mr. Cogman, London
20 Mr. Crane, Ossett	100 Mr. Russell, Kingston
100 Mr. Ashworth, Halifax	500 Mr. Chapman, Liverpool
20 Mr. Hunt, St. Helen's	20 Mr. Crick, Rushden
100 Mr. Blinkhorn, Walsall	20 Mr. Ashby, Heyford
200 Mr. Spencer, Leyburn	20 Mr. Kyd, Baden

Nearly 3000 in all, but it must be apparent to everyone that this list can be very much extended.

MR. HERNE'S SEANCES.

To the Editor.—Sir,—At a dark seance with Mr. Herne this afternoon, a chair was passed on to the arms of two persons present, each of whom was holding the hand of the medium. This was immediately after we sat down, and was as good as any ring-test. We had a variety of manifestations; four distinctly different voices, "John King," "Katey," "Peter," and one recognised by a gentleman present (Mr. Ganney) as that of his father. The guitar was struck repeatedly, and carried about over our heads. Altogether there were manifestations enough to convince any number of honest sceptics; I say honest, for dishonest scoffers, who are afraid to own the truth, are quite as common as gullible believers or tricky mediums. I hope Mr. Herne will continue these seances, which, being held in the afternoon, are a convenience to some who cannot go out, or are otherwise engaged in the evening.

EMILY KISLINGBOUR.

93, Clarendon Road, May 7th.

[The Monday evening seance was equally successful. No better physical phenomena have ever been presented than are now to be witnessed at Mr. Herne's seances. He is at liberty also for private engagements, and all under strict test conditions.—ED. M.]

DR. SEXTON AT CAVENDISH ROOMS.

We regret that by some oversight the wrong date has been printed on the cards for Dr. Sexton's address at the Cavendish Rooms, Mortimer Street. We hope this notice will be seen by all, and that it will be remembered that Dr. Sexton speaks at the Cavendish Rooms on Sunday evening, May 18, as announced in these columns last week. A considerable number of tickets are already sold, and we urge our friends to improve the time at their disposal by ensuring a crowded attendance. Remember Dr. Sexton gives his services free for the benefit of the fund, and it is the least we can do to make the gift as advantageous as possible by selling a full complement of tickets. Tickets may be obtained at the Cavendish Rooms on Sunday evening, and at 15, Southampton Row. Reserved seats, 1s.; admission, 6d.

MR. WALLACE'S RETURN TO LONDON.

Mr. Wallace, the missionary medium, has just arrived in town, after nearly eight months' absence, extending over a wider circuit of country than has been undertaken by any messenger of Spiritualism in this land. It is hereby announced that Mr. Wallace has kindly consented to meet a few of his friends at the Spiritual Institution on Tuesday evening, May 13, when he will give some account of his mission, and receive the congratulations of those present. Applications for places should be made at once, as the accommodation is necessarily limited.

NEWS FROM PORTSMOUTH.

To the Editor.—Dear Sir,—I read with great pleasure your offer in the current number of the MEDIUM. Being a regular subscriber to *Human Nature*, I have a copy of "John King's" likeness, with which I am very much pleased; but I shall be very glad to have more copies of it, so that I may be able to circulate it among my friends. I enclose twenty-four stamps for forty copies of the MEDIUM containing the likeness when it is printed, and one penny for booking the parcel. I am sorry that we cannot make headway faster here. The principal reason why we cannot, is this: the people here are nearly all "orthodox" in their religious belief; and as our good spirit-friends do not support their notions about atonement, divinity of Jesus, personality of his majesty the Devil, &c., they are offended, "and walk no more with us." However, I do not despair. I am fully determined to continue to keep the question before the people. Wishing you every success, I remain, yours in the great work,

JAMES FRY.

21, Somers Road, Fratton, May 7, 1873.

THE NEW MACHINE is now on the stocks, and will be at work in a short time. Our friends are sending in their help in the form of small advances to be placed to their credit. It is hoped that in this way the necessity of borrowing large amounts on security and at interest will be obviated. All who have the good feeling and ability to assist us in our work will be fairly and honestly dealt with, and have the satisfaction of doing something substantial in the grandest movement for the liberation of the human mind that has occurred in the history of the world for ages. The wonder is that the claimants for distinction in this battle for truth are so few.

OUR OBJECT EXPLAINED.

To the Editor.—Dear Sir,—I have often regretted that it has been out of my power to do anything in response to the frequent appeals made in the MEDIUM for help to the Spiritual Institution. I would gladly have taken a number of MEDIUMS for distribution among my friends, but could not for two reasons. First, I could not conscientiously have helped to disseminate a publication in which the Bible and the Lord Christ are spoken of in disrespectful terms; and second, because, if I had done so, I should have defeated my own object, and instead of winning people over to Spiritualism, should have turned them from it with dislike and disapprobation. I think it is a mistake, financially, considering what a large number of the reading public are what may be called "Bible Christians," to put forward those anti-Christian opinions in a periodical intended for general circulation. Of course everyone has a right to his own opinion, but the public are not likely to welcome a publication that frequently contains remarks calculated to wound and insult their religious feelings. However, after your last number, in which it is candidly stated that the Spiritual Institution does not wish for the sympathy or co-operation of Christians, that in fact "their absence from the work is the best guarantee of its success," I can no longer feel any regret in the matter. I think a distinction should be drawn between Christianity, the religion of Christ, and Churchism, the religion of men.—I am, yours respectfully, E. F. B.

[We are glad to receive and give publicity to this letter. It is the fate of all spiritual teachers to be misunderstood by the world's people, and sometimes even by their supposed friends. Jesus had to remonstrate at the fetishism of Philip, who desired that Jesus should show him the Father. The Spirit, Truth is not enough; some minds must have an image. It is also recorded that Jesus said to the orthodox of his day—the "seed of Abraham," "Why do ye not understand my speech? Even because ye cannot hear my word;" and so it is with our correspondent and many others. They cannot hear our word, and so we take this opportunity of restating it. Our object in publishing the MEDIUM and labouring in the cause of Spiritualism is the discovery of truth, the diffusion of truth, and the application of truth to the welfare of humanity. This is our one object—our sphere of action—and it seems to be entirely misunderstood by our correspondent, who appears to think that we should speak rather in such accents as would soothe the prejudices of those who entertain "Churchism, the religion of men." Such is not in our programme, nor has it been the policy of any religious light or spiritual teacher. Throughout the Bible we find that the believers in the law and the prophets have been arrayed against the new messengers of heaven sent in their day and generation for their progress and spiritual enlightenment. Jesus said to those who claimed Abraham as their father, "Ye are of your father, the devil; and the lusts of your father ye will do. He is a liar, and the father of it." And so we say to you who assume to be the followers of the "Lord Christ," Your notions are a parcel of lies, and your lusts are of the world and towards the world, or, in the words of our correspondent, financial policy and the approbation of public opinion. We say, in the language of Jesus, if ye were Jesus's followers, ye would do the works of Jesus. And he further said, "Because I tell you the truth, ye believe me not." This is our platform to a shade. His object was not to spare the "religious feelings" of the hypocrites of Judea, but to tell the truth; and so say we in his words, "Which of you convinces me of sin; and if I say the truth, why do you not believe me?" Our teachings are not shown to be sin, only that they don't correspond with "the deeds of your father" who "speaketh a lie." "He that is of God heareth God's word," and he that loves truth listens to it gladly, whether it comports with this man's feelings or that man's interests. To such alone we speak, from such alone are we honoured by a hearing. We cannot cry peace where there is no peace. Our message to those who are buried in dogmas and errors can never be peace, but a sword, which, if allowed to operate, would cut them free from their shrouds, and, like Lazarus, give them liberty to go forth. Our correspondent's advice is of the most devilish and pernicious description. She would have us sell the truth for financial success and a short-timed popularity. She preaches the religion of men, not the teachings of Jesus. The advice she offers was the policy on which the work of Jesus was sold to kings and priests. The Spiritual Institution is the only representative of the spirit-world amongst us which has dared to serve truth and disregard the charmings of the devil of selfishness, and it has had all the success. If we followed our correspondent's advice, we should therefore be not only guilty of the blackest sin, but be very foolish to boot.—Ed. M.]

MR. MORSE'S TOUR.

To-morrow Mr. Morse starts for Dorsetshire. His address will be Post Office, Sturminster-Newton, till the 24th instant. He then goes on to South Wales, and will give a public address in the trance state at Llanelly on Tuesday evening, the 27th. Mr. Morse's address in Wales will be, care of Mr. J. F. Young, 6, Stepney Street, Llanelly. His other appointments are—

June 1st.—Liverpool (two Sundays);
 „ 9th.—Blackburn;
 „ 15th.—Manchester.

after which he may visit Birmingham or proceed North. Wherever Mr. Morse delivers a public address the newspaper editors should be induced to report it. This will cause the words spoken to reach the ears of thousands. Mr. Morse's time should be well occupied with holding private seances with select circles of investigators. Such engagements should be made in advance, to prevent disappointment.

The debate on Spiritualism between Mr. Redalls and Mr. Burns will take place at Heckmondwike on Wednesday and Thursday next. For particulars, see advertisement.

NEXT week we shall publish a final list of subscribers for the cheap edition of the Report on Spiritualism by the Committee of the Dialectical Society, after which no further orders can be received at the subscription price, as the work is being pushed forward for early publication.

MR. MULFORD AT HALIFAX.

The platform, Hall of Freedom, Halifax, will be occupied on Sunday afternoon and evening by Mr. Prentice Mulford, of California; for particulars see list of meetings. On Monday evening Mr. Mulford will speak in the same hall on "The Habits, Manners, and peculiar Customs of the Inhabitants of the Pacific Coast." Doors open at seven o'clock, to commence at half-past seven; admission free.

Other places should engage Mr. Mulford while he is in the vicinity; all he asks for are his expenses. Address him care of Mr. Ambler, The Glen, Birkshall, Halifax.

A CRY.

God, our Father, low before Thee
 We, thy feeble children, bend;
 Help us purely to adore Thee,
 As our way on earth we wend.

Footsore oft and weary-hearted,
 Sadly peering in the gloom,
 Weeping for the day departed,
 Boding ill beyond the tomb;

All but silent, deep within us,
 Thy voice calling us to Thee;
 Doubts despairing strong to win us,
 When we fain at peace would be.

Father, yet thou know'st our weakness;
 Father, all in all the same;
 Ever giving strength to meekness,
 Love eternally thy name.

April, 1873.

HY. PRIDE.

A SUGGESTION RELATIVE TO BRIGHTON.

To the Editor.—Dear Sir,—I have often felt surprised by not finding Brighton figure prominently, or indeed at all, in the promotion of the spiritual cause, when most of the other large centres in England, Wales, and Scotland, and even Ireland, appear by repeated notices in your columns to vie with London in putting a shoulder to the work. No doubt there may be *private enterprise* at Brighton as well as elsewhere in Spiritualism, but I beg to suggest, with your kind permission, that a Brighton Spiritualist should invite Mr. C. E. Williams, for example, once a week for one or two evenings, and advertise the time, place, hour, and fee in the *Sussex Daily News*, which is read not only in Brighton but throughout Sussex. If Sunday evening happened to suit, the return tickets from Saturday and Sunday till Monday are most moderate; while if Mr. Williams could spare Tuesday and Wednesday evenings, his Monday and Thursday seances would not be interfered with, and the change of air would no doubt aid his health and mediumship, that is if the latter required any aiding, which I doubt. Indeed, Brighton has such a population of wealthy people with leisure, who are not generally so strait-laced as in the country, that Spiritualism, if well introduced there, should make rapid strides. I intend to make a journey to Brighton for the purpose of distributing personally some of the coming number of the MEDIUM which is to contain "John King's" portrait; and I would remark that I have always found a personal distribution with a few words of recommendation the best means of drawing attention to any publication; next to that the post; for so many useless tracts are often distributed in crowds and at shop doors without a word being said, that people have got accustomed to that sort of thing, and seldom read a syllable. To get people to pay anything, even half price, is best of all, as then they invariably try to get some value for their money.—Yours faithfully, C.

May 5th, 1873.

NEXT SUNDAY IN LONDON.

Sunday Services for Spiritualists, at Cavendish Rooms, Mortimer Street, Wells Street, Oxford Street, at 7. J. Burns on "The Phenomena as an Evidence of Spirit-Communion."

Charles Voysey, at St. George's Hall, Langham Place, Regent Street, at 11.

"An Unfettered Pulpit," South Place Chapel, Finsbury, at 11.15. M. D. Conway, on "Germs."

New Hall of Science, Old Street. C. Bradlaugh, on "The Inspiration of the Bible," in reply to the Bishop of Lincoln.

BALL'S POND ROAD.—On Monday evening last Mr. Harper lectured on "Psychology." The ideas and language appeared too intricate for the intellectual calibre of the audience, as it was regretted that simpler language had not been employed. Next Monday Mr. Cotter lectures on "Ancient and Modern Spiritualism."

MR. JABEZ LONES has been again exhibiting his astounding mesmeric powers at Birmingham. The advertisements announce that "Persons from the audience, by the power of the operator, will fancy themselves members of the royal family, statesmen, generals, orators, and numerous other characters; and many laughable and exciting scenes, and phrenological manifestations, wonderful transformations of character," &c. Mr. Lones is a staunch defender and intelligent advocate of Spiritualism.

"WHERE ARE THE DEAD?" seems to be one of those simple questions," says a correspondent, "to which an unequivocal answer should be given to those outside the seances. But this does not seem easy. Jesus preached to them prisoned in the heart of the earth; and Josephus, who was a medium, has a gulf for them on the surface of the earth; Miss Blackwell has them in the earth's aura somewhere; and others have them in the seven spheres; so that it is to be feared that we may still say with the poet, 'tis not yet decided where they dwell, and I leave every man to his opinions."

The Spirit Messenger.

May 2nd.

Mr. Morse's seance was well attended, and a very interesting evening was spent in putting questions to the spirits and hearing addresses from them. The following questions were answered by "Tien-Sien-Tie" on April 25th:—

Q. What is the state of an embodied spirit whilst the body sleeps?—A. This question we have answered before. During the sleep of the body the spirit is capable of two states. It may remain in the body in a state of soul consciousness; but the avenues of expression being for the time closed, it cannot transmit its experiences to the physical consciousness; so that the period of sleep is as a blank to the external memory. At other times the spirit of the sleeper is freed from the body, and travels in the spirit-world in company with its friends. There is also an intermediate state in which some of these spiritual experiences are transmitted to the external mind in the form of dreams, often more or less of a distorted and fragmentary character.

Q. Can the spirit of a sleeping person visit distant places and communicate at circles?—A. As to the latter portion of the question, we say yes, which indicates the possibility of the form. This power of communication does not occur very frequently, but there are proofs of it in the experiences of Spiritualists as recorded in the literature.

Q. Do the limbs and organs of the spiritual body serve any useful purpose, and do they change their form in time?—A. The question is scarcely a reasonable one; for why should nature develop organs unless she had a use for them? On entering the spirit-world the limbs supply the very same functions as on earth—the feet to walk, the hands to grasp, &c. Gradually other means of locomotion and touch are developed, and higher and nobler functions preserve the identity and conditions of the individual.

Q. Do the spirit-spheres appear to spirits as solid and material as our earth? If so, when communicating with us do they leave their spheres, and how?—A. The spirit-spheres appear quite substantial and solid to their inhabitants. It is not always necessary for a spirit to leave its home to inspire a medium, as a thought-shaft may be transmitted when the chain of sympathy is established. To visit a person on earth the spirit directs his will-power on the object, and quickly makes his transit through the interior elements of the atmosphere.

Q. Do spirits believe that the human species has been evolved from inferior types of animal forms, and does this theory apply only to the material body, or to the spirit likewise?—A. The process of evolution does not apply to the spiritual principle in man, only to his physical body and its consequent development—the spiritual body.

Q. Can a spirit commit suicide, or become reincarnated, or destroyed?—A. Such is foreign to our experience, convictions, and investigations of the nature of spirits in the other life, and we should answer in the negative.

Q. Are there any compensations for those who inherit evil tendencies which they are not responsible for, and which render their moral improvement impossible on earth?—A. Inherited tendencies belong to the bodily organisation alone, and at death they in essence cease to exist; their effects remain, however, for some time in the memory and disposition of the individual. The transition to a higher condition of existence and release from past impediments is compensation. Man's voluntary acts follow him closely into spirit-life, and the unpleasant results which they occasion to him are the punishment inflicted. By our premeditated actions do we stand or fall.

Q. If the body is necessary to the spirit in the designs of God, do you think one life of from one day to eighty years is sufficient for his progress, and why has the one only one day to suffer and progress whilst the other has eighty years?—A. The natural life, though beautiful and noble, is, after all, simply a rudimentary condition, in which the nature of the man is moulded, not completed, and man's true career commences after that initial stage is passed over. If the full term of earth-life has been properly enjoyed, then the necessary round of earthly experience will have been acquired. If the child has lived on earth but one day, it will be valueless as far as experience is concerned, but the foundation of identity will have been laid. It will be necessary for such a spirit to return to the earth-sphere, and live in association with those in the flesh, deriving, magnetically and socially, an education to supplement its spiritual experiences. This may be called a kind of reincarnation. All spirits are bound to earth by sympathy and necessity till they have fulfilled their earthly mission. Children come to maturity sooner in the spirit-world than on earth. If a spirit who departed from earth-life at two years of age, and is now twenty, appears to the seer as a child, it does so for the purpose of identification, and the effect is produced by psychological impression upon the seer.

In the course of his remarks, the "Strolling Player," in alluding to the effect of a compliment on some spirit, said, "Flattery catches fishes both sides of the river."

EXPERIMENTS IN SPIRIT-GRAPHY.

To the Editor of the Medium and Daybreak.

Sir,—By the sceptic all the phenomena connected with Spiritualism are looked upon with incredulity and suspicion, while there are again some manifestations which tax the credence of even many a conscientious believer, it being the determination of some cautious souls to accept as facts only such of the phenomena as they may have the good fortune to witness with their own eyes. Amongst these there is none which calls forth greater discussion and expressions of incredulity than spirit-photography, by which I mean the power that spirits undoubtedly possess of causing their forms and faces to be stamped upon the sensitive surface of the collodionised plate. That deception may be practised in this as in other manifestations connected with Spiritualism there is no doubt, and when discovered it is the duty of all who desire the establishment of the great truth now fast dawning upon the world to expose the cheat; so likewise should all those who have the time and the ability for doing so, bring before the notice of those who may be taking an interest in the subject such facts and truths as come before their own immediate observation, for by so doing they not only strengthen the

wavering, but place in the hands of those who often have to do battle for Spiritualism valuable arguments whereby to crush the empty sophistry of their opponents; for one single fact that can be vouched for, notwithstanding the inability of the narrator of it to explain the *raison d'être*, is worth all the arguments and ridicule which fools and the would-be-wise in-their-own-conceits may bring against it. There stands the fact—contest it if you can. The sun shines, water wets, fire burns. These are incontrovertible facts. So is it a fact that a glass plate coated with collodion, sensitised, and placed in a camera which reflects on it the image of surrounding objects, when exposed to the light, has imprinted on its surface a more or less latent picture, which by the action of another solution is developed. This fact no one now thinks of denying, because people see it occur every day. But colours are occasionally obtained on the ordinarily sensitised collodion plate (I myself have seen the colours of a ribbon developed in a negative); as, however, such occurrences are rare, and cannot be obtained without failure unless certain chemicals are put upon the plate, which are known to be acted on by light so as to produce certain colours, the fact of colours being obtained at all on a plate known not to be specially prepared for their production is looked upon as nonsense, as incredible by many—firstly, because such a result is rare; secondly, because it is impossible to explain why it is occasionally obtained. So is it with spirit-pictures. Sometimes the spirits are enabled to materialise themselves and appear on the plate, while at others, owing to the conditions being unfavourable, they cannot. Furthermore, there are only a few known photographers who obtain such pictures, and that because there are probably but few trying for them, or gifted with sufficient mediumistic power to obtain them (for, as the intelligent Spiritualist knows, all mediums vary in their gifts and powers); hence should the artist who obtains them be unfortunately poor and obliged to gain his living by photography, he often hears doubts cast on the genuineness of his productions. Now, I am one of those who consider that in the present progressive state of Spiritualism we are in all honesty bound to stick up for our public mediums when we see them being falsely slandered and doubted, when we possess proofs of their truthfulness and honesty. It is this feeling that now induces me to record my experiences with Mr. Hudson, one of our spirit-photographers, whose productions have, I believe, been often subject to scepticism and doubt by self-styled and perhaps even true-minded Spiritualists.

I shall preface my tale by saying that I entered Mr. Hudson's studio a perfect stranger, being induced to go there by a lady friend (a staunch Spiritualist) who showed me the first spirit-photograph I had ever seen, and which I confess I looked at with greater interest than belief in its genuineness, little thinking that ere long I should have good reason to change my ideas as to the possibility of spirits having the power of embodying themselves in such wise that mortal eye should be unable to discern them, and yet the more sensitive sensitised collodion plate be able to retain their image on its surface. But let me proceed. When I entered the front room it was occupied by Miss Hudson, who asked me the nature of my business. I replied, that I had come to have my spirit-photograph taken; on hearing which she summoned her father. To him I made known my errand, whereupon he remarked that it was rather late (it being then nearly three o'clock). On my observing, however, that I had come a long way and that the afternoon was bright, and that although we might not get a very perfect picture we should at any rate see whether any spirits had a desire to put in an appearance, he consented to try. Before leaving the room he went to a large register, and asked me if I should mind signing my name. I replied, not in the least, and set to work to do so, Miss Hudson being at a distance from me at the window, and Mr. Hudson at the door at the time I did so. I wrote only my name and rank, and I made no communication to Mr. Hudson or his daughter by which they could at all guess who I was or whence I came, nor did any communication take place between the father and daughter until we returned to this front room after the picture was taken. Joining Mr. Hudson, we passed through a lobby-passage, and down some steps into the back yard, where stands an isolated wood and glass building fitted up as a photographic laboratory. On entering, Mr. Hudson took up a dirty glass plate, which he began cleaning and furbishing up preparatory to pouring on the collodion. While so engaged he asked me if I was a photographer. I replied I was. "I am glad to hear this," said he, "for some people say I obtain these pictures by fraud, and I shall be able to show you the whole process, and let you judge for yourself that such is not the case." All his operations I watched most narrowly. I examined the plate through the light before it was collodionised, so that there might be no possibility of there being a latent spirit-form on it—this being the only really rational explanation I have heard advanced as to how these pictures are said to be falsely produced. I next saw it put into the sensitising bath, and while it was under preparation he asked me to take up any position and posture that I liked. I did so, first of all carefully scrutinising all the drapery and surroundings within and without. Having focussed me, Mr. Hudson approached, and asked me to go and look through the camera, to make sure that there was no image therein reflected save that of the sitter, he occupying the seat which I had vacated while I did so. Whilst what I have narrated was passing, he suddenly said to me, "You practised this in India." "How know you that?" said I. "It has been whispered to me by the spirits since we came in here," was his reply. A little while after that he again said, "You are a bit of a medium yourself." I replied, "I believe I am; at least 'Rosie' has told me so." The plate being sensitised, I saw it removed from the bath and put into the frame or slide, which is capable of holding only one plate. I then reseated myself, the plate was exposed, and I then retired with Mr. Hudson into the dark room, and the development was commenced. As it proceeded, to my amazement and intense delight, as also to Mr. Hudson's, as I could judge from his exclamation, a second face began to burst forth nearly simultaneously with my own, and quite as vivid; and as the process continued, I fancied I could trace a strong resemblance to a dear brother who passed away thirteen years ago.

Having at this time been inquiring into spiritualistic phenomena for little more than a week, and being desirous of further testing the marvel now presented to my gaze, I refrained from telling the artist who the figure was, as I was revolving further projects to test the truth of the photographer and the power of the spirits. I simply told Mr. Hudson that I felt pretty sure that I recognised the figure, but that for reasons of my own I should say nothing further, and that when I saw the

negative printed I should, in all probability, be able to judge better. The picture is that of a man about twenty-eight years of age, with a glen-garry bonnet on his head, and dressed apparently in a kilt, there being the faint outline of a "sporran," on the top of which rests the right hand put conspicuously forward; the position of the figure, which is standing, leads one to fancy the left is on the back of the chair on which I am seated. The eyes seem to be regarding me earnestly. The face and hand (the former especially) are very solid and material, but the right shoulder and lower portion of the figure, owing either to the want of proper light or some other cause, are hardly discernible. Strange to say, the posture of the figure, the position of the hand, and the garb, at once reminded me of the only picture in existence of my brother, and that a daguerrotype, which for many years has been with me in India, and of whose existence Mr. Hudson knew nothing; that portrait, I may add, was taken fourteen years ago in Edinburgh. On hearing that I recognised the face, Mr. Hudson expressed his satisfaction, saying it was the better test of the genuineness of the photograph, and satisfactory not only to me, but to himself, as his pictures had so often been questioned. It was now 3.35—not the most favourable hour for obtaining photographs, as anyone knows who is acquainted with photography, particularly in the dark and dreary month of December—still we tried another plate, and got some semblance of a picture with a spirit-form in it also, but this negative was not worth printing. We now returned to the front room, Mr. Hudson informing his daughter with evident satisfaction of his success. I then left.

The positive came in due course, and only confirmed the impression which the negative had conveyed to my mind,—that the form was that of my long-lost brother, and the comparison with it of the daguerrotype above alluded to made me feel yet more certain of it. Of the friends and relatives who know him, some at once say it is he, and by far the majority. Now, I have often heard it said that the mere thinking of a particular person is likely to cause his or her likeness to appear on the photograph. Sometimes it may, but I am under the impression that our spirit-friends show themselves after their fashion, and give us such tests as they think most likely to convince us. In the present instance I had expected my father, if anyone, to appear; but instead, as has been seen, the son came. But, as my narrative will presently show, the spirits will occasionally answer our requests; in short, no arbitrary rule can be laid down for their line of conduct. This we see daily in their communications at circles. The general nature of the phenomena may not vary, but no one can say what shall be the details with which we shall be favoured. Wishing will have no effect when the spirits have predetermined the programme. But to proceed with my tale. Wishing, if possible, to have it proved beyond a doubt that the figure was indeed that of my departed brother, I returned after the lapse of a month to Mr. Hudson's studio, accompanied this time by a friend—one who could and would have detected any fraud if such had been attempted. Unfortunately, Mr. Hudson was suffering from a violent cold, and had, in consequence, refused several applicants; but though hardly able to hold up his head, he kindly consented to try, and so we retired to the laboratory, there being none but ourselves, and once more the plate was prepared under the strictest scrutiny, and I was again taken. On this occasion, to Mr. Hudson's astonishment and my satisfaction, the plate was covered with what looked like writing, although we could not decipher it. Over this extraordinary manifestation Mr. Hudson began puzzling himself, saying he was sure there was something meant by it, as there was no flaw in the plate, of which he rubbed the back to make certain; and the more he looked at it, and the more he rubbed, the more puzzled he seemed at what he styled the manipulation. At last I said, "I will explain to you what I think it is. I asked the spirit who showed himself on the last occasion to settle all doubt as to his identity by coming and writing his name in the corner of the plate. This he has evidently attempted to do, though he has not himself appeared." My friend next occupied the chair of the sitter while I observed Mr. Hudson's manipulations, which were all most satisfactory and above suspicion, and on the negative being developed a spirit-form appeared almost touching the face of the sitter. This form was also recognised.

By this time I had become much interested in Spiritualism, and had had the good fortune to obtain manifestations in the private circle; and it thus happened that one night, after I had obtained writing through the possessed hands of the medium, the control being exercised by my brother above referred to, I bethought me as the control was very strong, to question him about the two photos. In a third one, taken on another occasion, the figure I had been unable to recognise owing to its being very indistinct. I asked the spirit to say whose the figure was in the first-taken picture. In reply the name of the said brother (the controlling spirit) was clearly written. I then asked what was written in the second picture, which I had shown to several mediums, two of whom had informed me that it was spirit-writing, but that although they had been made to write in that character, they could not out of the trance decipher it. The reply to my question was, "C—s S—t to his dear brother Fred." Thus it will be seen, the spirit had on this occasion acceded to the mental request I had made while sitting, and tried by this test to convince me of the subject into which I was at the time only an inquirer. The controlling spirit further stated that the indistinct figure was that of the same person as the picture first taken. I could bear further evidence to the genuineness of Mr. Hudson's pictures, but consider that I have already taken up enough of your time and my own by the present letter; and really, if what I have already written does not carry conviction to the mind of the inquirer or the doubting one, neither will the assurance that I have had several other pictures taken in which spirit-forms have appeared, of the identity of which there has been no doubt; while on the other hand I have seen photographs in which no spirit-form has been able to shape itself, whereas in other pictures taken at the beginning of that day forms have appeared, the failure being due doubtless to the magnetic force available having been expended.—I enclose my card, and am, yours faithfully,
A TRUTHSEEKER.

The Halifax Psychological Society will hold their anniversary in the New Hall of Freedom, on May 18th, on which occasion Mrs. Scattergood will preach the anniversary sermons, in the afternoon at 2.30, evening at 6.30.

MR. PRENTICE MULFORD AT LIVERPOOL.

Mr. Mulford occupied the Islington platform twice on Sunday, and was highly appreciated by the audience. He is a gentleman of high literary attainments; his words flow soft and sweet upon the ear; his thoughts are like "apples of gold in pictures of silver," they are really gems of beauty; and minds that can appreciate high mental worth will feel all the better for an hour or two spent in listening to such thoughts as fall from the lips of Mr. Mulford. He clothes his ideas in short but neat and beautiful sentences, and as he warms up in his subject he steps lightly to and fro upon the platform, with his hands behind him; he walks and talks with a pleasant air, that gains the liveliest wish in his hearers to receive and to thirst for more. He deals with the higher teachings of the phenomena; the physical has become to him a settled fact, which excites no more wonder than does any other phenomena in nature around him.

The cause of Spiritualism would be very much aided by such an experienced and learned advocate as Mr. Mulford. Societies would do well to secure his services, and thus prolong his tour in the country, he having started on his journey north. He will be at Halifax next Sunday. Other places in Yorkshire, also Manchester, Preston, Darlington, Bishop Auckland, Newcastle-on-Tyne, Glasgow, and Edinburgh would all benefit by a visit from our Californian friend. He has promised to give us another address at Liverpool sometime, upon the incidents and character of his own country. Mr. Mulford is a correspondent to one of the leading papers in California, and also a contributor to several of the principal American magazines, so that his tour will be a source of information necessary to him in the work he has in hand; and on this ground he wishes to lay no heavy burden upon any of the societies who may desire his services. We have authority to say that, his travelling expenses being paid and a little hospitality, he is free to visit the various towns and cities enumerated above, with any others which may like to have him, either to lecture on Spiritualism or on the traits and character of his own country. He feels it a pleasing duty to do so, and the encouragement he may secure will be the greatest stimulus to his perseverance in the good work he has undertaken.

J. CHAPMAN, Honorary Secretary, Liverpool Psychological Society.

P.S.—Mrs. Scattergood, trance medium, will occupy the Islington platform twice on Sunday the 11th; Mrs. Butterfield on the 18th and 25th; Mr. Morse on the 1st and 8th of June; and Miss Barlow on the 15th and 22nd of June.

EXPLANATION AND COMMENT.

To the Editor.—Dear Sir,—The following, as annexed, appears at page 77 of the *Christian Spiritualist* for May, sent under editorial cover, as a refreshing hit off, I suppose, for my answer to the criticising letter on the score of "courtesy," addressed to me personally by the Rev. F. R. Young, of Swindon:—"The Medium of April 4 contains a letter from Mr. A. Kyd, of Baden, entitled, 'Can evil spirits communicate?' The letter was written under an entire misapprehension of the facts of the case, and the editor of the *Christian Spiritualist*, to whom it refers, has written to Mr. Kyd, and received an answer from that gentleman." Now, as I was not present at the public lecture given by the said Unitarian minister on Spiritualism, it seems illogically far-fetched now to make an attack on me personally in his own journal on an "entire misapprehension of the facts of the case," as he terms it, instead of a straightforward dealing on the subject with the Trowbridge publisher, whose report of the lecture I enclosed, as my authority, to the reverend minister of Swindon, and which, as fully stated to him, had inspired me to pen what appeared in the *MEDIUM AND DAYBREAK* of the 4th of April, on the "guarantee" demanded by the Rev. G. Acworth, "that the disciples of Spiritualism were not deceived by Satan transformed into the angel of light to deceive the very elect." Now, this said Trowbridge report was sent me by an English clergyman doing duty not very far from Swindon, without comment or remark. Humanitarianism, based on no narrow, but wide, universal principles, while tending to extinguish personalities allied to sectarianism, pointed out the task of taking up the argument of discussion between the two reverend disputants at Trowbridge on the most important question of "guarantee," and of proving that wide-awake Spiritualists are not deceived by Satan, and that the sure way of not falling into his clutches is through the paramount exercise of reason underlying experience. I shall be rejoiced to find this contentious point of "Satanic guarantee" thoroughly sifted by the most experienced in spirit-lore, and openly avowed for the sake of mankind.—I am, dear Sir, yours truly,
A. KYD.

Baden, May 5, 1873.

LEYBURN.—We have a regular public seance every Sunday evening, open to all true investigators. On Sunday evening there were fifteen sitters with us; and after a suitable prayer through an inspirational medium, another of our spirit-friends entranced a medium and spoke about the Spiritual Institution and its proprietor, of the hard work, the stern, uphill tussle there was to assert the truth of this our work. The spirit compared the Institution to a locomotive with the ears attached ready to take up the travellers; yet it could not travel unless it was supplied with fuel and water to keep the steam up. He showed in a masterly style how all this could be done; at least we ought to do a little, and other circles would perhaps follow and do, like us, what little they can. Our work now is to get a small box, and put it on the table on the Sunday nights we sit, and give what we can voluntarily, be it ever so little, and send it up to you, say, once per month; for really the pleadings of our spirit-friends on your behalf, and the glorious work you are trying to spread, we cannot resist, but give what we can for the benefits we have already felt here at Leyburn. We were very glad of the notice taken of the Institution by the spirits, as they had never before spoken of you and your affairs, and thus with pleasure respond to the call of co-operation. I hope soon others will go and do likewise, for we are now doing a nice work in Leyburn.—EWS CANNON, May 5, 1873.

We very much regret to learn that our earnest friend and co-worker, Mr. Emore Jones, of Emore Park, lies dangerously ill, and is not expected to recover.

The Spiritual Review.

THE PSYCHOLOGY OF MACBETH.

A LECTURE BY DR. SEXTON. DELIVERED IN GLASGOW, J. W. JACKSON
IN THE CHAIR.

London: J. Burns. Price 3d.

A general review of the tragedy is given, with some criticisms on the characters of Lady Macbeth and her husband from a moral rather than a psychological standpoint. The author thinks the witches should be represented as nymphs—supernatural beings, rather than as old hags. We think the doctor, with his recent experience in the occult, might have approached the essence of the dramatist better by assuming that Macbeth was a man of a very mediumistic temperament, as the character most decidedly appears to be when represented by Phelps. His wife was a positive complementary to him, and thus in concert they could do what neither alone could accomplish. The influence of the woman on her husband can thus be temperamentally explained; also their mutual affection, which was not dependent upon respect or acknowledgment of worth. While under the influence of a healthy ambition the medium Macbeth acted nobly, controlled by pure influences; but when he allowed his impressible brain to be assailed by the venom of a low criminal ambition, then he became the subject of an infernal psychological influence, or spirit-power, which is awfully pictured forth in the hellish ceremonies and incantations of the witches. Let us throw aside the player's mask, and what do we behold represented in this tragedy? A general law of human life, which in respect to impressible persons places them under the influence of spiritual principalities and powers, according as their ruling desires determine.

What a powerful moral lesson this tragedy inculcates! The worker on earth's plane does not toil alone; but be he evil or be he good, he is only the mouthpiece of a legion of foul or fair inspirers. Even if we reject the idea of personified spirits controlling him, a man's acts necessarily bring him into psychological sympathy with a sphere of thought congenial with his aspirations.

TWO ESSAYS ON BIBLICAL AND ECCLESIASTICAL MIRACLES. By John Henry Newman, sometime Fellow of Oriel College, Oxford. London: Pickering. 6s.

The third edition of this work has just been published, which shows the keen interest with which the manifestation of spirit-power is regarded by a section of the Church. Were we to attempt a criticism of the work, no doubt we could find much to repudiate; notwithstanding which, we are glad to admit that it furnishes many valuable well-authenticated examples of what is called by ecclesiastical writers "miracle," but which Spiritualists know well how to interpret. The special pleading advanced in favour of the "Miracles of Scripture" might also be with as much propriety applied to some of the "prodigies" of the classics, which are of course condemned. Some poetical fables probably never were intended for fact, any more than our modern "Jack the Giant-killer;" but outside of these there is recorded, in what is called profane history, instances of spirit-power quite as beneficent and well authenticated as those contained in the category ecclesiastical.

The second essay, on "The Miracles of Early Ecclesiastical History," gives a comprehensive view of the state of healing mediumship and other forms of spirit-control during the first centuries of our era. From this portion some valuable matter may be adduced wherewith to confront the Church of the present day in its bitter employment of the "doctrine of devils" wherewith to denounce Spiritualism. Really the Protestant religionists betray great ignorance of their own Church history—a failing which the Catholic section has taken some pains to rectify. The work concludes with some extraordinary narratives: The Thundering Legion; Change of Water into Oil, by St. Narcissus; Change of the Course of the Tycus, by St. Gregory; Appearance of the Cross to Constantine; The Sudden Death of Arius; Speech without Tongues, in the instance of the African Confessors, &c., &c. The book is in the Progressive Library.

THE GHOSTS OF MURDERED PERSONS.

The newspapers reported a few weeks ago that apparitions had been seen in the vicinity of the murders committed by the West Auckland poisoner, hanged at Durham on March 26 (See MEDIUM, No. 157, page 161); similar phenomena seem to have been recognised in the same district 250 years ago, as appears from a copy of a record which we cut from a north-country paper:—"1631—August —, John Walker, a yeoman of good estate living at Lumley, and Mark Sharp were executed at Durham for the murder of Anne Walker, a kinswoman of Walker's, whose house she kept. She was supposed to be with child, but would not disclose by whom, and after removing to her aunt's, Dame Caire, of Lumley, the two men called her out one night, and she was not heard of afterwards. However, some fourteen days after her disappearance, she appeared to one Graham in the likeness of a woman with five wounds on her head, who said she was the spirit of Anne Walker, whom Walker and Sharp had murdered and put into a coal-pit. Graham related the matter to a justice of the peace, and the body of Anne Walker, with five wounds on her head, was found at the place indicated. Henceforth the prisoners were apprehended, convicted, and hanged."

HULL.—I just write to let you know that we are not dead yet in Hull, though we have enemies around us; our bulwark is Truth, which is mighty and must prevail. We have had some very interesting meetings at our seances, having sat five nights last week. We were rewarded on Saturday evening with a direct spirit-voice. We have tipping and trance mediums, and mediums that can discern and describe spirits. We have also a young gentleman with us who promises fairly to shortly become a physical medium, and we are sitting with him every night.—J. L. BLAND, 42, New King Street Hull, May 6, 1873.

We see it announced by Mr. Chapman that Mrs. Butterfield will speak at Liverpool shortly. Our friends in the Lancashire district should endeavour to secure a visit from this medium, and get up public meetings for her wherever it is practicable to do so. Her address is, 1, Ridsdale Street, Darlington.

DEBATE ON SPIRITUALISM.

CO-OPERATIVE HALL, HECKMONDWIKE.

A DISCUSSION

Will take place in the above Hall,

On WEDNESDAY and THURSDAY EVENINGS, May 14th and 15th, 1873.

Between

MR. J. BURNS,

Of London, Editor of the *Medium and Daybreak*, and

MR. G. H. REDDALLS,

Of Birmingham, Editor of the *Secular Chronicle*.

Proposition.—"That facts occur in Nature which indicate a means of communion between living men and the so-called dead."

MR. BURNS to take the Affirmative and Mr. REDDALLS the Negative.

Doors open at Half-past Seven, Debate to commence at Eight o'clock each evening, prompt.—Mr. J. LEADBEATER, of Heckmondwike, has kindly consented to occupy the chair.—Admission: Front Seats, 6d.; Back Seats, 3d.

INFORMATION FOR INVESTIGATORS.

- WHAT IS DEATH? By Judge Edmonds. 1d. Also his work in two vols., 2s.
THE PHILOSOPHY OF DEATH. By A. J. Davis. 2d. This excellent little publication contains a full list of this writer's works.
MEDIUMS AND MEDIUMSHIP. An exhaustive narrative of the difficulties that beset investigators, and how to avoid them. By Thomas Hazard. 2d.
WHAT OF THE DEAD? An Address delivered in the Trance, by J. J. Morse. 1d.
A SCIENTIFIC VIEW OF MODERN SPIRITUALISM, by T. Grant. 6d.
SPIRITUALISM THE WORK OF DEMONS, by Rev. John Jones. 3d.
THE PLANCHETTE MYSTERY; being a candid inquiry into the nature, origin, import, and tendencies of Modern Signs and Wonders. New York. 1s.
LIGHT IN THE VALLEY, by Andrew Glendinning, should be sent to all who have been recently separated from friends by death. 4 pp.; 1s. 6d. per 100.
FACTS ARE STUBBORN THINGS. By Robert Cooper. 8 pp.; 2s. 6d. per 100.
THE GOSPEL AND SPIRITUALISM: Showing how both rest on the same foundation. By a Clergyman of the Church of England. 3d.; 2s. per 100.
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SPIRITUALISM v. SATANISM. A reply to the Rev. John Jones. With Rules for the Spirit-Circle. 3d. Useful.
THE HISTORY OF THE SUPERNATURAL in all ages and nations. By William Howitt. Two vols., 18s., with *Human Nature* for 1870, which costs 7s. 6d. Mr. Howitt's work may be had as a premium volume for 7s. 6d., or both works for 15s.
THE SOUL OF THINGS. By Professor Denton. 6s. An English edition, entitled "Nature's Secrets," was published at 5s., and may be had as a premium volume to *Human Nature* for August, 1871, at 1s. 3d. Both *Human Nature* and "Nature's Secrets" post free for 2s.

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"GOD AND IMMORTALITY: WHAT HAS SPIRITUALISM TO SAY ON THE SUBJECT?"

A Discourse delivered in the City Hall Saloon, Glasgow, on Sunday Evening, 23rd February, 1873, by

GEORGE SEXTON, M.A., LL.D.

See HUMAN NATURE for May, price 6d.

London: J. BURNS, 15, Southampton Row, Bloomsbury, W.C.

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

SUNDAY, MAY 11. Service at Cavendish Rooms, at 7 o'clock. Mr. Burns will speak on the Phenomena as a Proof of Spirit-communication.

MONDAY, MAY 12. Seance by Mr. Herne, Medium for Physical Phenomena, at 8 o'clock. Admission, 2s. 6d.

WEDNESDAY, MAY 14. Afternoon Seance at 3 o'clock, by Mr. Herne. Admission 2s. 6d.

Developing Circle by Mr. Cogman, at 8. Tickets, for a Course of Four Sittings, 6s.

Mrs. Olive, Test and Trance-medium, at 8 o'clock. Admission, 2s. 6d.

THURSDAY, MAY 15. Dark Seance by Mr. Herne, at 8. Admission, 2s. 6d.

SEANCES IN LONDON DURING THE WEEK.

FRIDAY, MAY 9. South London Association of Progressive Spiritualists, 24, Lower Stamford Street, Blackfriars, at 7 p.m. Visitors to write to F. M. Taylor, care of Mr. Weeks, as above.

SATURDAY, MAY 10. Mr. Williams. See advt.

SUNDAY, MAY 11, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.

Lecture at Temperance Hall, Tyssen Street, Bethnal Green Road, at 7.

MONDAY, MAY 12. Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond Road, Islington. Admission Free. Commence at 8.

BRIXTON, at Mr. Rouse's, 48, Bramah Road, Mostyn Road, on Monday, Wednesday, and Friday, at 8.

TUESDAY, MAY 13. Seance at the Temperance Hall, Tyssen Street, Bethnal Green Road, at 8.

THURSDAY, MAY 15. 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, 7, Corporation Row, Clerkenwell. To commence at 8.30 p.m. Free.

Mr. Williams. See advertisement.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 11, 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.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

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.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baines's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, "Three Horseshoes British Workman's Home," Derby Road. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

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. Falcitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

BATLEY, at Mr. Parkinson's, Taylor Street, at 2.30 and 6 p.m. Messrs. Kitson and Dewhurst, Mediums.

DARLINGTON Spiritualist Association, Club Room, Mechanics' Institute. Public Meeting at 6 p.m. Mrs. J. A. Butterfield, Inspirational Medium.

MONDAY, MAY 12, HULL, 42, New King Street, at 7.30.

TUESDAY, MAY 13, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

WEDNESDAY, MAY 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association. Developing Circle at 7.30 p.m. Mrs. J. A. Butterfield, Developing Medium. Apply to the Secretary, G. R. Hinde, Bright Street.

THURSDAY, MAY 15, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

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

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Bell's Court Newgate Street. Seance at 7.30.

LIVERPOOL. Seance for Physical Manifestations. Mr. Egerton, medium, at 6, Stafford Street, at 8 p.m. Admission by ticket only, which may be obtained at 6, Stafford Street.

FRIDAY, MAY 16, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7 o'clock.

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