

THE MEDIUM AND DAYBREAK.

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

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

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ON THE CONNECTION OF CHRISTIANITY WITH SOLAR WORSHIP.

(TRANSLATED FROM THE FRENCH OF M. DUPUIS.)

(Continued from No. 115 of the MEDIUM.)

Let us now turn back, and, dwelling upon all the details, let us give to each explanation in particular all the force of the most vigorous demonstration, removing even the smallest cloud of doubt arising out of the allegorical style. First of all, the millesimal division employed in this theology is but an allegorical fiction, whose object is to disguise the duodecimal division of the year and of the zodiac in giving us the sub-division of each sign, not in degrees and minutes, in our manner, but in thousandths of signs under the enigmatical form of years. The name of thousand indicates simply some uncertain interval of time, and the six thousands express six times or periods in which the action of the principle of good and light is distributed, periods of time which some call six days, others six months, six thousand years, six gahans (periods), according to the mystic genius of the authors of these cosmogonies; but the truth is that we ought to see in them six months. Mr. Hyde himself acknowledges that the Persians, who have still preserved the distribution of the creating action into six periods of time which they call the six gahans, allegorically call a day that which in reality was a collection of days. The Hebrews have also done the same thing. It is true that the sum of the days of these six periods forms the solar period of three hundred and sixty-five days, or the twelve thousand allegorical years. This is what we find repeated in the Bundesh, where Ormuz says of himself that he made the productions of the world in three hundred and sixty-five days, and that it is for this reason that the six gahans are contained within the year. And elsewhere we read the same thing under the millesimal and duodecimal expression of the signs and months; namely, that time had established Ormuz a limited king during twelve thousand years. In this new manner of looking at the operations of nature, abstraction has been made of the division in time of good and evil, in order to consider the action of the Sun upon the universe in totality, without paying any attention to the periods of generation and of destruction which divide it in each hemisphere, according as it approaches or departs from either pole. Again, care has been taken to preserve the division of six times which prevails in each hemisphere. It is well to observe here that all the cosmogonical traditions fix the creation and regeneration of nature at the Vernal equinox. One may easily see the reason of this, since the object of all these fictions is only to determine the epoch of the year during which the Sun exercises his fruitful energy in our hemisphere. The cosmogony of the Persians makes it commence at the month Farvardin, at the Vernal equinox, when the Neouroz, or new revolution, was celebrated. Virgil also fixes it at this time. The chronicles of Alexandria, Abulfarage, Le Syneille, Cedrenus, and Saint Cyrille all agree in fixing the first creation at the equinox of Spring or at Easter. They expect also at this epoch the re-establishment of all things at the second coming—"fixed," says Cedrenus, "at the celebration which is called the passage of the Lord, from whence is to begin the new age and the new order of things."

It was, then, at the Vernal equinox, at the month Farvardin, while the Sun was in the Lamb, that this period, famous in the sacred allegories, began; a period whose return brought back the same effects, the same order of things, and in which the works of the God Sun might be seen to commence, ripen, and finish. It was divided sometimes into twelve parts, sometimes into four ages, whose successive deterioration expressed also that of vegetation

and of the harmony which heaven, or the sacred and intelligent ethereal fire, discharged into the elementary world at the moment when it descended into the heart of matter and fecundated it. The moment which preceded this equinoctial epoch of Spring was that at which everything was considered to finish by a universal destruction, called sometimes a conflagration, sometimes a deluge, to be reproduced immediately by the action of the celestial fire, which reanimated nature and gave it a new youth, to which succeeded maturity and old age. After this all finished, and was reproduced again with periodical time, measured by each revolution of the Sun, beginning with the moment when this God Creator drew matter from the inertia in which it had been plunged during the Winter, and organised this species of chaos.

The Serpent, whose form the evil principle took to carry ruin into the universe, reappears more than once in the theology of the Persians, and the manner in which it is spoken of does not permit us to doubt that what is referred to is a constellation. It is in the sky that it is represented as making its way—that is to say, on the very vault where it develops its long coils. This is what the Bundesh says: "Ahriman, or the principle of evil and darkness, he by whom evil comes into the world, penetrates into the sky under the form of an adder, accompanied by Dewas, seeking only to destroy." The Dewas are the genii of darkness, who, with the Serpent, bring back the long nights upon our hemisphere.

In another part of the Zend-Avesta, where this Ahriman, chief of the evil genii, is referred to, the maleficent adder is called in plain formal terms the Star Serpent. "When the Pairs (evil genii) desolated this world and overran the universe; when the Star Serpent made himself a road between the sky and the earth (that is to say, rose above the horizon)," &c. The name Star Serpent incontestably points out a constellation, and this constellation is placed in the sky near the Balance, and rises with it. It is, then, this celestial animal that the writer has intended to indicate as a sign of the evil produced in the universe when the angels of darkness, the malignant genii, come to spread abroad their malignant influence. And when it is said that this Serpent makes himself a road between the sky and the earth, a rising or ascension of a star upon the horizon is clearly intended, the star seeming to glide through the narrow space where the sky and the earth appear to unite. All the cosmical fables—such as those of the combat of Jupiter against the giants having serpents' feet, the triumph of Horus and Osiris over Typhon, of Apollo over the monster Python, &c.—are explained by this same Serpent, either by the Dragon of the Pole or by that of Ophiucus; and the same key that opens the sanctuaries of the Jews and Christians, opens also those of the Pagans. We do not change the one symbolic form employed in this first fable, and the unity of the principle of solution proves incontestably its truth.

Let us recapitulate. There arises, then, from time without bounds, or from eternity, a limited period which unceasingly renews itself, and which is divided into twelve portions of time, of which six belong to light, six to darkness; six to creative action, six to destructive action; six to the good, six to the evil of nature. This period—designated sometimes by an egg half white and half black, subdivided into twelve prefectures; sometimes by a tree bearing twelve kinds of fruit, which teach good and evil; sometimes by twelve thousand years, of which six thousand belong to God and six thousand to his enemy;—is the year during which man experiences alternately the empire of light and darkness, of physical good and evil, according as the Sun approaches to or departs from our hemisphere, organises nature, or abandons it to a condition of inertia.

A DESCRIPTION OF REMARKABLE EXPERIMENTS IN PHOTOGRAPHY.

With much pleasure we extract the following article from the *British Journal of Photography* of last week. Mr. Beattie is a photographer, now retired from business, a profound thinker, and an ardent student of Spiritualism. His remarks refer to the photographs described by Mr. Jones last week, and specimens of which may be seen at the Spiritual Institution:—

I have for long years been a careful observer of the singular phenomena which, until lately, have been looked upon by the scientific world as unworthy of investigation; but now they have been forced into the foreground, and claim to be fairly sifted and tested as to their truth.

Some time ago Mr. Crookes proved that under certain conditions a mechanical force was produced, which he called "new," and to which he gave a distinctive name.

Now, if the conception of the "unity of force" be true, having got one force we have got all force, if it be true that momentum suddenly killed bursts forth into heat, light, and chemical action, and inversely so. Then, in the force demonstrated by Mr. Crookes to exist under the conditions spoken of, we have the root both of electrical and chemical forces.

But I am not one of those who believe that all changes take place by a power, and not for a purpose. I am, therefore, compelled to associate with my idea of force the element of intelligence—force, as such, having no existence apart from intelligent condition. The experiments I have now to describe may or may not be new, but the results (I don't say "if true"—I know them to be so) prove much, namely, that, under given conditions, there is in existence an invisible energy capable of setting up powerful chemical action; but that is not all—that same energy is governed by an intelligence other than that visibly present, the forms produced being inconceivable by those visibly present.

With no more introduction, I will describe carefully my experiments.

I had a friend from London who came and let me see what he called "spirit-photographs." I at once said that they were not so, and told how they were made; seeing, however, that many believed in the possibility of such things, I said that I would try some experiments, as I knew of a good "medium"—Mr. Butland. After some advice, this gentleman agreed to try and spare the time. I next arranged with Mr. Josty to allow me to try the experiments in his house after six o'clock p.m., and I got Dr. Thompson and Mr. Tomy to assist me. I did all the work except uncapping the lens—that Mr. Josty did.

The camera used was one for taking three on one plate—a Ross's lens stopped down to about three-quarters of an inch. The light was subdued so as to lengthen the exposures to about four minutes.

We sat seventeen times with no result. On the eighteenth time a remarkable form came out quickly on the plate on the application of the developer—a most imperfect resemblance to a human form. The first thing was, however, to sift and see if it could not be classed with the numerous ills photography is heir to; but no, we could find no category in which to place it. Up to this point Mr. Josty was laughing at the mere idea of trying such experiments, believing that a result was impossible.

Our next experiments took place one week after—myself, Mr. Tomy, and Mr. Butland being present, Dr. Thompson being then in London. The first plate showed no result; on the second plate were strange manifestations—on each exposure an illuminated bust, with hands crossed, and with luminous objects above, came out. Then for the next seven exposures the manifestations were extremely strange, as if a process of evolution were going on towards a perfect human figure; a star in one becomes in the next almost a head, and all seemingly the result of luminosity.

In the next set of experiments we got a series altogether different. First, a simple cone one inch long, and half an inch above it a short cone.* In the next these two objects radiate light. In the third they have changed their shape into one like a Florence flask, and the other into a star. In the fourth the same, only, on looking carefully, a duplicate of the star is seen. In the fifth the effect is exactly as if a piece of ignited magnesium wire had been dropped into them. The star is now like a luminous bird, and a flood of light flowing laterally from the other. The next experiments were made on a very wet day; twelve exposures, but no result.

In every case these impressions spring out instantly the developer touches the plate, and in full printing force. We have to wait for all other impressions on the same plate coming out. Observe, therefore, the impression must be the result of a very active energy.

I enclose you a set of prints, and I wish you to lay them out in a series before you begin to think upon them. This communication is already too long, but I must just say a word or two on what happened during the experiments. On the second evening, during the second exposure, Mr. Josty was sitting with the cap of the lens in his hand. Our attention was attracted by its falling from his hand. We looked, and he was lying in a profound fit or trance. When he recovered he was fearfully excited, and would not be calm until he went and saw that his wife was well, for he said that she was standing by us in white; that was the last thing he remembered. Previously he would not believe it possible; afterwards he would not interfere or touch anything.

We are to continue these experiments. They were begun to satisfy ourselves, and you have the result. Spirit-photography is to me, if nothing more occur, a possibility, and the existence of unseen intelligent beings a fact.

JOHN BEATTIE.

In the same paper appears the following letter from Mr. Guppy, addressed to the Editors:—

GENTLEMEN,—As you are aware, having been present, my wife and self went to Mr. A. L. Henderson's, at New Cross, and sat for a spirit-photograph, precisely as we did when the photograph of Katey was obtained at Mr. Hudson's, but we got nothing. We then, at Mr. Henderson's request, sat at a table and were photographed there, but got nothing—scarcely even a rap. All this to me is not surprising. Spiritual manifestations are governed entirely by conditions.

Mr. Henderson has obligingly shown me that I was not aware of all

the contrivances of which photographers are capable; and, by certain arrangements (which I am not to mention), a white figure may be produced behind a sitter quite unconsciously to the sitter. In fact, it appears at present that no spirit-photograph can bear on it unmistakable evidence of spirit origin—just as a man's signature may be so successfully forged that he himself could not swear to the forgery, except by collateral circumstances.

As photographers are so clever, it would be very desirable that they should show how a real spirit-photograph could be taken in such a way as to carry on its face evidence of its *bona fides*.

Mr. Hudson has (unasked) returned to me the five negatives during the taking of which I was present; and, even supposing that a skilled photographer could imitate them, still an inspection of them and consideration of the collateral circumstances will, I think, fully convince any person that they are *bona fide* spirit-photographs.

If they have at all lost the high character which they enjoyed at their first introduction to the public, it has been their misfortune. "Tell me what company you keep, and I will tell you what you are." It was neither their fault nor my fault that they got into such company, and if I had been at all consulted on the subject, I certainly should have said, "Honesty is the best policy."—I am, yours, &c.,

Morland Villas, June 24, 1872.

SAMUEL CROOKES.

BRISTOL SOUL-PHOTOGRAPHS.

SIR,—As promised, I have forwarded to No. 15, Southampton Row, another frame of what were last week called spirit-photographs—what Mr. Crookes calls "psychic force," and Mr. Beattie "chemical force," but which I, in my book, "Natural and Supernatural," in 1860, called "soul;" of which cometary bodies were the visible proofs, in consequence of the thousands of miles thickness of that ethereal substance, enabling the eye to see that which it cannot see when only a few inches thick.

I understand the progressive series of twelve pictures have surprised many, as they progress in the development and change of form produced by unseen intelligence on the soul before it becomes inhabited by that unseen intelligence called by us "spirit."

The third series consists of four, and properly belongs to the first and second, as it appears to close one set of illustrations.

The four of the third series show the following results:—On the first plate are four sitters; two are completely hidden by a column of white substance, soft and fine, like the vapour from a steam-engine. It shows thickness by the side perspective.

The second shows the white cloud like a sheet spread over all the picture, completely hiding the four sitters, the table, and all things but itself.

The third shows the spread cloud gathered up into the centre of the picture in the form of a giant human figure, having thickness, and one of the sitters completely hidden.

The fourth shows the spreading again of the soul-substance over the picture, completely hiding the four sitters, and in the centre is a distinct shadowy figure in white, like a woman.

These pictures make sixteen in all, and to scientists and others they are particularly interesting. I have suggested to Mr. Beattie that he allow Mr. Josty to print the set of sixteen for 8s. for the use of investigators in science, natural and supernatural.

Mr. Beattie has consented, and Mr. Josty is printing a few sets, which may be obtained, I suppose, by sending a post office order to Mr. Josty, photographer, Bristol. I have also suggested that sets be sent to 15, Southampton Row, for Mr. Burns to sell.

The fourth series seems to be the commencement of a fresh set, which looks like a partial return to the first series. It consists of five pictures, and shows extraordinary results. One has printed on it the sight seen by one of the sitters during the time of the exposure; he exclaiming excitedly, "Flames—a number of flames!" and on the plate are nine lumps of light in the air, reminding me of the Bible narrative of the tongues of fire. Another sitter who saw a mist-cloud, which hid the camera from him, said, "Now I see it; the cloud is lowered;" strange to say, on the plate is the cloud lump just below his eyes.

The fifth series, of three, shows some extraordinary results. As I am one of the group, and the tale being personal, and therefore may be as long or longer than what I have above written, I postpone the narrative till another time.

Evidently the ghosts are delighting themselves with the "puzzlements" they have given us. "Strange!" "Wonderful!" "Unaccountable!" "What do they mean; can you tell?" are a few of the ejaculations I have heard. Several of the members of the Royal Society have seen them, and they say they "don't know what to make of them." Perhaps they may be patches of life fallen to the earth off Dr. Thompson's scientific fragments of metallic vegetation, shot off from somewhere on its journey to somewhere, while so playing whiz round creation.

Enmore Park, S.E.

JOHN JONES.

P.S.—I hope you have space this week to copy Mr. Beattie's letter from last week's *British Journal of Photography*. I have tried to push him into the front of the fight, as he has time; I have not, and therefore am only useful in the rear to gather up the fragments to fire again, if our ammunition should run short.

THE BRISTOL "PSYCHIC-FORCE" (?) PHOTOGRAPHS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As I am not over fond of appearing in print, allow me to explain my reason for this communication.

On Monday last "our medium" called at my residence, and, feeling the influence rather strong on him, asked me to sit with him a few minutes. We sat at the table, and immediately obtained, much to our surprise, the following message:—

"Be not selfish; give your experience to all Spiritualists; give Burns the peppery, an account of the experiments for the Medium."

I trust our good friend Burns will "pepper" the right individual, viz., "psychic force," for appending this impertinent epithet to his name, for I can confidently assure him it did not originate in my own mind nor in the medium's.

Being thus adjured, I think the best thing I can do, at least for the present, is to enclose an account of the experiments, so far as they have

* This alludes to the size of the negative.

as yet advanced, taken from the last issue of the *Photographic News*, together with the Editor's remarks thereon in a leading article. Hereafter I may have more to say respecting them.

Permit me to say a word or two with reference to the manner in which Mr. Beattie has been treated, in connection with this matter: He was among the first to point out that certain photographs, claiming to be of spiritual origin, bore on the face of them unequivocal evidence of deception, but he never asserted that no genuine ones had been produced; on the contrary, he at once said there must have been some truthful manifestations, and in that belief these experiments were commenced. Surely, then, it might have been reasonably expected that Spiritualists would be pleased to find the deception had been exposed by one of their own school, and not by the opponents of the movement; instead of this, Mr. Beattie has been accused, in certain quarters, of harsh and uncharitable judgment—of exciting dissension among Spiritualists, &c., &c.; and this, with a strange inconsistency, by those who profess to be Spiritualists. Let us, however, trust that the right will eventually "come uppermost," and then we may also possibly perceive that certain events have been "out of evil still educing good."

With regard to the phenomena under discussion, I think we may venture to hope they are intended ultimately to subserve a good purpose in the progress of the Spiritual movement, although in their more immediate effects we may discern many disturbing elements, one result of which may possibly be that Serjeant Cox may have to re-christen his "psychic force" bantling.

GEORGE TOMMY.

7, Unity Street, College Green, Bristol, July 1st, 1872.

The article from the *B. J. P.* was in type before Mr. Tommy's communication with enclosures arrived. We give the following extracts from the leading article in the *Photographic News*, entitled "Spirit-Photographs—Startling Results":—

"We have brought under the attention of our readers, from time to time, details of the alleged production of photographs of unseen beings, affirmed to be the disembodied spirits of men and women, and we have uncompromisingly denounced the wicked imposture of which they have been the illustrations. The productions of the American medium-photographer Mumler were manifest cheats of the clumsiest character. Those recently issued by a suburban London photographer were a little less palpable in their imposture, but the commonplace character of the productions was ridiculously out of harmony with the claims made for them, and a little examination showed the absurd poorness of the trick by which they were produced. All the examples which came under our attention, whether by the American or the London fabricator, were humiliating illustrations of gullibility on the part of those who accepted the work as of a supernatural character, and professed to recognise likenesses of departed friends in the indistinct smudges produced, and of very contemptible trickery on the part of all who were parties to the imposture."

"Mr. Beattie is, as many of our readers know, an old and thoroughly experienced photographic portraitist, and a gentleman whose sincerity and honesty, as well as ability, no one would dream of doubting. Interested in the subject of Spiritualism, and disgusted with the transparent trickery of the 'spirit-photographs' brought under his attention, he resolved to investigate the subject experimentally. The result will be found in his narrative. It will be noted that in this case the inquiry is undertaken by honest inquirers, familiar with photographic operations and possibilities, for their own satisfaction, every possible source of error or deception being carefully eliminated. The issue was of a totally unlooked-for character, and the images totally unlike the conventional apparition so carefully imitated in the sham ghost pictures. As to the source or origin of the images we can offer no suggestion or theory."

The Editor gives a description of the pictures, and concludes:—

"Our duty, which, as we said at the outset, is simply to describe the results before us, is done. We have neither theory nor speculation to offer in explanation. The mere narration, in a candid spirit, of the facts before us will probably subject us to derision from some. There is a singular disparity between the abstract creed and the actual practical belief of the mass of mankind. The belief in a spiritual world is, happily, a widely-spread and general faith, held eagerly and tenaciously, whilst the mention of any tangible evidence on the subject is usually rejected with scorn. The notion that the spirits of the dead can present themselves to the living is not only embodied in the Christian faith, but is thoroughly interwoven into our habits of thought and our literature. At the same time, belief in any special proof of this belief is held to be weakness and superstition. Practically, the Sadducee is in the ascendant in our day. And whilst we have described with accuracy and honesty the startling results to which Mr. Beattie has called our attention, we are fully conscious of an under-current of doubt in our own mind, for which we feel, at the same time, without justification. To many of our readers our narrative must be simply a strange story without practical bearing. Whether further explanation will be forthcoming, and whether further development of the singular experiences may be in store, we cannot say. The story, as it stands, is all we can now put on record."

Mr. Guppy, in a communication addressed to ourselves, in commenting on the impatience of those who want perfect photographs of spirits all at once, thus writes respecting such experiments as Mr. Beattie's described above:—

"These essays, conducted by men of unquestionable probity, prove the production of luminous figures independent of the sitters; they are the germs, the nucleus of spirit-forms. But they would not interest you. You want full-dressed ghosts at once—your appetites are spoiled."

"Now you must go back to A B C again. First, we have to prove the facts to scientific men—I don't mean to the Royal Society. Kings are going out of fashion, and Royal societies, like kings, avoid responsibility by doing nothing. What we want is a Democratic Republican Society of Science, which would receive and investigate every serious communication—a genuine Dialectical Society that would not shirk any question or problem."

"It is coming—only England is as saturated with dogmatic superstitions as the lowest tribe in Africa. We all know it; but, like the old man in Sindbad, they are fastened to our shoulders, and we can't shake them off—not yet; but, like rotten trees, each gale of public opinion

loosens a root, and by-and-by 'down will come baby, and cradle, and all.'

"It is useful to look at all sides of a question. What has Mr. Hudson done? He has taken a good many real spirit-photographs, to the best of my knowledge and belief, besides the five I was present at; but he has made some 'make-ups.'

"When raps don't come, sometimes the mediums help the spirits—to 'improvise' a rap or a spirit is only matter of degree."

"Then, according to Sterne, it was impossible for Hudson, with the name Hudson, to avoid a high distinction. Is there not Hudson's Bay? Did not the jailer of Napoleon glory in the prefix of Hudson? Had we not Hudson, the Railway King, at whose levées noblemen were proud to attend, and catch the slightest hint that fell from his lips?"

"Who knows? Perhaps, with that forgetfulness of self which distinguishes truly great men, he has only worked to demonstrate to an ungrateful public how they might be taken in, and so left the rent in the background and the line of the carpet as proofs."

"What other means could he have adopted, as a conscientious man, to make the photographers show their cards, and put the public on their guard? Those who take that view of the question will perhaps subscribe a handsome sum, and present him a piece of plate as testimonial of his high-minded disinterestedness."

"If the ladies did not take spirits with them, how could they expect them on the plates? If a lady has no back hair, her coiffeur supplies her with a chignon—so, if she took no spirit with her, how could she have a spirit carte de visite, unless Hudson supplied one?"

"It will all come right in the end. Like diamonds, like virtue, there is the real and the imitation."

Here is another letter from a lady who is well known for her great interest in Spiritualism and intelligent appreciation of mediumship:—

"MR. BURNS,

"DEAR SIR,—So much hath been said about Mr. Hudson's *sham* spirit-photographs, that I ask your acceptance of one I consider a *real* spirit-photograph, taken by Mr. Hudson, with Mr. Herne, as medium, shut in behind the background. The photographic operations were conducted exactly as for ordinary portraits. During the exposure there was no visible object between the camera and the background, except myself; yet, upon the card, a spirit-figure in white drapery is standing by my side. The white drapery of the spirit-figure overlaps my dress, so that the trimming upon my dress can be distinctly seen through the drapery of the spirit-figure. The features of the spirit-figure I recognise as those of a dear young friend who passed away many years ago.—With kind regards, I remain yours truly,

"M. RICHMOND,

"June 22."

"Of the Dalston Association."

In this specimen the features are certainly visible, though much shaded; and though the identity may be satisfactory to our correspondent, yet the evidence is not so weighty as to ensure the general acceptance of this photograph as the likeness of a person "who passed away many years ago." We have seen a photograph bearing the likeness of the venerable William Howitt, and his daughter, Mrs. Watts, as sitters; also the figure of a young lady who was not visible at the sitting. This extra portrait, we understand, has been recognised by the sitters as the likeness of a departed friend; it is so distinct and lifelike, that, if known at all, there would be no difficulty in recognising it. A lady has also called with a figure on a photograph for which she sat, which three of her relations recognise as bearing a partial resemblance to a young man who fell in the late European war. Many similar approaches to spirit-portraiture have been made, but in very few instances so as to be absolutely satisfactory.

THE IMMACULATE CONCEPTION.

The following paragraph appears as an advertisement in *The Echo* of Otago, New Zealand:—"It was the popular belief in Persia, Egypt, Palestine, Greece, and Rome, that human beings were born without human fathers. The disciples of Zoroaster and Pythagoras believed their teachers were begotten of God. The Greeks and Romans had many on the records of their history who were said to have been born of women, without human fathers. The Jews believed that such things were. So did the early Christians. It seemed nothing to them that men should be thus born. To account for the existence of persons any way distinguished, it was supposed they came into being by some direct divine influence above that which produced ordinary mortals. Besides, there was a feeling among the Jews and early Christians that it was more honourable to be born without than with a human father. It was thought that children born in the common way must necessarily partake of sin and degradation. To rescue Jesus from this odium, and to give him a title of distinction, as such a supposed parentage did in those times, this story was told, in all probability; for it cannot for a moment be admitted that the Almighty God did really take the form of a man and become the husband of a woman for the specific object of bringing into this world a child of a certain character and for a special mission. The story seems revolting to all just conceptions of God, and of the sanctity of human nature in regard to natural generation. So far from elevating Jesus in my estimation, it would greatly sink him so far as circumstances of birth could sink any child. It is far more honourable to be the offspring of a true marriage relation between a man and a woman, than of such a connection as is here spoken of. Did Jesus believe this story himself? He generally spoke of himself as a son of man, and never alluded to the story of his having no human father. Joseph and Mary are spoken of as his father and mother. There is not, indeed, any evidence that the story was ever heard of till long after the death of Jesus. It was told in a *dream*, the evidence resting solely on the word of Joseph. He went to sleep, woke up, and said that he had had a dream, &c.—HENRY C. WRIGHT."

MISS LOTTIE FOWLER AND THE TICHBORNE CASE.—A correspondent understands that Miss Lottie Fowler has been consulted as to the identity of the Claimant, and some months since pronounced him to be the real Sir Roger Tichborne. She also prophesied that Arthur Orton would make his appearance, and that the Claimant would yet be successful. How far Miss Fowler may prove to be correct remains to be seen; but it is not unlikely, in view of recent disclosures, that this extraordinary case may yet take another turn.

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CONTENTS OF LAST No. OF "THE MEDIUM."

Is Spiritualism a Sectarian Question?—Bristol Spirit-Photographs—Who are the Tyrants?—Pecunia—The Jubilee of Progressive Spiritualism—The History of Spiritualism in London—The Spirit Messenger—Messrs. Herne and Williams's Mediumship; Astounding Manifestations under Test Conditions—A Seance with Miss Fowler, &c., &c.

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

FRIDAY, JULY 5, Seance at 8 o'clock. Mr. Morse, Trance-medium. Admission, 1s.

TUESDAY, JULY 9, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, JULY 11, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock. Admission, 2s. 6d.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 5, 1872.

THE SINEWS OF WAR.

Almost everybody knows that Job was blessed with comforters. That ancient individual is not the only member of the human race who has been similarly accommodated. If such cordial treatment entitled us to the appellation, well might we be termed Job. The more faithfully we labour for the cause of Spiritualism, the more eagerly we extend the testimony respecting it in enlarged issues of our paper, the more heavily we become laden with a work in which we have no personal interest, the less willing a certain section of the Spiritualists become to sustain these necessary efforts. They are Job's comforters. One of the reasons why such is the case is, because those good people cannot disassociate the personality of those engaged in the work from the work itself, and they would be exceedingly sorry to think that anybody derived benefit from a benevolence which they know to be strictly limited. They seem to be of opinion that it is an obscure bookseller in Southampton Row that they are aiding, and not the cause of Spiritualism. They think that if a moderate pittance would set him on his feet and stop his clamour, they would, with a grudging good will, afford a small sum to be rid of his pertinacious appeals. Such, indeed, is the enlarged view of the situation taken by some who profess not only to be the friends but the upholders of the Spiritualistic movement. The supposition that a paltry endowment can for any length of time sustain a warfare in favour of progressive views is utterly untenable. Andrew Jackson Davis years ago showed that a progressive movement could never become a paying concern, and must be supported out of the resources of those who sympathise therewith; and increasingly so, for the more successful the movement, the wider its theatre of operations, the more expensive will be its maintenance, and the more arduous the labours connected with its existence.

To carry on the work of Spiritualism a steady income is necessary, not as a personal aid to the workers engaged, but as a legitimate necessity to enable them to carry on their work. What should we think of the statesmanship which, observing an army of patriots marching forward amidst discomfort and danger to defend their country, at the same time saddled these warriors with the expenses and consequences of their disinterested efforts? All will be ready to answer, that as a common purpose was being subserved, in which all had an equal interest, those who stood the brunt of the battle and endured the trials of the campaign should be sustained and supported by their more fortunate brethren who stayed at home and participated in the safety and privileges of national freedom. These soldiers, if circumstances permitted them to stay at home and follow their wonted avocations, would enhance their position very much more than by leaving all and risking their lives for the public good.

A similar parallel exists in reference to our progressive movement, but with the advantage that, whereas moral arguments may be advanced in opposition to war under any circumstances, the same reasons take effect in urging the prosecution of the unpopular and bloodless warfare in which spiritual reformers are engaged. If a man, or any number of men, called upon by such moral considerations, in obedience to the voice of duty, give up every

means of personal maintenance, and use time, talent, and life's energies to provide that which thousands participate in with gratification, then it is their duty in like manner to come forward as their opportunities serve them to maintain the work from which they benefit. That such is the case we are happy to observe, but that it is not so general as it might be is a painful fact. Spiritualism can have made but little impression upon the human mind while the principles of justice and reciprocity are not called into action. We all hold our talents, gifts, and possessions, mental and material, not only for our own good, but for the good of society in general, and Spiritualism, in its practical bearings, opens out this fact and inculcates that "of him to whom much is given much shall be required."

We make no apology or excuse for reiterating our plea for more co-operation from our friends everywhere. The advice of some of our comforters suggests that we are capable of such a dastardly act of cowardice as to flee from the dangers consequent on this campaign, and give up the field to the enemy. This we shall never do. Our ten years' struggle has been attended with daily successes and conquests over the powers of ignorance and superstition, and if there is any failure or danger attendant on our efforts, then the censure must be on our countrymen who have not done their duty as they might, and not on those who have sacrificed everything in the work.

The following subscriptions have been received towards securing Mr. Grant's offer of £10 if nine others would give the same amount, and £5 if nineteen others would donate a similar sum. William Tebb, Esq., £10; Mrs. Hamilton, £5; Sir —, £5; W. M. Wilkinson, Esq., £5; B —, £5; Lord —, £5. While we write, the following letter comes to hand from S. Chinnery, Esq., of Paris:—"I desire to subscribe £5 per annum to the Spiritual Institution, to be used as you may think fit. If many Spiritualists would subscribe only £1 per annum the revenue would help your splendid exertions." A friend also calls and bestows 10s. for a similar purpose.

Thus we are encouraged to proceed. The means to carry on this movement is to be got, and shall be got; and if there be any failure, we hope it will never be said that such occurred through dereliction of duty on our part. The two hundred pounds consequent on Mr. Grant's munificent offer cannot be realised until the number of subscribers is completed, except the two or three who have paid already. Therefore a prompt response to Mr. Grant's proposal would be an additional kindness from those who contemplate responding thereto.

A GENEROUS SOUL.

We are happy in having the privilege of presenting the following letter. That a man can "hit hard" and yet hit in love, and can tell God's truth to an ignorant world without being in a towering rage, is more than some people can imagine. Mr. Bengough's convictions on these points are a cheering exception. The reformer, who stands almost alone amidst poverty, opposition, and grinding toil, is blamed for being sour, harsh, and bitter, by those who know not what it is to endure the pelting storm or face the hill with an empty stomach. A few such generous epistles as this would wonderfully soothe down asperities; and if our rich readers were as human as the poor ones, the reformer might become as sweet-voiced as the child of luxury. It is "man's inhumanity to man" which is the occasion of so much animadversion from the clearer-headed and higher-toned leaders far ahead of public opinion:—

DEAR MR. BURNS,—I fancy you do not care very much for either praise or blame, merely *as such*, but I know you are too genial a man not to appreciate a certain amount of sympathy, and therefore allow me to thank you very heartily for your letter to Mr. R. D. Owen in the last number of the MEDIUM.

As a Spiritualist of ten years' standing, who has studied the subject from almost every possible point of view, and as an old friend of yours, permit me also to say that I do not remember to have read a more high-toned, clear-sighted, manly utterance than your letter on those deep and grave topics with which it deals.

Not having seen Mr. Owen's *Terre Haute* speech, I am not quite in a position to form an opinion as to the personal question between yourself and him. But, as you seem to be rather in a minority, this appears to be the time for those who agree with the sentiments which you expressed last week to say so. You have shown on numberless occasions how well able you are to defend yourself, and I don't envy the antagonist who gets into controversy with you; but we quiet Spiritualists of the rearguard ought occasionally to relieve you from the necessity of hitting out so hard by pushing on to the front.

I wish I could send the Spiritual Institution a cheque for ten or fifty pounds, but bare "thanks, the exchequer of the poor," is all that I can offer. If you think this note might induce somebody to read your letter to Mr. Owen, pray send it to the MEDIUM, which plucky little print I generally read, although I never contributed to it yet.—I remain, dear Mr. Burns, yours, with most entire respect and esteem,

S, Victoria Road, Gipsy Hill.

S. E. BENGOUGH.

A large number of other letters have been received on the same subject, and all giving expression to the same sentiments, forshadowing that unity of opinion, feeling, and action which shall characterise Spiritualists when they lay aside tradition and authority, and seek the truth as it is in God manifested through nature.

I HEARD Mrs. Butterfield on Sunday week, at Morley, and was highly gratified. The room was crowded, and there was a large number who could not get in.—E. S.

A SPECIAL NUMBER FOR INVESTIGATORS.

We have been repeatedly solicited to bring out a special number of the *MEDIUM* for circulation amongst investigators. Our usual issues are oftentimes occupied by matter far beyond the comprehension of those who are unacquainted with the philosophy and bearings of Spiritualism. Such numbers are invaluable to the movement in pointing out the path of Spiritualism amidst the numerous errors and superstitions which surround it; but they are worthless, or it may be pernicious, to a person who is without any knowledge of Spiritual science.

To serve all purposes, then, we have resolved to bring out a number of the *MEDIUM* for investigators next week. It will contain ample instructions for those commencing the investigation, instructing them how to experiment, and explaining the philosophy of the manifestations. Experiences with a variety of mediums will be given, thus introducing the reader as far as possible to the whole scope of the phenomena. We shall be glad to receive orders for supplies immediately, so that a sufficient number may be printed. It will be a standard publication, and should be kept on hand for circulation at all times.

NATIONAL JUBILEE AND CONFERENCE.

To the Editor of the Medium and Daybreak.

SIR,—At a special meeting of Spiritualists, held at Darlington, June 24th, 1872, it was resolved unanimously:

"1st. That, in view of the accomplishment of a week of years since the first National Convention of Spiritualists was held at Darlington, a National Jubilee and Conference of Spiritualists be held in the same town, on the 30th and 31st of July.

"2nd. That, as Spiritualism is a great, glorious, and living fact—that of ministrations from the immortal abode of existence—all Spiritualists, without regard to individual views, be and are hereby invited to be present and participate."

The committee appointed to carry out the above resolutions hope to be enabled in a few days to forward to you for publication further particulars of the order and the objects of the Conference.—I am, dear Sir, on behalf of the committee,

Eastbourne, Darlington.

MARK FOOKS, Secretary.

[The very little publicity which this important event has already received has caused no slight degree of interest. No doubt a large and useful gathering will be the result. If at all entitled to follow honourably its predecessor of seven years ago, the proposed Convention cannot fail to be useful and suggestive. The programme to hand, and which we hope to give next week, is highly propitious, and its perusal will incite a lively desire in the minds of many to be present.—ED. M.]

MR. MORSE'S SEANCE.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I desire to inform your readers that my usual Friday evening seances will be discontinued after this week, as, owing to the generous kindness of my friend, J. H. Gledstanes, Esq., I am again enabled to pass a few weeks of rest and quietude at his country house, a few miles from Paris.

I regret to say that I am rather the worse for wear at the present time, and remembering as I do the great benefit I experienced from my visit to France last year, I have a lively hope that I shall again be refreshed and invigorated this year.

With many thanks to all my friends, and trusting to meet them again upon my return, believe me, yours fraternally, J. J. MORSE, Medium.

15, Southampton Row, London, W.C., July 3rd, 1872.

THE SUNDAY SERVICE FUND.

The Spiritualists of London cannot boast of the energy with which they uphold the movement, which would apparently fail to be heard of in the metropolis were it not from contributions received from country Spiritualists. The following are the sums received up to the present in liquidation of the balance incurred in sustaining the Sunday Services in the Cavendish Rooms:—Mr. Maltby, £2; Mr. Bielsfield, 10s.; Mrs. Cooper, 5s.; Mr. Strawbridge, 21s.; Miss Kate Edmiston, 5s.; Miss Stone, 10s.; Mr. H. Smith, 5s.; J. C. and F. M. T., £1; T. B., 2s. 6d. A Friend, £1; Mr. Edmiston, 10s.; from proceeds of Mr. Massey's Lectures, £3 1s. 9d.; Signor Damiani, 10s. 6d.; Mr. Strawbridge, second subscription, £1 1s.; Capt. Greenfield, 10s. £5 more is required to refund the Treasurer. Remit to J. Burns, 15, Southampton Row, London, W.C.

SINCE our last notification of subscriptions to hand on behalf of Mr. Powell, we have received the following:—A Friend, £1; Mr. Clark, 2s. 6d.; Mrs. Morris, 8s.; Mr. Massey's Lecture Balance, £1; Clement Pine, 7s. 6d.; Mr. Elliott, 2s. 6d.; Mr. Vernon, 5s.; and Mr. Mahony, £2 2s.

CONTRIBUTIONS in aid of Mrs. Jackson:—Per Mr. James Gowans: Edinburgh Phrenological Association, £1 1s.; Arthur Trevelyan, Esq., M.A., £2; William Wright, 5s.; Alexander Stewart, 2s. 6d.; Abraham Reid, 5s.; James Millar, 1s.; Adam Smail, 1s.; Jas. Gowans, 5s.—£4 0s. 6d. Per J. W. Mackie, San Francisco: Partly by an old personal friend, and partly by a few admirers in the Lyceum for Self-Culture, £7 4s. 5d.

A CORRESPONDENT remarks:—"In reference to the work of Dupuis, 'On the Origin of Religions,' permit me just to say that Mrs. Emma Hardinge delivered an able address at Chicago in 1860, which was published, bearing the title, 'Astronomical Religion,' which resembles the teaching of Dupuis."

It is to be regretted that difference of opinion concerning the nature and meaning of Bible teachings should lead to hostile feeling among Spiritualists, especially when it is remembered that all seem to agree that both here and hereafter our states are elevated according to the degree of our love of knowledge, goodness, usefulness, and truthfulness of life; that it is in this we can alone, as by affinity, resemble the beloved Jesus, be therefore what is called Christ-like, and that we go neither to the theological eternal heaven or hell when departing from the mortal body.—T.

THE HARMONIAL DISPENSATION.

"THY KINGDOM COME."—How to bring it.

1. In the morning arise—resolved to do nothing against, but everything for, the Kingdom of Heaven on Earth.
2. Happiness for all being the object, let every action during the day spring from such well-conceived and well-developed thoughts as lead to its attainment.
3. In the evening retire—at peace with yourself—at peace with the divine principles of universal Love and Wisdom.

"THY WILL BE DONE."—How to do it.

1. Be instructed by the Past, and by all it has brought you.
2. Be thankful for the Present, and for all its blessings.
3. Be hopeful for the Future, and for all it promises to bring you.

Observe these rules, and the harmonies of the Kingdom of God will be with you, and peace on earth and good will toward man be realised.

ANDREW JACKSON DAVIS.

ANOTHER CONFERENCE will be held shortly at the Spiritual Institution to hear what progress is being made in the open-air advocacy of Spiritualism during the summer months, and to enlist more workers in the movement.

We have received a card in memory of Ann, widow of William Richardson, Esq., Stockton-on-Tees, who died at Croft, 13th of June, 1872, aged 55 years. She was an intelligent and kindly adherent of the cause of Spiritualism.

ON WEDNESDAY EVENING Mr. Morse gave a lecture in the trance, on the "Importance of Spiritualism," in the Temperance Hall, Mile End Road. Mr. Burns presided, and about fifty persons were present. The meeting was convened by the committee instituted to take into consideration the persecution to which Mrs. Main has been subjected recently. Mr. Morse gave his services free, and a considerable sum was obtained towards the fund for promoting Spiritualism in the district. Tracts to inform the public of the principles of Spiritualism, and prevent such persecution in the future, were introduced to the audience. A similar meeting at stated periods would not only be useful in that hall, but in many more which could be pointed out.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM (ESTABLISHED 15th SEPTEMBER, 1870).—Notice is hereby given, that, in accordance with Rule VII., the fourth half-yearly general meeting of this association will be held in the Rooms, 74, Navarino Road, Dalston, E., on Monday evening next, 8th July, 1872, at eight o'clock precisely, when the Council will submit for adoption the report and balance-sheet for the past half-year. Officers for the ensuing six months will be elected, and other business of a general character transacted.—By order of the Council, THOMAS BLYTON, Secretary, &c.

MR. J. B. ORTON has kindly forwarded to us a careful report of Mr. Burns's address to the above association on Thursday evening of last week. We much regret that the great pressure on our space will prevent its appearance. We are so anxious to give all a hearing that we sacrifice those nearest home in the first place that others may be heard.

MR. WALLACE, MISSIONARY MEDIUM.—The interest in this movement progresses in one direction, namely, in the amounts being added from time to time to the subscription list. Dr. Dixon desires to be put down as a subscriber for £1. The next step is to invite Mr. Wallace to visit districts and hold seances for a week, more or less, in each place. If any persons reading this can make use of Mr. Wallace in this way, they may apply for him freely, as the fund in hand will enable him to get started without imposing any liabilities upon the parties engaging him. Letters may be addressed to this office. Since the above was in type, an application has been received from South Devon. This would be too great a distance to go for one week, unless other applications were forthcoming from the West of England or Cornwall.

SOMETHING REMARKABLE.—As it is the general belief of orthodox Christians that at the death of the mortal body we at once go either to an eternal heaven of happiness or an eternal hell of suffering; or, otherwise, that we remain in a state of sleep until the end of this terrestrial world, when, after a universal judgment for our conditions in this life, we shall go to one or the other of these states; it is worthy of notice that some of the departed ones of the orthodox belief who have not risen above it, and who return to communicate, instead of saying they are in these states, or with Jesus, according to their expectation, they give us to understand they are hoping to be saved by faith in the merits of Jesus, or expecting banishment to the eternal hell, *just as if still living upon the earth*. What an evidence is this of the error contained in orthodox teachings!—B.

A SATELLITE of the *Elgin Courier* occupies three-and-a-half columns with an account of the proceedings of the "Round Table Club," a consequential body, who are supposed to meet once a month, and ventilate their conceits and prejudices on current topics. The first column is headed by the well-worn motto—

"A little nonsense now and then
Is relished by the wisest men."

Quite true; but "nonsense," to be relished by "wise men," must have some little consistency about it, and be the work of a man of genius who can see his way straight through his performance, and not oppose in one column the congruity of what appears in the other. For instance, "fortune-telling," "clairvoyance," and "spirit-rapping" come in for discussion. One speaker is inhumanly profane over the portraiture of an old woman in a garret, and others treat psychological phenomena with such epithets as "gross imposition," "a libel on the intelligence of the age," and other *thoughtless* utterances not warranted by the motto "Think, and let think." A talk on the subject of "Sea serpents" follows, when the same speakers, whose apparently infinite intelligence could speak most authoritatively in negation of everything psychical, in a preaching strain exclaim with the other side of their mouth, "What do we know of the power of that Being," &c. It would appear, then, that "that Being" can make a sea serpent 200 feet in length, but cannot endow humanity with clairvoyant powers! Indeed, the bone of an extinct snake is of far more importance to the egotist "in black" than human immortality, for he has attributed to him the atheistical expression, "We must all die, and be as water spilt on the ground." It is quite evident that these Northern Lights require to be replaced by a little of the full daylight of spiritual knowledge.

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 28th.

(Mr. J. J. Morse, trance-medium.)

(The first control was by TIEN-SIEN-TIE, the guide of the medium.)

Q. Will you give us some information as to the peculiar state in which the medium now is, and how it was effected; also with reference to your relation to him as a medium?—A. There are several degrees or phases of trance-mediumship. First, there is that peculiar phase in which the physical structure is permeated by the will-power of the operating spirit. The second phase is where the nervous and sympathetic forces are subjected to that will; and the third, or higher phase, is where the superior portions of the brain alone are controlled. This latter only takes place when the force is not strong enough to destroy consciousness of external influences, and is more properly called inspiration. All these phases of mediumship can only be manifested through adequate conditions. When the whole bodily structure is subservient to the will-power, the operating force interspheres the external or bodily condition of the organism, and completely subjugates it; the result is that state of trance called automatic. It is only by a knowledge of the structure of man that mediumship can be understood. Man is composed of an external body, and inside of this a bright silvery one, which we denominate the spirit-body; then within these there is the soul itself, or, as we call it, the divine spirit. It will thus be perceived that we have three distinct conditions making up the entire man; three forces forming one divine unity. It will further be seen that between these three conditions there must be two separate connecting links. It is by means of these links that all the phases of intelligence are effected. Then, surrounding the external structure, there is a magnetic sphere or halo. For a successful control of a trance-medium, then, it is necessary to bring this external magnetic sphere within the will-sphere of the one operating. A striking analogy will be perceived between this operation and that of the mesmerist operator: a link having been established between the spiritual body and the acting force, there is a closer rapport or means of communication more especially adapted to the transmission of intellectual power. In the present case we claim to stand upon the second plane—the sympathetic; one step removed from the automatic, and one step below the intellectual. We penetrate the external sphere of the medium, and direct our will upon his interior sphere. The exercise of this will-power influences those parts of the operating spirit's sphere which are external to it, and causes a corresponding projection of the magnetic element pertaining to the spirit's external form. The spheres of the medium and spirit thereby impinge, and a sympathetic relationship is established between the operator and the sphere surrounding the medium.

THE STROLLING PLAYER.

The following remarks were made by the "Strolling Player" in answer to a question:—"There is a relationship between the characteristic conditions in which spirit-beings exist. The lower conditions of spiritual life are the lowest conditions of physical life. The lowest conditions of physical life are supposed to be depravity and vice. Unfortunately this is not always true. It holds true in higher spheres. Our hell is deeper and more lasting in its effects than the orthodox one. Hell exists, and there is no getting away from it. The fires of conscience burn so long as there is one little tiny speck to feed their flame—burn until not one jot or tittle of evil is left."

ANOTHER SPIRIT-MESSAGE IDENTIFIED.

To the Editor of the Medium and Daybreak.

SIR.—Feeling anxious to discover if possible the truth of a spirit-communication that appeared in the MEDIUM of June 21, page 242, I have made several inquiries this last fortnight, and to-day (July 1) have been to a village about four miles from Andover, and had an interview with a person who knew J. S. Warrington well. The following conversation took place between us (we were strangers to each other):—

Q. How far is it to West Cholderton?—A. Between four and five miles.

Q. Do you know West Cholderton?—A. Very well; we lived there before we came here.

Q. How long since you left there?—A. Last Christmas.

Q. Did you know any person by the name of Warrington?—A. Yes, very well.

Q. Is he living?—A. No.

Q. When did he die?—A. About a twelvemonth last May or June, I cannot say which.

Q. Do you know how old he was when he died?—A. I cannot say exactly, but I should think between sixty and seventy.

Q. What was his complaint?—A. I do not know; the people say he died of a broken heart. He was a very stubborn man, and would have his own way, and things got very bad with him.

The above conversation took place before I told my reason for asking such questions. I then took from my pocket the MEDIUM, and read the communication. I leave you, Sir, to imagine the surprise.

You can make what use you think proper of the above, and believe me to remain yours respectfully,

10, East Street, Andover.

CHARLES LOCKE.

DEAR SIR.—I have instituted inquiries respecting the message purporting to be from the spirit of John Samuel Warrington, of West Cholderton, Wilts, given at your seance, Friday evening, June 14, 1872, and published in your issue of June 21. I find the message substantially correct. West Cholderton is a small village some eight miles from Andover, and the only inaccuracy in the communication is a very trifling error in the word Cholderton, which is spelt Cholderton.—Yours truly,

Andover, July 1, 1872.

F. PEARSE.

A LETTER FROM A MEDIUM.

To the Editor of the Medium and Daybreak.

SIR.—Owing to the numerous slanderous reports which have been circulated in the Spiritualist publications lately concerning Mr. Herne and myself, I consider it my duty—on my own behalf, at any rate—to break the silence we have hitherto preserved, and which by many has been looked upon as a fulfilment of the axiom that silence gives consent.

In the first place, although my name has not been mentioned personally as having been concerned knowingly in connection with so-called spurious spirit-photographs, yet, owing to my intimate connection with those concerned in it, I think it wise here to say that, having been advised by many that it was to my interest to dissolve partnership with Mr. Herne on account of his supposedly proved complicity in a cheat, I have plainly, and as man to man, asked him whether such has been the case, and having received his denial, am willing to place credence in him. Knowing, as all should know who are acquainted with spirit-manifestations, that they are often inexplicable, and bear semblances of imposture, I can on my own account, with clear conscience, look back at my connection with Mr. Hudson, knowing that I have not in any way lent myself to any trick or imposture.

I believe Mr. Hudson to be a genuine spirit-photographer. His manifestations have been put to most crucial test under my mediumship, and satisfactory results have been obtained. Why Mr. Hudson has so long kept silence and allowed all these accusations to appear against him unanswered, I am at a loss to understand, and I think it a duty not only that he owes to the mediums who have incurred reproach at his establishment, but also to the cause of Spiritualism, that he should come forward and boldly deny the accusations made against him, if (as I firmly believe) he can do so with truth.

When first we went to sit as mediums for spirit-photographs, we did so for weeks without remuneration, and it was not until after we received a letter from Mr. Harrison* (which I herewith enclose), urging us to do so, that we made any charge. He, believing that he has discovered incontrovertible marks of fraud implicating Mr. Herne, withdraws the shadow of his *Egis* from us, and more than that, throws most unnecessary other insinuations at us in the columns of his paper, almost stating that, in consequence of these things, our genuine power to obtain manifestations had left us, and that we had lost the "voice." This shows how easily a trifle may be exaggerated to suit a purpose. It is true that for one or two seances, which we held about that time, the manifestations were weak, and the seances proved almost perfect failures; but this has not been an unprecedented occurrence, and considering the worry and annoyance we had been subjected to, it was not to be wondered at. Even on former occasions we had temporarily lost the power, and had been obliged to go to Mrs. Berry to recover it. However, I think you have had sufficient evidence in your recent correspondence on this point, so that it is unnecessary for me further to defend this, as another thing I should be glad to draw attention to is of importance. As you know, we were engaged at Mrs. Makdougall Gregory's to give a series of seances, which were frequently reported in your paper. Some considerable time after this series was concluded, and we had for a long time never entered the house, a crystal was lost. Mr. Herne and myself were accused of possessing it. We had never seen it except at her house, and were, as you may imagine, considerably astonished at her demand. She then threatened if it were not sent to her within a certain time she would tell all her acquaintances. I have reason to believe that this has been carried out, as we have often been spoken to concerning it. Now, since this I have heard, on good authority, that the crystal has been found in the piano at her own house, with every sign (so report reacheth me) of having been there the whole time. We have received no intimation of this from the lady in question, nor has she—as in justice she should have done—published in your columns a contradiction of the reports she or others had spread about us. As Mrs. Gregory has not done so, I must request you to do so for me. Hoping that I have not occupied too much space, I remain yours, &c.,

CHARLES E. WILLIAMS, Medium.

61, Lamb's Conduit Street, Holborn, W.C., July 3, 1872.

NOTTINGHAM CHILDREN'S PROGRESSIVE LYCEUM. SIXTH ANNIVERSARY AND PICNIC.

The most successful series of meetings which this institution has yet held took place on Sunday and Monday last. The arrangements were completed on Saturday evening, when a social gathering of committee and visitors took place at the Rooms. On Sunday morning a very attentive audience listened to a lecture by Mr. Burns. Unfortunately no publicity was given to this meeting, and hence it was not so numerously attended as it might have been. Some visitors from a distance were present, amongst them being our earnest friends, Mr. Mills, of Derby, and Mr. Bent, of Loughborough; also Dr. Baldwin and Messrs. Weldon, of Belper. In the afternoon the Lyceum went through its exercises, and the members recited, very creditably, pieces which they had memorised for the occasion. We need not occupy valuable space with the names, titles, and merits of reciters, pieces, and performance, but may, in a general way, state that the effort was highly creditable to all concerned. The sentiment of the compositions recited was admirably adapted to instruct and elevate the moral natures not only of the children but of those who heard them. The Good Templar movement has derived a large number of supporters from the friends of the Lyceum.

* THURSDAY NIGHT.

MY DEAR FRIENDS.—I don't know whether you think I have any right to give you any advice, but seeing that for some incomprehensible reason you have been sitting for spirit-photographs for nothing, which you can't afford to do, and that after the first rush for them is over the demand may slacken, don't you think it would be well to write Mr. Hudson a letter like the following, and to stick to it?—

"Dear Sir,—We write to inform you that in future our terms for every negative with anything spiritual on it taken through our mediumship will be five shillings cash, and we recommend you to do as many leading photographers do, namely, to obtain a deposit of ten shillings from every sitter before they are permitted to enter the garden or the studio.—Truly yours,

"HERNE AND WILLIAMS."
You see you must charge Hudson, and not the sitters, as the latter cannot be bothered for two payments; moreover, you don't want to keep account-books, and send in bills to people who don't pay on the spot. With kind wishes to you and John and Katey, whose photographs I wish I had,—Yours sincerely,
WILLIAM H. HARRISON.

and it was pleasing to observe that Temperance themes formed a great proportion of the subjects selected. Could we give better advice than recommend that each organisation of Spiritualists get a charter and constitute themselves a Good Templars' Lodge, and devote one evening in the week to the grand work of social reform? Tobacco and drink are the great enemies of progress, leading the members of society into unspiritual habits, and draining them of the material means as well as capacity and desire for improvement. A good deal of very creditable singing was done, chiefly from the Crystal Spring Band of Hope Collection of Melodies, which is about the most commendable we have met with. What is required to make available the very excellent voices in the Lyceum is the adoption of part-singing, which we hope will become the feature of improvement during the year now entered upon. The principal attraction of the day was the gymnastic exercises, which were performed with a beautiful precision to music kindly furnished by Mr. Redgate. In the evening another meeting was held in the People's Hall, presided over by Mr. Hopewell, conductor, with Mr. Redgate at the harmonium. Mrs. Hitchcock was influenced to deliver a very suitable address. Then a spirit, speaking in a foreign language, used her, showing a great aversion to the union-jack which hung on the wall. This spirit controls Mrs. Hitchcock frequently. Another very nice address was given by Mrs. Morton in the trance state. Then Mrs. Hitchcock was controlled by a spirit who could not speak through her; she moved with difficulty, like a person in a weak state, till she got to Mr. Burns, whose hand she grasped with emotion. The spirit made great efforts to be recognised, pointing to the medium's head and chest, and the Lyceum banner on the wall. At last a pencil was put in the medium's hand, and there was written, "J. W. Jackson." Our spirit-friend seemed to be delighted to think he had been recognised. He pointed again to the medium's brain, referring to his painful sufferings before physical dissolution; then indicated that Mr. Burns should speak to the audience. He made the medium hold her hand at distances from the floor, to indicate his two little children, grasping Mr. Burns's hand with fervour, to intimate his gratitude for what had been accomplished for his family. Mr. Burns then delivered an effective address, after which Mrs. Hitchcock was again controlled by another spirit, which was to Dr. Baldwin such a test that he said it was worth going 500 miles for.

There was rain during the night, and on Monday morning the Arboretum was all blooming and fragrant. The glorious weather enraptured the little ones, who had so anxiously looked forward to that day of delight. In this feeling the big ones also participated, for on picnic day all are little, and throw themselves heartily into the children's innocent pleasures, thus uniting in affection and oneness the enlarged family which constitutes an harmonious Lyceum. Ball, and romping, and wandering by the ornamental waters and groves, soon brought on evening, when about a hundred persons sat down to a very comfortable and well-appointed tea, prefixed by suitable singing. A large number of visitors augmented the company after tea. We were pleased to observe Mr. and Mrs. Ellis, from London, and many familiar faces remembered not by name, as well as strangers. Social games occupied the time till the public meeting in the Corridor took place, as the closing scene. The officers of the Lyceum spoke. Mr. Hopewell, the conductor, gave a good outline of the Lyceum system. Mr. Herod, secretary, spoke of the business aspects of the institution, from which it appeared that providence had sustained a work which was entirely beyond the calculations of its warmest friends. The collections during the anniversary meetings had been generous, and were acknowledged with thanks, particularly a donation from Mr. Lees, of Cleveland, Ohio, who was prevented from being present because of his sudden recall to America. A letter from him was read by Mr. Burns, which was received with hearty cheers. Mr. Scott, of Belfast, had also sent large parcels of books to Mr. Herod, from which a handsome sum had been realised. Mrs. Hitchcock, leader of Fountain Group, made a very suitable speech in her normal state, followed by Mrs. Addicot, who said she had been made a Spiritualist through Mrs. Hitchcock's mediumship. Her mother had communicated with her; she had also been entranced herself, and at another time, with clairvoyant vision, seen her departed mother's face. She was now a firm Spiritualist, and declared it as her intention henceforth to do what she could for the benefit of the Lyceum. She suggested a benefit meeting in the form of a reading or other entertainment, in which she had no doubt both Mr. Addicot and her son would gladly take part. This cheering offer was received with applause, as the promoters of the Lyceum movement have had to complain of the lukewarmness of Spiritualists, from whom they naturally expect cordiality and support. Mr. Hitchcock and Mr. Ashworth then gave appropriate addresses, after which the friends walked home amidst a refreshing shower of rain. The ladies will excuse us for thus characterising an episode which had such a damaging effect on the very tasteful finery which lent a charm to the beauties of nature on the occasion, but we hope they will have ample opportunity to assume a new and charming appearance by the time the next picnic comes round.

The Lyceum is not so numerously attended as it was at this time last year, but the state of discipline shows a gratifying advance. We only wish more of our brother and sister Spiritualists could have been present, especially the friends of the other Lyceums in Yorkshire. When shall we have the desirable spectacle of a united picnic of all the Lyceums in a given district? In the first place it will be necessary to create many more of these delightful institutions. Near neighbours promote social intercourse.

THE SECRETARY of the Sowerby Bridge Lyceum intimates that the second anniversary of that institution will be celebrated at the Town Hall on Sunday, July 21, on which occasion Mr. W. Johnson, trance-medium, of Hyde, will give addresses in the afternoon and evening. The celebrated Lyceum choir will also sing a suitable selection of melodies. Mr. Thorpe makes a vigorous appeal to all interested in progress to be present, and advances some excellent reasons for the Lyceum movement. All who desire to communicate should address Mr. T. Thorpe, Secretary, Akroyd and Co., Tool Makers, Sowerby Bridge, near Halifax. We hope the Town Hall will be crowded, and that our Yorkshire friends will make it a point to be present.

SPIRITUALISM AT KINGSTON-ON-THAMES.

To the Editor of the Medium and Daybreak.

DEAR SIR.—Knowing that you take a great interest in the cause of truth and progress of Spiritualism in Kingston, I am happy to inform you that Sunday evening services have been successfully carried on for the last three months, and several persons have been convinced of the glorious truths of spiritual manifestations. I regret to say that these Sunday evening meetings cannot be continued for the present—"The spirit is willing, but the flesh is weak." We have had to fight our way, step by step, against priestcraft and materialism and fierce persecutions, but the hotter the contest the bolder we grow. We hope at some future time, when circumstances permit, to resume these Sunday seances. Meanwhile, Mrs. Bullock, trance-medium, will be happy to visit any private circles, or to establish circles in private families, free of charge.—Yours, in the cause of truth, E. BULLOCK.

6, Chelsea Cottages, Brighton Road, Surbiton, June 26, 1872.

[Our Kingston friends have done well, and we hope that after a vacation during the summer months they will resume their efforts more vigorously than ever.—Ed. M.]

WITHOUT knowing it, our friends the Secularists are very laudable advocates of Spiritualism. Mrs. Law has caused not a few thinking people to look into the matter during her recent lectures, and the consequence is that they have thereby become acquainted with the facts of Spiritualism. Mr. Watts has also been lecturing on "Science and Spiritualism" at the Hall of Science, as we observe from a report in the *National Reformer*. He says that "the grandest poetry and most beautiful oratory have material objects for their theme." We had previously thought that it was the *qualities* of objects which formed the theme of the grandest poetry, &c. Our philosophical exponent confounds the object with his conception of the object, and thus blots himself out of existence. Spiritualists know that thought can be exercised apart from the brain structure, as known to anatomists. Dr. Carpenter has been told that a wooden table may "cerebrate." Mr. Watts's solicitations about "matter" are quite immaterial as regards Spiritualism, seeing that a disembodied human has a material organisation as much as he had before physical dissolution. The fact is that Mr. Watts does not know the mutations to which matter is susceptible, and hence he may engrave upon his altar, as the Greeks did, "To the Unknown God." He says Spiritualism has its foundation in man's "credulity, and the love of the marvellous." We scarcely know what he means by these terms, unless he knows of what kind of matter they are composed—their shape, size, weight, and colour. Spiritualists have unmistakably found out that Spiritualism has its foundation in nature and the love of knowledge. If the peculiar form of superstition entertained by Mr. Watts and his sect prevent them from the examination of Nature, and shut up their brains against knowledge, then Nature can afford to wait until they require her services. If he will take the trouble to look into the history of intellectual progress, he will most assuredly discover that all advancement has depended upon the personal effort of the individual who received enlightenment, and not upon any advances made towards that individual, either by nature in general or any special department thereof. After such secularistic profundity, no person will be astonished to hear Mr. Watts demand that the spirit of Mr. Briggs, instead of troubling Mr. Massey with his information, should have gone straight to the "judge and jury" who tried Müller, and endeavoured to convince them. Might we remind a philosopher of Mr. Watts's enlightened plane that spirits, being material, are subject to irrevocable law, the same as other human beings, and hence that it would have been just as sensible to have asked Müller to find his way out of Newgate, as to have asked Briggs to fight his way into the consciousness of judge and jury? The same reason will explain why the spirits do not come amongst those who "most need to be converted to a belief in them." Spiritualists regard as nonsense the expression above quoted, as in no case does the knowledge of the spirit-world become a "need" until the want of such knowledge is felt by the individual. Let Mr. Watts and other victims of secularistic superstition come out of the Newgate in which they have incarcerated themselves, and mental freedom will be its own introduction to the whole realm of human existence, as far as their standing in the scale of development will serve to place them. As an after-thought, in the meantime we would recommend some kind of cinder-sifter to be adopted, so as to separate the atoms of coal from the bushels of dust which are thrown in the eyes of secularist audiences. A nigger once objected to a sample of gunpowder because he thought it had been "used before." The same objection might be urged in reference to secularistic arguments against Spiritualism; hence the great necessity of the sieve above suggested.

DARK SEANCES.—Dear Sir,—Your correspondent "A. Grace" seems to have misread my letter in your issue of June 21. He says that the hat and other articles therein referred to were placed "some little distance from Mr. Williams," which would infer they were beyond the reach of the medium. The terms used were, "in the corner immediately behind Mr. Williams," implying thereby that without changing his position Mr. W. had merely to reach out one hand to secure the articles. Again "Mr. Grace" would lead one to suppose that I had suggested the probability of Mr. Williams leaving his chair and walking about the room to distribute those things. On the contrary, I am of the same opinion as your correspondent, that it was simply impossible, packed as we were in the small room, for anyone to have moved from one side to the other without instant detection. I must thank you for the space you so kindly afforded me, and I cannot help thinking that the peculiar phases and conditions of dark-seance manifestations render it imperative that their merits and demerits should be well ventilated by free discussion. And I am sure I am right when I say that there is no creed, sect, or theological knowledge which claims so close a relation to science as Spiritualism.—I am, Sir, yours obediently, FRANK CHRISTIE (not T. Christie).

WE UNDERSTAND that Mr. Adolphe Didier, professor of medical mesmerism and galvanism (twenty-eight years established), attends patients, and gives his consultations, at his residence, 19, Fitzroy Street, Fitzroy Square, W., from three till five o'clock only.

The Spiritual Review.

THE MARTYRDOM OF MAN. By WINWOOD READE. London: Trübner and Co. Price 14s. It is also in the Progressive Library.

Our attention was first called to this work by the "screamer" concerning it in the *Athenæum*, a performance so thoroughly in the approved style of religious bigotry, that its effect upon us—as no doubt upon many others—was diametrically opposite to what was intended. We do not quarrel with a zealot for defending his religious belief; but it is a pitiable sight to behold the advocates of a decaying cause resorting to the petty tricks of under-estimation and denunciation, in the place of examination and argument, a mode of procedure which is too much in vogue nowadays.

We do not endorse all the opinions set forth in "The Martyrdom of Man;" we do not give it our unqualified approbation; but we hail it as one of the large number of works which are at present appearing, and gradually undermining that gross upas-tree of superstition which overshadows and interpenetrates the whole fabric of society, sapping it of its vigour, and preventing its healthy development. As such we heartily recommend its perusal.

Mr. Reade's aim appears to be to show that it is only by the free and untrammelled exercise of the intellect that man can gain true development; that his dominion over the natural world is destined to be almost illimitable; that no age is capable of formulating a creed sufficiently broad for its successor; that the religious beliefs of a people are in strict accordance with its political and intellectual status; that, in short, instead of moulding the state they are moulded by it, and that, in consequence, all systems of religion and morals must be progressive. There can be no doubt that such is the case, and all works that tend in the least to this end effect much good. In this respect we can honestly commend Mr. Reade's book, although we think it contains indications of haste, imperfections of knowledge, and a deal of faulty generalisation. Should the work run to a second edition, we think the author will modify many of his views; and in view of that contingency, we would suggest a little examination into the realm of psychology, a subject which he appears to have studied very imperfectly, if at all. It is a domain open to and rewarding the toils of the clear penetrating intellect as much as those of geology, astronomy, or comparative philology, and is, besides, the key which can alone unravel the many tangled and mysterious problems which beset the student of man.

THE COMPREHENSIONIST: A JOURNAL OF IDEAS, THINKER'S MANUAL, AND WILLINGWELL GAZETTE. Edited by Frederick J. Wilson.

The readers of the *MEDIUM* are acquainted with Mr. Wilson through his contributions on the harmonic relations of numbers, musical notes, colours, and forms. He has recently started this little monthly to give expression to his theories, and those who were attracted to his papers in the *MEDIUM* may pursue their studies by the perusal of this periodical.

Men and spirits are possessed of a magnetism that attracts or repels as the influences brought in juxtaposition to it are congenial or otherwise, and the magnetism of the earth keeps those low spirits round it on the same principle. As spheres of light and holy spirits are drawn by the pure and truthful mortal, so are spheres of dark and unprogressed spirits attracted by men of the same stamp as themselves. The spheres are the different kinds of magnetism which spirits draw around them, and which is determined by their state of progression or the reverse. The whole spirit-world is regarding with interest this great effort that is now being made to penetrate to you and bring you light, by the higher and more intelligent spirits who have left your sphere, but who can do comparatively little, effectually, till men co-operate with them.—E. A. B.

CLAIRVOYANT MEDIUM AT HULL.—On one occasion whilst in the trance state she gave the description of a man in Manchester (one whom I was satisfied she had never known). She described his personal appearance, whiskers, his position on a bed of sickness, his great difficulty in breathing, and all other particulars respecting him. As I was interested in the health of the above individual (who happens to be my wife's brother), and not having heard of his illness, nor had a line from him for some weeks, I at once wrote, and received a reply by return of post that he had been laid up all the previous week with chronic bronchitis, and was then suffering severely from its effects. Several other statements were made in connection with parties who were present at the various seances, some of which have been tested, and other proofs of tests written for to America, India, and other places.—Yours truly, JOHN L. BLAND, 42, New King Street, Hull, June 11th, 1872.—[The reader will observe that in the above case it could not be thought-reading, as Mr. Bland was not aware of the illness of the gentleman described.—Ed. M.]

J. J. (Birmingham) observes:—"That there is a 'wave'—to use the figure of a correspondent—of adverse influences setting in, which threatens, for a time, to stultify the convictions arrived at by many an earnest truthseeker that the phenomenal manifestations witnessed establish the spiritual hypothesis, and are heralds of a new advent of a religion based on human sympathy, peace, and love, for binding man to man in human brotherhood and man to God by reverence and love, ignoring orthodox creeds and dogmas as shibboleths, my own experience testifies. After sitting twice a week for a year and a half in a domestic circle, with no disturbing influences to mar the harmony, and at which 'rapping,' 'writing,' and 'trance-mediums' were satisfactorily developed, suddenly, without an apparent cause, a lessening of their abnormal gifts is noticed, rappings faint and few, automatic writing, the purport of which had been instructive and elevating, now no longer so, but vapid and senseless, abnormal trance utterances rubbish, and assertions made through the medium of the alphabet a tissue of falsehoods. Whence these anomalies? or is the question as unanswerable as that, to the physiologist, on the reason for periodical epidemics and pestilences which decimate populations, or, to the psychologist, the cropping up, in cycles, of new phases of crime, each succeeding one characterised by a greater degree of moral turpitude, than its predecessor?" Who can answer? But such facts and considerations ought to teach us a little more charity towards mediums, who, because they are not always in full power, are therefore made the subject of public scandal.

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IN HIS LETTER to the *Leamington Chronicle*, Mr. F. Wilson, of the *Comprehensionist*, thus alludes to Spiritualism in speaking of Mr. Massey's lectures:—"I am often surprised that Christianity has not been more friendly to the Spiritualists, for their explanations give a natural solution to the miracles, and a basis to faith, which should enable them to reach to higher and bolier aspirations; but hereditary faith gets tough and crusty, instead of being polished and elastic; so the rock of the foundation cannot be conceived of as having a stream of water flowing from it."

WE HAVE received the following letter for publication:—"It has been truly said, 'The world has erred; still errs, and is unhappy; the rich are unhappy, notwithstanding their possessions; the poor are unhappy by reason of their numerous necessities.' Then, while Communists, Internationalists, Co-operatives, and Secularists are all setting forth their plans for the amelioration and elevation of humanity, we as progressive Spiritualists should let our light shine, and show to the world that spiritual intercourse is profitable in all things. My chief object in writing is to inform you that in a few weeks Dr. J. J. Botfield, of Illinois, will be in this country, I expect. His mission here will be to find a few advanced minds like his own, who will be willing to co-operate with him in establishing a community of Spiritualists on his estate, which he and his wife have devoted to the good of humanity. It would be a source of great pleasure to him if any Spiritualists who are willing to see him or assist him will kindly forward their addresses.—I am, truly yours, GEORGE HULME, 7, Barns Street, Harpurhey, Manchester."

THE following paragraph is part of a letter from a native of Madagascar to Joseph Sewell, a member of the Society of Friends, who has been engaged in religious work in that island, and who is now on a visit to this country. We have reprinted it from a recent number of *The Friend*. It is dated, "Antananarivo, Dec. 16, 1871," and signed "Andrianony." "And this is something new here since you left. There was a woman at Tangaina ill with many sores, and cast out by her relations, and when she had come away from there, then she declared to the people, saying, 'I have been moved by the Holy Spirit, and ordered to make medicine for the people, and whatever the disease, it will be healed by me.' And on account of this, truly great was the number of people, both of the upper and lower classes, who went there. It was like a market every day. And little was her faith in Christ. It is not permitted her to say Christ, 'the Spirit is his name,' she says. And the name Jehovah also is not liked by her, but Andrianitra (the Malagasy word for God) alone is proper, she says. And on the 2nd of December the preachers from here in the town went to see her, and since then she has left off making medicine. And there is also a man near Ambohimandry who declares, 'Whoever shakes hands with me will be healed.' But he has not yet become noted, for it has only just occurred. Are the false prophets at hand? I don't know. Or is the judgment about to come, that wicked people abound in that way? Or has the Devil been loosed to deceive those whom he can? Though good progresses and enters in among some, on the other hand there are those who are departing from Christianity." We should much like to hear more about these "manifestations."

It would appear that Hackney has the distinction of being the *habitat* of a gentleman delighting in the euphonious name of "Gordon G. Flaws." The name is highly inappropriate if it is intended to insinuate that Mr. Flaws can find a flaw in his own opinion of himself. Perhaps he has earned that mellifluous appellation from the facility with which he discovers flaws in other people. What a happy lady Mrs. Flaws must be, ditto all the little Flawses! Well, Mr. Flaws was privileged to visit the Dalston Association of Spiritualists as an inquirer; but he, true to his name (which we must henceforth regard as a strictly scientific term in his case), turned out a Flawsifier, and has contributed two long articles to a local paper full of Flaws from beginning to end. Here is an elegant extract from this distinguished *littérateur's* Flawsophy:—"A feature in the performance was the presence of a spirit-nigger—Ambo—(capital name), who occasionally 'possessed' the visionist, causing him to rattle his hands on the spiritual table with great rapidity, and to make an indescribable meaningless sound with his mouth, resembling the cackling of a hen over a new laid egg, accompanied by a solo from a half-suffocated pig." Mr. Flaws concludes his Flawsophical remarks by curtly informing the disappointed readers that he was refused admission to the circle at the succeeding meeting. No wonder. The articles were so full of Flaws that the purpose for which they were ostensibly written was not visible. In short, Mr. Flaws's articles were a medium through which Flaws was so abundantly manifested that the Dalston circle thought Mr. Flaws might probably be able to accomplish such a feat to his heart's content without the presence of such a Flawsopher at their experiments being at all necessary.

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SEANCES IN LONDON DURING THE WEEK.

SUNDAY, JULY 7, Mr. Cogson's Seance, 22, New Road, E., at 7.

TUESDAY, JULY 9, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.

WEDNESDAY, JULY 10, Seance at Mr. Wallace's, 105, Islop Street, Kentish Town.

THURSDAY, JULY 11, 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, JULY 5, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, JULY 7, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

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

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

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

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

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

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

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

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

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

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

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

MONDAY, JULY 8, 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, JULY 9, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer-SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, JULY 10, 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, JULY 11, BOWLING, Hall Lane, 7.30 p.m.

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

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

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

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

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