

THE MEDIUM AND DAYBREAK.

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

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ON THE CONNECTION OF CHRISTIANITY WITH SOLAR WORSHIP.

EXTRACTED AND TRANSLATED FROM DUPUIS'S CELEBRATED WORK "ON THE ORIGIN OF ALL RELIGIONS," PUBLISHED AT PARIS, IN SEVEN 8VO. VOLUMES, IN THE YEAR 1795.

In regard to the account of the creation of the world and the adventure of Adam and Eve with the serpent, which we read of in Genesis, the interpreters of Scripture, both Jewish and Christian, have always found a great difficulty in explaining it. Archbishop Burnet has used no dissimulation on this subject. "We receive," he says, "this history without examination, because it was written by Moses; but if we had found it in the work of a Greek philosopher, a rabbi, or a Mahometan, our mind would be arrested at every step by doubts and objections. This difference in our judgment does not come from the nature of the facts; it comes from the opinion we have of Moses, whom we believe to be inspired." The Hebrew doctors themselves, as well as several Christian doctors, agree that the books attributed to Moses are written in the allegorical style; that they contain a sense quite different to that which the letter presents; and that we should hold ideas quite false and absurd of divinity, if, without penetrating to the kernel we were to stop at the shell. It is especially in the first chapter of Genesis, and in the fable of Adam and Eve, that they have recognised a concealed and allegorical sense—the key of which they do not think it right to give to the vulgar. Maimonides, the most learned of the rabbis, speaks in regard to this subject as follows:—"One ought not to understand nor take according to the letter that which is written in the book of the creation, nor have the ideas concerning it that most men have; otherwise, our ancient sages would not have recommended us to carefully conceal the sense of it, and on no account to raise the allegorical veil which conceals the truths it contains. Taken according to the letter, this work gives the most absurd and extravagant ideas of divinity. Whosoever shall discover the true sense of it ought to be careful not to divulge it."

Maimonides is not the only writer who has believed that the books of Moses contained a concealed sense which ought to be sought for in the form of allegory. Philo, a Jewish writer, thought the same, and the greater part of his treatises have no other object than the classing under the head of Allegorical all the sacred books. He composed two treatises in particular, entitled "Allegories," in which he refers to allegory, the Tree of Life, the rivers of Paradise, and the other fictions of Genesis. He was mistaken inasmuch as he referred to morals, allegories which ought to be referred to nature. Although he has not been fortunate in his explanations, and has not struck right, at least it is certain that he felt strongly that we ought not to take these narrations literally; and he knew by tradition that the most learned Jews believed that they contain a different sense to that which presents itself naturally. "It is a thing avowed by all who have a little knowledge of the Scriptures," says Origen, "that everything in them is covered over with the veil of enigma and parable." This writer and all his followers regarded in particular as an allegory all the history of Adam and Eve and of the terrestrial paradise, as may be seen in Cedrenus. At this time, then, learned people felt how necessary it was to have recourse to allegory to escape from the absurdities of the secret dogmas of initiation.

Saint Augustine, in his "City of God," agrees that many people regarded the adventure of Eve and the Serpent, as well as the terrestrial paradise, as a fiction and an allegory. This Christian doctor having related several moral explanations which were given of these allegories, none of which appear to us to be good, adds

that one might find better still; provided, however, he says, that people see in them a real history. I know not how Augustine can reconcile an allegory with a real history. If he holds to this last, at the risk of being inconsistent, it is that he had fallen into a still greater inconsistency, viz., the acknowledging the real mission of Christ, whilst at the same time he admitted the first chapters of Genesis to be allegorical. He was perfectly well aware of the consequence of this, and that the reparation of an allegorical fault could itself be but allegorical. As he wished the reparation of the evil that befel our first parents by Christ to be an historical fact, it was necessary for the fault of Adam and Eve and the seduction of the Serpent to be historical facts also. But on the other side, the improbability of this history extorted from him a precious avowal, that of the necessity of having recourse to allegory to bring it back to good sense, and to enable people to find it in any trace of wisdom. One may even say, with Beausobre, that Augustine, in a manner, abandons Moses and the Old Testament to the Manicheans, who declared the three first chapters of Genesis to be false; and he avows that there are no means of preserving the literal sense of the three chapters of Genesis without offending piety, and attributing to God things unworthy of him; and that it is absolutely necessary, in order to save Moses and his history, to consider it to be an allegory. Josephus and Philo, amongst the Jews, and Clement of Alexandria, amongst the Christians, agree that the distribution of the different parts of the Temple of the Jews and the ornaments of their high priest represented all nature, and in particular its most apparent parts; that the sky, the earth, sun, moon, planets, the signs of the zodiac, the elements, and the whole system of the world, were traced out in it by a thousand ingenious emblems: in short, that people might behold in it the symbolical picture of the universe, the grand temple of the Divinity.

Saint Augustine, in considering the story of Eve and the Serpent, &c., to be allegorical, follows in this the example of Origen, who expresses himself thus on the pretended history:—"What man of good sense will ever persuade himself that there were a first, a second, and a third day, and that these days had each their morning and their evening, without there yet existing sun, moon, or stars? What man sufficiently simple to believe that God, acting the part of a gardener, planted a garden in the East? That the Tree of Life was a real tree, evident to the senses, whose fruit had the virtue of preserving life, &c.?"

Origen then supposes that there are in the Old Testament several things narrated that cannot have taken place as the sacred writer relates, and which are but fictions, under which are enveloped secret truths. We might quote a crowd of other authors who lead us to seek in these books an allegorical sense which should cause to disappear the apparent absurdities which they contain; but those whom we quote suffice to prove that our path is already marked out for us by the opinions of the most learned doctors, and that the allegorical interpretation is not a new idea, but as ancient as it is necessary.

The Essenians and Therapeutæ were sects amongst the Jews that devoted themselves to retirement and contemplation, and were great allegorists. Philo, in his treatise on a contemplative life, speaking of the last, who addressing their prayers to the Deity turned themselves towards the star of day, says that they studied to penetrate the hidden sense of the sacred books, and that in reading them they meditated upon the secrets of nature under the veil of allegory; that is to say, that they saw in them only the theory of natural causes expressed in the allegorical style.

Amongst the different kinds of allegories which have been believed to have been seen there, we shall attach ourselves to the

system of the Therapeutæ, as the most simple and natural, and shall see in Genesis that which ought to be seen in a cosmogony, namely, the mysterious picture of nature. As the Jewish doctors, faithful to the law of secrecy recommended by their rabbis and most ancient sages, have not allowed us sufficient light to enable us to penetrate to the sense of the sacred enigmas contained in their books, we shall seek in the religious code of their neighbours, in the very sources of their doctrine, and in the original works, the light which they refuse us, and which, at the present day, they would perhaps be very much embarrassed in giving us. It is in Persia, in the books of Zoroaster, that we shall find the key of the sacred allegories of the Hebrews. The legislator of the Persians, like that of the Jews, places man in a garden of delight, and introduces evil into it by a serpent; so that these two cosmogonies, nearly in the same words, make really but one; still, that of the Persians, being the original, is more clear, and gives us the explanation of the enigmas, which has been suppressed in the second. This is what the Zend-Avesta says:—"Ormuz, the God Light, the good principle, informs Zoroaster that He gave to man a place of delight and abundance. 'If I had not given him this place of delight, no other being would have given it him. This place is Eilen-Vedio, which in the beginning was more beautiful than the whole world which exists by my power. Nothing equalled the beauty of this place of delight which I gave him. I acted first (Ormuz, or the good principle), and then Pôlîrî (the evil principle). This Pôlîrî Ahriman, full of death, made in the river the great adder, mother of winter, given by the Dewa (or evil principle). The winter spread abroad cold into the water, the earth, and the trees. The winter was extremely severe about the middle of it. It is not until after winter has passed that good things are reproduced in abundance.'" [The old Zend language is almost untranslatable.]

According to the terms of this cosmogony, it results that the evil introduced into the world by the serpent is no other thing than winter considered as the work of the principle of evil and darkness. The only matter treated of here is the physical and periodical evil that seasons bring back, which arrests vegetation and devastates the terrestrial scene where the Divinity placed man; and, in short, that this cosmogony is but a simple picture of the annual phenomena of nature.

The author of the Genesis of the Persians places this garden of delight in Iran (Persia), a country truly delightful; he calls it Eren, a name which the Hebrew doctors have corrupted into Eden, with so much the more facility as the D and R in their language are two alphabetical characters almost wholly similar, and as without the greatest attention the one is mistaken for the other. Strabo gives us of this country, and of all the regions in the neighbourhood of the Caspian Sea, a most engaging picture; and paints it to us such as in their fictions the poets have described the enchanting places which man inhabited in the Age of Gold. According to this geographer, the earth in these happy climates produces crops almost without culture. The grains falling from the ears of corn sow the fields themselves. Honey flows from the hollow parts of trees, in which swarms of bees collect together. The ploughman has no need to open the bosom of the earth with the blade of the plough. Several rivers carry fertility into the plains which they water. Vines have no need of being dressed every year, and new plantations bear fruit in the second year. The inhabitants of these fortunate regions exhibit manners innocent and simple, and enjoy, in the midst of peace, the benefits of Nature, whose favourites they are.

Besides this resemblance between the delightful gardens of Iran or of Eren, in which the cosmogony of Zoroaster places man, to the garden of Eden, in which the cosmogony of the Hebrews places him, there is yet another; it is that from Iran and the neighbouring countries, such as Armenia and Albania, flow the rivers named in the paradise or terrestrial garden of the Hebrew book. The place in which the scene is laid is the same—that is to say, near the country of the ancient Iberi, from whence this cosmogony seems to come, and near the sources of the Phasis, the Tigris, and the Euphrates, rivers which the Hebrew cosmogony makes to issue from the terrestrial paradise. The Phasis is there designated by the name of Pison, a river which carries gold in its sands. Now, everyone knows that the ancients attributed this peculiarity to the Phasis, and even to all the torrents of the country.

We read in Strabo that the people of Iberia employed themselves in collecting, by the aid of sheep-skins, the spangles of gold that these rivers carry along with their waters.

As to the Tigris and Euphrates, no one is ignorant that they have their source in the mountains of Armenia, near the localities in which we place the origin of these cosmogonies—that is to say, that they flow in the vast countries which extend from the Black Sea, the Caspian, and the gates of the Caucasus, as far as the Persian Gulf, which comprise the two Armenias, Mesopotamia, Assyria, Babylonia, and the confines of Media and Persia, countries in which formerly existed the great empires of the Assyrians, Persians, and Ninivites. It only remains, then, to point out the course of the Gihon. Perhaps it is the Cyrus or the Araxes; and new researches into the geography of the ancients may enable us to recognise it in some of those rivers which flow in Armenia and the neighbouring regions. It is sufficient for us to have discovered three of these rivers, which fix incontestably the site of the scene where the Divinity placed man, to the north of the Tigris and Euphrates, near Iberia and Iran, in the very places where the books of Zoroaster place the abode of delight, in which Ormuz, or the good principle, the God Light, established the domicile of the first man. The beauty of the climate, the fecundity of the soil, the riches which the earth bestows on man in these fortunate

lands, naturally furnished matter for the poets to sing the delights of the abode which they inhabited, during all the time that the Sun, who according to Strabo was the great Divinity of those people, visited their residence, and caused to develop themselves all the gifts of the vegetable world, until the moment when in autumn, by his withdrawal, he delivered over the earth to the outrages of winter, who despoiled of all its ornaments the brilliant scene which the sun of spring had taken so much pains to embellish.

There is again another feature of resemblance between the cosmogony of Zoroaster and that of the Jews, which is, that the dogma of the two principles which formed essentially the character of the theology of the Persians is also to be found in Genesis, and that it seems to be the base of both of these cosmogonical fictions. Zoroaster presents to us on one side Ormuz, or the good god, the principle of good and light, who establishes man in a place of felicity, and produces all the good that nature can expect of him. On the other, he opposes to him Ahriman, who, with his serpent, comes to spoil his work, and brings with him winter, which spreads abroad cold into the air, the earth, and vegetation, and desolates the face of the world. The cosmogony of the Jews represents to us in a similar manner God as the father of light, which he causes suddenly to shine in the midst of the darkness of chaos, placing man in a garden of delight, and establishing him in the bosom of perfect felicity; and the Devil, his enemy, the prince of darkness under the form of a serpent, comes to seduce the woman, and causes her to taste the fruits of the tree of the two principles, and to experience the evil which nature has always placed by the side of good: for all the doctors and interpreters of the Christian religion have always attributed to the Devil—the enemy of God, and jealous of the happiness of man—the seduction of the woman and the origin of the evil introduced into the world, and they have seen in the serpent the form which the evil principle, or the Devil, had taken to effect the ruin of men. Thus in the two cosmogonies, God, the author of good, finds himself contrariated in his operations by the chief of the powers of darkness—Ahriman amongst the Persians, and the Devil amongst the Jews and Christians; and in both theologies the serpent is the first agent of the evil introduced into the world.

[Dupuis, holding entirely to the cosmogony of the Persians, rejects the moral interpretation of the allegory contained in Genesis; but even if he is wrong in this particular, it does not affect the general argument contained in his work.]

We have said that the ancients found difficulty in explaining by the operation of a single principle, the good and evil of nature, which, though opposed to each other, always seem to march together and to be intermingled one with the other. Not being able to conceive how a principle good in its essence could produce evil, or a principle absolutely bad produce good, they imagined two principles—the one sovereignly good, the author of good; the other sovereignly bad, the author of evil—always contrariating each other, always in opposition between themselves, and sharing equally the empire of the universe, in which good and evil seem to be mingled in equal quantity. They compared them to light and darkness, which, opposed in their nature and their march, seem alternately to exercise their empire over the universe. The beneficent light of the sun was an emanation from the first principle, which itself dwelt in the midst of the luminous substance; the darkness of night and of winter were, on the contrary, the work of the second, who dwelt in the abysses of eternal obscurity, and was enchained to the bosom of matter, whilst the other shone in the heavens and formed of its pure substance the world of intelligences. This doctrine of the two principles—of angels of light and angels of darkness—of God and the Devil—is to be found in all theologies, and owes its birth to the two most contrasting pictures of nature, light and darkness, and to the difficulty which men have always found in making good and evil issue from the same source. The difference which is to be found between the opinions of Christians and that of other people is, that the doctors of the Christian religion have subordinated the principle of darkness to the principle of light, which other sects—such as that of the Manichæans—have, like the Persians, made co-eternal and of equal power. This is a shade of metaphysics which does not prevent us from recognising among all peoples a common doctrine founded on the same principle which itself serves as a foundation to all religions.

To prove this assertion, we extract a passage from Plutarch in which the universality, antiquity, and nature of this theological dogma are exhibited. "He tells us that this opinion was consecrated by the most ancient traditions of the human race; by the mysteries and sacrifices of all Greek and barbarian races, and especially amongst those who have had a great reputation for wisdom. He adds that they give the title of God in the highest degree to the first, and to the second that of Devil." These are precisely the denominations which Jews and Christians give to the two opposite principles that act in Genesis; for the Creator, or Demiurgos, who produces light, is what is called God in the supreme degree, and the seducing serpent is the Devil, represented under this mysterious emblem. "The Persians," continues Plutarch, "named the first Oromaz, and the second Ahriman." It is really under these names that they figure in the cosmogony of the Persians which we explain, and of which that of the Hebrews is but a copy. The Egyptians called the first Osiris, and the second Typhon. Lastly, the Chaldeans had preserved the dogma of the two principles, according to Plutarch, in their astrological system, in considering stars to be good or bad. This observation

must be remembered, for we shall see very soon the stars, or the signs and constellations, serve to mark the epochs of the good and evil of nature in the cosmogony of the Persians and in that of the Hebrews: so that already we find in these words of Plutarch on the religious system of the Chaldeans an indication of the road which we shall have to follow.

Poock assures us, after Abulfeda, that it was a doctrine received in all the different sects of Magism, that these two principles exist in nature, and that the doctors were only divided amongst themselves on the matter of belief whether or not they were both co-eternal; some maintaining that they both really are so, and others that only light is eternal. The Christian doctors have preferred the dogma which makes the good principle only eternal, without troubling themselves about explaining how a principle essentially good could have produced another principle being the source of all the evil of nature. Origen also places in the world contrary powers, which are ranged the one under the empire of the good principle, and the other under that of the evil, and who are incessantly occupied in contriving each other. He calls these last the angels of the Devil; they are the Dewas of the Persian cosmogony, who range themselves under the standards of Ahriman, as the good genii fight under those of Ormuz. According to the same Origen, the dragon whose form was taken by the evil principle was attached to matter and to the darkness which it produces.

Astronomy having divided the celestial sphere into twelve stations or prefectures, which the sun passes through during each revolution, it is clear that there are six of them during which the principle of light, or day, prevails by its duration over the night, and six others during which the night triumphs over the day, until at length light regains its empire anew. These six prefectures comprehend the six signs of the superior hemisphere, which the sun passes through from the equinox of spring to the equinox of autumn; the six others are the signs of the inferior hemisphere, which the sun passes through from the autumnal equinox and during the winter until the moment when this star, after having gone to a distance from us, repasses into our hemisphere, brings back to it warmth and life, and restores to the day its empire over the night. This division has not escaped astrologers, because it is given by Nature, and must have struck all Northern people. Manilius, in his poem, makes of it one of the fundamental divisions of ancient astronomy. It is also remarked by Geminus, as well as by Pliny. It is this which is here designed by the six prefectures of Ormuz and the six of Ahriman, as we shall see presently in another cosmogonic monument of the religion of the Persians. This same division is there clearly expressed by the names of the signs of the zodiac, which answer to the duration of the empire of the principle of good and light; or to the six prefectures of the reign of God, and by that of the signs where the empire of evil commences. It is fixed at the same constellations of the zodiac which Geminus, Manilius, and Pliny, or rather astronomic truth, mark as the limits of the empire of day over night, and of night over day; that is to say, on one side at the Ram or the Lamb, and at the other at the Balance. This cosmogony supposes that the man created by the Divinity was at first happy under the empire of the six celestial signs which answer to spring and summer; but that at the seventh sign, or in the month which answers to the equinox of autumn, evil entered into the world. The author of this fiction calls the first six signs times of God, and the six others times of the Devil, or Ahriman; so that the total revolution of the twelve parts of solar time was equally shared between the two principles, namely, between that of good and light, and that of evil and darkness.

These sacred traditions are to be found in the Boundesh, and are taken from the third section of Modimel and Tawarik (Zend-Avesta): "The supreme God created at first the man and the bull in an elevated place, and they remained during three thousand years without evil. These three thousand years comprise the Lamb, the Bull, and the Twins. After this they remained again three thousand years without experiencing trouble or contradiction, and these three thousand years answer to the Crab, the Lion, and the Virgin. After this, at the seventh thousand, answering to the Balance, evil appeared. The man was named Caïomorph; he cultivated the earth. The stars began their career in the month Farvardin, which is the Neurous [new year, fixed at the vernal equinox]. By the revolution of the sky the day was distinguished from the night; such was the origin of man." In another part of this same cosmogony it is said that "the whole duration of the world, from the beginning to the end, was fixed by the supreme God at twelve thousand years. The world remained without evil in its superior part for three thousand years. The world was still without any evil three other thousand years, when God sent beings below [the sun then re-descends]. After this appeared Ahriman, who caused to arise evils and combats in the seventh thousand [under the Balance], where the mixture of good and evil was produced."

It was there, indeed, that was placed the Tree of Good and Evil, and the point of nature where they touched each other on the limits of both. There man, who had as yet known only good, began to feel the empire of evil. Such is the foundation of the allegorical idea of the mixture of goods and evils which was fixed at this epoch of time, marked in the sky by the ascendant sign. This sign was the Balance, under which was made the passage of the sun towards the Southern regions; and man also passed to a condition much less happy.

The Boundesh calls these spaces of time designated allegorically by a thousand years, the thousands of God and the thousands of

the Devil. "The time," says the author of this cosmogony, "is twelve thousand years. The celestial people had existed three thousand years before the people of the enemy went into the world. Caïomorph and the Bull were still three thousand years in the world, which makes six thousand years. The thousands of God appeared in the Lamb, the Bull, and the Twins, the Crab, the Lion, and the Virgin—which makes six thousand years [substitute April, May, June, July, August, and September, and you have the explanation of the enigma]. After the thousands of God, the Balance came. Petiâre (Ahriman) made an incursion into the world. After the thousands of God came the Archer (Sagittarius). It was under his reign that Afrasiab did the mischief. When Ahriman entered into the world, the Bull died the very same hour. The wicked spirit killed the Bull." It is evident that this sacred tradition absolutely gives the division of the celestial sphere (the magic egg of Zoroaster) into twelve prefectures, of which six belong to the good principle and to light, and the six others to the evil principle and to darkness. The constellations of the zodiac which are expressly named in these cosmogonies remove our uncertainty as to the sense of the twelve prefectures into which the symbolic egg—the image of the world—is subdivided. It thence results that the same doctrine that forms the basis of the enigmatic egg forms also that of the period of twelve thousand years which the principle of light and that of darkness share between them. The tradition of the Magi as to the egg directs our attention also to the divisions of the sphere and the constellations; for the naming the star Sirius as the chief of these prefectures amounts to informing us that the other chiefs must be of the same nature as it, or stars either good or bad. In these two cosmogonies the introduction of evil is indicated by the ascension of the Balance or of the sign which brings back the cold of autumn. In the first, which we have recited above, where the account is given of a delightful garden in which the first man was placed, it is the Serpent that brings back the winters. These two emblems, so different in appearance, really fall within the cosmical symbol; since, if we see in the heavens the Balance at the autumnal equinox, we find also by the side of it a Serpent, and that the ascension of this last always accompanies that of the sign to which it is joined. "For the Serpent," says Theon, in his commentaries upon Aratus, "carries its head over the Balance, to which it appears to hold." Now, as there is no Serpent on earth that brings back cold—just as there is no Dog that produces heat—it follows that we must seek the Serpent that produces cold in the sky, where we find the Dog that produces the greatest warmth of summer, and make the Serpent a being of the same kind as the Dog that brings on the canicular heat.

Thus there can be no doubt that the celestial signs of the zodiac having been chosen to determine the progressive march of light, heat, and cold, of good and evil in nature, and to fix their limits, the signs situate on the outside of the zodiac, which rise and set at the same time, were equally chosen to fix the same epochs, since they serve to mark the succession of the signs and seasons in the ancient calendars. Now, since these stars were regarded by some as causes, by others as signs of effects, produced in nature under their aspect, we believe we may conclude that the revolution of the stars being periodic, that of the effects will be so also; and that if the evil produced is winter with the ravage which it makes in sublunary nature, the evil will not be without a remedy, and that man must expect its reparation, because it was indeed promised him at the moment of his pretended sin. In following out our chain of reasoning, if the evil is such as reproduces itself annually in autumn, its reparation will take place at the vernal equinox, or at Easter, a celebration which amongst Christians is essentially connected with this equinox. If the evil is the cold which follows the retreat of the sun towards the Southern regions, the good will be the vegetative warmth which the sun will bring back when he shall repass the equinoctial line towards our Northern regions. The repairer of the evil will be the sun himself—that star, father of nature, whom Plato calls the son of the Supreme Being, whom he begot resembling himself, and who shows himself under the forms of Ammon or of the equinoctial Lamb, to which he is united at this period, as the principle of darkness takes the form of the serpent, placed over the Balance at the other equinox, where darkness begins to re-assume its empire in the world, in the coils of which animal Pluto entwists himself—the god of the spirits of the dead.

(To be continued in an early Number.)

FATHER IGNATIUS, in his recent lecture on "Atheism," is reported to have said: "When Christ ascended he had only 120 followers; for Christ came not to convert but to save his people, and Peter's first sermon did more for conversion than Christ's whole life."

EVERY household should have exhibited in a prominent position a chart of "The Relative Sizes of the Planets," published by our friend Mr. Simkins, of Wolverhampton. The planets are drawn to scale, and a great amount of astronomical knowledge is communicated in a few lines of letterpress. Saturn, with its rings, very aptly illustrates the idea of spirit-spheres round the earth as stated by spirits. The price is 1s., and the diagram may be obtained at our office.

A LADY quotes part of a letter just received from a lady friend in South Wales respecting a ghost which has been seen in the house in which she resides. It is of a lady who is said to have murdered her coachman. Her portrait hangs in a certain room, and an awfully ugly and terror-inspiring picture it is, according to the letter we have had the privilege of reading. The lady who writes from the haunted house has overcome her fears, and is now anxious to see the ghost. If she is fortunate in doing so, we are promised a full, true, and particular account.

The Spiritual Review.

TRUTH VERSUS ECCLESIASTICAL DOGMA. TWO LECTURES FROM A TRUTHSEEKER, WITH AN INTRODUCTION BY JOHN PAGE HOPPS. London: Trübner and Co.

This little work is a gem in its way, and, after a careful perusal, we can heartily recommend it to all those who are hesitating on the boundary between orthodox Christianity and that spirit of free inquiry which, daring to cut itself loose from the supports of authority, boldly launches its bark upon the ocean of doubt, confident in the guidance of the polestar of reason, and in a destiny of the human soul commensurate with the aims and aspirations that have been planted within it.

It is a cheering sign when laymen take up the cudgels of thought against the tyranny of dogmatic theology; for they, accustomed as they are to deal with hard facts all their lives, are far better qualified, with a due degree of culture, for the use of the reasoning faculty, than college-bred divines, who, from youth upwards, have been trained to regard sophistical word-play as the exercise of reason; they, too, have a more vivid consciousness of the needs of humanity, and therefore perceive more clearly in how far the theology of the day fails to touch the vital necessities of Society. All beneficent reforms have commenced with the people—never with the priesthood; and it is from out their midst that must spring the religion of the future, and not from any synod of bishops such as that which settled what should be Scripture and what not. The little work before us is not characterised by any striking originality of thought, but simply for the clear and logical manner in which the author examines and repudiates the doctrines of the infallibility of the Bible, the Atonement, &c., and for the equally lucid style in which he describes a religion consonant with the immortal destinies of mankind and the attributes of a beneficent and all-wise Father, and independent of any creed or dogma. He says: "The time is, I believe, coming when nobler conceptions of the great ruling Spirit of Creation will arise, and two words in our language will constitute our theology; one implying the principle permeating the Great God and all His works—Love; the other His relation to us His creatures—Father." We heartily endorse this sentiment, believing, as we do, that these two principles, together with their necessary corollary the brotherhood of man, are the natural and fundamental bases of a true system of religion.

THE SPIRITUAL MAGAZINE for June. Price 6d.

The part for June presents a more than usually interesting table of contents. The first article, by William Howitt, "A Significant Parallel Betwixt Old Times and New Ones," puts in a striking light the war that has ever existed between the intolerant advocates of an established and therefore respectable belief and the advocates of new truths. Carpenter and his school come in for a good trouncing:—

"The doctrine of Carpenter, that none but scientific men can judge of natural phenomena, amounts simply to this: it is popery trying to graft itself on physics. The man who has the audacity to assert that the mass of mankind are incapable of judging of natural phenomena by their senses, but must have a scientific man at their elbow to tell them when it thunders, or when the moon rises, is only a lay Jesuit, fit for the meridian of the Vatican, but not to talk to wide-awake Englishmen. Nobody but a scientific man, according to this Loyola of the London University, can see an eclipse of the sun or moon, or know a hawk from a handsaw, without a scientific Mumbo-jumbo to tell him what it is. In fact, no man but a scientific one can trust to his senses, which, according to Carpenter, are not senses, but five jugglers continually hoaxing and mystifying everybody who has not fortified himself by a good dose of science. None but a man of jars, chemicals, crucibles, and microscopes knows whether he shall burn his fingers if he puts them into the fire, or whether water will drown him if he goes out of his depth and can't swim. This everyday world of ours, according to him, which we manage to know the features and habits of pretty well in the course of twenty or more years, is not a world of plain and palpable and easily recognisable facts, but a maze of enchantment, where magicians, in the shape of butchers, bakers, and carters, nay, even of horses, cows, and sheep, are playing us all manner of confounding tricks, and where every man is an hallucinated moon-calf except he be scientific. Science is the River Styx of to-day in which Wisdom dips her children and renders them invulnerable to delusion. And yet such a scientific Achilles as Carpenter has a vulnerable spot where his anxious mother, Wisdom, held him over the wonder-working flood, by which no ordinary delusion has entered, but the monstrous and gigantic one of taking Spiritualism for a mocking jest, and some millions of his fellow-men who take one and one to make two for moping and hopeless idiots."

In "Gleanings of Spiritual Facts," from Colonel Yule's new edition of "The Book of Marco Polo," we are presented with some striking *morceaux*, of which we quote one, and that by no means the most wonderful. It is taken from the narrative of some astounding performances exhibited by seven jugglers before the Emperor Jahangir of Bengal:—

"They produced a chain of fifty cubits in length, and in my presence threw one end of it towards the sky, where it remained as if fastened to something in the air. A dog was then brought forward, and being placed at the lower end of the chain, immediately ran up, and reaching the other end, immediately disappeared in the air. In the same manner a panther, a lion, and a tiger were successively sent up the chain; at last they took down the chain and put it into a bag, no one ever discovering in what way the different animals were made to vanish into the air in the mysterious manner above described."

"Spirit Photographs" is a *résumé* of the subject as it stands at present, giving the facts as they occur in the words of experimenters, but bringing forth no fresh evidence. Perhaps the article which will be read with the greatest interest is the one entitled "A Spirit Post," which relates the experience of Chevalier Kirkup, of Florence, with reference to the carrying of letters by spirits. Messages had frequently been taken to and from Leghorn by the "angel" of one Paolina, a medium, and Mr. Kirkup was desirous of timing this spiritual letter-carrier; the result was that he found the journey to and fro, a distance of 120 miles, was done in forty-four minutes. There is also an article on "Science and Opinion," by Dr. Doherty. Altogether this number is one of the best we have seen for some time.

HUMAN NATURE for June. Price 6d.

The opening article—"Remarks on Miss Anna Blackwell's Papers on Reincarnation"—is one of the last of Mr. J. W. Jackson's literary productions. The greater number of English Spiritualists do not hold the reincarnation theory, yet are at a loss how to express their dissent therefrom. This well-written and temperate article will not only help such to give utterance to their objections, but at the same time give them a much more popular and lucid idea of what the reincarnation theory really is than can be gathered from the writings of its disciples. Beyond that the article is very valuable and suggestive on points connected with theology, anthropology, history, and other topics which are inseparably involved in the discussion of man's spiritual being.

"A Mad World" is a well-written history of witchcraft, supplying in a nutshell a mass of interesting information, of the existence of which the present enlightened generation do not dream. Only think of the state of Britain when, "During the forty years preceding the accession of James to the throne of England, the average number of executions for witchcraft in Scotland alone was more than 400 annually, or 17,000 altogether." And again, in reference to England, "During the forty-eight years of the seventeenth century, the number executed has been estimated at 500 annually, making the frightful total of 40,000 victims." Such was the work of "grave and learned doctors of divinity" and their minions two hundred years ago. The article concludes in the following vigorous and well-directed manner:—

"Men in sympathy with the Royal Society did the most to put an end to the horrors and abominations of witchcraft, and now they throw it in the teeth of us Spiritualists, that we want to bring that sort of thing back again to affront the sun. They do us great injustice, because they do not see that by studying the occult forces of human nature, and by striving to discover the laws which govern them, the Spiritualist is doing his best to guard against a relapse into the follies and madness of the Middle, or rather the Dark Ages, for we are only just emerging from them."

"There is a region of man's nature that no microscope can reach, the border land of physics and metaphysics, the sphere of faith or imagination, spirit and matter, fact or fantasy, call it what you will, which is all powerful in life for good or evil, as the birthplace of religion; and no mere scientist can argue or charm it out of existence, charm he never so wisely. Faraday left his laboratory to preach among that highly intellectual body denominated Glassites; Auguste Comte took to worshipping his grandmother; the great philosopher Cousin became a Papist. The progressive Spiritualist looks upon such proceedings as only one cut above the witch mania, and to protect himself from like aberration of mind, he studies these and other phenomena of Spiritualism to ascertain their laws, and so 'rule Nature by obeying her.'"

A paper on "The Poetry of Progress" discusses Gerald Massey's "Tale of Eternity" in a very suggestive manner, intimating that the field of poetic genius has not yet been wholly occupied. The paper read by Mr. Morse at the Spiritual Institution, on "The Several Degrees of Psychological Mediumship," will be found of use to students of spiritual phenomena. The remainder of the number is occupied with reviews and minor matters, including a short but energetic discussion of "Individual Morality and Social Freedom," in which the position of Mrs. Woodhull and her friends is considered.

MORE ABOUT SPIRIT-PHOTOGRAPHS.

The interest in this subject has not been at all diminished by our articles of last week. The professional condemnation of Mr. Hudson as a trickster, and our desire to keep the subject open, have pleased neither party. Mr. Hudson's friends wax warmer than ever, while his critics think we act unadvisedly in trying to shield him. Our position precludes us from taking either side. We are not policeman, judge, jury, or executioner, but simply a "MEDIUM" through whom the whole may be thoroughly and impartially investigated, and all parties heard. We would act unworthily if we showed sympathy or heat towards any side. We remember that we stand between two opposing parties, and instead of crushing either, it is our duty to keep both on their legs as long as possible. We have just found a long communication, received from Mr. Amey, of Landport, a few weeks ago, but which got mislaid. Our correspondent is not only an intelligent and careful operator, as his photographic specimens show, but he is a truth-lover, and though an inquirer into Spiritualism, has no faith in the spirit-photographs. His attempt to inform the public as to how shams can be produced has been fully gone into by others, so that the object of his letter has been attained. He takes exception to Mr. Mumler's having the portraits of deceased persons on the plea of using them to identify the spirit-portraits by. This is a misconception of the whole matter. Mr. Mumler does not obtain copies of such photographs of deceased persons taken during life till he has obtained the spirit-likeness, sent it home, and had it recognised. We wonder our correspondent did not see the futility of his objection. Mr. Mumler has in hundreds of instances procured correct likenesses of deceased persons, and so has complied with Mr. Amey's conditions to the full.

Last week we threw out a remark to challenge "Scintilla" as to whether he considered all Mr. Hudson's spirit-pictures capable of explanation by "dodge" processes. Mr. Henderson has replied in the following letter:—

"To the Editor of the Medium and Daybreak.

"SIR,—On reading your remarks on spirit-photography in the MEDIUM of to-day, I cannot but think that you are doing injustice to the cause by still holding out that certain so-called spirit-photographs are genuine. I am not one of the professionals who stated that 'such pictures could not be produced without the connivance of the sitter.' I have all along been opposed to this, as you must be aware. I have written to that effect, and thrown out challenges to the parties who have asserted their conviction. I have another offer to make—that I will forfeit the sum of 10 guineas (£10 10s.) to any spirit-photographer, professional or otherwise, who will, in the presence of Mr. J. T. Taylor, the editor of the *British Journal of Photography*, and myself, undergo the same tests that have been applied to me in my own studio, using my own camera, lenses, and chemicals, &c., and who will produce a second image recognisable as a human being or spirit not present or perceptible in the studio when the plate is being

exposed, and without being caught tricking; the said experiments to be published in the MEDIUM and the *British Journal of Photography*.—
Yours respectfully,
“A. L. HENDERSON.”

“49, King William Street, E.C., London, June 7, 1872.”

Now, we do not say that Mr. Henderson is wrong in his opinion, nor can we say that he is right. He is fully entitled to act and say as he does, and we have to thank him for his energy and intelligence in the matter. But we do object to the insinuation that because Mr. Henderson has given his judgment, all the world should rest satisfied therewith. Why should we be called upon to take Mr. Henderson's word, even though it should be ultimately found correct? Our idea of the matter is that the subject be kept open, and the public, as far as is possible, have the opportunity of investigating and discussing the affair for themselves.

Miss Kislbury puts the question in another form, which we think equally objectionable. She writes:—

“Sir,—I have been much pained at the doubts of some of our friends as to the genuineness of the spirit-photographs taken by Mr. Hudson, and at the consequent imputations cast upon the character of both the photographer and the mediums employed.

“Of course, I can prove nothing; but herein I am only in the position of those whom I wish to meet, and assertion or individual opinion ought to have as much weight on one side as on the other. All I can do, therefore, is to give my testimony, in as public a manner as possible, to the worth and genuineness of character which I hold would make it impossible for Mr. Hudson, or for Mr. Herne or Mr. Williams, to be guilty of the baseness and deception implied in the production of spurious spirit-photographs. They may not have been sufficiently careful in submitting to public criticism only such pictures as are calculated to give the most favourable impression of our spirit-friends; but prudence is, at best, but a worldly virtue, and not to be either very much trusted or very highly esteemed.”

“EMILY KISLBURY.”

We have nothing to do either with the character of the mediums or the photographer. The facts must be allowed to speak for themselves, and upon these must the characters of those concerned be determined. Another lady, who has had great experience in mediumship, and, if we mistake not, in experimental spirit-photography, also testifies in favour of Mr. Hudson, and in a more practical manner, yet her pictures do not seem to be sufficiently distinct to settle the question. The attempt, however, is in the right direction, and if followed up may repay the trouble taken. She says:—

“Sir,—It seems to me simply a duty to Mr. Hudson—especially under present circumstances—that those who have obtained satisfactory spirit-photographs at his studio should bear testimony to their own convictions of their genuineness.

“You are therefore at liberty to insert in the MEDIUM, that in one of the photographs taken for me by Mr. Hudson, under the test conditions I required, a veiled and draped figure appears at my side, the contour of the head and form of which is to me unmistakable. On showing this photograph to a relative, she was affected to tears by the same convictive recognition.

“In the second photograph, a draped figure appears with the features unveiled and distinct, bearing a close resemblance to a friend whose spirit is in constant communication with me.

“In the third photograph are seven spirit-lights, very distinct.

“I the more readily give this testimony as I have since received, at our own private circle, corroborative evidence from the spirits themselves as to their presence in the first two instances above recorded.

“It may be interesting to state that one of these spirits—whom we have always found to be most truthful—has, of his own accord, exposed cases of deception on the part of a medium whose powers, strange to say, are yet of a high order. How deeply Spiritualists must deplore the admixture of imposture with reality by means of which some mediums attempt additions, certain sooner or later to be detected, to the genuine phenomena they obtain!—I am, Sir, yours obediently,
“June 8, 1872.”

“CHARLOTTE FITZGERALD.”

Another earnest and intelligent Spiritualist sends us his experience in the following note, but unfortunately he does not say whether the spirit-likenesses were recognised as portraits of deceased persons. If so, then the result is conclusive. If not, then we are in no better a position than at the beginning. Mr. Armfield thus writes:—

“DEAR SIR,—Having read in the MEDIUM some remarks by one of your correspondents (Mr. Jones) respecting the photographs of the Holloway ghosts, I resolved to go and examine for myself, and thus form my own judgment both of the artist and the *bona fides* of his productions, and I feel bound to say I left the studio of Mr. Hudson with the feeling of perfect satisfaction in the integrity of the man and his work. On the previous evening we held a seance at my own house, when a spirit-friend promised that if we went the next day to Mr. Hudson's studio they would be present with us (that is, a young lady and myself). The spirit-friends kept their word, and we had a most beautiful photograph of the spirit, as clear and well defined as the sitter. There were present in the studio only the young lady that sat, myself, and Mr. Hudson. I went into the dark chamber, and directly the photograph was developed, two female figures were on the plate, the spirit standing beside the sitter partly obscuring her dress. It is the most wonderful and convincing thing I ever beheld.—Yours in truth,
“W. N. ARMFIELD.”

“Eden Villa, Cairn's Road, New Wandsworth,

“June 6, 1872.”

Such, then, is the present state of spirit-photography in London, with the exception of a number of private experiments, the results of which are not yet ready for statement. We also hear that a retired photographer and philosophical Spiritualist at Bristol is making successful endeavours to obtain the photographs of spirits. While this is being effected at home, the excitement has reached distant parts of the Continent. We noticed a paragraph in Mr. Meurer's magazine in reference to the matter, but have since then received the following letter from him:—

“Mr. James Burns, London.

“DEAR SIR,—I have read in some of your journals communications

concerning spirit-photographs. This object being of great importance, I have paid to it full attention.

“Some attempts have lately been made on the Continent to get such spirit-photographs, and having read that they had succeeded in Pest, I went there to be witness of the experiment.

“We made several attempts, some of which succeeded. I confess freely that, as far as I can see, the possibility of a deception or a fraud of the photographer was not completely excluded, though very improbable and difficult to imagine.

“We were several Spiritualists who visited the studio of the photographer together, and we took every precaution possible not to be deceived. We looked with minute attention through all the rooms; we took away all the looking-glasses. While the pictures were taken we always stood so that some of us could look at the photographer, some see the background, some look at the person whose picture was taken. We always went into the dark room where the picture was fixed, and we could not find out anything suspicious. Perhaps twenty times we found on the glass of the photograph one or some heads of spirits near the person who was photographed, as you may see from the picture which I here include.

“However, there is one curious circumstance which I beg to mention, and which warns us to be very cautious. When we took a strange photographer with us into the studio, under whose superintendence we wanted some more spirit-photographs to be produced, we failed entirely, though we had succeeded before.

“I entreat you, now, to impart to me if in England this affair has already been so well examined by men who well understand this department as to exclude every doubt of a deception being possible. I mean to say, if impartial photographers have decided of its being possible to take spirit-photographs, and how, this being the case, it ought to be done, so as to put the reality above any doubt for those who will see the truth. I have in my newspaper (*Spiritisch Rationalistische Zeitschrift*) already directed the attention of my readers to this subject, and I wish very much to be able to tell them more of it.

“You would oblige me very much if you could communicate to me the experiences which you have made on this subject.

“I beg you to excuse my poor English, and remain yours truly,

“T. MEURER.”

“Schwaz bei Teplitz i/ Böhmen (Bohemia), June 7, 1872.”

We receive Mr. Meurer's paper regularly, and from the copies of the MEDIUM which we hope reach him he will know all we can tell him of the position of spirit-photography in this country. The specimen referred to in the above letter presents a cloudy appearance to the left of the sitter, who is a lady, and faces the camera. In the centre of this cloud is a faint profile of another young lady. We shall be glad if some of our photographic friends will call and give the public the benefit of their opinion on this specimen.

THE HON. A. S. WILLIAMS sends us a minute account of a message received through the writing mediumship of a lady who has recently, by persistent application, been developed as a medium. She has given many good tests. A short time ago she wrote very rapidly some matter which was read with difficulty, and was found to be several stanzas of “Childe Harold,” imperfectly written, some words being left out and others transposed. It was signed “Emily Montgomery,” and purported to be from some relation of Lord Byron. Mr. Williams is anxious to know whether the poet had such a relative.

BISHOP AUCKLAND.—Mr. C. Kidd informs us that the trance-medium is gradually becoming fully developed. The controlling spirit, Dr. Nixon, lectures to the circle on the laws of life, and the influence of earthly habits on the future life. On a recent evening, the spirit propounded and answered this question: “What is the Cause of the Declension in Sectarian Churches?” A. “Man is becoming stronger and wiser. Knowledge is spreading in all directions, and it has actually got into what are called ‘Christian Churches;’ the result is a declension. The minds of men and women are becoming more and more developed, and as intelligence spreads, so will all kinds of superstition disappear.” In a few pointed remarks, he proved that the clergy are now, as they always have been, against the freedom of mind. Miss Fawcett is much used as a writing medium, and on this occasion was lifted from her chair, suspended in the air a short while, placed on the table, and then lifted very carefully and put into her seat. Mr. Robson held her right hand, and such was the power with which she was lifted that he was almost raised from his feet.

IS LEICESTER the site of the Gotham of our school-days where the “wise men” dwelt? Whether or not, the inhabitants must be Gothamites. The *Chronicle* of that town devotes a long article to a report, with comments thereon, of a meeting addressed by Mr. Morse in the Temperance Hall last week. It is said the subject was “treated throughout in a masterly style,” and had the theory advanced coincided with the prejudices of the reporter, no doubt he could have been very gushing over it. The degree of light which he possesses may be estimated from the fact that he considers Faraday settled the question of the physical phenomena by his dogma of muscular action! We would have considered it almost impossible that a person so ignorant could find a place on the staff of such a respectable paper. At the conclusion of the address questions were put, and one amongst the number, whether “he (who?) was in an unconscious condition.” It must have been rather amusing for a spirit to be asked whether he was “conscious” or not, and had just given such a fluent and well-declared address; and to ask an unconscious medium whether he was conscious was worthy only of a Gothamite. In this perplexity the cerebral organs of our reporter got involved, and he declares that the spirit “fenced and returned an evasive response.” A vote of thanks was proposed to Mr. Morse, and an amendment that the trance condition was shamming. Mr. Smith, of Ealing, testified in favour of Mr. Morse, but his testimony was drowned by hisses, and the Gothamites settled the occult problem most scientifically by carrying their amendment amidst hisses. We doubt not but Leicester is a Christian town, and in their exuberant charity its inhabitants scruple not to defame a man's character in the most off-hand fashion, never speaking of the folly of deciding a matter of fact with which they were not acquainted by a show of hands.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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Six copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. per year.

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

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Mr. Massey's Concluding Lecture at St. George's Hall—The Vaccination Question Again—Spirit-Photographs—Mr. Massey's Lectures Concluded—The Children's Lyceum Movement—The Portrait of Mr. J. W. Jackson—American Portraits—Spirit Messages Received in America—The Spirit Messenger—God and the Origin of the Human Spirit—The Spiritual Institution—Mr. Morse at Birmingham—Mr. Morse's Engagements—Miss Lottie Fowler's Mediumship—Gawthorpe—Concord, &c., &c.

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

FRIDAY, JUNE 14. Seance at 8 o'clock. Mr. Morse, Trance-medium. Admission, 1s.

MONDAY, JUNE 17. Conference of members and friends at 8 o'clock.

TUESDAY, JUNE 18. Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, JUNE 20. Middle Hue's Seance at 8. Admission 2s.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 14, 1872.

A VALUABLE PRESENT TO THE READERS OF THE MEDIUM.

At the commencement of the year we promised to give our readers the benefit of a monthly supplement, which arrangement we have faithfully carried out; and our desire to supply the movement with as full and varied information as possible has met with a due degree of appreciation. All the departments of Spiritualism are so lively and fertile in thought and incident that it is with great difficulty we can serve the numerous interests hemming us in on every side without a permanent enlargement of the MEDIUM. This, however, is at present utterly beyond our attainment. It must be remembered that when we print the usual size of eight pages, the sales of the paper do not cover the cost of printing it, not to speak of the labours of the literary department, hence every copy of the MEDIUM costs more than the purchaser pays for it. When we give the extra four pages and print the larger number which has been issued during the last few weeks, we incur a direct loss of about £5 per week. This is a very small sum when the work which it effects is taken into account. By spending it we have been enabled to give Mr. Massey an audience of from 12,000 to 15,000 persons weekly, calculating the usually recognised number of readers to each copy of our paper.

It is quite possible that some of those whom we now address may censure rather than praise us for this outlay, as no worldly-wise person would ever have embarked in Spiritualism at all under the circumstances in which we did. But we must remember that the cause of Spiritualism is necessarily one of sacrifice and outlay; and when the vast work which has been achieved through our spirit and enterprise in this matter is taken into account, no on-looker can determine otherwise than that this principle of liberality and growth is in accordance with the genius of Spiritualism, and is the life and soul of its external manifestation in society.

To show that we do not stand alone in our efforts to instruct the spiritual community and render our weekly paper valuable, we have great pleasure in announcing that a scholarly and liberal-minded gentleman in the country has arranged with us to pay the expense of publishing as many supplements to the MEDIUM as will print Dupuis's work on the "Origin of Christianity," the first instalment of which appears this week. We beg our readers to bear it strictly in mind that this liberality is not a present to us, but to them. We shall not have the privilege of pocketing one halfpenny of it, as it will be all necessary to pay for the expense of printing and distribution. It is a present to our readers, and we hope it will excite in them a grateful desire to do what they can to promote the work which we all have so deeply at heart. It cannot be said that the management of the MEDIUM is of a money-making, illiberal, and exacting kind. Everyone knows that it is quite the contrary, and seeing what sacrifices are made, what devotion is manifested, and the desire there is apparent to serve the cause and all connected with it, we think these ought to be seconded by the individual effort of everyone who has Spiritualism truly at heart.

Many are living in isolated places, where through mediumship, getting at meetings, or otherwise co-operating, they are deprived from doing anything for Spiritualism. They are at a loss to know how to help the cause. To such we say—Help the MEDIUM. Do as Mr. Blythe did last week; he subscribed £1 towards defraying the expense of publishing the supplements containing the reports of Mr. Massey's lectures. Of the thousands who read these reports he was the only one who considered it his duty to help to pay for publishing the same. If organised efforts were made by our friends everywhere, the MEDIUM might be doubled in circulation within six months. If such were the case we would at once enlarge it to twelve pages, and thus cause it not only to do work to double the number of people, but half as much more to each than it is now doing. Without the hearty co-operation of others we are comparatively powerless.

Now is a favourable time to make that effort. The work on Christianity will occupy seven supplements, to be given occasionally, extending over a period of several months. This work itself will be more than worth all the subscription to the paper. It is the same book which was quoted by Mrs. Hardinge in her memorable Christmas oration in the Cavendish Rooms, and which excited so much interest at the time. We had numerous inquiries for the work by gentlemen who would have gladly paid a high price for a copy. No English translation exists, and hence we are indebted to the industry of a gentleman now threescore years and ten for this translation, and to his liberality for its publication.

May we therefore make bold to ask that a general and generous effort be made to increase the circulation of the MEDIUM. During the week we shall prepare handbills, which may be enclosed in letters and distributed to Spiritualists generally. Agencies might be established in every town. A large number of the MEDIUM would be sold to the public if this course were carried out by our readers in their several localities. Specimen numbers may be obtained gratis, and every facility will be placed at the disposal of those who are willing to help in this work.

THE PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION.

A few weeks ago a correspondence appeared in this paper, indicating that the Spiritual Institution was not adequately sustained by Spiritualists, and that a deficiency of upwards of £1000 had been incurred in its efforts to extend Spiritualism. Mr. Grant and Mr. Young each suggested methods whereby this deficiency might be averted in future. Mr. Grant offered the sum of £10 if nine others would do the same, and another sum of £5 if nineteen others would follow his example. Only one £10 has been advanced, and that was upon the vote of Mr. Gerald Massey, from the proceeds of his lectures at St. George's Hall. Three or four £5 have been paid or promised, but the response to Mr. Grant's generous proposal is so unpropitious as to make it appear that Spiritualists have but little care as to the progress of the cause or the payment of its servants, if they are personally gratified with so much news as their individual demands require. We must not, however, overlook the fact that a few subscribers have come forward in response to Mr. Young's suggestion. £500 per annum is required to make the efforts of the Spiritual Institution self-supporting; and surely this is not too much to ask from Spiritualists, when we consider the amount of work effected by that Institution and its agencies.

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

WE HEAR that Miss Florie Cook is at present residing in the Isle of Wight, where a party of scientific gentlemen are investigating the peculiarities of her mediumship. Important results may be expected in due course.

NUMEROUS correspondents ask us if Mr. Massey's recent lectures in St. George's Hall are to be published. The answer is—not at present. If Mr. Massey had been disposed to put them into the market he might have realised a handsome sum for the MS. But he has already received a number of requests to deliver them in various places during the coming winter; and in due course he will no doubt publish the whole series in a well-digested and elaborate form as a work on the subject. Meanwhile our readers must exercise patience and make a thorough good use of Mr. Massey and what he has already given them. Let them not forget the little vol. "Concerning Spiritualism." It has not been so well utilised as it might have been by our friends.

MISS LOTTIE FOWLER'S seance on Tuesday evening was the most successful one we have witnessed with her in public. The attendance was large and respectable, and everything was so highly favourable that great interest was experienced by each visitor—certain indications of the harmony of the conditions. The consequence was that the medium passed almost entirely round the circle, giving most striking tests to those whom she addressed. In one instance she told a gentleman that he carried his deceased wife's watch. She pulled out his own watch, which had a chain attached to it, but said that was not the one she was after, and said there was another watch in his pocket. This he produced—a lady's small gold watch, without a chain, and whose presence could not have been guessed at by any means except that of clairvoyance or spiritual communion. Some hair and a ring were also alluded to in the most satisfactory manner. The above is only a specimen of what was achieved during the whole evening.

CHALLENGE TO DISCUSS SPIRITUALISM—A DANGEROUS PROPOSAL.

Our contemporary the *National Reformer* quotes our remarks on "Mrs. Law at Manchester," and adds the following comments:—"We think the *Medium* is here hardly as gallant as it should be. We make a fair offer. Let the Spiritualists nominate a representative man to debate the question with us, 'Is Spiritualism True?' and we will undertake to maintain the negative. We dare vouch that Mrs. Law will be ready to do the same with any representative lady."

We should have no objection to meet our friend, if allowed to have a voice in the conditions, so as to adapt them to our views on such matters. The question, "Is Spiritualism True?" is rather a vague one, and unsuitable to begin with. Spiritualism, if anything, is a matter of fact, and cannot be settled on dialectical, but only on scientific grounds—by experiment, and not by talk. A talker can prove anything true or untrue, just in accordance with the amount of scientific knowledge he possesses on the subject. We do not know everything about Spiritualism, but we are convinced we know something. We would propose that the debate be arranged thus: We shall be glad to place ourselves at Mr. Bradlaugh's feet, and learn from him all he knows about Spiritualism; and again, we shall be equally happy to tell him all that we know about it in return. As the challenge is stated by our willing friend, it is simply an expressed determination to know nothing about the subject. As well might we expect to collect water in an inverted tub, as derive useful results from such an insane proposition. We are teachers of science, not the apologists for a dependent and cringing superstition, and so don't care to spend vitality on those who are not sufficiently wise to be willing to be taught. If the mountain will not advance to meet our friend, perhaps some day he will find it to his interests to go to the mountain. Again, some little regard should be had to the mounting of the riders in this proposed race. Our assumed antagonist's personal sphere is something gigantic, and accidentally he might overwhelm us by sheer force of dead weight. In his presence we should be something like a grasshopper in front of a bull-frog. We may be more nimble, and jump further; but should he, by any mishap, alight upon us, most assuredly our fragile carcass would be pounded to sausage meat. We have no desire to be inflated to the size of an ox, and would rather be an humble insect than burst in the attempt to exceed our true organic limits. Such being our views, we humbly suggest to our inflated brother that he reduce his importance in the matter to our very low level, and then, perhaps, some arrangement might be come to mutually agreeable.

It is due to our contemporary to state that he gave two preliminary announcements of Mr. Massey's late lectures, and in his last issue apologised for not being able to report them, but advised his readers "to procure for themselves the last three issues of our able Spiritualist contemporary."

Since the above was written, Mr. John Roberts, 50, Foley Street, Portland Place, suggests that Dr. Sexton be nominated to discuss with Mr. Bradlaugh. There could not be a better selection, but we think the above remarks should be held in consideration by whoever takes up the challenge.

AN AMERICAN MEDIUM IS COMING.

The following letter has been handed to us for publication, that speculators may have an opportunity of accepting the offer therein expressed:—

"Bro. Burns.

"DEAR SIR,—My wife (formerly Mrs. Charles Rice) and self purpose making a tour of England this summer, for the purpose of holding seances for physical manifestations, similar, but far superior, to Davenport Bros. She has been a medium for fourteen years, has held both public and private seances in all the principal cities and towns in the United States and Canada with great success, and making thousands of converts to our beautiful philosophy. She is controlled by a band of twenty-four spirits, one of whom speaks independent of the medium, and at the same time touching each person in the room. Her seances last one hour and a half, during which time she is tied and untied, has the coat put on and taken off. Also, while some one holds both her hands, an iron ring, or a wooden ring or hoop, is put on the arm of the party holding the hands of the medium. She is also entranced by a little Indian girl, "Rosa," who is known throughout the United States where Mrs. R. has travelled, as one of the most bright and lovable spirits that ever controlled a medium. The object of writing this letter is to secure an engagement of four nights per week for parlour seances, at 50 dols. per seance, the engagement to hold good for two months. Mrs. Rice has so many calls as to render a longer engagement impracticable. We leave here for New York to-day, where you can direct your reply. An early answer will oblige yours fraternally,

"Charleston, May 28, 1872.

"J. N. HOLMES.

"Please address—J. N. Holmes, care of *American Spiritualist*, 29, Beekman Street, New York, U.S."

MR. MORSE has returned to town again, and will resume his weekly sittings at the Spiritual Institution this evening. He has had a thoroughly successful tour, though he comes back considerably exhausted. He will be happy to see any of his friends present at his seance this evening.

THE JACKSON FUND.—We have to report the receipt of the following sums on behalf of this fund since our last announcement:—Mr. Morgan, *Meemerist*, 10s.; James Mylne, Esq., India, 25s. Through Mr. Nisbet, of Glasgow:—Mr. A. D. Stewart, Kilmarnock, 20s.; Anonymous, 10s.; Margaret McFarlane, Tarbert, 13s.; Mrs. M. Craig, Dean Hill, Kilmarnock, 20s.; Mr. Jas. McClelland, Caledonia Road, 10s.; Mr. Jas. Beckett, Queen's Park, 20s.; Mr. Kerr Armstrong, Sutherlandshire, 2s. 6d.; A Friend, per Mr. W. Hay, 10s.; Mr. Andrew Sharp, Bridge Street, 5s.; A Friend, Dregburn, 20s.—Total, £6 10s. 6d.

We have had a call from Mr. D. D. Home, who has been paying a short visit to London from Paris, where he at present resides. He was kind enough to say that at some convenient season he would give a reading in London for the benefit of Mrs. J. W. Jackson. On that occasion he proposes to give selections from Mr. Massey's "Tale of Eternity," and other Spiritual poems. This is an idea which many would be glad to see carried out; and we shall have much pleasure in promoting it all within our power, as soon as Mr. Home can find it convenient and circumstances favour the carrying out of his kind intention.

OUR EARNEST and devoted friend, Mr. Stokes, of Holloway, has just visited us after his release from Coldbath Fields Prison, where he was incarcerated on Saturday because he would not pay a fine the twelfth time for the non-vaccination of his children. He gives a horrible account of the state of humanity in the Christian institution in which he sojourned until Monday morning. It is a great pity that the humanised portion of the population know so little of the inside of such infernal dens. If they did so, there is no doubt but such places would soon be improved or abolished, as something which would disgrace the nobler characteristics of the lower animals. The "preaching of the gospel" to the prisoners on Sunday was in good keeping with the profanity and inhuman unkindness with which the prisoners are treated all the time. The existence of such nurseries of human vice and demoralisation in the midst of a teeming population is an abuse which society should not tolerate. But our wonderment reaches the same when we consider that because intelligent and well-conducted citizens, the glory and strength of the State, will not succumb to the dictates of a barbarous and superstitious medical dogma, they must therefore be subjected to the grossest degradation which human devilry can devise. If such is the genius of our Church and State, the population of these islands are very little above the position of abject slavery, and have a great deal more to fear than to be proud of in the spirit in which constitutional tyranny manifests itself. It seems that standing out for right and truth in the care of those dear ones whom God has placed under our protection is one of the most damnable offences which the British subject can commit. If Mr. Stokes had murdered his child he would have been very much more comfortably located and respectfully treated than he was because he dared to exhibit his love of personal liberty and truth. If the State can devise machinery whereby it can extend this treatment to a larger proportion of its children, it will adopt the shortest way of ridding society of its obsolete barbarous rule. It would instruct our mealy-mouthed Ministry very much to see the blood boil and hear the teeth grate of a gentle and inoffensive man like Mr. Stokes, from the effect which a lesson in good citizenship supplied by the State has had on him.

THE EDITOR of *Fun* has acquired the art of preaching. Listen to his grim homily on Mr. Massey's lecture:—"Spiritualism or Miracle."—Mr. Gerald Massey, in a spiritualistic Lecture on Sunday, the 26th of May, was kind enough, and condescending enough, to 're-review the birth, life, miracles, and character' of the Founder of Christianity. The heading of the announcement, 'Spiritualism or Miracle,' would seem to indicate clearly that the lecturer intended to place the raising of Lazarus on a level with Home's alleged floating in the air. If so, we trust that the Home Secretary will introduce into his Licensing Bill a special section to stop the trade in 'spirits' of this description on Sundays. *Fun* seldom or never speaks on religious questions, but he cannot be silent when he sees the divine miracles dragged into debasing connection with the conjuring tricks of the spirit-rapping mountebanks." The allusion to Lazarus is an uncalculated for profanity, and under the fool's cap discloses the unscrupulous hypocrite. We fear our brother scribe is the representative of a large class on whom the most brilliant efforts would be wasted. Genius in wit as in everything else is always on the side of truth and progress, not the dirty menial of class, place, and custom. A professional fool should never soar above the level of his congenial folly, or he may meet with a downfall. The Editor of *Fun* seems to be a finished specimen of the kind of brainless, aimless, semi-conscious human effigies the product of divine miracleism. With no knowledge of what he is talking about, and with one eye blinded by superstition and the other by prejudice, the 'mountebank' becomes tub-thumper, and characterises as "religious questions" the uneducated fancies of Cockney ignorance. If *Fun* would favour his readers with a pictorial version of our definition of him, he would create more merriment than he has been able to achieve in the whole course of his career. Nay, he won't—all fools are cowards. British mumbo-jumboism has some reason to be conceited over its new ally.

THE state of the weather is somewhat alarming. It not only destroys the conditions for mediumship, but it has turned into bile the brains of our little tawny contemporary, the *Echo*. A remark by a late correspondent of the *Medium*, that the spirits promoting Spiritualism were opposed by spirits who entertained the opposite idea, has acted like an emetic on our dear little friend, and caused him to "eructate." We are not in the least inconvenienced by the fact, hence his blushing apologies may be stored up for a future occasion. We are used to such pathological phenomena on the part of our letter-press brethren, and indeed are rather pleased to observe that our medicine is so generally effective. We hope the mental vision of the sweet little sufferer will be so far cleared by his painful diaphragmatic exercises, that he can understand the possibility of spirits opposing human enlightenment, unless our Editor is minus spirit, and his intellectual efforts are on a par with the inanimate clay which, according to the poet, might stop a bung-hole!

WE have again to apologise for the non-insertion of communications unavoidably delayed. Letters have been received from Robert Dale Owen, H. Collen, and others, which will appear in due course. We crave the patience of numerous correspondents to whom we owe letters by post. Our silence does not proceed from negligence, but from sheer inability to cope with all the tasks which devolve upon us. We cannot, by any means yet discovered, make more than twenty-four hours in one day, and a few of these have necessarily to be devoted to rest. If our good friends were as anxious to aid us—promote our interests—as they are to avail themselves of our services, much more would be accomplished, and with less slavery on the part of the workers. It will be observed that we have altered some of the items in the scale of subscription to the *Medium*, to cover the extra postage incurred in transmitting so many extra-sized numbers.

THE NEXT conference of the members and friends of the Spiritual Institution will be held on Monday evening, at eight o'clock, on which occasion our friend Mr. Thomas Lees, of Cleveland, Ohio, is expected to be present and take a leading part in the proceedings of the evening, which we believe will be chiefly of a conversational character, and therefore more generally interesting. A large attendance may be expected, so that an immediate application for tickets is advisable.

WE ARE pleased to hear that J. Burns is engaged to give a popular exposition of Spiritualism at H. Ganney's Musical Entertainment at Albion Hall, London Wall, on Saturday evening, the 22nd inst.

The Spirit Messenger.

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

June 7th.

(Mr. Wallace's seance).

In reply to questions, the spirit controlling Mr. Wallace made the following remarks:—

All spirits have some kind of enjoyment. They eat and drink those things that are pleasing to them; for there is a correspondency between the things of the natural and spiritual worlds. The one condition is an analogue of the other. The spirits do not necessarily require food; but they partake of fruits and drinks for mere pleasure. In the lower spheres, however, the spirits absolutely desire food, and they toil laboriously to provide what they think necessary to appease their appetite. In case they cannot procure what they want, they continually feel the pangs of hunger; but there is nothing analogous to starvation. Man is just what his experience makes him. He progresses according to the advantages he has in life, and how he uses them. As in the natural, so in the spiritual world, men cannot change their condition until they have become advanced in their understanding and morality. Advanced spirits have sufficient power to create for themselves, if necessary, those things which they desire—as, for instance, fruits, flowers, &c. This they do by becoming acquainted with the elements surrounding them. They are able not only to make the form of fruit, but to add the flavour. A spirit can, to a great extent, dissipate and reorganise its form at pleasure. This, man cannot understand; therefore it would be useless to try to explain it. There are two conditions whereby a spirit appears unto man: one by rendering itself incarnate, clothing itself from surrounding elements; the other by impressing the seer, just as a biologist does with his patient. Every person makes his or her own conditions, consequently his or her own heaven or hell. It will be found in the cases of all great criminals, that they were prompted to commit the crimes they did by dark, evil spirits.

CLAIRVOYANTS ARE NOT "FORTUNE-TELLERS."

It may not be generally known that Miss Lottie Fowler, in the exercise of her mediumship, has had to encounter such a little inconvenience as arrest and trial before a judge. Nay, do not be alarmed, or fancy you smell the distant odour of a scandal. Nothing of the sort. Miss Fowler left the court in triumph. The following is an epitome of the facts. While practising her profession in Bridgeport, Conn., in November, 1870, a number of work-girls employed at the Union Metallic Cartridge Works consulted her. It was repeatedly communicated that an explosion would take place at the works, and the girls got alarmed and would not go to work, upon which the manager complained to the police, as the orders could not be executed. Meanwhile an explosion did take place in an outbuilding used for mixing fulminate, and the only man employed in it was killed. Other buildings were shaken and the windows broken; but though the effects of the explosion were felt two miles from the spot, yet no further damage was done. It seems almost incredible that after such a fulfilment Miss Fowler should be arrested a few days later and tried before Judge Bullock on the charge of fortune-telling, on a complaint from the Superintendent of the Cartridge Works. Thirteen witnesses were examined who had consulted Miss Fowler, and the greater number testified to having received most astonishing tests. She told one—"There would be an explosion, and only one man would suffer from it," which was the literal truth. Other equally truthful things were told to others. Six witnesses were examined on the defence, proving that Miss Fowler was a genuine clairvoyant, that she practised in accordance with the well-recognised rules of psychological science, and that there were fifty thousand others practising it in America. Counsel on both sides argued the question at great length on two separate days, and, after due consideration in chambers, Judge Bullock decided in favour of Miss Fowler. The Judge considered that as the laws were framed before clairvoyance was known, the restrictions against "idle persons and fortune-tellers" did not apply to such as Miss Fowler, who did not pretend to tell fortunes. Nor did any of the witnesses examined on her behalf admit of fortune-telling. On the other hand it was shown that a science of animal magnetism, clairvoyance, and test-mediumship was recognised, under which the phenomena produced by Miss Fowler could be explained, so that she was a genuine clairvoyant. The court was densely crowded, and a strong current of business streamed in upon Miss Fowler during the remainder of her stay in Bridgeport.

MR. MORSE AT LOUGHBOROUGH.

On Sunday afternoon, June 9th, a private seance was held in the Co-operative Society's Lecture Room, when the "Strolling Player" entranced Mr. Morse and gave some very useful instructions, illustrating his subject as he went along with a variety of similitudes, and occasionally with a few witty sayings. Mrs. Gutridge and Mrs. Bent were likewise entranced and spoke. As the afternoon and evening was showery it prevented many people from coming from a distance to the evening meeting; the seats, however, were comfortably filled, but the place was not crowded. Mr. Camm took the chair, making a few brief observations as to the gifts of the spirit as recorded in Scripture, and pointed out a remarkable instance of Peter's unconscious mediumship as recorded in the twelfth chapter of the Acts. We there find that when he was incarcerated for the doctrines he was propagating he was raised up; his chains fell off from his hands; he put on his garments and shoes, and was then released from prison; and all in an unconscious state, he not knowing that it was a reality till he again resumed his consciousness, but thought he saw a vision. While the 141st Hymn was being sung, Mr. Morse's spirit-guide took possession, and delivered a most eloquent and devout prayer, and an address of an hour's length, amidst profound silence, upon "Man and his Future Destiny." He divided his subject into three parts, viz.: Who am I? What am I? and Whither am I Going? and further illustrated it by contrasting the theological "I believe" in a state of existence beyond the grave with the Spiritualist's "I know," as also their dogma of future rewards and

punishments with the benign teachings of the spirits, who had proved the secret, and whose delight it was to return to earth to those loved ones they had left behind and relate their experience for their comfort and consolation. He further stated that there never was or can be a perfect revelation, as progression was the watchword of all things. He nevertheless showed that theology had been good in its way, and had answered its desired end, but that it would have to give way to the more spiritual and soul-inspiring teachings of Spiritualism, and would die out. Some questions were propounded at the close of the lecture, which were admirably replied to. A few, however, were put by some Secularists, which were irrelevant and ridiculous, but which were soon stopped by the chairman giving out the Doxology, which was heartily sung by the audience, and thus ended a treat which will long be remembered in Loughborough.

LECTURES AGAINST SPIRITUALISM.

The following reports have been forwarded by Mr. Hinde, of Darlington, and we give them publicity to show how little can be said by a Secularist lecturer in opposition to Spiritualism. A few notes are introduced at the bottom of the page to point out more effectually the erroneous nature of the lecturer's performance. We have omitted some of the most faulty parts of the reports, to save space.

LECTURE BY MRS. LAW, TUESDAY, MAY 28TH, 1872, DELIVERED IN THE MECHANICS' HALL, DARLINGTON. SUBJECT—"MODERN SPIRITUALISM: ITS PHENOMENA CONSIDERED IN THE LIGHT OF SCIENCE AND COMMON SENSE."

Mr. Hodge took the chair and introduced the lecturer, claiming that the subject was one worthy of investigation.

The lecturer commenced by proving that the fact of Spiritualism being accepted by scientific authorities or by large numbers of persons could not logically be accepted as evidence. There was nothing more curious in Spiritualism, or more difficult to explain, than was to be found in Materialism; and, so far as she had been able to investigate, mediums were unable to obtain any manifestation without submitting to certain conditions laid down by Spiritualists, such as referred to material objects, and the result in many cases could be traced to be material. There were numerous causes in operation in nature at present which could not be explained, and it rested with Spiritualists to show that these phenomena were to be attributed to spiritual force. There was no doubt a certain phenomenon which was not understood, but did they not know a great deal in nature that they did not understand? Professor Tyndal said he had been at a seance where they had told him of certain wonderful things performed by spirits, as they say; but the professor directly began to tell them of more wonderful things that scientific men had produced, consequently the professor's nature was more astonishing than the supernatural of the Spiritualists. A man, by means of a gas-pipe, had made the gas produce a variety of sounds at a distance of twenty feet from him, not from the operations of spirits, but from those of nature; they could not understand an atom of matter, and yet were told to look to something more wonderful than this mighty overwhelming existence of matter to account for these things. They were told that Mr. Home could make objects light or heavy, at will; let them test that by common sense.† It was not according to the laws of gravitation. If there were a spirit on the table, it could not possibly make it heavier, because of all the definitions they had heard of spirit, it did not contain density; consequently, if they added a million spirits to the table, it could not make it heavier. She quoted the opinions of Faraday, Tyndal, Professor Carpenter, Serjeant Cox, and others, who held that although some part of the phenomena was strange, some part must be ascribed to self-delusion, some part to imposition, and some part to psychic force. That they were under a delusion might be seen from the literature which they had given to the world, and which contained some absurdities that were disproved a century ago, such as ghost tales and witchcraft. She did not doubt but that some very extraordinary circumstances did occur; but these were to be attributed to the fulfilling of certain material conditions in accordance with the laws of nature, and not to the interference of spirits; for how, she asked, could spirits which possessed neither gravity, density, form, nor shape, affect that which was material?‡

There were a few literary, scientific, and other eminent men who had adopted Spiritualism on the explanation of these phenomena, but they were not to be accepted as against others of equal weight; nor should numbers be accepted.§ At one time the belief was almost general in witchcraft.¶ Probably there were not one hundred people in the country who did not formerly believe in the existence of witches; now there could hardly be found one hundred intelligent individuals who entertained such a belief, proving that numbers should in no way be accepted as an authority. It was stated, amongst other things, that Mr. Home was capable of stirring a fire with his hand, but that would not be listened to on 'Change. She should like to have the chance to scrub the hand well herself with hot water and a brush. They had seen what

* Misunderstandings lead to many unnecessary words. Spirit and human spirits are a part of nature—the essential part—the cause without which there could be no effect. Spiritualists do not know anything of what the lecturer terms the "supernatural;" the word is not in their vocabulary. The effort of Spiritualists is not to produce something more wonderful than the scientists produce, but to acknowledge as fact that which is produced by any means whatever, and try to understand its import.

† "Common sense,"—the lecturer's small amount of knowledge or large amount of ignorance. It is not very logical to reason as to the weight of a spirit when the speaker confesses ignorance of its nature and properties—nay, very existence. This paragraph is a valiant effort to fight a man of straw—a veritable secular spirit. Why did not the lecturer get informed as to what Spiritualists meant by the term "spirit?"

‡ A most important question, and ought to be duly considered in all its bearings before judgment is offered. What have the decisions of a century ago and the opinions of professors to do with the facts of nature? The "common sense" of the last century, aided by its whole legion of professors, would have exploded the notions of locomotives, telegraphs, photography, &c., if they had been submitted. Now, however, we see these accomplished facts. Our lecturer is a long while behind the age.

§ Why do not the lecturer and her following come from under the tyranny of authority, and investigate for themselves? Millions of believers or non-believers cannot in the least refute or establish any fact or statement. The lecturer should endeavour to obtain a small stock of brains for her own special use.

¶ Witchcraft was a great fact. Can the lecturer explain it? See *Human Nature* for June.

scientific men could do by means of a chemically-prepared hand; for instance, if the hand were wet, they could put it into molten metal without taking harm. Whatever these manifestations were, they must be in perfect harmony with what they knew of nature, inasmuch as one truth could not contradict another truth, and one fact could not be out of harmony with another fact.*

The Chairman said, that according to the reasoning of Mrs. Law, man's interior experience was to go for nothing, because it was considered contrary to the experience of mankind, and not in accordance with the general teachings of scientific men; but that was unfair, when they considered the immense difference between the organisations of different individuals and the fallibility of the authority of scientific men. He had seen a person with eyes bandaged read a book, or describe anything that was in a room which the individual had not seen. That was contrary to the experience of mankind, and yet it was true. They had applied common sense to Spiritualism, which had shown them that there was a life beyond that man lived after he left the body; and there was no doubt whatever that he remained the same in the next state, mentally and morally, as he was when in the body. What religious system had come up to it? Modern Spiritualism, he contended, had produced a philosophy more sublime than had ever before blessed the world. (Applause.) All they asked was that the shutters should be opened, the blinds pulled up, and the light let in.

Mrs. Law replied, characterising all related to spiritualistic manifestations as ridiculous and frivolous in the extreme. To draw up the blinds and let in the light was just what the Spiritualists did not do; and the conditions for their manifestations were, that the shutters should be closed and the blinds pulled down; they must have darkness, or they would have no manifestations. The meeting then closed.

[How awfully clever! How deeply philosophical, and how irresistibly convincing!]

MRS. HARRIET LAW'S LECTURE, DELIVERED IN THE MECHANICS' HALL, DARLINGTON, MAY 20, 1872. SUBJECT—"MODERN SPIRITUALISM: ITS TEACHINGS, AIMS, MEDIUMS, AND PHILOSOPHY CONSIDERED AND REFUTED."

Mrs. Law, in introducing the subject, said she would ask them to consider the phenomena which occurred in the presence of mediums, and how they were brought about. The things stated to be done she should show were opposed to what the chairman, Mr. John Hodge, had asked them to employ—"common sense." There were one hundred persons considered to be mediums in Great Britain—one hundred amongst thirty millions of human beings. What they asserted took place through their agencies was neither reconcilable with scientific research, common sense, the religious thought of anybody in this country or any other country, nor was it reconcilable with anything that had been advanced in connection with the immortality of man.† She would put Mrs. Hardinge, Mr. Home, Mr. and Mrs. Spear into the witness-box, and if their evidence was not consistent with common sense or anything else, it ought to be consistent with itself; and if it was not, as she would show, it could not be accepted. If a Spiritualist were to lose a watch, would he not rush to the police-office at once? Would he think a spirit had got it? No; not for a moment. But they were told that spirits could carry things into a room when all the doors were locked. In one case it was asserted that at a seance rings were taken off the hands of four ladies and were put on again. Mr. Home said that when an infant, spirits rocked his cradle, and that when ten years of age he saw visions.‡ Mr. Home says the spirits have features and have hair, and he seemed to believe they ate and drank. He also said he had seen a spiritual water-bottle; another declared he had seen a spiritual horse. If they were to accept this testimony they must leave common sense and accept any fable which people chose to bring to them. Spirits came through places without any aperture, and yet they were clothed in silks and other fabrics. How could these come through the wall? One had explained this by saying that thought was solid, out of which spirits made their dress to appear in; so that a farmer dying presented himself in his thought-boots, thought-trousers, thought-coat, and thought-hat; that their thoughts were spiritual facts.¶ There were also statements that spirits had brought flowers and fruit to the seances, and they were believed by the mediums to be brought from abroad. Did they believe this? If so, shame on the spirits that they did not take food to the poor living in dens instead of taking luxuries to the daughters of fashion.¶ But she said advisedly, that these things never happened.*** If mediums did it by natural processes, then were they to be believed in anything, and they could not possibly happen by any other means. It was stated that there were thousands of witnesses to these things, but when they came to be examined their testimony was too contradictory to be believed.†† Allusion was

made to Mr. Spear having stated that he could by pointing to a person cure him of disease. Why did he not then go through the hospitals and cure all the people there of their diseases?‡ Mr. Home told them that he was taken up in the air and levitated in various ways, which the lecturer described to the amusement of her audience. Were they to believe in the law of gravitation or in Mr. Home? Then a lady had been carried two miles and brought into a room without any aperture being there through which she could have passed. She believed there were a good many people amongst these Spiritualists, but they were mostly very credulous, and there were a great number of impostors amongst them who took advantage of their credulity. Besides, Dr. Edmunds said most of the mediums he had seen had been greatly impaired in health, their nervous systems had been unbinged, and she had noticed the physical and mental declension of those who had embraced Spiritualism. The lecturer concluded that Spiritualism was opposed to common sense.†

The Chairman remarked that he had no doubt Mrs. Law had read a great deal from books on this matter, but had she been at seances?

Mrs. Law spoke of having been at seances where tables had been tipped, but she had been at no higher phenomena; she, however, preferred to take the evidence of those best acquainted with the matter, as she had done to-night.

The Chairman replied that no one could produce the phenomena that Spiritualists had produced. He had been at a great number of seances, and he had never seen any collusion of any kind, although he had used all the faculties he possessed. Spiritualists were honest people, who wished to make the world better than they found it.

Mrs. Law replied in her usual way, when

Mr. Robson, of Gateshead, said he was not a Spiritualist, like Mr. Hodge, but from what he had heard to-night he was more than ever convinced that there was something in it, and he spoke very admiringly of the eloquent addresses he had heard Emma Hardinge deliver on the subject. There was much to show us that there was spirit-existence, and he hoped that after this generation had passed, if not before, that spiritual existence would be demonstrated.

Mr. Robert Wilson asked the Chairman to tell him what good Spiritualism had done.

The Chairman gave examples, among which was that the water enough to supply the city of Chicago had its source pointed out by spirits; he also referred to the numerous cures performed by Dr. Newton.

Mrs. Law sarcastically ridiculed the above facts, and the proceedings terminated.

As a concluding remark, it may be shown that Spiritualism is a very different thing from either sectarian religion or secularism. These ask us to believe or disbelieve as the case may be; but Spiritualism simply asks men and women to gain knowledge by experiment. The facts reported by Spiritualists are not for the purpose of building up a system of belief, but to stimulate investigators to labour for similar results. When the farmer publishes the amount of crop gained by an improved process of tillage, it is not to form a belief, and the farmer would be a fool who would sit down believing the statement as the aim and object of agriculture. No; the sensible farmer tries the experiment for himself, and personally benefits from his efforts. So it is in all branches of human activity. Recorded experience is simply a stimulus to human action, and so Spiritualism is in accordance with common sense, the lecturer's antiquated authoritarian notions to the contrary.

Mr. ATKINSON, in the *National Reformer*, in a paragraph on "The Dying," thus writes:—"So long as pious parsons will continue to circulate false reports in regard to the deathbeds of infidels, it is well that their mis-statement should be corrected. As an instance in point, I am happy to be able to borrow from the Spiritualists the true account of the death of Voltaire. The article appeared in *Human Nature* for April, and is most creditable to the editor, Mr. J. Burns, in his determined appeal to facts and faith in the consequences—for to endeavour to support what we believe to be true by what we know to be untrue, must certainly be repugnant to the common sense of every well-constituted mind, unperverted by the sophistry of the learned bigot, in a prostitution of the understanding and moral sense in the name of religion." And in another place he says:—"The idea of its (old age) being a progress towards a new and higher condition of life seems out of question, so that no one could entertain the idea except in the belief in some supernatural information to that effect." This is scarcely an "appeal to facts" in their entirety, and hence the "consequences" are false. There are hundreds, nay, thousands of instances in which the spiritual state has been seen by a person before dying—nay, in which the dying person has, both consciously and in the trance, visited the spiritual world, recognised friends, and foretold to the minute the time when he or she would leave the body. We think writers of Mr. Atkinson's type are extremely faulty in their knowledge of fact, as well as lopsided in the misuse to which they put them.

THE NOTTINGHAM LYCEUM PICNIC.—We have received from Mr. Herod a detailed programme of the proceedings of the sixth anniversary of this institution. It will be published in the *MEDIUM* next week. Meanwhile we hope many of our readers will resolve to devote the last day of this month and the first of next to the Lyceum movement. The friends have engaged a large hall, and made arrangements worthy of the occasion.

LADY-DOCTORS.—Our advertising columns to-day contain a novel announcement. The Birmingham and Midland Hospital for Women wants a resident medical officer possessing a medical degree or diploma granted after due examination. Lady-doctors are admissible as candidates. This is the first appointment of the kind which has been opened to ladies in this country.—*The British Medical Journal*.

would avail her dogma about gravitation? She should try to enforce her theories upon those who have a knowledge of the facts. It is rather a small victory to attack those who have no knowledge of the facts she assails.

* Such is being done daily. Why does not the lecturer leave off talking, and go and help these good Samaritans?

† Opposed to her experiences. Nobody has said aught to the contrary. Has it not occurred to the lecturer that the abuse of those who know better will have but little effect on their convictions?

* Yes, the manifestations are indeed in harmony with all the lecturer knows of nature, and those who know much more find the coincidences even more striking. The lecturer asks us to believe that a hand may be thrust into molten metal. Granted. The steam from the hand protects it for a short time. With her belief in the molten experiment, why does she not perform throw in the scrubbing with hot water? There are millions who would take a deal of serious talking before they believed the molten metal story, and the same appears to be necessary in respect to the fire handling. No Spiritualist would ask the lecturer to believe that which is beyond her experience; but surely her limited knowledge can never do away with facts which other people have witnessed repeatedly.

† One hundred mediums in Great Britain! About as accurate as the small shower of dogma which follows it. Dogmas indeed, all of which could be shown to be falsehoods. (See Gerald Massey's second lecture.)

‡ This is the trick of a professional talker, but a lover of truth sets to work and gets acquainted with facts at first hand.

§ Does the lecturer's ignorance of them dispose of these facts either one way or other?

¶ Thoughts are indeed mental facts, and are the forerunners of all other facts. Does not the architect build a "thought-house" before he represents it pictorially on paper, to be followed by the builder rendering it objective? It is not the "thought-coat" which rustles but the texture of matter which the spirit by his intelligence causes to be attracted to the basic thought-article? The lecturer is rather involved in her conceptions.

¶ Spiritualism propounds a more radical cure for the evils of society than "palliation." We are not aware of any "daughter of fashion" who is medium for such manifestations.

** Happy thought! Just ask the lecturer to tell us what has happened, and save mankind the trouble of all further inquiry. Why should we take the speaker's word any more than the Spiritualists?

†† Our lecturer is very unfortunate in her authorities. If she were to take the trouble to ask Mr. Sergeant Cox, who has been quoted by her, he would tell her that he has seen an object rise without visible means of support in a well-lighted room, fly to the other side, and there alight. If the lecturer witnessed such a fact, what

THE FAULTS OF FAULTFINDERS.

We have received the following communication from Mr. Damiani, who at present resides at Naples. Its moral will be apparent to all. The writer has caught up very successfully the representative style of the characters he portrays. It is rather a credit than otherwise to be found fault with by some people.

To the Editor of the Medium and Daybreak.

SIR,—Of late I have read in your paper letters from Spiritualists, so astounding in their contents that your readers would not be astonished to find others of the following tenour. I suggest them, not in any vein of sarcasm—an arm which I would never use against my brother Spiritualists—but in sober argument; for I maintain that there is not an iota of difference between those letters and the following:—

"To the Editor of the Medium and Daybreak.

"Brussels, 1st April, 1872.

"SIR,—Belonging to a theological order, where it is my mission to take notice of all passing events, and especially of this growing Spiritualism, I have been for some time a subscriber to your paper, which is a fair exponent of that philosophy. I am informed, however, that you are in some financial difficulties about it, and I think it just and humane to come to your aid by introducing to you a number of subscribers, not less than 500. You will, however, understand that a slight return of kindness is demanded, and all that I and your future subscribers would like, is, that you should never be too hard upon certain dogmas and principles as inculcated by the holy Church of Rome. Let me go still farther, and inform you that if you would occasionally insert some short notice from one of us, treating somewhat kindly the questions of the Immaculate Conception, Papal Infallibility, the Temporal Power, and the Syllabus, but of course without allowing any comment or any reply in confutation of our arguments and statements, I am authorised to tell you that the subscribers, instead of 500, may possibly reach the goodly number of 2,000. Awaiting your reply, believe me, dear Sir, with every hope that you may come into the fold of the only true religion, your wellwisher,

"IGNATIUS SOAPY, F.I."

"To the Editor of the Medium and Daybreak.

"No. 957, Queen Square, Bloomsbury, May 1st, 1872.

"SIR,—I am a student of the transcendental philosophy of Atheism, and having accidentally heard from a neighbour that he was going to give up your paper on account of its atheistic tendencies, I said to myself, 'A cheap godless paper is the want of the age.' And forthwith I came to your office and solicited a six-months' subscription, which I paid in advance. But as number after number of your MEDIUM have come to hand, and I perceive with unutterable disgust that not a word of demolition of God is contained in them, but, on the contrary, I read of creation, which implies a Creator, and of spirits, which imply a Father-Spirit, I consider myself to have been taken in by you and your friend, and beg therefore that you will not give yourself the trouble of sending me the MEDIUM, which is only fit for old washerwomen. Let me add that I shall come to-morrow for the return of my money, which you must refund or take the consequences.

"U. MACDUFF."

"To the Editor of the Medium and Daybreak.

"Constantinople, the 5th moon of the years of the Prophet, 1293.

"You execrable dog of a Christian, did you not know that your Constantinople subscribers Mahomet and Mustaffa were two Mahometan Spiritualists? And with that knowledge in your bosom you had the liver, in your last issue, to express doubts about the Koran being written by God's own hand and brought to earth by an archangel; and you expressed the bile of your ridicule about the sacred pipes and the spirit-wives awaiting every true believer in the spirit-world. Oh that we had you for an hour here on the Bosphorus, with a sack, a cord, and a stone at hand! As it is, send no more your heretical paper here, for we would not have it for cleaning the dust off our babousses. May your guardian spirits prevent any of us ever coming to London, for by the 10,000 wives of the Prophet, if any one of us does, your head will soon make the chief ornament of the phrenological collection of your Spiritual Institution. You are accused by

*"MUSTAFA-BEN-GULL,
and MAHOMET-BEN-DULL."*

Wishing you a skin ever increasing in thickness,—I am, Sir, yours respectfully,

G. DAMIANI.

A SHAMEFUL CASE OF PERSECUTION.

DEAR MR. BURNS,—You are aware that Mrs. Main, who keeps a herbalist shop at 321, Bethnal Green Road, is one of the oldest Spiritualists in London, and for the last nine years has held weekly seances at her house, and until recently has been unmolested; but during the past week her house has been nightly assailed by thousands of the lowest ruffians and prostitutes of East London. She has been compelled to close her shop long before the accustomed hour, her customers have been assaulted and stigmatised as Shakers, and attempts have been made to break open the doors. After closing her shop on Sunday last she was stoned on leaving her residence. She is called the foulest of epithets, and the most disgusting expressions are used whenever the police are absent from the immediate locality of her dwelling. The poor old lady is so alarmed that she has been compelled to suspend, if not entirely discontinue, her seances; she is unable to sleep through fear, as they threaten to burn her house down. Anyone who has known her can see how much she has suffered through this continuous anxiety. Will the Spiritualists of London stand silently by whilst this gray-haired old matron of nearly eighty years is being hunted to death by the yelping bloodhounds of ignorance and immorality? I sincerely hope that those who have realised the principles of the divine spiritual philosophy will feel it their duty to use every effort by word or deed to protect this noble-minded woman from further insult, or be prepared to share her martyrdom.

We shall feel greatly obliged by your inserting the following notice in your next issue of the MEDIUM:—

A special meeting of Spiritualists will take place on Tuesday evening, the 18th June, at 5, Clarkson Street, Bethnal Green Road, to take into consideration the best means to be adopted for the protection of Mrs. Main from the violence of the mob, and to provide compensation for the losses she has sustained and the suffering she has endured in the cause of Spiritualism. Chair will be taken at eight o'clock. All Spiritualists who are willing to aid by their counsel are invited to attend. A committee will be formed, and the report will be forwarded to the Editor of the MEDIUM.—Yours truly,

S. Goss.

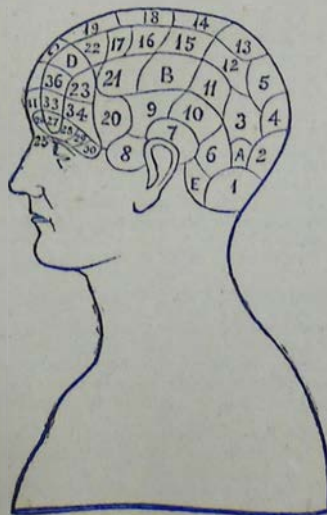
23, Trafalgar Square, Stepney, E., June 11, 1872.

[We heartily endorse all our correspondent says of Mrs. Main, and hope the Spiritualists of London will not neglect to show their principles in this matter. We trust there will be a full meeting, and that wise and prompt measures will be adopted to counteract the injustice being perpetrated on this good woman. Mr. Burns has been asked to take the Chair, and we understand he has signified his intention of being present.—Ed. M.]

SPIRITUALISM IN LEICESTER.—Institute of Spiritualists, 22, East Bond Street.—Last week Leicester was favoured with a visit from Mr. Morse, trance-medium, and Miss Harris, who is also a trance-medium, and bids fair to be a powerful one, too, for through her mediumship a large glass globe was conveyed from the house of a Spiritualist in a distant part of the town (Wharf Street) to the above address, where it was deposited on the table at a seance then being held. The globe in question was brought from Wharf Street while the medium (Miss Harris) was entranced, and it is vouched for a fact that the article was in its place a few minutes before its appearance in the midst of the seance. I have been at two or three seances with this lady, and although I do not believe all I see, I must say that what I have seen has been enough to convince the most sceptical. I will give you a case or two that have come under my observation—one relating closely to myself. At one seance, Miss Harris, in describing the spirits then in the room, said there was a little girl standing close to my side; she described her complexion, colour of hair and eyes, the way the hair was worn, which from its peculiarity persuaded me that it must be my own daughter. As a test, I asked the spirit who had possession of the medium whether she would ask the little spirit she saw how long she had been in the spirit-land. She did ask her, and the answer came correct. The medium then described another spirit, who appeared to have an injured hand. This spirit was claimed as the sister of a lady present, who vows most solemnly that she never saw the medium in her life before, and that no one present knew anything of her sister when in life. These are astounding facts, and want a good deal of explaining away. Mr. Morse gave two public seances at the Temperance Hall, which were very well attended. His spirit-oration was a masterpiece, and although his honesty was suspected by non-Spiritualists present, yet to Spiritualists it was a great treat. Through the kindness of Mr. Smith, Miss Harris takes a benefit seance at his rooms as above this evening, prior to leaving for town.—W. A. HAMMOND.

ELIHU PALMER.—In our issue of May 3, Mr. Witheford stated that a spirit giving the foregoing name had communicated, and desired to know if anyone could give any information about him. The spirit stated that he had been an unbeliever, and departed this life about forty years ago. We promptly received a letter from Mr. James Barker, Huddersfield, stating that "Elihu Palmer was once an energetic advocate of Christianity, but thought and investigation brought convictions entirely opposite; hence he wrote his famous 'Principles of Nature,' a work worthy the perusal of everyone." Mr. B. Robinson, of Huddersfield, also wrote on the same matter, sending a copy of the "Principles of Nature" referred to above. It is a very thoughtful, candid work, indicative of a mind that was desirous of benefiting man, and would have believed in immortality or aught else if it had the necessary evidence. This communication is a good test.

AN IRISH PAPER contains an account of a labourer who left his service and was prosecuted for so doing. The following is his defence before the magistrates:—Captain Butler: "This is an extraordinary case. What are we to do?" Armstrong: "Oh, your reverences—your worship—(laughter)—I was scared to death in it. Before the white woman came, many a night the great heavy things rolled over me in my bed and crushed me to death. I leave myself to the mercy of the Court. Punish me as light as you can, but for God's sake don't bid me go back when I escaped with my life. I would not take the whole wide world and go near it another night." Captain Butler: "Let him be discharged and paid for the period he served." Armstrong: "May the Lord keep your worship from all dangers! (laughter)."



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MR. C. P. B. ALSOP, having returned from his American tour, begs to inform his friends and the public that he has opened spacious Premises at 46, High Holborn, W.C., for the sale of Oil Paintings and Furniture of all kinds.

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SEANCES IN LONDON DURING THE WEEK.

SUNDAY, JUNE 16, Mr. Cogman's Seance, 22, New Road, E., at 7.

TUESDAY, JUNE 18, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.

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

WEDNESDAY, JUNE 12, Seance at Mr. Wallace's, 195, Jolly Street, Kentish Town.

THURSDAY, JUNE 20, Dalston Association of Inquirers into Spiritualism.—Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. St. John's Association of Spiritualists. Public seance at 7, Corporation Row, Clerkenwell. Doors opened at 8 p.m.; closed at 8.30. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, JUNE 14, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, JUNE 16, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

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

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

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

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.

HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood Trance-Mediums.

NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

PORTSMOUTH, at Mr. G. Smith's, 32, Hertford Street, Landport, at 6.30.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Fawcett's, Princess Street, at 6 o'clock. Notice is required from strangers.

MONDAY, JUNE 17, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.

TUESDAY, JUNE 18, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

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

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

WEDNESDAY, JUNE 19, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

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

THURSDAY, JUNE 20, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

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