

THE MEDIUM AND DAYBREAK.



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

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ON THE CONNECTION OF CHRISTIANITY WITH SOLAR WORSHIP.

(TRANSLATED FROM THE FRENCH OF M. DUPUIS.)

(Continued from No. 118.)

All learned men acknowledge that it was celebrated at the Winter solstice, at the moment when the God Sun began to return towards us and to increase the length of the day. This is the opinion of Mons. Freret. It was, said this learned man, the greatest celebration of the religion of the Magi. Mr. Hyde also fixes its date at about the Winter solstice. The Roman Calendar which we have already cited, and which was published under Constantine, fixes it distinctly at the 25th of December. It was also under Constantine, that this system of worship began to gain credit in the West, and to have some success. For there cannot be a doubt that it is the celebration of the birth of this God which is indicated by the words N.I., or *Natalis Invicti*, since it is true that it refers to the birth of the Sun, with whom Mithra has always been confounded. Moreover, the epithet of *Invictus* is that which all the monuments of this time give to Mithra. Hence the following inscriptions on the statues and images of this God: "*Deo Soli Invicto, Mithræ*;" "*To the Invincible Sun God Mithra*;" "*Nomen Invictum Soli Mithræ*;" "*Soli Omnipotenti Mithræ*," &c. Thus Mithra and Christ were born the same day, and this day was that of the birth of the God Sun. It was said of Mithra that he was the Sun, and of Christ that he was the light that lighteneth every man that cometh into the world. Mithra was born in a grotto and Christ in a stable; this is a parallel that St. Justin himself has made.

Who are they who come to offer homage to the Christ about to be born? They are priests of Zoroaster, worshippers of Mithra; in short, Magi. What do they offer? The three presents which they make to their God the Sun—gold, frankincense, and myrrh. The learned father, Kirker, has given us an enumeration of the different metals, plants, and vegetables which the Arabs, Chaldeans, and other Eastern nations had assigned to each planet: now, these three things were consecrated to the Sun. All the world knows that gold is the metal which the ancients consecrated to the Sun, as well as silver to the Moon, &c. By what means are the travellers considered to be informed of the birth of the God Day, or of Christ? By astrology. It is in the sky that they see the type of the new God. It is in the East—that is to say, at the very point of the horoscope—that they recognise the birth of the son of the Virgin. "We have seen his star in the East," say they. Well, let us look with them to the East at the precise moment of this birth. What shall we see there? The Virgin mother of Christ; and in her arms the image of a young child newly born, whom she is suckling. In fact, if we set a globe so as to place Capricorn, the sign in which the Sun entered at the Winter solstice, under the lower meridian, we shall see that the first sign of the zodiac which happens then to ascend over the horizon in the East and fix the hour of the natal moment of the Day, or of the God Sun, whose birth is celebrated at this epoch, is the sign of the Virgin. She is named Ceres, and Ceres called herself the *holy Virgin*, and gave birth to the young Bacchus of the Mysteries. It is this constellation in which Proclus places the seat of Minerva, who in the inscription on her temple at Sais calls herself the mother of the Sun, without losing her title of chaste Virgin. This is the Virgin whom the learned librarian of Alexandria, Eratosthenes, says was called Isis, the mother of the young Horus, or of the Sun, the Virgin whose childbed was celebrated at the same solstice; who lamented the loss of her

son, and rejoiced a few days afterwards in having found him. Lastly, she is the Virgin behind whom ascends a great serpent who seems to pursue her, and before whom she flies by the aid of her wings, carrying her child, just as the Apocalypse represents her. For it is as well to observe that it is by this same constellation that the picture of the Apocalypse is explained without our having anything to alter in our first decision. This Virgin, then, the only one who can always remain a virgin, even in becoming a mother; the only one who can merit the name of Queen of Heaven, bears in the ancient spheres a young child in her arms, and notably in the Persian sphere, or sphere of the Magi. This is what we read in the first Decan, or the first ten degrees of the Virgin; the Decan assigned to the Sun in the distribution of the planets amongst the thirty-six Decans. "Here ascends a Virgin altogether beautiful, wearing long flowing hair, holding in her hand two ears of corn, sitting on a throne, rearing a young child whom she is nourishing at her breast. A man also is seen by her side." This is Bootes, the guardian of Horus, her son.

In an Arab manuscript in the National Library, numbered 1165, we find the twelve signs of the Zodiac drawn and illuminated, with an Arab commentary which gives the explanation of them. The sign of the Virgin is represented by a woman at whose side is a young child, nearly as all our virgins are pictured, and as the Egyptian Isis was represented suckling the God Light, to whom she has just given birth, and who was presented on this day to the people under the emblem of the newly-born child. Ought we not to recognise by these characters the young child of the Mysteries, placed in the hands of the celestial sign under which he is born, and which is considered to give him birth?

With all these connected facts united together, what more is wanting to prove to the most difficult to convince that it is the God Sun, or the young Christ, that is here intended to be represented in the arms of his mother? The name only is wanting. Do my readers absolutely desire it? Well, this new character, of which no man of intelligence feels any longer the need after so many other characters of resemblance, and which, after all, antiquity and the secrecy of mysteries might have concealed from us, without our theory being the less demonstrated, we fortunately possess. Alboazar, an Arabian astronomer, whom some call Abulmazar, has preserved it for us, and names the young child by his two names, Christ and Jesus, and says expressly that it is our Christ. Selden, the famous Pic, Roger Bacon, Albert the Great, Stöfler, and a crowd of learned men besides, have quoted this statement which we now relate: "One sees," says Abulmazar, "in the first Decan of the sign of the Virgin, according to the most ancient traditions of the Persians, Chaldeans, Egyptians, of Hermes and of Æsculapius, a young woman, called in the Persian language *Seelenidos de Darzama*, a name translated into the Arabian tongue by *Adrenedefa*, that is to say, a chaste, pure, immaculate Virgin, of a beautiful figure and an agreeable face, having an air of modesty, wearing long hair, holding in her hand two ears of corn, seated on a throne, nourishing and suckling a young child, whom some call Jesus, and whom we call in Greek, The Christ." What more can be required? The child is named under both his names. There can be no mistake here; this passage is precise, and, united to all the other circumstances, is of the greatest force—to these for example, that the Virgin who bears him really ascended in the East, at midnight, at the precise moment at which the nativity of Christ is fixed; that the Christ is born the same day on which the God Sun is said to be born; and, in short, that he is presented to the people just as formerly this same God Sun was presented to them in the Mysteries under

the emblem of a child. It was this sign, indeed, that the Magi perceived in the East; this is the Virgin who was to bring forth a son, who was to reign over the universe. This tradition has been perpetuated even in the last centuries. "We know," says Albert the Great, "that the celestial Virgin ascended over the horizon at the moment at which we fix the birth of our Lord Jesus Christ. All the mysteries of his divine incarnation, and all the secrets of his wonderful life, from his conception to his ascension, are to be found in the constellations, and figured in the stars that announced them." Really, it is by these that they are to be explained, since they were formed upon them. It will not be forgotten that the number of the apostles who attended upon Christ during the whole of the time in which he was fulfilling his mission is absolutely that of the signs, and the secondary genii guardians of the signs, which the Sun passes through during his revolution. They are the same as the twelve great gods amongst the Romans, one of whom presided over each month; and it is not a matter of chance that this duodecimal number is found among all nations who have worshipped the Sun. The Greeks, the Egyptians, the Persians, &c., had their twelve great gods, as the Mithriatic Christians the twelve companions of Christ, or the God Sun. The chief of these twelve genii of the annual revolution had the bark and keys of time, as the chief of the secondary gods with the Romans, or Janus, on whom our Saint Peter is modelled. This Janus was chief of the twelve intelligences, and of the twelve tutelary genii of each month, which was indicated by twelve altars placed at his feet; he had his seat in the heavens, in the same celestial sign in which we find his young master—that is to say, in the virgin mother of Christ, who opened every year the new solar revolution. Thus the mother, the son, and the chief of the twelve are found placed in the sky at the very point of the zodiac which opens the revolution. If disciples are given him, they are fixed at seventy-two, still a number consecrated in the allegories of the Sun, and referred by Josephus to the planetary system. Lastly, the number seven, which is that of the planets, is everywhere consecrated in the Christian Mithriatic religion; in it there are counted seven sacraments, seven sins, seven gifts of the Holy Spirit, &c.: in short, this religion has all the mystic numbers of the solar religion. If our theory on the mother of Christ, or on the famous celestial Virgin who gives him birth, is true, it follows that the celestial Virgin ought everywhere to represent her. Then at the end of eight months, when the God Sun, quite grown up, shall come to go through this eighth sign, he will absorb her in his effulgence, and she will disappear in the midst of the luminous rays and of the glory of her son. This phenomenon, which renews itself every year about the middle of August, was the cause of a celebration which yet subsists, in which the mother of Christ, deprived of her mortal life, is supposed to be associated with the glory of her son, and placed by his side in the heavens. The Roman Calendar of Columella marks at this epoch the death or disappearance of the Virgin. The Sun, it says, passes into the Virgin the 13th before the Calends of September. Christians place at this time the assumption or the reunion of the Virgin to her son. At the same time the ancient Greeks and Romans fixed the assumption of Astrea, who is again this same Virgin. At the end of about three weeks the Calendar marks the birth of this same Virgin constellation, or its disengagement from the rays of the Sun. The third day before the Ides, it is said the middle part of the Virgin rises. We fix at the same epoch the nativity of the mother of Christ; so that the same constellation which is born in September and presides at midnight at the birth of Christ on the 25th of December, or seems to bring him forth, finds herself reunited to him and eclipsed in his glory in the middle of August. Thus, without a change in any particular, this Virgin experiences absolutely everything that the mother of Christ experiences, and at the same epochs of time at which are fixed the celebrations in which these divers events are commemorated. There is, indeed, an accordance very singular, and which could not exist if it were not founded on a theory true in every point, in regard both to the mother and the son.

We have seen that this son was born on the same day on which was born or considered to be born the Sun, whose birth was celebrated amongst all ancient nations, and whose image was presented to the people under the emblem of a newborn child. This is what was practised in the Mysteries of Bacchus in Greece, in Campania, and in Egypt, as we have previously read in the passage from Macrobius. The Chronicle of Alexandria likewise has preserved for us the tradition of this usage consecrated in the Mysteries of Egypt, and that from the highest antiquity. "Until now," says the author, "Egypt has consecrated the childbirth of a virgin and the birth of her son, who was exposed in a crib to the adoration of the people. King Ptolemy having asked the reason of this usage, the Egyptians answered him that it was a mystery taught to their fathers by a respectable prophet." It is known that a prophet with them was a chief of initiation. There results, at least, from the testimony of many writers, the same truth, that on the 25th of December, the day on which the birth of Christ is celebrated, in the ancient religions the birth of the Sun, who was supposed to be born on this day, was celebrated. This festivity appears to have been spread abroad all over the earth as a consequence of the joy which was inspired by the return of the father of light and of day. Manilius, in his poem on Astronomy, gives the same reason for these institutions amongst the different nations of the world, who lamented the departure of the Sun, and celebrated by transports of joy the happy moment when they were able to assure themselves of his return.

Thus, the origin of solstitial celebrations, the epoch of the Sun's

revolution at which they were fixed amongst all nations, the universality of these celebrations in all parts of the known world are then well ascertained, as well as their connection with the birth of the Son of the Father of Light amongst the Christians; of that Word Light, the first production of the Divinity. Their coincidence is also well demonstrated with the astronomical signs which fixed this important epoch, and with the symbolical figure of the newborn child which has been traced out in them. We find even the name of the child, which happens to have been preserved; the number of the Genii who form his train; and especially the attribute of their chief, or the bark of the Janus of the Romans, which opened the march of the God Sun, who in his course produces the twelve months. So many distinguishing characters united together, and which it is impossible for chance to assemble, no longer allow us to doubt that Christ was the Son, and consequently the true and only restorer that the Hebrew Cosmogony could promise to man, after the explanation which we have previously given of the nature of the evil introduced by the symbolic Serpent. Thus, the incarnation of Christ or his birth from the womb of a virgin is no longer a mystery; it results from the laws of cosmical order, from which the evil that has to be repaired and the influence of the serpent of darkness necessarily flow.

In explanation of the pretended fault of man and the introduction of evil into nature by the Serpent, we have said that the repainer of this evil must be the Sun, and have proved that he was so. We have added that Christ, or the repainer, must be born with the Sun, and have shown our readers that he was so. We concluded that he must operate the reparation at the moment when the Sun comes to repair the evils of nature, and to regain his empire over the darkness, that is to say, at the Vernal equinox. Now, it is precisely at the Vernal equinox that Christ triumphs; for he triumphs at Easter, and the Easter of the Christians is fixed necessarily at the equinox. The reason of its being fixed there is that it is the celebration of the passage of the Lord Sun to the northern regions, and to the six signs which compose the domain of Ormuz, or of Light. The epithet of Adonis or Lord was given to the Sun. Porphyry, in a prayer which he addresses to him, says, "Lord Sun," and in the consecration of the seven days of the week to the seven planets, the day of the Sun, or *Dies Solis*, is called the day of the Lord, or *Dies Dominica*, whilst the others retain simply the name of their planet; such as Monday (*Lundi*), the day of the Moon; Tuesday (*Mardi*), the day of Mars, &c. The Sun is the only one that takes the title of Lord and King of the Universe.

This celebration of the passage was fixed originally at 8 ante kal. April, or three months precisely day for day after the *dies natalis*, which was fixed on 8 ante kal. Januar. There the Sun was considered to renew nature, to re-establish a new order to things, to create or recreate the universe, and to cause men to pass into the reign of Light and the empire of Ormuz, after the destruction of the ancient world, on the ruins of which the Lamb erected a new one, in which good and light regained their empire. All these mystic ideas are found united in the passage of Cedrenus, which fixes at the 25th of March the primitive creation, the reparation and the commencement of a new age, and a new world after the end of the first. "The first day of the first month," says Cedrenus, "is the first of the month Nisan, which answers to the 25th of the month of March of the Romans, and to the month Phamenoth of the Egyptians. On this day the Angel Gabriel gave the salutation to Mary, and informed her that she would conceive the Saviour. On this same day our God Saviour, after having terminated his career, arose again from the dead, which the ancient fathers have named Easter (*La Pâques*), or the Passage of the Lord. It is at this same day of the month of March that our old theologians fix the return or the second advent of this God Saviour—the time when the universal judgment is to take place, the new age being appointed to commence from this equinoctial epoch; because it was on this day that God originally created the Earth, the Wind, and the Light." This accords well with the last chapter of the Apocalypse, which makes to proceed from the throne of the equinoctial Lamb the new time which flows like a river, on the banks of which is planted the Tree of Life, which bears a different kind of fruit each month in the year.

Cedrenus, in another place, makes Christ to die in the 19th year of the reign of Tiberius, and on the 23rd of March, and makes him rise from the dead on the 25th of the same month. Thence, he says, arose the custom in the church of celebrating Easter on the 25th of March. On this day the true Light issued from the tomb. The Oriental Chronicle likewise fixes Easter at the entry of the Sun into the Ram or Lamb, and says that the equinox was one of the most grand celebrations among the Egyptians, which is attested by Plutarch in his book upon Isis. Saint Epiphany also speaks of the celebration of the Lamb or of the Ram, established in Egypt from the most remote antiquity. On this occasion everything was marked with red to announce the famous conflagration of the universe, and it was, like Easter, fixed at the commencement of Spring.

Our Easter of the present day is not placed precisely at the first day of the first sign, but it falls always necessarily within this first sign, since it must be really celebrated on the first day of the Sun, or the Sunday which follows the full moon of the equinox. Primitively it was fixed on the 25th of March, as has been previously stated, because at such day Christ was considered to have issued from the tomb. This tradition is again confirmed in a passage of Theophanes, printed in the Uranology of Father Petan. The resurrection is there fixed on the first day of the month Nisan,

which is the 25th of March. My readers will see very soon why I insist on this fixation of the 25th of March, or on 8 ante kal. April, three months precisely after the *dies natalis* of the 25th of Dec., or of 8 ante kal. Januar. It is because the ancient Romans fixed at such day the triumph of the God Sun over the darkness of winter—a triumph which they celebrated by a joyous festival called *Hilaria*. We will not accumulate here all the proofs which establish this fixation of the resurrection of Christ on the 25th of March; we will add only that it was considered to take place at midnight, at the very moment when commenced the first day of the first month, that is to say, at three months' distance from the birth, hour for hour, as may be seen in the work of Theodore of Gaza. This 8 of the Calends, either of January or of April, was the very day on which the ancient calendars fixed the entry of the Sun into the solstices and the equinoxes, and the commencement of the seasons. It follows that the first day of Winter being fixed at the 25th of Dec., and the commencement of this same time at midnight, the God Sun was considered to commence his career from that date, and to give birth to the first day of this season at midnight, the 8 ante kal. Januar. In consequence it would be midnight, minute for minute, the 25th of March, or 8 ante kal. April, that the God Day, born at the Winter solstice, entered into the second season, or Spring, and that, emancipated from the empire of darkness, he reappeared triumphant. By what singular fatality does it happen that Christ, Light of the world, is born precisely at midnight as the Day, and that he rises from the dead precisely at midnight, at the very moment when the Day is considered to regain his empire over the night? It must be admitted that this accordance is very extraordinary if Christ is not the God Day himself, or the Sun that produces day; and on the contrary, it is very simple, very natural, and even necessary, if Christ and the Sun are but one and the same thing.

This night of the 25th of March, in the middle of which commenced the first day of the triumph of the Sun over Winter and the long nights of the empire of Ahriman, was formally as celebrated among Christians as is still amongst us the midnight of the 25th of December, and the first hour of the day on which the God Light was celebrated. It is known in the writings of the Fathers under the name of *Pervigilium Pasche*. St. Augustine, in a sermon on the subject, uses these words: "This is the day on which the Lamb that takes away the sins of the world was slain for the salvation of man; to-day our doors must be marked with his blood: let us prepare for the sacrifice of the Lamb." Isidore of Seville speaks in the same manner of this *Pervigilium Pasche*, or Easter night, in which people waited for the moment of the resurrection, and celebrated the commencement of the first month in which everything was to be renewed. Lactantius says the same thing, and fixes in the middle of this night the moment when Christ issued all glorious from his tomb, and at which, after the destruction of the universe, he is to create a new world of light, and establish a new order of things.

All our ceremonies of Holy Saturday, and especially that of the new fire and of the famous paschal taper, were instituted only in honour of this triumph of the God Light over the darkness, when at the equinox the ethereal fire seems to descend from heaven to vivify nature, and the day to regain his empire in the universe, at the moment when the Sun raised himself above the inferior signs in which he had been degraded from his empire, and which, according to the idea of Macrobius, might be regarded as the tomb of Light. The ceremony which is still practised in our days at Jerusalem, at the mystic tomb of the Sun or Christ, is a striking proof of it. Every year at Easter the Bishop of Jerusalem shuts himself up in a little vault, which is called the tomb of Christ (with the Egyptians it would be the tomb of Osiris). He has packets of small tapers; he strikes a light, and sets fire to one of these packets, and makes an explosion of light like that made by actors at the opera-house, to induce the people to believe that the fire of heaven has just fallen upon the earth: then he issues out of the vault, crying, "The fire of heaven has descended, the holy taper is lighted," and the credulous people immediately purchase these sacred tapers. St. Jerome gives a reason for the *Pervigilium Pasche*, or the watching on Easter night. There was a tradition, he says, amongst the Jews, which they transmitted to the Christians, that Christ would come then at midnight. This was why people did not go to bed. For it is known that the Jews expected the arrival of Christ as that of a liberator, who was to free them from oppression and establish his reign over the universe. And such was the sun of Spring; destined to repair the evils of Winter, to free man from the tyranny of the evil principle, and to regain, by his victory over the Prince of Darkness, his empire over the universe. We see, then, by these different passages, that the return of the Sun to the point at which was fixed the annual renewal of nature, the entry of this god into the empire of day, and his escape from the tomb and from hell, having been fixed by the calendars at the 25th of March, at the very moment when day begins, or at midnight in the mystic allegories of the Sun—the midnight of this same day must have been fixed upon for the issue of Christ from his tomb and his accession to his empire. It now remains for us to examine the symbolic form under which Christ triumphs. The triumph of the Sun is his entry into the celestial Ram, or the Lamb according to the Persians. The equinox takes place, say these people, at the return of the Sun to the Lamb. The Lamb is, then, the symbolic form to which the Sun unites himself when he regains his empire over the darkness. The custom being established amongst the worshippers of the Sun, as we read in Iamblicus, of depicting him with the attributes of the signs to which he unites himself during his revolution, it follows that the

Sun of the Vernal equinox must have been represented with the attributes of the Ram or the Lamb. Sometimes a young man was represented conducting a ram, or who had a ram by his side; sometimes his head was ornamented with the horns of the ram, as the god Ammon of the Egyptians, who placed the seat of their god in the equinoctial Ram; sometimes a slaughtered lamb was represented, as previously the Mithriatic bull had been represented in like manner, slaughtered, and fecundating the earth by his blood. These are only different manners of rendering the same idea, in employing in different ways the same symbolic animal intended to represent the equinoctial Sun.

We have seen elsewhere, in the earlier part of this treatise, that the god of darkness, or the evil principle, being figured by the Serpent which occupies the Autumnal equinox at the period of the retreat of the Sun and the commencement of the frosts and long nights of Winter, it resulted, as a consequence of the same allegorical genius, that the God of Light, who brought back the long days and the warmth of Spring, would also be designed by the astronomic symbol which is found traced in the skies at the equinoctial limits of Spring, when the day regains its empire over the night. Now this symbolic sign is the Ram, which the Persians call the Lamb. Then the principle of Light, the repaireur, must be designed by the Lamb of the constellations, as the principle of darkness and evil has been by the Serpent of the constellations, and that for the same mystical and allegorical reasons. Thus the Sun of Spring must have been indicated by the Ram or the Lamb, as the Genius of Autumn was by the Serpent. Consequently he was so. To represent the vivifying heat which warms the universe, according to Abneph, the ancients depicted the Ram. Then the Egyptian god Ammon, or the Jupiter with ram's horns, is but the Sun of Spring; this accords with the testimony of Martianus Capella, in his hymn to the Sun, who pretends that the God Lamb or Ram is but the Sun. Then, if Christ is, as we have proved him to be, the God Sun, Christ at the moment of his triumph and of the reparation would be, as the Sun, designed by the symbolic Lamb. This mystical form is necessary to his triumph over the Prince of Darkness and the works of the Serpent. Now, this form he really has. He is only designated in the Scriptures by the mystic name of the restoring Lamb. His mysteries are those of the Lamb without spot: nature is restored by the blood of the Lamb. Everywhere we are presented with the blood of the Lamb which takes away the sins of the world. When the mystic bread is presented to the people which is said to contain Christ, the priest says to the communicant, "Behold the Lamb of God that takes away the sins of the world." *Eccce Agnus Dei qui tollit peccata mundi*. He is called the Lamb who has been slain from the beginning of the world: *Agnus occisus ab origine mundi*. The faithful are called in the Apocalypse the companions of the Lamb.

In the Apocalypse we find the representation of the slain Lamb placed on his throne with four animals before it—a lion, a bull, a man, and an eagle—who act as his attendants, and who are placed in the same celestial vault at the four cardinal points of the sphere. The twenty-four elders prostrate themselves before the Lamb.

It is the slain Lamb that is worthy to receive all power, divinity, wisdom, strength, honour, glory, and blessing.

All creatures unite to bless him who sits on the throne of the Lamb, to whom are due blessing, honour, glory, and power for ever and ever.

All the nations of the world are represented before the throne and before the Lamb, clothed in white robes and having palm branches in their hands; and they sing with a loud voice, "Glory to our God who sits upon the throne and to the Lamb." All who have washed their robes in the blood of the Lamb are before the throne of God, and shall be day and night in his temple; they shall have no wants thereafter. The Lamb who is on the throne shall be their shepherd, and shall lead them to fountains of living water. We are presented with the spectacle of the Lamb standing on Mount Zion, and twelve times twelve thousand persons who have his name and the name of his Father written upon their foreheads. They are destined to follow the Lamb wherever he goes: they are consecrated to God and the Lamb as first fruits.

The conquerors of the Dragon sing the song of the Lamb. The enemies of the Lamb are struck to the ground. He triumphs over them because he is Lord of Lords and King of Kings. We find elsewhere a crowd of the initiated celebrating the festival of *Hilaria*; they sing Hallelujah in honour of the Lamb, the time of whose nuptials is come: happy they who are called to the marriage supper of the Lamb. Lastly, we see the enemy of the Lamb—the great Serpent—cast down into hell, and all the hosts whom he led against the Celestial City destroyed. Nature renews herself, and there is shown to the initiated the spectacle of the Lamb and of the blessed city into which initiation transports his friends. It is divided like the physical heaven into twelve stations, of which the chief is, as in the zodiac, the Lamb, under the sign of which the principle Light re-establishes the harmony of the universe. It is divided into groups of three, as are the signs and seasons. The twelve tutelary Genii of the signs preside there under the name of the Apostles of the Lamb. The foundations of the wall are formed of the same precious stones as those which were to be seen on the breastplate of the High Priest, and which, according to the explanation which Josephus, Philo, and Clement of Alexandria give of them, denote the twelve signs of the zodiac. They are the same, and are arranged in the same order as the precious stones by which the Arab astrologers indicate the twelve houses of the Sun, as may be seen in Kirker.

(To be continued in an early Number.)

SPIRITUALISM OF THE PAST AND PRESENT.

WITH REMARKS ON THE RISE AND PROGRESS OF MODERN SPIRITUALISM;

ALSO, SOME EXPERIENCES OF THE WRITER.

(Continued from No. 109 of the MEDIUM.)

In 1856 the Rev. Mr. Godfrey gave a lecture against Spiritualism at the Hanover Square Rooms and acknowledged the facts, but attributed them all to the devil; and addressing himself to the clergy, he said:—"If you do not put down Spiritualism, it will put you down." Some little confusion then arose, for the spirits had requested three Spiritualists to go to the meeting, namely, Messrs. Dawes, Tiffen, and Connor, and, if possible, state the truth; they attended, but did not like to make any disturbance. Towards the close of the lecture, however, knocks came so loud, apparently on their seats, as to attract considerable notice; then they arose, and told the reverend gentleman that what he had stated was untrue, for the devil had nothing to do with the subject. Will Mr. Godfrey's prediction come true? The clergy have not yet put down Spiritualism, for it has, since that date, made steady advancement through the civilised world. Should it continue to make converts at the same rate, we predict it will put down priestcraft. Eighteen years have gone since Mr. Godfrey's lecture, and many of the old spiritual friends have passed away; but their labours have not been in vain, for Spiritualists were then counted by tens, now they are numbered by millions.

In 1856 Mr. Rymer lectured at Westminster on Spiritualism, and appears to have experienced much persecution in consequence.

March 10th, 1858, we attended a circle at Mr. Carpenter's, Greenwich, and were introduced to Miss Taylor, she being the first English trance and impressional speaking medium we had met with; she was also a fine clairvoyante. On one occasion her hand was thrust into the flame by the spirit and the flesh burnt to the bone, but she felt no pain. We saw this young lady entranced in a moment and levitated several feet above her chair in broad daylight, and then cast on to the carpet, looking as if she were dead. Mr. Carpenter's circle was well conducted, and we often attended with great pleasure.

In 1859 we frequently visited the Hoxton circle, which was well conducted and numerously attended, and the manifestations were usually instructive. At one of these meetings we met with a publican, William Fulcher, landlord of the "Hand-in-Hand" public-house, who gave us the following narrative:—A publican, of the name of Law, was killed whilst travelling in a railway train, and, the business being for sale, Fulcher became the purchaser, but, to his horror, he soon found that the house was haunted, and considerable damage was frequently done to his stock-in-trade. Once, on going into his wine cellar, he saw a broom rise from its position and smash a dozen bottles one after another, but he could not see by what power the broom was moved. The cellarman stated that he frequently saw a form something like a cat. Persons that knew the late landlord often stated that they saw him in the bar as they entered the house, and a pencil drawing of him was shown to us as he appeared to them. Fulcher, hearing of Spiritualism, attended Mr. Jenninson's circle at Hoxton, in hopes of learning the cause of these disturbances. He soon became very much interested in the subject of Spiritualism generally, whereupon no further disturbances took place at his home. He became a constant attendant at the circle. One day he asked the spirits what they thought of the young man who was paying addresses to his daughter. The following reply was rapped out:—"We do not like him." Q. "Why not?"—A. "His true name is not the one you know him by." Q. "Will you give his proper name?" The following was received by rappings: "His name is —; he lives at No. —, and has a wife and two children." The publican said: "If he has a wife and two children, what does he want with my daughter?" The reply was, "Your money." Mr. Fulcher said: "If this is true, and you have given the proper name and address, I can soon put this strange statement to the test." It is needless to say that he lost no time in going to the address given, where he found the wife and two children exactly as they had been described; thus the design of the destroyer and the intended ruin of the young lady were frustrated by the spirits. The publican sold his business, and went to reside near Hampstead. One day a message was received at the Hoxton circle that W. Fulcher had left this world, and gave particulars concerning his death. A day or two after Mrs. Jenninson received a letter from Mr. Fulcher, jun., announcing the death of his father, thus confirming the statement given by the spirit. Here is a beautiful test—a spirit announcing his own death! This large-hearted man could not rest in his new abode until he had announced his change to the people that had helped him in his endeavours to obtain a knowledge of spiritual things.

We next paid a visit to the Lambeth circle, which was well attended, and the manifestations usually good. We often thought the floors in this old house were not strong enough to support the weight of the people that assembled there, for the place was frequently filled to overflowing. The manifestations were various. On one occasion a lady was requested to sit on the table, and on her complying the table rose from the floor, taking her up to the ceiling. Ixon, a gentleman well known to us, related to those present how he had been taken out of his bed and carried round the room by the spirits. On one occasion, this man being at a circle, asked the spirit to shake hands with him, then placed his hand beneath the table, when the spirit gave him a hearty shake; but on looking at his hand he perceived it was changed to a perfect black colour. He then wrapped it up in his handkerchief and went to a doctor and explained to him how it occurred. The doctor declined to have anything to do with it, saying that he did not understand anything about the subject. Ixon went home in great alarm, but soon his hand was restored to its usual appearance and condition.

July 24th, 1859, having a few friends with us, we felt rather disappointed, for we had arranged with Mrs. Marshall to be with us, but she had not arrived. Loud rappings were heard, and the question was asked, "Who are you?" The alphabet was repeated, and the following answer received:—"I am a messenger; I come from Mrs. Marshall to tell you that she has company, and cannot come to your house to-day; she wished me to tell you so." We then said, "Thank you; have you anything more to say?" "No; good day."

Calling on Mrs. Marshall two or three days after, she asked: "Did you receive a message from me?" We said we had, and repeated the above, when she said that it was quite correct. "A spirit came here knocking about and making a noise, although I did not know him. I

asked him if he knew you, and he said he did; I then asked him if he would deliver a message for me; he answered 'Yes.' I did not know, but I thought he would do it, so I sent the message that you received; for, having friends call so unexpectedly, I could not leave home." Although the distance was about three miles, the message was received within one minute, as near as we could calculate, from the time it was sent.

MEDIUMS AND SPIRIT-PHOTOGRAPHS.

To the Editor of the Medium and Daybreak.

SIR,—In your last there is a letter written after three weeks' silence by Mr. Williams, the medium (at least it has his name at the end), in consequence of which I desire to state some things which have come under my notice in relation to the Holloway real and sham spirit-photographs.

I have made, from first to last, five or six calls at Mr. Hudson's, and most of them were made when he first began to turn out the pictures. Seeing that the very first pictures taken were genuine, and not being able to give half the time to Spiritualism I should like to do, I only made a casual call or two afterwards at long intervals.

One evening, at one of Messrs. Herne and Williams's Saturday seances, they complained that they had had no payment for sitting at Mr. Hudson's as mediums, and that Mrs. Berry, who has often been very kind to them, had advised them to charge sitters a guinea each, which they thought to be much too high. They said they had not asked sitters for money. The sitters for the most part were people who would not for the world have been so shabby as to take up the time of mediums for nothing, but doubtless they expected to be charged all expenses by Mr. Hudson.

A few days later, as I was entering Mr. Hudson's, I met Mr. Herne and Mrs. Andrews coming out. Mr. Herne was in a great state of indignation; he said he had been sitting all day for different people, not one of whom had given him anything, though to be present there he had had to absent himself from seances at Lamb's Conduit Street. I remarked to Miss Hudson in the shop—and a gentleman present (Dr. Dixon, if I remember rightly) did the same—that this was rather hard upon the mediums, through whose presence it was supposed the pictures were obtained. She said that they had not been altogether without remuneration, for her father had given them a little.

To help them out of their troubles, I that evening wrote them the note which Mr. Williams printed last week, although, as I said in the letter, it was none of my business to advise. They were very pleased with the suggestion, and John King afterwards remarked, in public seances assembled, that it was very sensible advice.

Mark! The return for this act of kindness to them is, that Mr. Williams, the medium, with a full knowledge of the despicable character of his act, prints a letter last week unscrupulously implying that he and Mr. Herne did not want payment, but that I "urged" them to set to work to get it. It is to me a case much the same as that of asking a lawyer to dinner, and afterwards finding this item in his account:—"To being asked to dinner by you and saying, 'Yes,' 6s. 8d."

The truth is, they had been complaining to many Spiritualists about their non-payment, and Mrs. Edmiston, of Beckenham, for one, has just told me that she remonstrated with Mr. Hudson upon the subject. He told her he did not want the two mediums there, and wished they would keep off his premises altogether. He has told others the same.

But I wrote them one more letter, only four or five lines long, about spirit-photographs, which Mr. Williams omitted to send you with the first one.

Immediately after getting very strong though not absolute evidence that Mr. Hudson was turning out many spurious spirit-photographs, it occurred to me that the mediums might know nothing about this, yet from their presence on the premises be supposed to be accomplices. Accordingly, on my way from Mr. Sanford's, of Red Lion Square, who I wanted to make something for me for experimental purposes, I turned a little out of my way to call at 61, Lamb's Conduit Street, and there found Mr. Herne. I told him that it was pretty certain that many of the Holloway pictures were shams, at which he was more disturbed than I could then account for. He said that he should not be able to sleep all night. I recommended him to talk over the matter with Mr. Williams, and if they thought it best to do so, to send a note to the following effect, though not in these words, to Mr. Hudson:—"SIR,—As we are informed that a large proportion of your pictures look the same as if they had been produced by artificial means, we cannot sit for you as mediums in the future, unless you insist that every sitter shall put his initials with a diamond on the glass plate to be used; and any friend of the sitter who may be present shall be invited into the dark room to see all the manipulations.—Truly yours, HERNE AND WILLIAMS." Such was the substance of the letter which I wrote out and suggested they might like to adopt. Mr. Williams may send you the original with the exact words for publication. I also recommended them to send a copy of the same letter at once to the MEDIUM for publication, to show their relationship to Mr. Hudson, thus keeping themselves, and the Spiritual movement so far as it was connected with them, free from imputations of trickery.

At a Saturday evening seance, a little later, they told me they had resolved not to send the letter, but to verbally ask the sitters to mark the plates, and so on. I expressed the opinion that they had better do it by writing and printing, to show that directly they heard of the probability that most of the pictures were shams, they took steps at once to put sitters on their guard, and to separate themselves from impurity.

It is now clear that Mr. Herne, having helped Mr. Hudson in taking sham pictures, did not dare to send him a note of the above kind.

At that same seance a knot of people were talking about the spirit-photographs, and among them two gentlemen from somewhere near Birmingham, one of them a preacher, and I think he said that he belonged to the Wesleyan denomination. These two friends said that they were going in a day or two to Mr. Hudson's, so I told them that they had better look out, and mark the plates, as there were good reasons for supposing most of the pictures to be spurious. Mr. Herne was not one of the knot of talkers, but was with Miss Kisingbury, who was playing the piano. In reality, however, he was listening to the conversation on the interesting subject of spirit-photographs. He turned round from the piano, and rebuked me for speaking so of Mr. Hudson, and told the strangers that he believed the pictures to be genuine.

Later still, been manifest some of them myself, form gether one or twice for a particular, th reappearanc to come upst last he came versation abo Mr. Williams that he hims evening did were innocen Mr. Hudson had heard of a morning b had assured b liams has to me if I woul reporting suc him "Certain Hudson's; if Herne, it was not separate l to this, and, partnership.

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July 10th, 18

P.S.—In you out) there is a effect that Mr. make an oath photographed palpable and el same statement last I had not s tions which we Morris, of Ma personal notie Spiritualist w accusations wer ter, so he kno journal last Fri to tell you so, a be published by making known that they are fa that paid medi abuse, and lead July 15th, 18

THE GOOD

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DEAR SIR,—I the same time I of Messrs. Her attacked at pre sertation in your certain occurre "bearing false cowardly of cri perpetrate dece exposing it. I particularly so i perform feats te they had in viev well as the attra to convince us o

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Later still, I had absolute evidence that sham spirit-photographs had been manufactured wholesale, and that Mr. Herne had helped in making some of them. About the same time, Mr. Pycock, Mr. Blyton, and myself, forming three witnesses, went to Lamb's Conduit Street together one evening. Mr. Herne came in and out of the room once or twice for a minute or two, making a few remarks about nothing in particular, then went downstairs. After waiting a long time for his reappearance, Mr. Andrews remarked that he had urged Mr. Herne to come upstairs, which he did not seem inclined to do. However, at last he came in for a few moments, giving no opportunity for a conversation about photographs, but he put on his hat and left the house. Mr. Williams expressed regret at Mr. Herne's abrupt departure, said that he himself had had nothing to do with any imposture, but all the evening did not express any belief that Mr. Herne or Mr. Hudson were innocent—rather the reverse. He told me that he thought that Mr. Hudson had been manufacturing sham spirit-pictures, because he had heard of people being pretty regularly in Mr. Hudson's studio of a morning before he (Mr. Williams) arrived there, but Mr. Hudson had assured him that there was no trickery in the pictures. Mr. Williams has told Mr. Pycock more than he has told me. He asked me if I would aid him and his partner in the future, as in the past, by reporting such of their seances as I could find time to attend. I told him "Certainly not. Mr. Herne had aided in acts of trickery at Mr. Hudson's; if he (Mr. Williams) continued in partnership with Mr. Herne, it was plain either that he approved of the imposture, or could not separate himself from Mr. Herne." Mr. Williams made no reply to this, and, from his letter in your last, they appear to be still in partnership.

Since that night I have not been into the place, and have seen nothing of either of the mediums. They went to Manchester directly afterwards. Mr. Williams came back again in a week or ten days, but Mr. Herne disappeared for some weeks.

Much has now oozed out in various ways, and partly by admissions to different persons, about what has been going on at Mr. Hudson's. Several of the persons who have been helping him in the manufacture of sham ghost-pictures are known. If all the evidence collected by those eight persons who have been patiently investigating this and kindred matters were brought together, not much would be left for Mr. Hudson to tell, if he gave a full account of what has taken place in his studio. A few real spirit-pictures have been produced there among a vast multitude of sham ones. Several of the photographers who, confining themselves to the evidence printed on the photographs alone, condemn most of them as spurious, are Spiritualists, and do so with regret. Much responsibility rests on a few non-photographic Spiritualists, who, after being duly warned of the facts, now certify the genuine character of the pictures, when the person who took them himself publishes in a newspaper that he will not guarantee them to be spirit-photographs. He ought to know, and Mr. Hudson may be commended for the honesty of this statement.

July 10th, 1872,

WILLIAM H. HARRISON.

P.S.—In your last number (from which the above letter was crowded out) there is a statement signed by Mr. Herne and Mr. Hudson to the effect that Mr. Herne has never stood as a sham ghost, and is ready to make an oath to that effect, if necessary. He has, however, been photographed in the act more than once, and the pictures contain palpable and clear marks of manufacture by double-exposure. In the same statement he says: "Until I returned to London on Saturday last I had not seen last month's *Spiritualist*, nor heard of the accusations which were published against me." The truth is that Mr. Henry Morris, of Manchester, brought the accusations under Mr. Herne's personal notice, in Manchester, immediately after the last month's *Spiritualist* was published. Mr. Williams was present when the accusations were brought under the notice of Mr. Herne, in Manchester, so he knows that the statement Mr. Herne published in your journal last Friday was not true. Of course Mr. Williams has written to tell you so, and his letter to stop the wilful deception will doubtless be published by you at the same time as mine. I have no pleasure in making known these things: it is a matter of the deepest regret to me that they are facts. I also fully agree with Mr. Williams's statement that paid mediums have to put up with a vast amount of undeserved abuse, and lead a hard, wretched life.

July 15th, 1872.

W. H. H.

THE GOOD FAITH AS MEDIUMS OF MESSRS. HERNE AND WILLIAMS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I would be sorry to overcrowd your limited space, but at the same time I am most anxious to defend the good faith as mediums of Messrs. Herne and Williams, which I believe to be erroneously attacked at present. May I then beg to offer a few remarks for insertion in your columns on this subject, particularly in its relation to certain occurrences at Mr. Hudson's photographic studio. Though "bearing false witness against our neighbour" is one of the most cowardly of crimes, yet we are not to stand by and see our neighbour perpetrate deception on the public without coming to the rescue and exposing it. This must be done with circumspection, however, and particularly so in reference to spiritual phenomena, as the spirits often perform feats temporarily inexplicable, but which eventually prove that they had in view a large yet due exercise of our reasoning faculties, as well as the attracting of sceptics towards the difficulty, who then come to convince us of our errors, but go away convinced of their own.

The vast majority of the visitors to Messrs. Herne and Williams's extraordinary seances do not complain of want of order in their arrangements, but seem to enjoy their evenings there amazingly, while a few are always found whom no tests in the world will convince at even several sittings. The fact, however, that test arrangements may be demanded by strangers at public seances, has been published over and over again, and I think is usually mentioned at their seances whenever sceptics are known to be present; still, in order to meet all objections, a card might be hung up in their rooms, explicitly stating this. Yet objectors will continue to object, and this must be borne to a certain extent.

But with regard to the alleged trickery at Mr. Hudson's photographic studio, it is requisite to separate completely from each other the two

charges made, viz., the one against Mr. Herne as to the production fraudulently of his own "double," and that against Mr. Hudson in relation to certain photos complained of publicly by Mr. Jones, and which Mr. Henderson has apparently shown could have only been produced by means of previous manipulation of the plates. It seems to me that a few moments' serious reflection, and analysis of facts and circumstances, must lead to the abandonment of the present charge against Mr. Herne, while Mr. Hudson's case will remain as before, he claiming to have had the first spirit-photos in England, produced at his studio, yet consenting, by his silence, to a verdict being recorded against him in regard to certain other photos. In the first place, Mr. Herne's acknowledged powerful mediumship is a *prima facie* argument against his requiring to counterfeit, while the character of his spirit-guides, and their very great and constant control over him, should also form a similar argument against his being permitted by them, if inclined, to counterfeit. Then, he instantly and indignantly denied the truth of the charge, inducing Mr. Hudson also to deny all complicity in that particular act, though the latter has not denied the other and quite different charges made against himself. The possibility of the formation by spirit-power of such a "double" as appeared on the plate in question will be scarcely disputed by Spiritualists who know that through Messrs. Herne and Williams's mediumship, not only their dress can be removed and adjusted by their spirit-friends, under test conditions, but that living beings can be conveyed through solid matter. Again, there appears no adequate motive in Mr. Herne's case for attempting deception; but, on the other hand, much likelihood of detection. The circumstances were the very reverse in Mr. Hudson's case, viz., a prospect of additional gain, and apparently the impossibility of detection, as Mr. Henderson's clever theories were not then generally known. Another point is worth considering—one, too, which an experienced magistrate would be certain to weigh well under similar circumstances. In order to carry out the deception attributed to Mr. Herne in conjunction with Mr. Hudson as to the "double," two persons must have combined for fraud, always a most unlikely thing when very great gain is not looked for as the result; and it has not been suggested that Mr. Herne proposed selling a few photos. Considering how dreadful and horrible is the feeling which a charge of guilt produces on an innocent and sensitive mind, I trust the circumstances of Mr. Herne's case will be seriously reconsidered by those who have advanced charges against him, and that the most searching investigations may follow.—Yours faithfully,

15th July, 1872.

C.

ARTICLES TAKEN AND RETURNED BY SPIRITS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I observe that my name is used in a letter from Mr. Williams in your number of the 5th inst. in connection with the loss and recovery of a crystal. Mr. Williams is in error in stating that he "had for a long time never entered the house." At the time the crystal was not to be found Mr. Williams called on me on some private business of his own, and I then mentioned to him the disappearance of the crystal, and he distinctly told me that an oval-shaped crystal ball had come to Mr. Herne at one of their seances. When I asked him what had become of it, he answered that he remembered little more than this circumstance, and that very vaguely. As several things of mine have been on various occasions conveyed away by spirits, it was not extraordinary if I thought my crystal had shared the same fate; an idea which was justified by my finding, when I called to inquire about the crystal, an agate ornament on Messrs. Herne and Williams's mantelpiece which habitually decorated my own.

Mr. Williams is right in stating that the crystal was eventually recovered. I found it in the middle of my piano, resting on the strings, the jingle of which called my attention to the fact of its reappearance, so that report has wrongly led him to think that there was every sign that it had "been there the whole time;" however, this is of no importance, and though Mr. Williams must be well aware I never accused him or Mr. Herne of having temporary possession of the crystal by natural means, I am glad to have this opportunity of testifying to the truth of his statement of its reappearance.

As I did not "publish" any reports, I could not have "published in your columns a contradiction."—I remain, dear Sir, yours faithfully,

LISSETTE MAKDUGALL GREGORY.

21, Green Street, Grosvenor Square, July 9th, 1872.

[This letter was crowded out last week. It is only one of dozens of instances in which property has been carried from place to place by spirits, as the columns of the MEDIUM during the last two years will testify. It is unpleasant both for the mediums and proprietors of articles to lose them in this way, but the wonderful fact brought to light through such occurrences is ample compensation.—Ed. M.]

HENRY WARD BEECHER thus remonstrates with his reverend order for their unfaithfulness to truth:—"You cannot afford to shut your eyes to the truth of human nature. Every Christian minister is bound to fairly look at these things. Every scientific man who is studying human nature is bound to open his eyes and ears to study all its phenomena. I read that Huxley refused to attend a seance of Spiritualists. He said, contemptuously, that it was a waste of time, and gave expression to other sentiments of disdain. I am not an adherent of the spiritual doctrines; I have never seen my way clear to accept them. But phenomena which are wrapping up millions of men and vitally affecting their condition are not to be disdained by scientific men, whose business it is to study phenomenology of all kinds. No scientific man can excuse himself from examining them. He may say that he has no time to do it, and that some other man must investigate them. That would be right. All men cannot do all things. But to speak of anything of this kind with contempt is not wise. I am not afraid to look at this thing, or anything. I am not afraid that we are going to have the New Testament taken away from us. We must be more industrious in investigation, more honest in deduction, and more willing to take the truth in its new fulness; and we must be imbued with that simplicity in faith and truth which we inculcate in our people." The shuffling way in which he evades an honest recognition of "phenomena which are wrapping up millions of men," by declaring that he is "not an adherent of spiritual doctrines," is itself as worthy of censure as anything he can find in the conduct of Huxley or Christian ministers.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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CONTENTS OF LAST No. OF "THE MEDIUM."

Experiences of an Investigator at Liverpool—The Difficulties of Spiritualism—Healing Mediumship—Spirit-Photography—The Clairvoyant Test Medium—To Investigators of Spiritualism—Spiritualism in the Royal Family—National Jubilee and Conference of Progressive Spiritualists—The Psychometric Medium—The Spiritual Review—The Spirit Messenger—The Dark Seance; Objects Carried through Solid Matter by Spirits: The Spirit-Voice—Spirits Show Themselves in the Light—Rules and Conditions for the Spirit-Circle, &c., &c.

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

FRIDAY, JULY 19, Seance at 8 o'clock. Mr. Wallace, Trance-medium, Admission, 1s.

TUESDAY, JULY 23, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, JULY 25, 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 19, 1872.

A MATTER OF BUSINESS.

We have heard it rumoured that some of our friends hold back from giving us support because of the fact that the Spiritual Institution is £1000 in debt. They argue thus: What is the use of our paying money to advance Spiritualism, when probably these creditors will take hold of it all, crack up the concern, and we shall have no return in the form of spiritual agitation? If not particularly sympathetic or strictly honest to those who have invested for the enlightenment, perhaps, of the individuals who thus calculate, it betokens a knowing capacity for self-preservation which would be highly applauded, if not in heaven, at least on 'Change. To such—and who has not got a shade of the same feeling in him?—we unreservedly offer the assurance that it is not the pressure of this £1000 which constitutes the exigencies of the Spiritual Institution, but the constant tendency which exists to add to the amount of that responsibility. It will astonish many who read this to think that there are specimens of our glorious race in existence who would let £1000, or even a quarter of the sum, ooze out of their fingers into the treasury of Human Progress, and not be in a constant state of feverish anxiety as to whether it was safe or otherwise. We gratefully testify to the fact that there are such "phenomena" amongst us, and their handwriting before us is evidence that their claim upon the Spiritual Institution is not at all of a threatening description. In short, the only pressing demands against this Institution are current accounts due, and the endless array of inevitable expenses which continually march through the doorway of any establishment in a large city. This continuous and ever-increasing burden has been borne hitherto, not by the Spiritualist public who have reaped the fruits, but by a few, yes, a very few, in the name of one individual. The subscriptions received since 15, Southampton Row, was occupied, have not met more than a fifth, or fourth, of the annual deficiency. Enough has been done to show the usefulness of the Institution and the faithfulness of its servants, who, having "subscribed" so generously, may, with some show of confidence, appeal to their brethren to "go and do likewise." This appeal is not being uttered in vain. It sinks deeper and deeper into the good resolutions of Spiritualists of all classes, and day by day the evidences flow in upon the executive. Spiritualism was never so heartily well and thriving as it is at this moment, and an institution or a periodical can do ten times more good now than they could have done five years ago. This great power increases every hour, so that those who support the machinery of Spiritualism make the best investment as to results which any movement in the world offers. This is being appreciated more and more by a wider circle of hearty intelligent workers, and it gives us much pleasure to be able to assure such that their contributions to this institution will not be sunk in wiping off arrears, but in nourishing the most wideawake, lively, and promising child of the age.

We are aware that the peculiar difficulties which have been overcome by the management of the Spiritual Institution can never

be told. None can understand such matters but those who sustain them. If our good friends everywhere knew just how things stand and how the most enduring industry and faithfulness have been requited by privations seldom experienced, there would be no lack of sympathy and needful help. The present time, so distracted by social and monetary convulsions of various kinds, promises with more than ordinary severity on the small army of progress. Many will read this who never spent a pound on this movement in their lives, but who owe more to the principles taught than can be told. Need we openly and plainly suggest to such that some participation in the work, in the fruits of which they daily luxuriate, would add a sweetness to their enjoyments, which a due regard for the position and necessities of others can alone bestow.

AN INTERVIEW WITH OUR CRITICS.

The *Manchester Critic* confesses to have "carefully perused many numbers of the *Medium*, the Spiritualists' chief organ." We refer to the fact as an instance of the "use" of Spiritualism and the moral influence which its "chief organ" is silently exercising in the most hopeless quarters. A few months ago we had occasion to rebuke our *Manchester* contemporary for an ill-mannered and unenlightened attack on Spiritualism. The article in his issue of July 13 is characterised by the same general ignorance of what he writes about, but the moral tone is wonderfully improved. His intellectual peculiarities are very striking. He can accept a dilemma without the slightest inconvenience, and in sitting on both horns at one and the same time performs a feat "remarkable and unexplainable." He quotes the phenomena reported in our columns as having taken place at Manchester through the mediumship of Messrs. Herne and Williams, and in allusion thereto declares: "Viewing them in the light of legerdemain tricks, they far surpass any of those of our stock conjurors. * * * All these, and a hundred other things, happen, not in a prepared room, but in the dining room of a private house, the owner of which, however enthusiastic a believer, is a person of whose thorough *bona fides* there can be no doubt."

Having accepted the manifestations as facts on the grounds above stated, our very sharp *Critic* discovers from our issues that Herne and Williams have been charged with cheating, and that one of their hands was caught "covered with a luminous substance." "If such was the case," he says, "their supernatural pretensions fall to the ground." Here is a pretty muddle. He confounds reported tricks with "unexplained" phenomena, and assumes that what are known as spiritual phenomena must answer to what he calls "supernatural," whatever that may mean. After this three-horned monster, do not be surprised if this quaint specimen of intellect turns oracle, and exclaims, "Ghosts have never haunted us." (Who?) "No medium has ever yet answered a really test question," and adds, "if this is denied we will gladly put two or three to them and publish their answers." What good would it be to "deny" any presumptuous conclusion arrived at by such a cogent *Critic*? Has he not already learned that the spirits brought into the circle at Manchester plants from a locked greenhouse nearly a mile away, and the conversation at the circle was a "test" in the matter of questions as well? If the old adage about the throwing of pearls were revoked, then some person might be unwise enough to trouble himself about this appeal, but it may be sufficient to say that no one can have the least interest in convincing this *Critic* but himself, and we have only to inform him that the same means are open to him for the investigation of Spiritualism as have convinced others. It is his own business to accept them or remain in his ignorance.

Another critic of the same type is Mr. H. G. Atkinson. He has the advantage over other philosophical coxcombs of having written his conceits in a book. When he wants to solve a difficult problem, he has nothing to do but to quote from his own familiar production. In this week's *National Reformer* he so far exceeds his former self in this respect as to cite from George Sandby's book on "Mesmerism" the unanswerable observation—"But Mr. Atkinson is a philosopher." This was too much for Mr. A.'s small remaining stock of dignity, and in utter shame he hid himself, like the daw clad in peacock's feathers, under the *nom de plume*, "F. G. S." He concludes a silly inapposite letter against the well-recognised fact that the dying often catch glimpses of the spiritual state with the following sentence:—"But reason avails not with the superstitious, amusingly illustrated by the man who called up the inmates of the house, declaring that a ghost was in the chimney, when presently down came a couple of jackdaws; and as all went away laughing, he muttered, 'Well, I don't care, there was a ghost there too.'" This has no bearing whatever on the question under discussion, as to whether those in the flesh can gain a knowledge of the spiritual or after-death state. We have been present when three individuals went simultaneously into the trance which accompanies this experience, and when they returned to consciousness, they severally testified to the same facts, as to being in each other's company, and the objects witnessed. This we have repeatedly seen take place with two individuals. We might occupy much space with a record of facts to prove that these scenes were not derived from the will of those present, as departed persons unknown to the company are often described under these circumstances; also events connected with their earth-lives and those of their survivors. The cry of "sickly fancies," "superstition," "abnormal utterances," &c., raised by such men as Mr. A., is the contemptible mode of persecution resorted to by bigots of a class too devoid of brains to formulate a faith, but as barefacedly anxious to be considered infallible as the most impudent priest. We have succeeded in bringing down the chimney the "jackdaws"—Mr. A.'s vanity and narrow bigotry, which noisily flutter their own low flight, declaring it the height of the firmament. We are not prepared to accept such illogical notions and undigested experiences as are given by Mr. A. in lieu of the facts of nature, to which we beg to appeal notwithstanding Mr. A.'s book, and having thus throttled the noisy, screaming "jackdaws," we will at leisure hunt up the "ghosts."

Mr. Punch has done us the honour to patronise us, for which we are too grateful to allude in severe terms to the slight tinge of jealousy which characterises his remarks. He says: "We live in an age of tomfoolery." This is candid to begin with; and after such an unasked-for confession, we are prepared to give our decrepit senior respectful audience. His

next remark is, "Modern Necromancy is Comic." Granted. He continues: "The Medium is on that account worth reading." This is history of a most unexpected and overwhelming description. It is known to Anthropologists that the lowest race of humans never laugh; they are devoid of the comic element, which is an unfailing indication of development. The savage state is grim (see our remarks on *Fun* a few weeks ago); "tomfoolery" is the succeeding age, and the comic is another step celestialwards. That our tomfoolish contemporary has an incipient "thrust to mend" is evident from the relish with which he quotes from our pages, and the elevated nature of his comments thereon approaching to the comic in style. But we warn him to be cautious, or we may become jealous in turn. The world is not advanced enough for more than one comic paper in this metropolis, as the state of our accounts testify, and we are nervous in case any other should begin to work the cheerful, sorrow-dispelling vein from which we weekly draw the golden ore of human happiness.

THE NATIONAL JUBILEE AND CONFERENCE AT DARLINGTON.

In addition to the particulars published in our last, the committee have to announce that J. Burns, of London, will deliver a lecture in the Lecture Room, Central Hall, Darlington, on Wednesday evening, July 31, at eight o'clock. Subject: "About Spiritualism." SYLLABUS:—

- Spiritualism as a Matter of History—Its origin.
- Spiritualism as an Element in Nature—Its facts and phenomena.
- Spiritualism as a Science—Its means and methods.
- Spiritualism as a Reform—Its tendencies.
- Spiritualism as a Philosophy—Its view of existence.
- Spiritualism in Relation to Religion—Its influence on the individual.

To guard against the intrusion of the general public who may not be Spiritualists into the conference, it is desirable that those Spiritualists who are not well known shall, in communicating with the secretary, give, besides their name and address, a reference. A card of admission will then be forwarded per post. In case such communication is not made to the secretary, cards may be obtained at the door by those who can present proper credentials.

MARK FOOKS, Secretary, Eastbourne, Darlington.

A TEST OF IMMORTALITY.

Three years ago this month a dear sister of mine passed on (went through the process called death). I was unavoidably absent from her deathbed, some thirty miles distant. I of course knew of her illness, and that her time on earth was short. On the evening of her death I distinctly saw her approach me, place her left arm round my neck, and kiss me on the right cheek, and on comparing the time of this occurrence with the time of her death, I found it correspond within a few minutes. Since that time I have many times seen her in visions and dreams. About two years ago I had a most vivid dream, in which I saw my sister with others, and conversed with her; among other things, she gave expression to the following: "I am ever near, to help you and to cheer you." Presuming that my sister was behind that dream, and believing it possible for spirits to return, I mentally projected these arrangements: that whenever she was successful in controlling a medium, she would come to me, place her left arm round my neck, and repeat the words I heard in my dream. I have always felt a consciousness of her nearness at times, but failed to get a test of her presence through a medium until Sunday evening, June 30th, at the sixth anniversary of the Nottingham Lyceum. At the close of that memorable evening service, Mrs. Hitchcock, the medium (whom I had seen only twice in my life before) left the platform, where she had been all the evening, slowly stepped up the aisle to me, and in a fervid manner grasped both my hands, then placing her left arm round my neck, said, "I am ever near, to help you and to cheer you;" "Do you not see me?" "Hope on," &c. She also articulated a decided "Thank you," the meaning of which no one could possibly understand but myself, because it referred to a circumstance which occurred just before her death, which I understood. In pronouncing my christian name (not a very common one), she did it in a manner peculiar to my sister, placing emphasis on the first letter (Aquila); indeed, the whole of her actions and her words made the test to me self-evident, for which I gratefully thank her and the medium through whose instrumentality I received it, and if the report of it should be of service in leading others to investigate this most consoling and elevating science, I shall be glad.—I am, yours sincerely,
AQUILA BALDWIN.

Miss Fawcett, of Bishop Auckland, has been on a visit to Jarrow-on-Tyne, where a young lady is being developed as a medium.

SHEPTON MALLITT. — The MEDIUM is gradually being introduced. Effects follow. Massey's lectures are making an impression here.

Mrs. OLIVE holds sances at the Spiritual Institution on Thursday evenings, at eight o'clock. Admission 2s. 6d.

THERE was a very large attendance at Miss Lottie Fowler's sance on Tuesday evening, and the efforts of her spirit-guides gave much satisfaction.

MR. COGMAN has removed to 15, St. Peter's Road, Mile End Road, and is ill from the effects of an accident which he sustained while removing. A lady, who is acquainted with the necessities of the situation, has deposited with us 10s. for his benefit.

AN ORGANISATION of Spiritualists took place at Mr. Hunt's, Marylebone, on Wednesday evening last week, when the following officers were duly elected:—Mr. Cowper, president; Mr. C. Hunt, treasurer; Mr. White, secretary; Mr. Maynard, librarian. Our friends mean work, in which we heartily wish them success.

THE special number of the MEDIUM for investigators, which constituted our last issue, is having a very large sale, and is being heartily appreciated. It is the cheapest and most comprehensive epitome of instruction in Spiritualism and instances of mediumship that has ever been published in this country. Spiritualists should keep a stock on hand, and introduce them as opportunity may offer. We have yet a quantity left, which are rapidly being appropriated by our earnest friends.

THE WESTMINSTER REVIEW "CONCERNING SPIRITUALISM."

The following notice of Mr. Massey's "Concerning Spiritualism," taken from the *Westminster Review*, is a marked instance of the stupid side-issues raised by writers in alluding to Spiritualism. If the same inaptness occurred in respect to other subjects, the credit of the perpetrators would be held universally at fault. Mr. Massey's essay is not for the purpose of proving or establishing the existence of the phenomena, but a literary comment upon those phenomena as related to various forms of thought. Mr. Massey, knowing that spirit communion is as real as any other fact in nature, writes accordingly; and if the reviewer is at a loss for "sufficient evidence," or doubts its existence, then he must blame himself and not Mr. Massey. Supposing a scientific litterateur read a paper on the properties of oxygen gas, what would he think of the lucidity of the bumpkin who got up and objected to the performance because the existence of the said gas was not therein demonstrated? The *Westminster Review* is one of the most liberal and enlightened prints of the age, and is noted for the fair play that it accords to progressive subjects; but the reviewer has certainly discredited himself in his endeavours to find fault with that which was otherwise entitled to his commendation. If such a lapsus is possible with respect to the *Westminster Review*, what must we think of the smaller fry of scribblers?

"According to Mr. Massey there are, broadly speaking, two kinds of mediumship, the abnormal and the normal. Mediums of the former kind are so constituted that spirits can magnetise them and take possession of their physical organism, make use of their nervous system, speak with their tongues, and become for the time the directing soul of their bodies. The little book published by the author on Spiritualism shows full belief in the system, and is an eloquent defence of its main features. But it is not a process of reasoning, nor an attempt to prove that spirits are the cause of such sounds, motions, voices, answers, as are commonly attributed to their presence by spiritualistic advocates. Mr. Massey assumes throughout what less poetical or imaginative individuals refuse to accept because sufficient evidence is wanting. We do not coincide with his eulogium on Swedenborg, or with the general tendency of his remarks, however well expressed. It would be unjust, however, to deny the truth of some of his judgments, such as that on Mr. Harris's effusions, on the fall of man, total depravity, and eternal punishment. At the end he gives various poetical pieces which show taste and genius."

Upon the whole this notice shows a decided advance, as it does not really question the existence of the phenomena—"sounds, motions, voices, answers." We can scarcely imagine "a process of reasoning" which would certify the agency of spirits in the matter, which each one must decide for himself by experiment, and thus escape from the dogmatic thrall of theories. How few people are prepared to think and act for themselves! It would appear, not the *Westminster* even.

The chill wind howls, the stars are dim,
And I am left with night alone.
O weary night! thy phantoms grim
Stalk round me with heart-piercing moan!

I see thy darksome caverns full
Of ill and horrors that affright
My soul, and fill it with a dull
And nameless pain in my despite;

And through thy black and dismal space,
My anxious thought hastes to the nest
Wherein my darlings soft embrace
Each other in unconscious rest;

And o'er them there in spirit bent,
I pray, in fervent accents pray:
"O ye bright angels, who are sent
By Him who guides the good man's way—

Keep, guard these precious treasures mine
From all the ills that life oppress,
Incline o'er them your arms divine,
And with your saving presence bless."

From the German.

WE CALL THE attention of our readers to the new series of tracts just issued, and advertised elsewhere under the general title of "Seed Corn." Several thousands have been sold in two weeks, indicating greater activity in the efforts of Spiritualists than has been witnessed at any previous time.

At a recent sance a reverend gentleman was present, and rather irreverently asked the "Strolling Player" whether a number of pigs, sheep, oxen, or other animals sitting round the table might not emit an aura which would enable spirits to make manifestations. The spirit replied in the negative. The peculiar aura given off by the human body was humanised, and thus presented facilities whereby spirits could bring themselves *en rapport* therewith, an adaptation which could not be afforded by any other means. On this most important subject we would earnestly recommend the thoughtful reader's attention to an article entitled "On the Tangibility of Spirits," which will appear in next number of *Human Nature*. It is one of the most thoughtful productions on the means whereby spirits manifest themselves visibly that we ever remember having read.

A CORRESPONDENT deprecates the attempt of some Spiritualists to settle the status of the "Claimant" through spiritual agency. He also regrets any habits which make spirit-communion take the place of "the natural function of our ordinary faculties," thus destroying those incentives to action which are so useful as a means of development and constitute the great purpose of the battle of life. We heartily agree with our correspondent's views, only the state that he deprecates is not necessarily any part of Spiritualism. A great majority of earth's inhabitants are what may be called "hangers-on," and when they become Spiritualists they necessarily cling to anything which will save them from individual effort or responsibility; still we cannot prevent the spirits from giving their views on the status of the "Claimant" or any other event transpiring in society.

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.]

July 12th.

(Mr. Wallace's seance.)

This seance was a very interesting one. The controlling spirit introduced an essay on religion, involving a consideration of the Deity, and the means whereby creation was and is effected. This was followed by an exceedingly animated discussion, which terminated in the spirit's giving his personal history, which was deeply interesting and very characteristic. We do not give a report of these matters here, as they will come with far better power from the medium's own lips. The spirit, at the end of the control, gave the following "characteristicometer," if we may coin a word to express the means whereby people may estimate the tendencies of their own minds. He said: "Write down the names of twenty of your nearest and dearest friends; beside the name of each write the feature of character for which you most highly appreciate him or her. Sum up the total of these traits and tendencies, and you will therein find a reflex of your own character." This very original and ingenious plan of taking stock was received with much pleasure and satisfaction by the sitters. After this the spirit released the medium.

The Rev. Hugh M'Sorley, who is at present on a visit from his extensive dominions in California, gave an interesting narrative of experiences in which he participated at Eastertide in the year 1862. He had held a curacy at Middlesbro' for three years, and was on the point of leaving for Arkingthdale. He had received a handsome present from his Middlesbro' friends, and had been busy packing up to enable him to preach on Easter Monday in his new parish, when his friend, Mr. Charles Stewart, asked him and Mrs. M'Sorley to step into his house to tea and to spend the evening. While Mr. Stewart's son James was performing some music, his hand was influenced to write, requesting Mr. M'Sorley to turn down the gas. After several similar messages had been given, in order to perfect the conditions, James' countenance was lighted up by the spirit light, visible to everyone present; the room became illuminated, and the young man was transfigured repeatedly—first appearing as an old man with a beard, then as a Methodist preacher, then as a most lovely woman, then as a small, fairy-looking female figure, and finally as Mr. M'Sorley's former wife, as was recognised both by himself and Mrs. M'Sorley. In this manner no less than thirty-six different persons manifested their presence and characteristics, and all without the medium having been aware that such manifestations had taken place. This narrative, we understand, appeared years ago in the *Spiritual Times*; but its repetition on Friday evening was particularly fresh and interesting to all who heard it.

A SPIRIT ON THE CAUSES OF MURDER.

On Friday week Mr. Morse's guide, Tien-Sien-Tie, delivered the following address through him while entranced:—

We intend this evening to offer for consideration a few remarks that may be objected to as not pertaining to Spiritualism. But everything which bears directly or indirectly upon the welfare of humanity is of importance to Spiritualists. There are things in society which are a pest to humanity, creating death and destruction morally and spiritually; and if you will pardon us, we will kindly endeavour to give you a few thoughts on the subject, from which you may possibly cull a few germs of philosophy. There is no need for us to recapitulate things that are known to the material world. You all know the details of the horrible murder which has been committed—how a man, in the coldest and cruelest manner, hastened two undeveloped beings into the spirit-world, it may be to return to earth and inflict untold injuries on those who remain. The main cause of this diabolical act was strong drink; and we claim that the Spiritualist, not only as a philosopher, but as a philanthropist, is bound to see what remedies can be found for such a state of things. The student of man knows that his thoughts, feelings, and emotions owe their peculiar characteristics to his bodily organisation, occupation, surroundings, and dietary habits. Now, if it can be proved that the associations of a man mould his character—and we maintain that it has been done over and over again—have we not the fairest ground for assuming that if intangible causes can effect such a result on man, surely such things as enter into that body and tend to make up waste and decay must also exercise a corresponding effect; and as all man's actions take their origin and are exhibited through one organ, termed the brain, this must be very intimately affected and conditioned by all those refined actions which are for ever going on in the human frame. The Spiritualist knows this from the fact that the associations of a spiritual circle exercise a modifying influence on the nature of mediumship. In the particular case we are illustrating, we must remember that the poor criminal is as much a victim as the two creatures he has sent into the life hereafter. He is a victim of the ignorance of society. The Spiritualist knows that our highest duty is to educate society. It is not to disseminate philosophical statements, but to make known the rudimentary elements of knowledge. The beginning of all knowledge is self-knowledge; that is, a knowledge of the human form. The study of this teaches us that the introduction of strong drink into the system is injurious; that it is the key which unlocks all the demoniac passions of the soul by dethroning reason. The result, as in the case before us, is too often cruel and diabolical crimes. The question arises, How shall we prevent the recurrence of such things? Shall we promulgate a law that shall relegate all those who take strong drink into durance vile? Or shall we scatter abroad true physiological knowledge to enlighten all as to the proper functions of the body. The latter we think is the true and only available method. The Spiritualist should also inquire what is the effect of murder on the spiritual side. The effect is in proportion to the concentration of the mind on the act; but when phrensy reigns supreme, can we then write "responsibility" on the perpetrator's head? You here come upon a great cardinal fact or principle, namely, that you cannot get grand thoughts from a perverted organisation. In the present case you have

an organisation steeped in all that is evil and degrading, until it has passed without the pale of rationality.

We may say, in conclusion, that a more general knowledge of physiological facts connected with the laws of reproduction of such organisations would be highly beneficial. We cannot take upon ourselves to mete out the due amount of punishment for a crime committed in the natural life, for we have no means of getting at all the facts. The organisation of the criminal was the result of causes. Those causes have been created and maintained, not by the necessities of human nature, but by the productions of those who deemed themselves wiser than nature. In our opinion society is answerable for the crime, and if society will shift the responsibility, let it seek out those who are the leaders of its thought, and those who pretend to have all knowledge. Let them honestly state that they are ignorant of the physical conditions of the human organism. Consequently, in the application of the case we have to consider, how much responsibility attaches to the man and how much to society. The latter supplies the cause, and the man only becomes sufficiently degraded after years of indulgence in strong drink. Originally his native instincts would have revolted against it, but failing to obey the dictates of conscience, he gradually sank deeper and deeper, until ultimately the voice of conscience was stifled. In conclusion, we consider the only persons who can explain this fact are those called Spiritualists; for, understanding the physical conditions of the human form, they can see, by clairvoyance, what are the results of food and drink upon it; and, as has long since been shown, alcohol is not in the human form naturally, which has no need of it.

J. H. POWELL.

The facts stated and request made by Mr. Tebb we can heartily endorse. We visited Mr. Powell a few days ago, and would have spoken ere this, only our last number was devoted to matters of a general kind. Mr. Powell has struggled with all his might and intelligence to sustain himself and do his duty, but now his circumstances are indeed such as to excite the sympathy, not only of Spiritualists, but of humanity at large. Being a man of considerable literary ability, his tendencies and inclinations have been to express truth as it appeared to him, and his latest effort is now passing through the press, entitled "An Invalid's Casket," and which we expect will be ready for delivery in a few weeks. Though prostrate on his bed, and in continuous pain, yet between his almost overwhelming paroxysms his mind is as interested as ever in those subjects which have through life engrossed his intellect. His forthcoming little book will indeed be an "Invalid's Casket," the proofs being read on a dying bed. It will be similar in binding to Gerald Massey's "Concerning Spiritualism," and is well worthy of the attention of Spiritualists. We hope all who read this will do something for the sake of the suffering family, and that immediately, as the necessity of the case has not been exaggerated by our correspondent.

To the Editor of the Medium and Daybreak.

It will be known to many of your readers that Mr. J. H. Powell, formerly the editor of the *Spiritual Times*, and author of "Life Incidents, &c.," "Clippings from Manuscript, Prose and Verse," and numerous poems, after struggling with a lifetime of poverty, about five years ago left this country for the United States, where it was hoped he would find more remunerative employment than that of authorship. He took with him a quantity of printing materials, including type, with the intention of opening a printing-office, but this he was compelled to sell, in order to purchase the necessities of life for himself and family. After various efforts and disappointments he commenced lecturing on Spiritualism, which he continued for several years, extending his journey as far west as the Mississippi, and refusing no invitations that would give him sufficient wherewith to live. The result needed no prophet to foretell—poverty, disappointment, and a broken-down constitution, and in this condition Mr. Powell returned to England about a year ago with his wife and three children, hoping to receive benefit from the rest and change. Instead of this his health has gradually grown worse; he has been to two hospitals, a hydropathic establishment, and has received treatment from one of the most powerful mesmerists in the metropolis, but without obtaining the least benefit. The physicians are unable to diagnose his case, and within a few days one of them has pronounced him incurable. In the meantime his sufferings, which are of the most acute description, are aggravated by poverty, approaching destitution. The expenses incident to the support of his family, the medical and mercuric treatment, house rent, &c., have thus far been chiefly borne by a very few friends, and some of those are now out of town, and are not aware of the further depth of poverty and suffering which the following letter from his poor patient wife reveals:—

"179, Copenhagen Street, Caledonian Road, N.
July 12th, 1872.

"I am sorry to say that my husband continues getting weaker every day, and his sufferings the last three days and nights have been indescribable—last night especially. I could never have believed it possible for one to pass through such an ordeal, and live after it. To-day he is almost as bad, and I am frightened to think how it will end. He is confined to his bed, and the doctor seems to think he can do him no good. I am going to tell you what my heart rebels against, for I am in such a strait as almost to make me crazy. We have but two shillings in the house, and an empty cupboard. My very soul cries out in agony, and I hope you will not think ill of me for writing in this strain. If it was for myself I would suffer, and none should know but God, but the weight of this cross is almost too heavy to be borne.

"LOUISA POWELL."

May I venture to hope that the touching appeal of Mr. Powell's wife, who is herself worn out with care and anxious watching, may elicit a response from some of your benevolent readers.

20, Rochester Row, N.W., July 14th, 1872.

WILLIAM TEBB.

Oh! is there no asylum in earth's extent

Where proud Oppression never lies at ease,

While Industry toils on in discontent;

Nor Fashion reigns supreme—but all consent

To seek the weal of each, and how to please?

THE COMMUNIST.

QUESTIONS ANSWERED.

Mr. Morse's spirit-guides desired these questions to be sent to the MEDIUM for answer:—

QUESTIONS INTENDED TO BE PUT TO MR. MORSE AFTER HIS TRANCE-LECTURE AT CORPORATION ROW, E.C., 4TH JULY, 1872.

1. You rail at sectarian divisions; are Spiritualists free from internal dissension?
2. What proof do you give to an inquiring sceptic that it is *not* Mr. Morse who is speaking, but spirits, besides Mr. Morse's word?
3. If Mr. Morse were to deliver a discourse in his normal condition upon the same subject, would it not resemble the one given, in merit, phraseology, and style of delivery?
4. If spiritually dictated, was the discourse above the level of an average intellect?
5. Though the discourse was supposed to be given by spirits in the first person plural, yet three times Mr. Morse forgot, and addressed us as first person singular, viz., "Let me urge," "My friends," "I will." How is this?
6. How was it that he called doctrine "doctring," maintenance "maintainance," idiosyncrasy "idiosyncrancy?" The spirits could surely have corrected such little matters as these.

ANSWERS.

1. No; because all those who call themselves Spiritualists are not free from Sectarianism. "Dissension," however, is not "division." The latter is the result of passion and temper; the former is an intellectual attempt to eliminate error and discover truth.
2. The inquirer should become personally acquainted with the nature of trance by the development of trance-mediums under his own supervision. Then, knowing what trance is, he will be able to judge of it when he encounters such a phenomenon.
3. Not having heard the discourse alluded to, we cannot say, but from other experiences, we emphatically assert that Mr. Morse's style under the control of various spirits is very different to his normal manner. For instance, he stutters when in the normal state, but not so when entranced. Attend a few dozen of Mr. Morse's meetings and see him frequently in private, and judge for yourself. The matter given through Mr. Morse whilst in the trance is far higher in idea than his usual conversation, and many of such ideas are so foreign to his form of thought that he opposes them in his normal state.
4. Perhaps not equal to "the level of an average intellect." These discourses are not "spiritually dictated." We all know from experience that human beings are capable of influencing each other, some more some less. Without speaking a word, passions, sympathies, and purposes may be excited in the mind of another. Intensify this process, and we have the ordinary consciousness of the subject superseded, and the organism controlled by another mind. The result is that ideas peculiar to the controlling mind are infused into the subject, who gives expression to such ideas in accordance with his degree of fitness for the work resulting from culture and organic ability.
5. The same thing occurs in ordinary speaking and from the same cause. The attention of the controlling spirit being occupied by some other considerations, these affected phrases are supplanted by the ordinary expressions used by the medium.
6. This is partly answered in the foregoing remarks. We often find provincial speakers who are well educated make slips of the tongue in pronunciation. The spirit which controls Mr. Morse recently gave an explanation of the means used by him, which will be found in No. 118 of the MEDIUM. Those that are unacquainted with the subject are liable to suppose that the *modus operandi* of spirit-control is entirely different from that of ordinary thought. This is a mistake, and if investigators would exercise a little common sense, it would help them over many of their difficulties.

CORRECTION.

To the Editor of the Medium and Daybreak.

SIR,—The favour of your publishing the accompanying *amende* would be gratefully received by your obedient servant, A. C. SWINTON.

In a recent posthumous publication, entitled "Life Lectures," by the late Ed. N. Dennys (J. Burns, 15, Southampton Row), a passage appears at page 273 (written some eleven years since), attributing certain views to Professor Jas. Martineau, and, however its substance might by some persons be deemed applicable to the philosophic bearing of the Professor's teachings, the passage seems to be given as his *literal words*, which he declines to accept, but states that it conveys the direct opposite of his teaching from first to last. The Editor of the "Life Lectures" now cancels the personal allusion, and expresses his deep regret to Professor Martineau for whatever injustice, injury, or pain may have thence arisen. Due care will be taken to eliminate all that relates to him on the subject, and a proper notice of it made in the volume of "Life Lectures."

A. C. SWINTON.

3, Belsize Park Terrace, Belsize Park, N.W., July 3rd, 1872.

AN INVESTIGATOR sends us the following note:—"I have recently attended several meetings of the Halifax Spiritualist Society, and, in consequence, I have heard many things that I certainly do not understand. That is not to be wondered at, considering that I knew just nothing about it before I heard Mr. Morse on Sunday week. At the same time I decline to condemn a thing simply because I do not understand it. I would rather at once plead ignorance, and a consequent incapacity for giving an opinion, and then ask for the necessary information. Under these circumstances, then, Mr. Editor, I apply to you to kindly inform me how one who desires to give the subject a full, free, and impartial investigation should act, what books he should read, and under what circumstances and on what terms he can be admitted to a seance. Your reply, with any further information or advice you may be disposed to give, in your next number, will much oblige yours respectfully, A. RICKER. Halifax, June 3, 1872."—[If our correspondent will forward a stamp and his address, we will send him a list of books. He may have access to the whole of the literature of Spiritualism by subscribing to the Progressive Library. As far as his time will admit, he should read all works that come within his reach; but above everything he should form a circle and investigate for himself. Instructions for that purpose are frequently given in the MEDIUM.]

Children's Progressive Lyceum.

NOTTINGHAM LYCEUM ELECTION.

Last Sunday being the day for the election of officers and leaders for the ensuing six months, and as I was elected "Guardian" for that term, it is my duty to forward you the following brief report. I cannot say the attendance of friends willing to assist us was so large as I could have liked, or even expected.

We should be most happy to receive the help of any who feel desirous of working in such a commendable cause. After the Lyceum had been opened in the usual way—with singing and silver-chain—the conductor (Mr. Hopewell) read the excellent and cheering report from the MEDIUM of last week, which was thoroughly appreciated. He also strongly recommended the adoption of your suggestion as to part-singing.

He then informed all officers and leaders of the expiration of their terms of office, and invited all willing to be elected or re-elected to take their seats on the candidates' form. Mr. Herod was then voted to the chair, and the following was the result of the voting:—

OFFICERS.

Conductor	Mrs. Hitchcock.
Guardian and Secretary	Mr. Ashworth.
Musical Director	Mr. Hopewell.

LEADERS.

As the first four groups contain so few members at present, they run thus:—

"Fountain and Stream" Groups }	Mr. Moreton.
"River and Lake" "	
"Sea and Ocean" "	Mrs. Sheppard.
"Shore and Beacon" "	Mr. Hitchcock.
"Banner and Star" "	Miss Gamble.
"Excelsior and Liberty" "	Mr. Herod.

As the time for closing had now arrived, it was agreed that any remarks which the various officers wished to make should stand over till next Sunday.

JAMES ASHWORTH, Secretary.

Nottingham, July 11, 1872.

SOVERBY BRIDGE SPIRITUALISTS' PROGRESSIVE LYCEUM.—The anniversary of the above institution will be held in the Town Hall, Sowerby Bridge, on Sunday, July 21st, 1872. In the afternoon and evening Mr. Wm. Johnson, trance-medium, of Hyde, near Manchester, and Mr. Edward Wood, trance-medium, of Halifax, will deliver addresses in the trance-state. Select pieces of music will be performed by the choir.

THE Spiritual Brotherhood Lyceum Sunday School Anniversary, East Parade, Keighley, on Sunday, July 28th, 1872, when addresses are expected to be given through the various trance-mediums, commencing in the afternoon at two o'clock, and in the evening at six. Voluntary offerings will be thankfully received, at the close of each service, in aid of the school funds. Also, on Monday, July 29th, the Annual Tea Meeting will be held in the above Lyceum. Tickets for the tea, 8d. each; children unconnected with the Lyceum, 4d. each. Tea on the tables at four o'clock. Tickets may be had of Mr. A. Shackleton, the resident hall-keeper, and of the Committee. Joseph Tillotson, secretary.

A VOICE TO THE SPIRITUALISTS OF ENGLAND.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Will you kindly oblige me by inserting in your valuable paper the following observations, which I take the liberty of addressing to the Spiritualists of England.

I have noticed several proposals in the MEDIUM relative to a subscription, intended for the future welfare of Spiritualism, which, by placing it in the hands of its director, would warrant to us an increase in the number of its pages.

The *Medium and Daybreak* has been, and is, the principal weekly publication that gives us such highly interesting accounts of Spiritualism, but with all its endeavours, it is but feebly supported, and if our worthy editor has any additional communications to give to us, he has either to leave them over till another week, or lay them aside unregarded, or publish them at a certain loss to his own self. Such individual embarrassments must be exceedingly unpleasant. I now beg to come forward, not to state anything new, but to place before our brother Spiritualists a simple and attainable method by which all these obstacles would be immediately remedied, and would ultimately be the means of bringing before us far greater benefits than we can at present expect to enjoy. To make the *Medium and Daybreak* self-supporting, it is necessary to furnish the responsible parties with an annual subscription of £500. Now there are many Spiritualists in England, and out of their number it is only requisite for 1000 of them to do the generous action of contributing to the "MEDIUM FUND" the sum of ten shillings per year, at half-a-crown per quarter, payable in advance.

May I venture to say that such a trifle is within the reach of most of those who uphold this important work? Yea, and I therefore beg to solicit all such willing hearts to send in their names as early as possible, so that the 1000 half-crown subscribers may be duly announced, and a date fixed to remain the yearly standpoint for the receipt of the first quarterly contributions. It is this united and brotherly effort that will release the chariot wheels of Progress from its present impediments, and form a pathway for the Spiritual Institution to proclaim freely the beauties of its ethereal teachings.—I remain yours faithfully,

Southport, July 8, 1872.

ALFRED HARBOROUGH.

In addition to the above letter much interest has been expressed in the Spiritual Institution these last two weeks. "Alpha," Birmingham, offers to be one of the nine to accept Mr. Grant's proposal of subscribing £10 towards this institution if nine others do the same. "Alpha" proposes that such subscribers should be considered life members, a proposition which is gladly accepted.

"You may put my name down as an annual subscriber of 21s. to the Institution, and I will also make a donation of £5 to assist in relieving present difficulties. I would suggest the idea of a bazaar, as many people could make articles and send them for sale; the whole of the proceeds to aid the Institution. If the idea is carried out I will send £5 worth of manufactured articles towards that object."—J. UNDERWOOD, Esq., Birmingham.

Our aged friend Captain Fawcett, whose daughter (Miss Fawcett) wrote several books mediumistically, sends £1 "towards Spiritual Progress." In an envelope bearing the Kingston-on-Thames postmark came twenty shillingsworth of postage stamps, and the following scrap, written in a shaky hand, indicating age:—

"One pound from a poor couple for the universal good, as expressed in goodness, wisdom, and work, through the hands of Mr. James Burns."

In thanking these good friends, our gratitude to the latter is none the less that his name is unknown.

Associations as well as individuals have manifested a similar helpful interest. Our Marylebone friends contributed in spring, and have since then had a batch of books from the library in circulation. The second subscription was accompanied by the following letter:—

DEAR SIR,—I beg to forward the sum of £1 14s. as a subscription to the Progressive Library by a few friends who met at the above address on the 10th inst. (second subscription).

We earnestly hope that the great and blessed truths of Spiritualism may be more extensively known among all classes of our fellow men.—
Yours faithfully,
Mr. J. Burns.

CHAS. T. HUNT.

16, David Street, York Place, July 17, 1872.

Mr. Joseph Wilde, at Hag's Lane, whose efforts in other directions we have repeatedly noticed, recently made a collection at his circle on behalf of the Spiritual Institution, and the amount (2s. 6d.) he has remitted. The circle, in addition, takes a dozen copies of the MEDIUM weekly. This "mite" is more to these poor people than a cheque of £500 would be to some other of our readers.

Mr. Grant, of Maidstone, sends two annual subscribers—Mr. J. Gower, 5s.; Mr. H. Hayes, 2s. 6d.

Mr. John Chapman, Liverpool, writes:—"I was afraid the Spiritual Institution had come to a standstill when my MEDIUMS did not arrive till Saturday afternoon. I sent to Mrs. Leighton's to see if they had arrived there. My fears were allayed when I saw brought to me my old friend (the MEDIUM). Had my fears turned out to be true, I believe you would never have had to beg again: for I believe your coffers would soon have been filled with subscriptions. Stop the MEDIUM for a week, and I wonder what would be the result. Would there not be a dearth in the land? The mourning would be greater, I believe, than it would be for any paper in the world; it would sound like a farewell to every heart and friend of Spiritualism, and give a sting of disappointment which no tongue could express. I consider it the life and soul of Spiritualism, for as iron sharpeneth iron, so does the MEDIUM every week cheer each society up with its interesting accounts of the different societies and their progress; and when discouragement overtakes one, by reading of what another is doing in the MEDIUM, it stimulates others to persevere to success."

WE HAVE received several cocky, blustering letters from Mr. Gordon G. Flaws, and his "third communication" as to proceedings at the Dalston circle. He desires to be recognised as an "inquirer." He is evidently something more or rather less, just as you please to take it. A gentleman has called and given us the particulars of a very remarkable test obtained at the seance which Mr. Flaws makes such efforts to misrepresent. If it were worth the space, it might be shown that Mr. Flaws is quite a bundle of flaws, which, with an aimless schoolboy malice, he delights in sticking into the objects of his puerile aversion. We have already exhausted him as an object of ridicule, after which process nothing remains but what may be passed by with silent contempt.

MRS. MAIN'S TESTIMONIAL.—The committee met again on Monday evening, and a gratifying increase of subscriptions was reported. There has been received at this office, from Algernon Joy, Esq., £1; Mr. Barr, 10s.; Mr. Witheford, 1s.; A Friend, 1s.; J. B., 2s. 6d., in addition to what has been previously reported. As it was suggested that others at a distance might yet desire to record their sympathy with this object, the list was kept open a few days longer. Arrangements are being made for Mr. Goss to give a lecture in Stratford, and a further continuance of useful work may be expected. As we go to press we have been informed that the Temperance Hall, Broadway, Stratford, near the church, has been taken for a lecture by Mr. Goss, on Wednesday evening, July 31. Subject: "The Voiceless Messengers of Truth, or a Sermon from the Stones."

MR. WILLIAM TAYLOR, Bottom, Spring Gardens, Batley, writes a long letter in respect to a report sent by Mr. Sykes to the MEDIUM about a discussion between Mr. Taylor and Mr. Kitson. The former gentleman denies that he professed to be able to shut up the Spiritualists, that he accepted a discussion, or that he was at New Miller Dam on the evening when the said discussion should have taken place.

At Bromsgrove the Spiritualists and Plymouth Brethren are engaged in active warfare. The latter party issued placards hurling scripture texts and opinionated quotations against the Spiritualists, who have published a manifesto, also quoting texts, but not with the view of twisting and turning them to suit a party purpose. They offer to challenge the P. B. to a public discussion of the question.

E. B. BOULLAND, LL.D. (98, Lupus Street, Pimlico), native of Paris, late professor of the French language and literature at the Sydenham College, and professor and lecturer at several establishments for ladies and gentlemen, asks if we are in connection with the Société Anonyme du Spiritisme, 7, Rue de Lille à Paris. We receive the monthly organ of the society, and have its other works in stock. We hope our special number for investigators will afford our correspondent the information which he requires.

MR. GILEAD SCARTH, of Morley, will deliver a lecture denouncing Spiritualism on Sunday afternoon, the 21st instant, in the Temperance Hall, Albert Road, Morley. Lecture to commence at two o'clock, and in the evening at half-past six. Mr. John Kitson, of Gawthorpe, will discuss or reply to the lecture given by Mr. Scarth. On Sunday, the 28th inst., two lectures will be given through Mrs. Butterfield, commencing in the afternoon at half-past two, and in the evening at half-past six.—B. BRADBURY.

MR. J. H. KILLICK, 56, George Street, Woodlands, East Greenwich, would be glad to find some coadjutors in the work of progress.

A DISCUSSION ON SPIRITUALISM is being maintained in the *Barnley Times* by Mr. John Parkin. Another correspondent thinks the recent hauntings at Hazelhough, alluded to in a recent number of the *MEDIUM*, are the result of imagination—indeed, that all spiritual phenomena are so, and asks Mr. Parkin to explain many things connected with mediumship which the querist considers too profound for reply. If the *Barnley Times* would allow Mr. Parkin space, "W." might be easily answered, or, if he will take the trouble to form a circle, he may obtain the information for himself.

VEILED SPIRIT-FIGURES.—Sir,—As many, if not all of the spirit-carteries taken by Mr. Hudson have been denounced as spurious, I think it the duty of anyone who can bear testimony, either for or against them, to do so. For this purpose I beg to say that within these last eighteen months I have seen, while in a state of trance, on three occasions, figures entirely shrouded, or veiled—in fact, perfectly similar to those produced by that gentleman. The figures I have seen have reference to my family, and I could identify them again; I am therefore justified in believing that Mr. H. has in some cases obtained real spirit-productions. How far he may have transgressed in manufacturing "make-ups," remains for himself to say. I may observe that I have never seen and know nothing of him, other than by report.—T. SHERRATT, 10, Basinghall Street, E.C., 8th July, 1872.

"WHY GIVE SO MUCH SPACE TO VOYSEYISM?"—This question is frequently put to us, both by friends and strangers. The answer is briefly this:—In the first place, we think it right, in a high-class weekly publication, to recognise the religious sentiment of our readers—a sentiment almost as universal as the passion called "love;" and *The Cosmopolitan* is no respecter of any special sect, we freely give space to the free discussions of such an earnest and eloquent truth-seeker as Charles Voysey. They who do not like his reasoning will, of course, reject it. As for "lending our columns to the propagation of heresy," we meet the charge with that mingled feeling of pity and contempt which we entertain for bigotry in all its manifestations. Pray, what is heresy? Galileo was a heretic for believing that the earth revolved. Jesus Christ was a heretic for repudiating the bloody and barbarous code of Judaism. A little more modest humility on the part of our orthodox censors would become them better. In the meantime no one is obliged to subscribe for *The Cosmopolitan*; those who do are not compelled to read it, while those who read its contents are free to believe or reject the opinions put forth, whether editorial or communicated. The orthodox saint who discontinues his advertisement because we allow Mr. Voysey a hearing, should refuse to travel in a heretic railway train that carries "dissenting" passengers.—*Cosmopolitan*, June 20.

THE FOLLOWING narrative is taken from a respectable periodical publication. The experiences narrated often occur to a certain class of mediums:—"A gentleman who had been engaged in reading during the evening was about to retire to his bedroom, when he chanced to see a letter on a side-table. It proved to be an intimation to attend the funeral of the mother of a deceased acquaintance. This led his thoughts to the painful history of the family and of his friend. Engaged in these reflections he undressed himself and extinguished his candle, when he suddenly his arm grasped a little below the shoulder, and forcibly pressed to his side. He struggled to free himself, calling aloud:—'Let go my arm!' when he distinctly heard the words 'Don't be afraid,' uttered in a low tone. He immediately said, 'Allow me to light the candle,' when his arm was released. On lighting the candle and turning towards the door he saw before him the figure of his deceased friend. On stepping towards it, it receded, face towards him. It passed thus slowly downstairs and stopped when the lobby was reached. He passed close to the figure and opened the street-door, when he became giddy, sank into a chair and let fall the candle." The writer of the article from which this is an extract believes, as did the spectator, that it was an hallucination, or produced by the action of the brain as spectres are so produced in those suffering from *delirium tremens*.

"A SOWER WENT FORTH TO SOW."

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SEANCES IN LONDON DURING THE WEEK.

SATURDAY, JULY 20, Seance for Spiritualists only, by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.

MONDAY, JULY 22, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.

TUESDAY, JULY 23, South London Progressive Association, 24, Lower Stamford Street, Blackfriars, Seance at 7.

WEDNESDAY, JULY 24, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, JULY 25, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.

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 19, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, JULY 21, 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 22, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

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

TUESDAY, JULY 23, 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 24, 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 25, BOWLING, Hall Lane, 7.30 p.m.

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

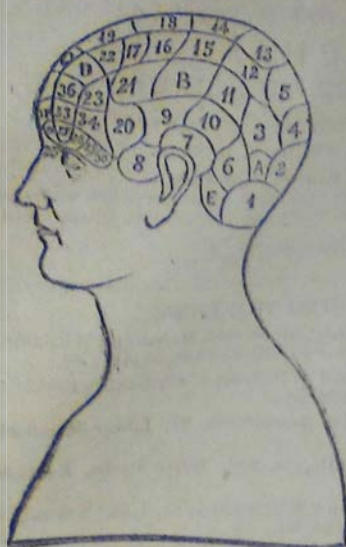
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.

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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