



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.)

(Chapters of this work have appeared in THE MEDIUM, Nos. 115, 118, and 120.)

The Lamb is the temple and the lamp which enlightens this city. Only they are admitted into it whose names are written in the book of life of the Lamb; they only who are initiated in the mysteries of Light victorious under the Lamb.

Again, we see the river of time, which, as a river of transparent water, flows from the throne of the Lamb, and on the banks of which is planted the tree of life, which bears twelve kinds of fruit, one for each month of the year. There will be no more curse, because the throne of God and of the Lamb will be there, and his servants will bear his name written on their foreheads. Happy they who wash their garments in the blood of the Lamb, in order that they may claim the tree of life.

We see how many times in this work on initiation the name of the Lamb is repeated; we see that he is the head of the whole initiation, the symbol under which is revered the governor of the universe, the conqueror of the Dragon, he whose coming for the renewing of all things was waited for on Easter night, and he who was to transport into the world of light his faithful chosen. For this Lamb has, with reason, always been regarded as the symbolic image of the Restorer, whose birth was celebrated on the 25th of December, at the Winter solstice, the day of the birth of the Sun.

It is to be observed that the symbolic type of the Sun, as Restorer, or of the first sign, in which the Sun had his exaltation and gained the victory over the darkness, has been carefully preserved in the religion of Christians, and that to name Christ or the Lamb is the same thing, when it is wished to denote the Restorer. It follows, then, that the mysteries of Christ are the mysteries of the Lamb, and that the mysteries of the Lamb are mysteries of the same nature as those of the Mithriatic Bull, to which they succeeded in consequence of the precession of the equinoxes, which substituted for the slain Bull the slain Lamb. We refer these mysteries to the Mithriatic initiation, because it is by the Persians only that this sign is called the Lamb; other nations call it the Ram. Thus the same religion of Zoroaster which has given us the key of Genesis and the explanation of the enigma of the destroying Serpent, that which has explained to us the symbolic figure of the Virgin and her child, is also that which gives us the explanation of the mysteries of the Lamb or the Sun triumphant over the darkness at the Vernal equinox under Aries. This accordance confirms all our explanations, since in all particulars we derive our information from the theology of Zoroaster, from which the Jewish and Christian religions are an emanation. Care was taken to perpetuate among the Christians the type and symbolic name of the Lamb, because it was the watchword, the character, and the seal of this initiated society, who called themselves the disciples of the Lamb and the associates of the initiation of the Lamb; therefore, this was the sign or seal with which all the initiated were marked. It was the symbolic attribute by which they recognised their fraternity, as the Freemasons have their characteristic attributes and the common symbols of their association. From hence arose the usage which prevailed in the primitive church of giving to the newly initiated or newly baptised the seal of the Lamb, or an impression on wax representing the Lamb. The Christians of this period caused their children to wear round their neck, in the manner of a medal, the symbolic image of the Lamb.

No other representation of Christ was then known than the figure of the Lamb; sometimes united to a vase into which the blood of the slain Lamb flowed; sometimes at the foot of a cross, as may be seen in an ancient monument printed in Casalius.

This custom of exposing the symbolic Lamb to the veneration of the people subsisted until the year 680, under the pontificate of Pope Agathon, and under the Emperor Constantine Pogonat.

It was ordained at the sixth Synod of Constantinople that in place of the figure of the Lamb, the only symbol which had been used until, then a representation of a man attached to a cross should be substituted, which was confirmed by Adrian the First.

The Pope Adrian the First, at the seventh Council, in his Epistle to Tarasius, Bishop of Constantinople, approves of the representation of Christ under the form of a man attached to a cross, and adopts it.

All our churches still picture Christ under this image. It cannot be doubted, therefore, that the form of the Lamb, or of the sign of the exaltation of the Sun and his passage to the empire of light, have been intended, by a usage as ancient as universal, to designate Christ in his exaltation and his triumph over the powers of darkness, at the moment in which he repairs all the evil which the old Serpent had introduced at Autumn into nature. It is not difficult to perceive that this symbol is not arbitrary; that it proceeds from the very nature of the religion of the Sun, and that Christians were not at liberty to take any other. Christ, or the Sun, designated at the moment of his birth by the name of Son of the Celestial Virgin, would be known in his triumph by the name and form of the same sign in which he happened to be at the moment of this triumph, that is to say, by the equinoctial Lamb, which contrasts, by its position in the heavens and by its influences, perpetually with the Serpent of darkness, placed at the opposite part of the sky and at the boundary of darkness and of the evils of nature, as the Lamb is at the commencement of the reign of good and of light. It was at these two points, Aries and Libra—the Lamb and the Balance—that astrologers fixed the exaltation of light and its degradation. "The Sun," say they, "arrives at his exaltation in Aries, and falls to his degradation or depression under the Balance." All ancient astrologers had fixed at these points the beginning of the empire of day over night, and that of night over day. Likewise the worshippers of the Sun and the other planets, who had fixed the holding of the celebrations which were consecrated to them under the sign in which each of these stars was in its exaltation, had fixed the grand solemnity of the God Sun at the sign Aries, the place of his exaltation.

This word exaltation employed in ancient astrology by the worshippers of the Sun has been preserved by the fathers of the Church, who have called the resurrection of Christ by its true name and by the original expression—that is to say, have called it his exaltation. Saint Athanasius has made use of it, and he explains by the word resurrection the expression of Saint Paul, *exaltavit illum Deus*. He regards these two words, resurrection and exaltation, as synonymous in Scripture, and pretends that they apply to the resurrection of Christ from the dead and his issue from the tomb.

The exaltation of the Sun was only placed by the astrologers in Aries, and his depression in Libra, because he elevates himself in the one above the reign of darkness and the inferior signs, and in the other descends towards the pole, low and invisible, near which was placed the inferior part of the world. At these two periods of the year the celebration of all the ancient mysteries was fixed. The Emperor Julian gives us the reason for this: it is, he says, because the approach of the Sun (the God Saviour who raises us

towards him) was then welcomed; and that, subsequently, people lamented his absence, and prayed to the Divinity to preserve man from the malignity of darkness. It was particularly on the occasion of the famous festival of Spring, the Hilaria in honour of the exaltation of the God Atys, that Julian tells us that the Sun of Spring has the power of attracting virtuous souls towards himself. This gives us the explanation of the following passage of the Gospel:—*Cum exaltatus fuero à terrâ, omnia traham mecum* (When I shall be lifted up from the earth I will draw all things with me). These words present to us a sense clear and precise when we know that the mystics of the solar religion attributed to the Sun in the Lamb, the power of attracting to himself the souls of the initiated and of transporting them to the abode of light. This mystic idea is the foundation of the whole Apocalypse. The Brahmins say that the just pass into the paradise of Brahma, attracted by the rays of the Sun when this star directs its course towards the North. The grand celebration of the Persians still at the present day is that of the Neurous, or New Year, in which the entry of the Sun into the Lamb is celebrated. The commencement of the year was fixed, it is said, at this moment by Giemschid, because it was on this day that light and movement were given to the universe. The sense of this tradition may be easily understood, as it is nothing but the expression of the phenomena, which are renewed every year when the Sun repasses into our hemisphere to put in play all the principles of life in the sublunary world, and restore to day its empire over night. The Persians celebrate the return of the Sun to the equinoctial point formerly the Lamb with the greatest pomp. In their ceremonial they sing of the famous Lamb that gives to nature a new life. They represent the august messenger, the blessed of God, and who comes to bring the new year, and with it renew all nature. Proclus, in his commentary on Timæus, says the same thing. He regards the Ram as the principle and the commencement of generation, and he adds that from thence arose the worship that the Egyptians paid to it, and consequently other people with whom this effect was much more sensible. The Emperor Julian in his hymn to the Sun affirms that this star, at his annual return to the Lamb, calls all beings to generation. Further on he examines the reasons which have caused the commencement of the year to be fixed at the Vernal equinox, at which period it was fixed by the Persians, and also by the French; and he remarks that they were invited to do so by nature herself, who then causes to develop themselves all the most precious gifts of her fruitful bosom. The sea becomes navigable; the severe cold of winter is driven away; the earth covers herself with verdure; the meadows are enamelled with flowers. Hence are derived in our religious traditions the ideas of primitive creation, of reparation, of second coming, in which there is to be established a new order of things, of which the epoch is fixed at the famous celebration of the passage into the Lamb, or the entry of the Sun into *Aries*, as we have already seen in Cadrenus, St. Cyrille, Abulfarage, in the Chronicle of Alexandria, by the testimony of the Rabbis and the Persians, &c. Everything commenced from the Vernal equinox, or *Aries*; everything became renewed under *Aries*; the new order of things was re-established under it; in a word, the Sun in this sign was the head of all the celestial harmony, the repairer of all things, and the great God of nature. Such also is the Lamb in the Apocalypse; such is Christ the Lamb, the repairer of the evil of the world, in the religious system of Christians. The Lamb, otherwise called Christ, performs in this absolutely the same character as the sign of the exaltation of the Sun—that which causes him to re-enter into his luminous empire.

Christ has then, as we have seen, all the characters of the Lamb, and the Lamb itself is only employed as the principal symbol of his divinity, on account of the imposing part which he acts in the heavens and on earth: in the heavens, by his position; on the earth, by his influence. Behold, then, Christ absolutely identified with the Sun by the form under which he triumphs, as he is by the very epoch of time when this triumph commences, and also by the form and nature of the enemy over whom Christ, or the Sun, is considered to triumph. It now remains for us to consider him in his death, which precedes this triumph; in his descent into hell; and lastly, to show that nothing has been said of him that has not been said of the Sun in all the old religions; and that again, under this point of view, Christ is only treated like the Sun. The ancient nations of the East have worshipped the Sun under different names, such as those of Adonis, Osiris, Bacchus, Atys, Mithra, &c., as we see in the hymn of Martianus Capella to the Sun, who pretends that under these different names the Sun was the sole god whom these different nations worshipped. "The inhabitants of Latium call thee Sun," says the author of this superb hymn; "the Greeks name thee Phebus, others Bacchus; the inhabitants of the banks of the Nile name thee Serapis; those of Memphis call thee Osiris; the Persians call thee Mithra. Thou art Atys in Phrygia, Ammon in Lybia, Adonis in Phenicia; thus the whole world adores thee under a great number of different names." Macrobius, in his learned work on Saturnalia, makes it clear that all these names of Apollo, Bacchus, Adonis, Atys, Osiris, Horus, &c., are but different denominations of the Sun used by different nations, and reduces all the ancient theology to the worship of the Sun. Our preceding explanations have placed the reader in a position to judge of the truth of his assertion. The hymns attributed to Orpheus, and the verses of the oracle of Claros, equally agree in recognising the Sun under this diversity of names and forms which this single god takes in the old religions. The superb discourse which the Emperor Julian addresses to the Sun is absolutely founded on the same theological principles; he

also sees in him Osiris, Bacchus, Atys, &c. Not only theologians, but even historians, who have transmitted to us fables about the Sun under the title of the adventures of a prince, a hero, a conqueror, acknowledge that under these names the Sun was worshipped, which is admitting indirectly that they are but fictitious histories and allegorical adventures of the star of day, for he can experience no others. Eusebius in his evangelic preparation, Plutarch in his treatise on Isis and Osiris, Diodorus of Sicily, Diogenes Laertius, Suidas, Cheremon, Abnephius, an Arabian author, and, in general, all the Greek and Latin historians or others who have spoken of the Osiris of the Egyptians, agree in saying that it was the Sun whom the Egyptians worshipped under this name, and we have had no difficulty in proving it by the adventures of this god or pretended prince; but the universal avowal of all the ancients is sufficient for us here. Nevertheless, these same men who tell us that Egypt honoured the Sun in Osiris, do not scruple to relate to us the history of Osiris as if he had been a man who had reigned over Egypt. They describe to us his benefits, the misfortunes and contradictions which he experienced; his death even; and lastly, his resurrection. We see at a single glance that a history of the Sun, by whatever descriptions he may be characterised, can only be a fiction and a sacred allegory imagined by the priests of the Sun, who caused their god to be born and to die in order then to sing his return to life. We have seen that these histories, sufficiently different in their details by reason of the different legends from which they were drawn, whether from Diodorus, Plutarch, or Synesius, who is the author of his story, all equally agree in one principal point—that is to say, in the obstacles Osiris met with in doing the good he wished to effect. These obstacles were Typhon, his rival and brother, and the death which he received at the hand of this enemy, who cut him to pieces and shut him up in a dark box, from whence, subsequently, Osiris issues forth living and victorious. Isis, his wife, seeks after him, reassembles the scattered remains of his body, and from the tomb in which she has placed them together she sees her husband issue forth all radiant. This fact cannot be real; it is then a fiction; and as this husband is the Sun, it must be an allegory on his pretended death and resurrection. We will now consider the chief features of this fiction, of which we are about to give our readers an explanation.

Osiris was painted with the horns of the Mithriatic Bull, as Bacchus, with whom Herodotus and all the ancients confound him; then he is the same divinity as the Mithriatic Bull, to which the Sun is always united. Now, the Mithriatic Bull has for an enemy the celestial Scorpion, or the opposite sign answering to Autumn at the ancient epoch. Then Osiris ought to have the same enemy, which he really has. The Egyptian planisphere printed by Kirker painted Typhon with serpent-shaped feet and hands, in the sign of the Scorpion, in which the serpents of Autumn ascend above the horizon. This is said to be his domain—that is to say, the sign under which the Sun passed when he entered into the domain of darkness figured by Ahriman in Persia and by Typhon in Egypt, or descended to the inferior signs, leaving the universe abandoned to the assaults of the dark power, to use the expression of Julian. It must be observed that reference is here made to the epoch in which the Scorpion and the Bull occupied the two equinoxes, as in the Mithriatic monument, which goes back to more than two thousand and four hundred years before the Christian era. It was then not under the Balance but under the Scorpion that the God Light fell to an inferior condition, as he regained his empire not under the form of the Lamb but with that of the Bull, which Osiris and Bacchus both had. Therefore Plutarch, in his treatise on Isis and Osiris, fixes the death of Osiris and the triumph of the dark Typhon at the passage of the Sun into the stars of the Scorpion. He depicts to us the ceremonies of mourning to which this death gave occasion, and tells us clearly that they had for their cause the degradation of nature at this period of the year, the despoiling of the earth of all her ornament, and particularly the defeat of the God Light, who succumbed then to the empire of night. He adds, that there might be found in Greece similar lugubrious ceremonies fixed at the same annual epoch and instituted for the same object—that is to say, to express the mourning of nature at the departure of the Sun when he sank down towards the southern regions, the abode of hell, or the inferior hemisphere of the world. They then conducted in ceremony the equinoctial Bull, of which Osiris took the form at Spring; but he was then, like nature, covered with a dark veil and in mournful apparel. Macrobius indicates the same reason for these ceremonies of mourning, which must be the true one, as it is founded in nature. Isis gives burial to the fragments of her husband, whose body had been divided into fourteen parts; tombs are built for him in different cities of Egypt; around each tomb are placed three hundred and sixty urns, as many as there are days in the year, without reckoning the intercalary ones, or the same number of degrees as there are in the zodiac, which Osiris passes through. Isis makes an image of him in wax, the worship of which is confided to priests. But subsequently Osiris returns from hell to the assistance of Light, or of Horus, his son; he teaches him how to triumph over Typhon, their enemy, and assures him the victory over the great Serpent who fought for Typhon. Osiris himself had not been a long time lost. After having lamented him as dead, the priests chanted his return. They celebrated Osiris refound with as much pomp as they celebrated his birth, which they announced to be that of the Lord of the world.

We have given only a summary of the life of Osiris, and have put together only the characters which he has in common with Bacchus, Adonis, Christ, &c.—in short, the characters which per-

tain to the death and resurrection of the God Sun. We have no need here of more than this summary, the mystic history of Osiris having been developed in its details elsewhere much more at length. Several fathers of the church and Christian writers often speak of these ceremonies established in honour of Osiris, dead and brought back to life, and make a parallel of him with their Christ. St. Athanasius, St. Augustine, Theophilus, Athenagoras, Minutius Felix, Lactantius, Julius Firmicus, all the Pagan and Christian authors who have spoken of Osiris or of the God Sun, adored under this name in Egypt, agree in representing to us the mourning of Egypt at his death, a mourning which was renewed year by year. They describe to us the ceremonies which were practised at his burial, the tombs which were consecrated to him in different places, the tears which were shed during several days, and subsequently the joyful festivities which succeeded to this sadness at the moment at which it was announced that Osiris had been reformed and had arisen from the dead. Herodotus and Athenagoras speak of the representation of the Passion of Osiris, which the Egyptians called the mysteries of night.

In our notes are to be found an abridgment of these different passages, of which we present here only the result. This result is, that the Sun was adored in Egypt from the most remote antiquity under the name of Osiris, and that his birth was celebrated, his life was written, his benefits were chanted, his death lamented during several days over his tomb, and that then was celebrated his return to life. Now, nothing of all this is applicable to the Sun, strictly speaking; to the Sun, which neither is born nor dies; which proves that all this history is allegoric. This death, this tomb, this resurrection, are but mystic fictions common to all religions, such as that of Christ, having for their object the worship of the Sun. The same story will have to be told of Bacchus, whom Herodotus, Plutarch, Macrobius, and all the ancient writers confound with Osiris, and consequently with the Sun. Bacchus, then, is born, dies, descends into hell, and comes to life again like Christ. Bacchus dies like Osiris: he is like him cut to pieces by the Giants, and afterwards is restored to life. Such was the doctrine that was taught in the mysteries of the Sun under the name of Bacchus; in whom theologians recognise the intelligence or the Word of the Divinity, in so far as it is united with matter, and, so to say, incorporated with it, until it is subsequently returned to the one and eternal principle from the bosom of whom it descended; an idea which goes almost as far as that of the incarnate Word of Christians, which is put to death, comes to life again, and returns to the bosom of the Father. Plutarch himself recognises that what is practised in Greece in the celebrations of Bacchus, called *Titanic*, and *celebrations of perfect night*, agrees entirely with the tearing to pieces of Osiris, and with his return to life. Arnobius and Pausanias also speak of the death of Bacchus, cut to pieces by the Titans. The first says that people confounded him with the Sun or with Apollo; and we have proved, in our article on Bacchus, that this god was really the Sun. Some authors have stated that the Bacchus son of Ceres, or of the goddess whose name had been given to the Celestial Virgin, was cut to pieces by the Giants, who had caused his limbs to be cooked in a boiler, but that his mother had put them together again, and that he rose out of the boiler alive and in full vigour. These stories show how the genius of mystagogues has varied the adventures of the God Light, who some say was cooked in a boiler, others attached to a cross, and others shut up in a box, and whom all make to come back to life. In other mysteries he was supposed to be lost only. The women, in tears sought after him and after a time ended their researches in singing the return of the god to the society of the Muses, or the Intelligences who presided over the harmony of the spheres. Plutarch, in his treatise on the inscription of Delphi, discusses these theological questions on the death and dismemberment of the Divinity, who nevertheless, by his essence, is indivisible and immortal. He cites as an example the death and resurrection of Bacchus, who was the subject of the ancient mysteries and Dithyrambic songs. The festivals in honour of Bacchus were celebrated at the Vernal equinox, at the setting of the Scorpion, domicile of Typhon and of the Giants his companions. He was called upon as the Holy Bull, and prayed to descend from heaven. Such were the prayers of the Eleen women. Now Christians invoke the Lamb that has replaced the Bull at the equinoctial point. In these celebrations the assistants put to death the Bull, which they then tore to pieces, in order to imitate the mystery of the Passion of Bacchus, or of what the God Bull had suffered at the hands of the evil Genii, or the Giants having serpents' feet. It was not the representation of the slain Lamb; it was that of the Bull torn to pieces that was given to the people. Julius Firmicus, who gives us this account of Bacchus, insists upon making him a prince, as he believed also that Christ was a man who had really lived, died, and come back to life; he could not, nevertheless, refuse to admit that the Pagans explained all this fiction by Nature, and regarded the story as a mystic fiction upon the Sun. It is true also that he rejects these reasons, and that he even puts a discourse in the mouth of the Sun, in which this god reproaches men with seeking to dishonour him by ridiculous fables; sometimes submerging him in the Nile, under the names of Osiris and Horus; sometimes in mutilating him, under that of Atys; sometimes in cooking him in a boiler or roasting him on a spit as Bacchus; sometimes in representing him as a charioteer. "Lament for Bacchus, and Atys, and Osiris, but do so without dishonouring me by your fables." Thus Firmicus makes the Sun speak. According to what Firmicus says, it is clear that the tradition was preserved among the Pagans that all these tragic and incredible adventures, these deaths and resurrections, were but mystic fictions

on the Sun. This is what we are proving here in the fictitious person of Christ, now that science has given us the power of following out the physical explanations of ancient theology, and of comparing the singular forms of these religions with the sky and with nature. Like Christ, Bacchus took the epithet of *Saviour*, or *Saviour*; like him he performed miracles, cured the sick, and predicted the future. Not only were taught in the mysteries the death and resurrection of Bacchus, but also his descent into hell was spoken of; so that, like Christ, Bacchus died, descended into hell, and came back to life. Osiris also dies, descends into and returns from hell. We conclude, then, notwithstanding the difference of legends and names, that there is nothing belonging to Christ that does not belong equally to Bacchus and Osiris, or, in other words, to the Sun honoured under those names. Bacchus in his infancy was threatened with the loss of life. People sought privately to kill him, as Herod sought to kill Christ. Bacchus, like Christ, established initiations, and only admitted virtuous people. The initiated expected his last coming, as Christians look for that of Christ; they hoped that he would then repossess the government of the universe, and re-establish the felicity that anciently prevailed. The miracle of the three pitchers filled with wine, of which that at the marriage of Cana in Galilee was in imitation, was performed in the temples of Bacchus, as may be seen in Pausanias towards the end of the *Heliaca*.

(To be continued in an early Number.)

A SPONTANEOUS SPIRITUALIST.

The importance of circulating the MEDIUM as widely as possible may be seen from the following letter. Could we not put a copy of the MEDIUM into every family in the land?

To the Editor of the Medium and Daybreak.

DEAR SIR,—Within the last week I have had a copy of the MEDIUM given me by a brother Templar. Up to this time I had no idea that there was any organised body calling themselves Spiritualists in this country, much less did I think Gerald Massey was one of them. I am not a Spiritualist, but am a firm believer in the existence of spirits around me. I have long believed that the spirit on leaving the body did not necessarily rise into space (as some would have us believe) like a balloon when cut from the earth; yet never believed we could hold converse with them, and I am not yet prepared to adopt that theory. Some twelve or fourteen years since, my sister was visiting some friends, and when she returned home she said she had conversed with spirits through the medium of a stool and a table, &c. We laughed at her for some time, and finally she (alone) produced what you call physical manifestations, i.e., the stool moved about, stood on one leg, went round and round, walked on two legs, and rapped the table in answer to questions put to it. This was done several times, and eventually we made a stool with three legs, and wrote the whole alphabet and figures on a large sheet of paper, and we found many questions were answered by this means.

If I were to relate the wonderful things done by that stool, when under the magnetic power of my sister, it would fill the MEDIUM for one week. This was not made known to anyone except a few personal friends who would occasionally be present. One or two very striking instances of what appeared to us like a spirit talking through the stool might be mentioned. I remember many of these times when we boys (my brothers and myself) prevailed upon our sister to "try the stool," as we called it, on returning from school. I shall order the MEDIUM for next week. The one I have is May 17th.—Yours, &c.,

3, Lord Mayor's Walk, York, July 26th, 1872. WILLIAM MAYO.

SHAKER SPIRITUALISM.

On the evening of the 25th of March, 1850, Addah Zillah Potter, a Shaker sister at Mount Lebanon, New York, after retiring to rest for the night, heard loud raps at her door; she went to the door, but did not see anyone there. Soon after, the spirit of a Shaker brother appeared, who was known, when in the body, by the name of Seth Y. Wells. He requested her to go with him to a telegraph office. She reluctantly complied, but went, as she supposed. There she saw many spirits that she had formerly known in the form. The telegraph wires were in operation, and Seth Y. Wells requested her to put in writing all that should come over the wires, for future use. She did so, but it was unintelligible to her, for it appeared to be answers to questions that had been put by some person; she did not know who, or what was the design. When she returned to her normal condition, she wrote from memory what she thought she had written before, and gave it to a brother living in another family. She told him that she did not know in any way what it meant, but thought perhaps he might at some time get an explanation. Between five and six months afterwards we heard of the mysterious doings in the family of D. D. Phelps, in Stratford (Conn.); and the brother Richard Bushnell, to whom she gave the writing, in company with others, went to Stratford to see if reports were true concerning the manifestations. Just before leaving home he thought of the writing, and took it with him. The family where he went were entire strangers to us. The little boy, twelve years of age, who was the medium of communication, had never previously seen a shaker. Seth Y. Wells soon announced his presence, and wished to communicate by means of alphabet and raps, and the questions were spelt out through the mediumship of the boy. The questions are simple enough in themselves, but taken in connection with the answers given nearly six months previous, more than one hundred miles distant, it seemed to many a remarkable test. Let any person read the answers first, and think if it would not puzzle them to fit out the questions if they had not seen them.

F. W. EVANS.

T. HILSON.—Such physical phenomena as you report are sometimes met with; you may aid in the production of them, and yet not be a medium sufficiently developed to cause them yourself. Do not sit so often, and be patient, and your peculiar form of mediumship will, no doubt, appear in due course.

SPIRITUALISM OF THE PAST AND PRESENT.

WITH REMARKS ON THE RISE AND PROGRESS OF MODERN SPIRITUALISM;

ALSO, SOME EXPERIENCES OF THE WRITER.

(Concluded from No. 120 of the MEDIUM.)

In June, 1857, we held a circle in the neighbourhood of Strangeways, Manchester, with good effect. A youth that was present has now become a man and a preacher, and, calling on us lately, informed us that he had made a great discovery, for he could prove that all the manifestations were nothing but the exercise of a strong will. We told him that having heard such a statement so many times, and nothing having come of it, we thought it proved that those who possessed the strong will were weak of intellect. He left us, declaring that, being armed with such a discovery, he would certainly annihilate Spiritualism. We informed this Manchester annihilator that he required an extinguisher altogether different to the one he now possessed before he could put out the light of Spiritualism, considering that it has its millions of witnesses and some of the brightest intellects of the present age amongst its advocates. This enthusiastic young gentleman could not have met with much success in London, for he soon disappeared.

During the summer of 1858, Samuel Owen lectured on Spiritualism, in the open air at Holloway, on Sunday mornings and evenings; sometimes upwards of four hundred people attended those lectures. The preachers presented us with the blood of Christ, and because we were not content to receive it just as they prepared it for us, they excited the rabble to treat us to stones and brickbats. A number of pamphlets on Spiritualism were distributed, and as many as a hundred periodicals have been sold at one of those meetings. Mr. Gilbert, from Australia, lectured on Spiritualism in London, 1853. He was a good drawing and impressionable speaking medium. One day he attended a circle where a spirit appeared in the form of a dog; several of our friends were bitten by the creature, and carried the marks on their flesh for a fortnight afterwards. February 3, 1859, we first met with the late Ellen Dawson, on her second visit to a spirit-circle. She had been for years known to be the most prominent of all English clairvoyantes. She now became a spiritual seer. Her time had hitherto been devoted to the examination of the sick and prescribing for them. From this date she was often entranced by the spirits, and through her we received instructions where to write to a friend in Australia, whom we had lost, not having heard of him for sixteen years; and she also gave information about his family, which proved to be true. April 10, 1859, she told us there would be terrible wars in America between North and South, that the North would prevail, and that one of our sons would take part in the war; also, that he and his friends would come out free from harm. On one occasion the authorities of Scotland Yard wrote to a well-known West-end physician, asking him if he could help them, by the means of clairvoyance, to discover the perpetrator of the Road murder; upon which Ellen Dawson was invited to meet the detective at his house. A sealed envelope, containing the paper that had been picked up near the sink, with blood upon it, was presented to her, when she exclaimed, "Violence! murder! blood!" then stated that the murderess took the child out of bed, carried it to the sink, cut its throat with a tableknife, and wiped the knife upon a piece of paper—"this paper!" The detective said it turned his blood cold to hear her describe the murder. Ellen further stated that the murderess would ultimately confess, all of which came true. Should any persons find that they possess similar gifts to Ellen, we would recommend them to make the public pay if their aid should be required, and not allow themselves to be reduced to the condition of this poor creature. This most wonderful clairvoyante found herself without home or friends, sitting on a doorstep, one of the coldest nights ever known in London; her clothes were stiff with ice, and she was nearly frozen to death when admitted into the house of an acquaintance. We believe her to have gradually sunk from that date.

The spirits' explanation of clairvoyance is as follows:—"A sensitive, of a peculiar organism that can be easily demagnetised, is chosen, and then spiritually magnetised; the spirit then blends with the individual thus inflated, and by using a portion of their organism can see what is taking place in any direction that is brought under the notice of the medium; then they explain anything that the spirit can see or hear, as if it were his own experience. Human magnetising sometimes helps the spirits, but often prevents them from using a medium altogether."

T. L. Harris, from America, arrived in London in 1859; he has had much experience, but he appears not to have profited much by it, for he remains one of the most narrow-minded of all bigoted fanatics. He says, that where there is sufficient physical power present to enable a spirit to incarnate a hand, then the medium is saturated with the very virus of hell. If Ezekiel and other prophets, when a hand appeared, were saturated with the virus of hell, what was the condition of those persons when the spirits incarnated their entire bodies? What was the condition of Jesus, Peter, and John, when Moses and Elias appeared unto them; and what was the strength of the virus when Jesus appeared to his disciples and eat the fish and honeycomb, and then vanished from their sight? If he would explain to us the difference between the hands and bodies alluded to above, and the objective spirit-forms that appear to us, it would be very instructive and much to our advantage; but, no. He says, "Spiritualism is of great value to the lawyer and the parson, but a dangerous thing for the multitude." He preached much against mesmerism; and so prejudiced some of the supporters of that subject, that the operators in London were nearly starved, and the practice of mesmerism greatly declined after that date. What Harris did for the mesmerist, the *Spiritual Magazine* has done, or tried to do, for the mediums, thus: "Were I a medium, and could not afford to give my time freely, I would not have anything to do with the subject, for a medium ought not to be paid; a lawyer or a parson has a right to be remunerated, because of the cost of their education." We may say, God save us from our friends. If mediums had acted on the principle advocated by the writer of the article in the magazine, it is very probable he might never have known anything about Spiritualism. An investigator can now, by going to a medium, and paying a trifle for time, learn as much the first visit as cost us over twelve months' valuable

time. We should have been very glad, twenty years ago, to have paid mediums for the information and instruction that they might have been able to impart to us. The next American medium that appeared in London was Mr. Colchester. Then Foster, who created quite a sensation by his physical manifestations and the answers to test-questions, coming on his flesh in writing and disappearing as soon as read. The next was Dr. Redman, a most beautiful test-medium; but meeting with little patronage, he returned to America as soon as possible. Mrs. Haring arrived in London in 1865, and met with a good reception; her discourses oftentimes recalled to our mind the wonderful addresses given through Randolph ten years previous to her coming among us. Then came the Davenport Brothers and Mr. W. Fay. These mediums were the first and only mediums that exhibited manifestations which differed much from the English mediums. The great healer, Dr. Newton, came amongst us strong in faith, but met with such treatment at times that somewhat damped his enthusiasm. Many cases of healing have occurred among the English mediums, but they have not been appreciated; and, not having been paid for their labour, have been obliged to neglect their gifts. Other American mediums have appeared among us—Mr. Squires, Mr. and Mrs. Spears, Mrs. Lacy, Miss Kate Fox, Miss Fowler, and others, with more or less success.

In July, 1867, we paid a visit to the dark circle at Kingston, and were much pained to find it conducted in the same loose and incautious manner that we had previously witnessed at the Rahere Street circle.

Having noticed a few of the early and most prominent circles, we will relate a little incident which took place at our own home, submitting it to the consideration of all shopkeepers:—A stranger called on us one evening and we sat down to a table; the name "Andrew" was made out by tipping. The gentleman asked: "Have you been with me all the time since I left home?" The answer was "Yes." He then inquired, "Do you know where I have been, and how engaged?"—A. "Yes." Q. "Can you tell me what I have in my hat?"—A. "Yes; nails" [was spelt out letter by letter]. We replied, "That is quite ridiculous; nails in a gentleman's hat?" "That is quite right," he replied; "on my way here I went into a shop and purchased a packet of nails, and on coming into the room, unknown to you, I put them into my hat." He then said to the spirit, "As you know that I had nails in my hat, can you tell how many there are?" "Yes; 772." "You are wrong," he replied. "No," said the spirit. "You are," said the gentleman, "for I bought a thousand." "No," again was the answer. "I tell you I did." "No," was again the reply. "Well," he said, "I paid for a thousand." "Yes, yes, yes," was the response. He then said, "I can soon put this matter to the test;" then, opening the packet, he counted out 772. "You are right to one," said he. It was very curious how persistently the spirit denied the gentleman having bought a thousand, and how emphatically it responded to his having paid for that number. But the question arises, how did the spirit know that there were but 772 in the packet instead of a thousand? The spirit did not get that fact from the brain of the purchaser, for he believed the packet contained a thousand.

Circles had at this date become so numerous that an inquirer could obtain admission to a different one every day in the week—to some by payment, and others free.

The first periodical advocating Spiritualism that appeared in England was the *Yorkshire Spiritual Telegraph*, in 1857; the name was afterwards changed to the *British Spiritual Telegraph*. The *Spiritual Herald* was also published in the same year; the *Spiritual Messenger* was started in 1858; the *Spiritual Magazine* made its appearance on the extinction of the *British Spiritual Telegraph*, in 1860; the *Spiritual Times* was started in 1864; *Daybreak*, 1867, afterwards named the *Medium and Daybreak*; *Human Nature*, in 1867; the *Spiritualist*, in 1869; the *Spiritual News*, likewise the *Christian Spiritualist*, in 1870. The books that have been published within the last twenty years upon the subject of Spiritualism now constitute a fine library. We cannot pass them over without recommending all persons to read two of them, namely, "The Modern Spirit-Manifestations," by the Rev. Adin Ballou, published about the year 1853, and the "Two Worlds," by Thomas Shorter, published in 1864.* In the ranks of the Spiritualists, from the very commencement of the modern manifestations, have been found men of learning and great ability, who have proved themselves hard workers in the cause; we allude to such men as Mr. W. M. Wilkinson, Mr. Howitt, and others. Mr. Coleman has occupied his time as a chronicler of facts, and has laboured hard among the *élite* of society. We find a multitude of hard workers, each in a particular sphere. With such talent and energy as we see displayed, we cannot wonder at the great advancement of the cause, which must very shortly make itself felt as well as heard in society.

Many attempts have been made at organisation. We think the Spiritualistic Union started by Turley, which was opened with a tea party in the spring of 1857, was the first. About thirty persons attended. The second tea party soon followed, but disunion ensued. The next was the Spiritual Union; 3rd, the Union of Spiritualists; 4th, a little energetic society in the neighbourhood of St. Luke's; the 5th we cannot pass without making a few remarks. In 1863 we attended, by invitation, a circle held by this society near Temple Bar. The leader of this little enthusiastic company was a deformed man, and very fond of mesmerising young ladies. One of those young persons was afterwards married, and died in child-bed, as might have been expected after being repeatedly magnetised by deformity; and she being susceptible to magnetic influence, was very liable to give birth to such malformation. It is lamentable that such gross ignorance should prevail on such subjects. The members of this circle were led on by some delusive spirit that promised them the gift of healing all manner of diseases, and members were initiated with as much formality as is used in the consecration of a bishop; each was to wear a ring containing a moonstone, which had been consecrated with considerable trouble, as it had to be taken to Hampstead Heath and submitted to the rays of the new moon, and then taken down to the Thames to be immersed in the rising tide. The police interfered on one occasion, thinking the man intended suicide. It was wonderful to see what mad enthusiasm had seized those people. We did not hear of any cures being performed after the introduction of those rings, although their instructions were never to attempt healing without them. The

* All works on Spiritualism may be obtained for perusal by subscribing to the Progressive Library.

members of that society obtained the opprobrious name of "moon calves" through the display of those rings. The proceedings of those people show the necessity of exercising our reason. The next in order, 6th, the Spirit-Power Institute; 7th, the Spiritual Lyceum. Then various local societies sprang up in different parts of London; out of those grew the present Spiritual Institution, which is much in advance of its predecessors, and merits much better support than it has hitherto received.

105, Islip Street, Kentish Town, N.W.

WM. WALLACE.

SPIRITUALISM AND VACCINATION.

A contemporary notices a communication on vaccination which appeared in the *MEDIUM*, and asks, What is the connection between Vaccination and Spiritualism? We gladly answer: In its widest sense "Spiritualism" may be said to represent the views of Spiritualists generally on any topic which may come under their notice. In other words, Spiritualism is a light which illuminates every department of human action, demonstrating law, and distinguishing between right and wrong. No other mode of teaching is so universal as to do this. Religion, philosophy, and science are each hampered by dogmas and limitations, between the interstices of which mankind sink into the bottomless pit of ignorance, perversion, and suffering. Spiritualism comes to remedy this. It is not satisfied with producing means such as manifestations of spirit-power, presence, and continued existence. It persistently seeks ends—human happiness. Unless it does so, then its means are profitless dogmas—the "tares" which choke the corn. Now one of the chinks through which thousands of little children drop into a miserable existence or an early grave is the filthy, superstitious rite called Vaccination. Though unscientific and unphysiological, yet scientific men endorse it. Though unphilosophical, seeking to palliate an evil without removing the cause, philosophers applaud it. Though depriving the subject of his personal liberty, the administrators of law enforce it. And though it offers a baseless immunity to the consequences of wrong-doing, religion turns up its superstitious eyes and blesses it. A saponaceous bishop, in his instructions to his missionaries, teaches them to act as spies on behalf of this practice. Thus the great departments of human affairs are all arrayed against the speechless babe, and aided by a servile press and unenlightened public opinion, the mercenary perpetrators of untold wrongs on God's fairest creations hold high carnival.

In such a state of things, where is the redeemer, the succour in time of need—the "good Samaritan?" The priest and the Levite pass by on the other side, and leave the bleeding, festering victims to be accompanied in their misery by thousands more. Shall the Spiritualist practically denounce his principles as worthless by showing their incompetency to actuate men to a higher plane of duty than the effete formalities of the churches enforce? God forbid! Spiritualism is either another guarantee for human happiness, or it is a hollow sham. It has, then, not only to do with vaccination, but every ill which mars the beauty of man's existence as a spiritual manifestation. This is the broad ground which we have ever endeavoured to present in the *MEDIUM*, and we hope to occupy it more efficiently as we gain in strength and experience. We hope for the day when the *MEDIUM* will be able to enlarge itself, so as to discuss weekly the whole state of affairs which constitutes the periphery of that, the centre of which is the human spirit. We can only elevate man spiritually by improving his condition. This was the life practice of that ancient Spiritualist Jesus, upon whose fair fame the refuse of our race have for ages blasphemously built the most deplorable superstitions. He had even compassion on "little children," and taught a gospel of "love"—not of self, of good name, respectability, money, or position—but of our suffering brothers and sisters. And yet we have a "Christian Spiritualist" ask the question, What is the connection between Vaccination and Spiritualism? If we divorce Spiritualism from human affairs, then we reduce it to the level of a creed. But "Christian Spiritualism" is not Spiritualism. Do not be mistaken with counterfeits. "Christian Spiritualism" is related to compulsory vaccination, and all other forms of dogmatic enforcement. Why? Because it is an instrument of tradition and authority, seeking its basis in the opinions and sayings of men, rather than in the eternal and unalterable laws of God as written with his own finger on every inch of his creation. "Christian Spiritualism" curtails the liberty of its devotee, even to plead for maimed and murdered children. But the "Christian Spiritualist" will perhaps answer: "I do sympathise with the anti-vaccination movement as a private person, but as a Spiritualist I avoid it." Exactly so. As a private person you are more of a man than as a Spiritualist! Why then cramp yourself with that which depreciates you? There are thousands of men better than their creeds, but shall that be said of Spiritualists? The new truths which it has bestowed upon us have raised us out of our credal sarcophagus, and placed us on the mountain with the arisen prophets and reformers of all times. We must act worthy of our company, or sink back again into our graves and disgrace our professions.

Lastly, Spiritualism is a guarantee for human liberty, which is a unity, and protests alike against "Christian Spiritualism," compulsory vaccination, or any other childish or diabolical limitation. The Vaccination Laws introduce a principle which, if extended, would launch society back again into the darkest oppressions of the middle ages. This view of the subject has been beautifully argued out by Professor Newman. He says:—

"Compulsory vaccination sins grossly—first, against science; secondly, against freedom. I must speak of these heads separately.

"First: no science can flourish if it be enforced by the State. If Newton's astronomy were enforced, we should lose the means of knowing whether it were true. So of religion. In consequence, we all now understand that the State transgresses its limits if it enact anything in science or in religion. Equally so as to medical art. I am not yet very old; yet I remember enormous changes in medical practice. About forty years ago I had 220 leeches put on me in fever, and I believe my constitution has never recovered from it. Such was the practice of that day. Blood was in general taken copiously from the arm. Also in apoplexy, cupping on the temples or back of the head was used. What a horrible mischief it would have been if Parliament had enacted bleeding as compulsory, so as to sustain it when practitioners desired to

disuse it! More recently, it was the rage to give wine in typhus fever; but the tide has turned. In Longford Fever Hospital, Ireland, again in Scottish and London hospitals, alcohol is now disused; and, as reported, with excellent result. How mischievous it would have been to pass a compulsory law twenty years ago, at the bidding of the then ascendant school of medicine, to command the giving of wine to fever patients! Evidently, as an astronomer and a theologian must be left free by Parliament, so must a physician. To enact a medical creed, or command a medical process, is usurpation—not legitimate legislation, even viewed from the scientific side.

"But, next, it is a horrible atrocity viewed on the side of freedom. What can be more shocking than, when vaccination has killed one child of a family, to compel the parents to yield up a second child to the same treatment? What is it but murder? Nor have our representatives any more the right to forbid our learning from our neighbour's calamity. Why must I or you, who know cases in which vaccination (so-called) has either killed or crippled children, or has left general weakness—why must we surrender even one child to the risk?"

And so must vaccination pass away. We are proud to think that the Spiritualists not only of England and America, but the controlling spirits which teach through their mediums, are arrayed against vaccination. Even if the operation were harmless, the legislative enforcement is in the highest degree obnoxious and dangerous. From the very nature of such legislation, the Spiritualist cannot be indifferent to it. He places it in the same category with all that uses the term "Christian." It is equally wrong to enforce actions or ideas, either by political or ecclesiastical authority.

SPIRIT-PHOTOGRAPHY.

To the Editor of the *Medium and Daybreak*.

SIR,—Miss Georgiana Houghton has done my wife and myself the honour of mentioning our names in the *Christian Spiritualist*, and has related certain circumstances connected with our endeavours to obtain spirit-photographs, without and with the co-operation of a gentleman she styles Mr. T., i.e., Mr. Traill Taylor, Editor of the *British Journal of Photography*.

I am an earnest advocate of women's rights, in the fullest sense of the word, and when they get them, one result of those rights will be the incurring many responsibilities attached to them, and this will prevent women from doing many silly things which they at present perpetrate.

These experiments have been undertaken with the distinct intention of proving to the public, and particularly to the scientific world, that things or beings invisible to the human eye have an actual existence.

The subject is very important as regards men in the foremost rank in the scientific world, on account of a great number of so-called spirit-photographs which have been circulated, and which have been proved by photographers to be made up, or lay figures taken on the plates, before the taking the portrait of the unconscious sitter.

These forgeries—for a man issuing a photograph declaring it to be a spirit-photograph, and knowing at the same time that it is not so, perpetrates a forgery quite as much *de facto* as if he forged a Bank of England note; the only difference being that the punishment of the one (on detection) is certain, and the other doubtful—these forgeries give the scientific man just cause to pause before he admits any photograph as proof that invisible (to human eye) beings exist.

Before any forgeries of bank-notes took place, people took the note without reference to the responsibility of the party they received it of; but after forged notes got into circulation, people took the precaution of not taking notes of others than those whose respectability they were satisfied with.

Now Mr. J. Traill Taylor holds an eminent and responsible place as a scientific photographer, and as Editor of the *British Journal of Photography*. And the public and scientific world have therefore those guarantees that the statements he lays before them are reliable.

But it has not been possible to conduct these experiments with a rapidity to suit the ardent feelings of a spinster lady who has nothing to do, and, Diana-like, health to do it.

If Miss Houghton would kindly undertake the editorship of the *British Journal of Photography* for a fortnight or three weeks, it would greatly facilitate our operations, and no doubt the journal would obtain a celebrity which it has never reached under the present management.

And again, Miss Houghton, as a spinster, of course thinks that all women (married ones included) are always ready to run up Mount St. Bernard as easily as she sublimates from her parlour to her drawing-room. But it is not so, and although Miss H. might conspicuously take Mr. T.'s editorial chair, she certainly could not—without some very astonishing spiritual phenomenon took place—take my wife's position, and so further the production of these spirit-photographs, which she has ushered prospectively into the world before, in our opinion, the due time of delivery had arrived.

Speaking for myself and Mr. Taylor (in his absence), we venture to hope that until the Women's Rights Bill is passed, we are the best judges how far further experiments and proofs are desirable before submitting our evidences to the public.—Yours very truly,

SAMUEL GUPPY.

Morland Villas, July 1.

DR. JENNER IN THE SPIRIT-WORLD.

On the occasion of Dr. Sexton's recent lecture in the theatre, Dewsbury, on "The Vaccination Delusion," a female clairvoyant who was present saw distinctly the "discoverer of vaccination" hovering over the platform, smiling approvingly upon the lecturer, and throwing a halo of light about him. We take this as a sign that Jenner has now seen the folly of his scheme, and is pleased when anyone endeavours to undo the mischief that is daily being perpetrated in his name.

THE FOLLOWING newspaper clipping gives some idea of the extent to which psychological practices are carried out:—"The Prefect of Police has given orders for prosecutions to be immediately instituted against all the somnambulists of Paris not provided with an authorisation. It appears that the number of them, every day increasing, now exceeds eight hundred."

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly,	11d.	per annum,	6s. 6d.
Two copies " " "	23d.	" " "	10s. 10d.
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Six copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. per year.

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

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

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A Scriptural Definition of Spiritualism—Robert Browning's Interpretation of Spiritualism—Bristol Soul-Photographs—The Difficulties of Spirit-Photography—Mr. Williams, Mrs. Makkougall Gregory, and Mr. Harrison—Mr. Herne and the Sham Photographs—Psychopathic Institution—A Letter from J. Burns—The National Jubilee and Conference at Darlington—Land for the Landless—An Address on the Spirit-Spheres—A Spirit-Message Corroborated—Mr. Morse's Spirit-guide on Drunkenness as a Cause of Murder—Spiritualism Advocated from the Pulpit—Spiritualism v. Secularism—Children's Progressive Lyceum, &c., &c.

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

FRIDAY, AUGUST 2, Seance at 8 o'clock. Mr. Wallace, Trance-medium. Admission, 1s.

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

THURSDAY, AUGUST 8, 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, AUGUST 2, 1872.

HELP IN TIME OF NEED.

The letter which occupied this portion of the paper last week has not appeared without response. Indeed, we could scarcely credit any other result; for when we look at the extent and intelligence, and even wealth, of those who are well-wishers, of Spiritualism our astonishment should rather be that such an appeal is necessary at all. Almost every other day there is a church or some equally expensive object paid for entirely out of the resources of one individual, and on a lower stage of action there is abundance of money to throw into bubble speculations, and even into pursuits which are highly immoral and offensive to the well-being of the community. Perhaps it is that Spiritualism is yet slightly too good a thing for Spiritualists, and hence their sympathies approach it in a degree not the most generous. There are, however, those who appreciate Spiritualism more thoroughly, and would gladly suffer rather than see it neglected. Such Spiritualists are daily on the increase, and those who were investigators yesterday are become Spiritualists to-day, and feel so much interest in it as to induce them to do something for its propagation. The following letters are to the point:—

DEAR MR. BURNS,—In reading the last number (July 26th) your letter attracted my attention. I shall be happy to enter my name on the list of subscriptions for £10, which I join with enclosed cheque. It is indeed strange that with so many Spiritualists, as the number increases daily, that the Spiritual Institution is not amply provided for, whilst funds for missionaries and Bible institutions are so largely endowed. I have always, since the last fifteen years, considered Spiritualism, or Spiritism, as the best means of improving man's heart and intelligence, so I feel disposed to do anything in my power to aid the progress of this cause; and as soon as you may get ampler subscriptions write to me, or put my name at the top of the list for the amount fixed by the other members. It is a shame for Spiritualism that its apostles should be in want of funds, while Jesuits and other corporations are so rich. Believe me, dear Mr. Burns, yours faithfully,
July 27th, 1872. J. N. TIEDEMAN MARTHEZE.

DEAR SIR,—Having just read your letter in the *Medium and Daybreak* for July 26th, I cannot allow another day to pass without sending you P.O.O. for the £1 now due, also £1 towards the "current expenses" of the Spiritual Institution.

Although we in the provinces are precluded from enjoying many of the advantages of that institution, yet it is, as you observe, "really everybody's institution," and if "everybody" who participates either directly or indirectly in its advantages were to infuse a thousandth part of the energy into it that you do, instead of your having "£100 to pay this week, and not a penny of it in hand," you would have "enough and to spare" for every expense incidental to the management of the Spiritual Institution, and not only so, but your mind would be free from the "aggravation" consequent upon having accounts "called for repeatedly long after they are due," and yourself better qualified for continuing the energy and the perseverance by which you are so eminently distinguished.

There are many other matters to which I should like to refer, but as the present is the time for doing rather than for writing, I want you to be put in possession of my "note" as soon as possible, and hope it will be followed by ninety-nine others ere the week terminates.

Wishing you every success in obtaining every requisite for successfully continuing the Spiritual Institution, I remain, my dear Sir, yours very truly,

Mr. James Burns, London.

"MR. J. BURNS,—Dear Sir,—I consider Mr. Harborough's suggestion respecting the MEDIUM Fund a capital one. Please enter my name in the proposed list of quarterly subscribers.—Yours truly,
"Bristol, July 25th, 1872." GEORGE TOMMY."

"You must put my name down as a subscriber to the MEDIUM Fund of 2s. 6d. per quarter, as proposed by Alfred Harborough.—WILLIAM LOBLEY, Crook."

The scheme of securing sufficient income to sustain the Spiritual Institution by regular and moderate subscriptions has not been lost sight of. Mr. William Morris, of Llanelly, sends 5s., and would have sent more were it not that he has been out of work for several weeks, and is not strong in health. He is already a subscriber, and has done his share. Another who has had a hard struggle for the last six years and has not overcome his difficulties, has nothing to spare, but would advance a few pounds in the form of a bill rather than see us overcome by insurmountable difficulties. Others have expressed similar sentiments, and help in various forms has partially smoothed the way for the present. We are sorry to observe that our most enthusiastic sympathisers are in many cases those in want of help and encouragement. We hope that better things will be meted out to them, and that Spiritualism will eventually enlist the cordial support of those who can do it a substantial good.

SUBSCRIPTION FROM MORLEY.

Since penning the leading article, the following letter came to hand from our Morley friends. We cannot too highly express our appreciation of the efforts in support of the cause made by the Spiritualists of this district, who are all hard-working artisans, men whose every skill is won by the sweat of the brow, and to whom the giving of a penny entails as much sacrifice as the donation of a sovereign by others:—

DEAR MR. BURNS,—On Sunday we had two successful meetings, the subjects being—"Spiritualism," and in the evening—"If a man die, shall he live again?" At the close of the meetings we Spiritualists subscribed 10s. 6d., and the rest of what we send was gathered in coppers from the audience, which we freely send to the aid of the Spiritual Institution, only wishing we could send more.—Yours truly,
Morley, July 30, 1872. B. BRADBURY.

P.S.—Mr. John Kitson, of Gawthorpe, will reply in the Temperance Hall, Morley, on Sunday, August 4, to Mr. Sarth's lecture. It has been suggested by some of our Bowling friends that Pullan's Music Hall, Bradford, be engaged for Mrs. Butterfield to give two lectures in.

AID TO MR. POWELL.

The following list of subscriptions received by Mr. Powell up to Tuesday evening, 23rd ult., was sent in last week too late for publication:—

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We beg to inform our readers that Madame Verkrüzen, assisted by several talented lady and gentlemen artistes, will give a musical soiree at 15, Southampton Row, on Wednesday evening, 7th inst. The entertainment will consist of rounds, quartettes, solos, musical pieces, and readings, to conclude with a comedieta. Those who are fond of good music and reading would find this a treat. Tickets, 2s. 6d. each, may be had of Madame Verkrüzen, or at the Spiritual Institution.

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ANOTHER DANIEL—a very little Daniel—has come to judgment. Do not be afraid of him, for he is small in stature, and his age is number one. He calls himself the *Secular Chronicle*, and emanates from Birmingham. Peculiarly, he values himself at a halfpenny a month. Intellectually, his pretensions are more extravagant, being "established to promote free inquiry into social, political, and theological questions, and as a record of freethought progress." The MEDIUM finds a place amongst "The Notes of the Month." Hereafter we advise the editor to head his paragraphs on Spiritualism "Gordian Knots," a much more eligible title than the one which he has adopted. After an incongruous epitome of phenomena, which may be true or false for aught the writer seems to care or know, he concludes, "These are a few samples of what Spiritualists call the 'phenomena of Spiritualism,' and which they firmly believe." This last phrase is an error. Spiritualists "believe" nothing of the kind. The sentence should have concluded, "and which they *know* to be true." It seems to be quite beyond the exalted comprehension of a Secularist editor that a human being can add to his knowledge; hence, anything new, according to the Secular creed, has to be believed or disbelieved. When a man determines on gathering facts and thinking for himself he is no longer a Secularist. Such a creed is the near progenitor of lies. The Gordian knot cutter continues: "They are continually telling wonderful tales of what the spirits have done, but they systematically evade all rational tests of the truth of their statements." The last half of the sentence is simply untrue, for all Spiritualists are so as the result of "rational tests" applied in each case individually. After misstatement, as a necessary consequence, comes bigoted abuse—"For self-delusion, wilful deception, and superstition, the Spiritualists are without parallel." In his address to his readers, the same pen writes: "When our opponents praise us, we shall begin to suspect we are neglecting our duty." And so the rapid denunciations of our little quarto go down very sweetly. The world moves. Two centuries ago the Pope denounced the intrepid investigators into Nature's phenomena. Now this dirty work is done by professional Secularists. The more intelligent members of that order begin to get ashamed of the lead, and find a congenial and enlarged sphere of genuine, intelligent freethought in Spiritualism.

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THE NEW AMERICAN MEDIUM, MRS. JENNIE HOLMES.

HER OPENING SEANCE—TEST CONDITIONS—SPONTANEOUS NATURE OF THE PHENOMENA—SPIRIT VOICES—SPIRIT MUSIC—SINGING—LIGHTS—ROPE-TYING—TRANCE SPEAKING—THE CELEBRATED RING TEST, &c.

In our last issue a notice appeared informing the public that Mrs. Jennie Holmes had just arrived in London, and it was proposed to give seances at her room, 50, Great Cumberland Place, Hyde Park. Mr. Holmes desired that a few friends should attend an opening seance on Saturday evening, but as he gave such short notice only a few could control their arrangements so as to be present. Mrs. Holmes had suffered from ill health previous to her departure from America, in addition to which she was very sea-sick during the whole of her passage to England. Having scarcely recovered from the effects of these adverse conditions, she was far from being in her usual power. The following account of the seance is from the pen of one who was present:—

After assembling in the larger drawing-room, and spending about half-an-hour in conversation with Mr. and Mrs. Holmes, the company retired to the smaller drawing-room, and the folding doors were closed. The windows of this room were carefully shut, to exclude light from the street, so that perfect darkness could be obtained. A small lamp was used to give light when necessary. The first thing the visitors did was to carefully inspect the table and instruments which were placed against the folding doors. The table was an ordinary pillar table, belonging to the house, with a circular top. Upon it were placed several small handbells, four sleigh bells attached to a stout piece of leather, a flexible rope about three yards in length, a violin with three strings and bow, a tambourine, and two tambourine frames, one of them strongly hooped with iron; an iron ring about six inches in diameter and a quarter of an inch in thickness. Against this table were placed two fine guitars. The medium seated the sitters in a curved line opposite to this table and as far from it as possible. The centre of this line would be about five feet from the table, the right end about seven feet, and the left end nine feet. Mr. Holmes sat on the extreme right, then Mrs. Maddougall Gregory, Mr. Burns, Mrs. Burns, Mr. A. Leighton (Liverpool), Miss Nisbet (Glasgow), Mr. Cogman, and Mrs. Tebb on the extreme left. The medium took a chair beside the table, facing her audience, and the first step was to tie her hands, so that she could not use the instruments on the table beside her. This was most effectually and skilfully done by Mr. Leighton. Mrs. Holmes has a remarkably small wrist, and her hand is thick in proportion, so that when a rope is tied securely round her wrist it is absolutely impossible for her to remove her hand. The ends of the rope were then tied firmly to the pillar of the table, so that the medium could not move her hands far from her lap in any direction. This tying having been carefully inspected by the company and considered satisfactory, they took their seats in the order above mentioned, which was maintained the whole evening, in addition to which hands were held all the time, both of Mr. Holmes's hands being secured by Mrs. Maddougall Gregory; Mr. Holmes also managed the light, extinguishing the lamp and relighting it with a match when necessary. No sooner was the light extinguished than in an instant the bells began to ring and jingle, the tambourines beat the table, the guitars were thrummed while they were carried all about the room, and poked into the lap of each sitter repeatedly. The bells and other articles were also thrown about the room. Mrs. Holmes several times requested "Dick," the controlling spirit, to be very careful and hurt no one nor damage the instruments. "Dick" did his work well, as no accident happened the whole evening, but, on the contrary, this spirit and his assistants seemed anxious to gratify their visitors to the utmost of their power. An important element which contributed to the certainty of the experiments was the presence of several mediums and sensitives in the circle; these were keenly alive to a very powerful influence, which, though not of an unpleasant nature, made them shiver and wince as if a magnetic current had been passed through them. Several of the visitors also were seers, and as soon as the light was out were conscious of the presence and action of spirits, and could anticipate every movement by the sense of sight even before the sense of hearing took effect. In this "first act" the spirit "Dick" was perceived by the clairvoyants to be a manly-looking, powerful, good-natured, active sailor, his dress and movements being highly characteristic of the nautical profession. A tall, dark-complexioned spirit was also seen looking on, as if directing the proceedings, which Mrs. Holmes recognised as "The Spaniard." Other spirits, more or less visible, were seen to assist in producing the manifestations. The seers told us that the spirits did not carry the instruments about the room or up to the ceiling, but seemed to swing them by a force which they were capable of exercising. "Dick" spoke repeatedly to various sitters in the direct spirit-voice, the voice in each instance being heard immediately opposite the person addressed. He was also seen in the places from whence the voice emanated. These particulars are all necessary to give greater certainty to the genuineness of the phenomena.

What is above described only occupied a few minutes, and on a light being struck, the medium was found secured by the rope, and the instruments scattered about the room. During the evening there were several "acts," between which the lamp was relit, but these we need not occupy space with recording chronologically, but give the principal manifestations produced. The spirits desired us to sing, which was done several times, the guitars keeping excellent time as they were carried about the room, and "Dick" was seen scraping the three-stringed violin, which, being out of tune, did not particularly enhance the harmony. "Dick," in addition, kept up an incessant chatter to one or other of the company, speaking in a quick, sharp, yet gentle voice. Every time darkness was produced some new manifestation was given, so that time passed almost imperceptibly, and the interest intensified every minute. The crowning event in the first part of the entertainment, a term which is quite appropriate, was the untying and tying of the medium by the

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 11d.; per annum, 6s. 6d.	
Two copies " " " 21d. " 10s. 10d.	
Three " " " 4d. " 17s. 4d.	
Four " " " 4d. " 10s. 6d.	
Five " " " 5d. " £1 3s. 10d.	

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

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

Wholesale Agents—F. Pitman, 29, Paternoster Row, London, E.C.; Currier & Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

A Scriptural Definition of Spiritualism—Robert Browning's Interpretation of Spiritualism—Bristol Soul-Photographs—The Difficulties of Spirit-Photography—Mr. Williams, Mrs. Makdougall Gregory, and Mr. Harrison—Mr. Herne and the Sham Photographs—Psychopathic Institution—A Letter from J. Burns—The National Jubilee and Conference at Darlington—Land for the Landless—An Address on the Spirit-Spheres—A Spirit-Message Corroborated—Mr. Morse's Spirit-guide on Drunkenness as a Cause of Murder—Spiritualism Advocated from the Pulpit—Spiritualism v. Secularism—Children's Progressive Lyceum, &c., &c.

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

FRIDAY, AUGUST 2, Seance at 8 o'clock. Mr. Wallace, Trance-medium. Admission, 1s.

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

THURSDAY, AUGUST 8, 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, AUGUST 2, 1872.

HELP IN TIME OF NEED.

The letter which occupied this portion of the paper last week has not appeared without response. Indeed, we could scarcely credit any other result; for when we look at the extent and intelligence, and even wealth, of those who are well-wishers, of Spiritualism our astonishment should rather be that such an appeal is necessary at all. Almost every other day there is a church or some equally expensive object paid for entirely out of the resources of one individual, and on a lower stage of action there is abundance of money to throw into bubble speculations, and even into pursuits which are highly immoral and offensive to the well-being of the community. Perhaps it is that Spiritualism is yet slightly too good a thing for Spiritualists, and hence their sympathies approach it in a degree not the most generous. There are, however, those who appreciate Spiritualism more thoroughly, and would gladly suffer rather than see it neglected. Such Spiritualists are daily on the increase, and those who were investigators yesterday are become Spiritualists to-day, and feel so much interest in it as to induce them to do something for its propagation. The following letters are to the point:—

DEAR MR. BURNS,—In reading the last number (July 26th) your letter attracted my attention. I shall be happy to enter my name on the list of subscriptions for £10, which I join with enclosed cheque. It is indeed strange that with so many Spiritualists, as the number increases daily, that the Spiritual Institution is not amply provided for, whilst funds for missionaries and Bible institutions are so largely endowed. I have always, since the last fifteen years, considered Spiritualism, or Spiritism, as the best means of improving man's heart and intelligence, so I feel disposed to do anything in my power to aid the progress of this cause; and as soon as you may get ampler subscriptions write to me, or put my name at the top of the list for the amount fixed by the other members. It is a shame for Spiritualism that its apostles should be in want of funds, while Jesuits and other corporations are so rich. Believe me, dear Mr. Burns, yours faithfully,
July 27th, 1872. J. N. FRIEDMAN MARTHEZE.

DEAR SIR,—Having just read your letter in the *Medium and Daybreak* for July 26th, I cannot allow another day to pass without sending you P.O.O. for the £1 now due, also £1 towards the "current expenses" of the Spiritual Institution.

Although we in the provinces are precluded from enjoying many of the advantages of that institution, yet it is, as you observe, "really everybody's institution," and if "everybody" who participates either directly or indirectly in its advantages were to infuse a thousandth part of the energy into it that you do, instead of your having "£100 to pay this week, and not a penny of it in hand," you would have "enough and to spare" for every expense incidental to the management of the Spiritual Institution, and not only so, but your mind would be free from the "aggravation" consequent upon having accounts "called for repeatedly long after they are due," and yourself better qualified for continuing the energy and the perseverance by which you are so eminently distinguished.

There are many other matters to which I should like to refer, but as the present is the time for doing rather than for writing, I want you to be put in possession of my "note" as soon as possible, and hope it will be followed by ninety-nine others ere the week terminates.

Wishing you every success in obtaining every requisite for success, fully continuing the Spiritual Institution, I remain, my dear Sir, yours very truly,
Mr. James Burns, London.

"Mr. J. Burns,—Dear Sir,—I consider Mr. Harborough's suggestion respecting the Medium Fund a capital one. Please enter my name in the proposed list of quarterly subscribers.—Yours truly,
"Bristol, July 25th, 1872." GEORGE TOWNLEY."

"You must put my name down as a subscriber to the Medium Fund of 2s. 6d. per quarter, as proposed by Alfred Harborough.—WILLIAM LOBLEY, Crook."

The scheme of securing sufficient income to sustain the Spiritual Institution by regular and moderate subscriptions has not been lost sight of. Mr. William Morris, of Llanelly, sends 5s., and would have sent more were it not that he has been out of work for several weeks, and is not strong in health. He is already a subscriber, and has done his share. Another who has had a hard struggle for the last six years and has not overcome his difficulties, has nothing to spare, but would advance a few pounds in the form of a bill rather than see us overcome by insurmountable difficulties. Others have expressed similar sentiments, and help in various forms has partially smoothed the way for the present. We are sorry to observe that our most enthusiastic sympathisers are in many cases those in want of help and encouragement. We hope that better things will be meted out to them, and that Spiritualism will eventually enlist the cordial support of those who can do it a substantial good.

SUBSCRIPTION FROM MORLEY.

Since penning the leading article, the following letter came to hand from our Morley friends. We cannot too highly express our appreciation of the efforts in support of the cause made by the Spiritualists of this district, who are all hard-working artisans, men whose every shilling is won by the sweat of the brow, and to whom the giving of a penny entails as much sacrifice as the donation of a sovereign by others:—

DEAR MR. BURNS,—On Sunday we had two successful meetings, the subjects being—"Spiritualism," and in the evening—"If a man die, shall he live again?" At the close of the meetings we Spiritualists subscribed 10s. 6d., and the rest of what we send was gathered in coppers from the audience, which we freely send to the aid of the Spiritual Institution, only wishing we could send more.—Yours truly,
Morley, July 30, 1872. B. BRADSHAW.

P.S.—Mr. John Kitson, of Gawthorpe, will reply in the Temperance Hall, Morley, on Sunday, August 4, to Mr. Barth's lecture. It has been suggested by some of our Bowling friends that Pullan's Music Hall, Bradford, be engaged for Mrs. Butterfield to give two lectures in.

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ANOTHER DANIEL—a very little Daniel—has come to judgment. Do not be afraid of him, for he is small in stature, and his age is number one. He calls himself the *Secular Chronicle*, and emanates from Birmingham. Peculiarly, he values himself at a halfpenny a month. Intellectually, his pretensions are more extravagant, being "established to promote free inquiry into social, political, and theological questions, and as a record of freethought progress." The MEDIUM finds a place amongst "The Notes of the Month." Hereafter we advise the editor to head his paragraphs on Spiritualism "Gordian Knots," a much more eligible title than the one which he has adopted. After an incongruous epitome of phenomena, which may be true or false for aught the writer seems to care or know, he concludes, "These are a few samples of what Spiritualists call the 'phenomena of Spiritualism,' and which they firmly believe." This last phrase is an error. Spiritualists "believe" nothing of the kind. The sentence should have concluded, "and which they know to be true." It seems to be quite beyond the exalted comprehension of a Secularist editor that a human being can add to his knowledge; hence, anything new, according to the Secular creed, has to be believed or disbelieved. When a man determines on gathering facts and thinking for himself he is no longer a Secularist. Such a creed is the near progenitor of lies. The Gordian Knot cutter continues: "They are continually telling wonderful tales of what the spirits have done, but they systematically evade all rational tests of the truth of their statements." The last half of the sentence is simply untrue, for all Spiritualists are so as the result of "rational tests" applied in each case individually. After misstatement, as a necessary consequence, comes bigoted abuse—"For self-delusion, wilful deception, and superstition, the Spiritualists are without parallel." In his address to his readers, the same pen writes: "When our opponents praise us, we shall begin to suspect we are neglecting our duty." And so the rapid denunciations of our little quarto go down very sweetly. The world moves. Two centuries ago the Pope denounced the intrepid investigators into Nature's phenomena. Now this dirty work is done by professional Secularists. The more intelligent members of that order begin to get ashamed of the lead, and find a congenial and enlarged sphere of genuine, intelligent freethought in Spiritualism. A short time ago J. M. Peables wrote from Washington, "Brother Davis and Mary left Washington two weeks ago. They are noble souls, and sympathise strongly with the Woodhull Woman's Suffrage party."

THE NEW AMERICAN MEDIUM, MRS. JENNIE HOLMES.

HER OPENING SEANCE—TEST CONDITIONS—SPONTANEOUS NATURE OF THE PHENOMENA—SPIRIT VOICES—SPIRIT MUSIC—SINGING—LIGHTS—ROPE-TYING—TRANCE SPEAKING—THE CELEBRATED RING TEST, &c.

In our last issue a notice appeared informing the public that Mrs. Jennie Holmes had just arrived in London, and it was proposed to give seances at her rooms, 50, Great Cumberland Place, Hyde Park. Mr. Holmes desired that a few friends should attend an opening seance on Saturday evening, but as he gave such short notice only a few could control their arrangements so as to be present. Mrs. Holmes had suffered from ill health previous to her departure from America, in addition to which she was very sea-sick during the whole of her passage to England. Having scarcely recovered from the effects of these adverse conditions, she was far from being in her usual power. The following account of the seance is from the pen of one who was present:—

After assembling in the larger drawing-room, and spending about half-an-hour in conversation with Mr. and Mrs. Holmes, the company retired to the smaller drawing-room, and the folding doors were closed. The windows of this room were carefully shut, to exclude light from the street, so that perfect darkness could be obtained. A small lamp was used to give light when necessary. The first thing the visitors did was to carefully inspect the table and instruments which were placed against the folding doors. The table was an ordinary pillar table, belonging to the house, with a circular top. Upon it were placed several small handbells, four sleigh bells attached to a stout piece of leather, a flexible rope about three yards in length, a violin with three strings and bow, a tambourine, and two tambourine frames, one of them strongly hooped with iron; an iron ring about six inches in diameter and a quarter of an inch in thickness. Against this table were placed two fine guitars. The medium seated the sitters in a curved line opposite to this table and as far from it as possible. The centre of this line would be about five feet from the table, the right end about seven feet, and the left end nine feet. Mr. Holmes sat on the extreme right, then Mrs. Makkdougall Gregory, Mr. Burns, Mrs. Burns, Mr. A. Leighton (Liverpool), Miss Nisbet (Glasgow), Mr. Cogman, and Mrs. Tebb on the extreme left. The medium took a chair beside the table, facing her audience, and the first step was to tie her hands, so that she could not use the instruments on the table beside her. This was most effectually and skillfully done by Mr. Leighton. Mrs. Holmes has a remarkably small wrist, and her hand is thick in proportion, so that when a rope is tied securely round her wrist it is absolutely impossible for her to remove her hand. The ends of the rope were then tied firmly to the pillar of the table, so that the medium could not move her hands far from her lap in any direction. This tying having been carefully inspected by the company and considered satisfactory, they took their seats in the order above mentioned, which was maintained the whole evening, in addition to which hands were held all the time, both of Mr. Holmes's hands being secured by Mrs. Makkdougall Gregory; Mr. Holmes also managed the light, extinguishing the lamp and relighting it with a match when necessary. No sooner was the light extinguished than in an instant the bells began to ring and jingle, the tambourines beat the table, the guitars were thrummed while they were carried all about the room, and poked into the lap of each sitter repeatedly. The bells and other articles were also thrown about the room. Mrs. Holmes several times requested "Dick," the controlling spirit, to be very careful and hurt no one nor damage the instruments. "Dick" did his work well, as no accident happened the whole evening, but, on the contrary, this spirit and his assistants seemed anxious to gratify their visitors to the utmost of their power. An important element which contributed to the certainty of the experiments was the presence of several mediums and sensitives in the circle; these were keenly alive to a very powerful influence, which, though not of an unpleasant nature, made them shiver and wince as if a magnetic current had been passed through them. Several of the visitors also were seers, and as soon as the light was out were conscious of the presence and action of spirits, and could anticipate every movement by the sense of sight even before the sense of hearing took effect. In this "first act" the spirit "Dick" was perceived by the clairvoyants to be a manly-looking, powerful, good-natured, active sailor, his dress and movements being highly characteristic of the nautical profession. A tall, dark-complexioned spirit was also seen looking on, as if directing the proceedings, which Mrs. Holmes recognised as "The Spaniard." Other spirits, more or less visible, were seen to assist in producing the manifestations. The seers told us that the spirits did not carry the instruments about the room or up to the ceiling, but seemed to swing them by a force which they were capable of exercising. "Dick" spoke repeatedly to various sitters in the direct spirit-voice, the voice in each instance being heard immediately opposite the person addressed. He was also seen in the places from whence the voice emanated. These particulars are all necessary to give greater certainty to the genuineness of the phenomena.

What is above described only occupied a few minutes, and on a light being struck, the medium was found secured by the rope, and the instruments scattered about the room. During the evening there were several "acts," between which the lamp was relit, but these we need not occupy space with recording chronologically, but give the principal manifestations produced. The spirits desired us to sing, which was done several times, the guitars keeping excellent time as they were carried about the room, and "Dick" was seen scraping the three-stringed violin, which, being out of tune, did not particularly enhance the harmony. "Dick," in addition, kept upon incessant chatter to one or other of the company, speaking in a quick, sharp, yet gentle voice. Every time darkness was produced some new manifestation was given, so that time passed almost imperceptibly, and the interest intensified every minute. The crowning event in the first part of the entertainment, a term which is quite appropriate, was the untying and tying of the medium by the

spirits. There was a slight cessation in the manifestations, and Dick came in front of me and said, "Now I am going to tie my medium." The clairvoyant saw this spirit make a few quick movements with the rope, as a young lady would make two or three stitches of crochet work, and almost instantly the medium called out for a light. That was produced immediately, and she was found with her hands tied almost mercilessly tight behind her back, each wrist being carefully secured with knots, after which the ends of the rope were brought tightly round her waist and tied in front. Mr. Leighton released her in presence of all, which he effected with some difficulty, as the knots were under the medium's hands, and awkward to get at. Her wrists were found to be deeply indented by the cord, showing that the tying was not a sham affair, but had been thoroughly effected.

The second part of the seance was characterised by the entrancement of the medium, through whom "Rosie," a little Indian girl, talked, laughed, sang, and "upeut" in a very free and easy manner. She apologised for her jollity by saying that as we were all Spiritualists and understood the nature of such things, she took a little liberty; but when the sourfaced sceptics came, then she put on her "digamenty." The funny blunders she made in pronunciation and childish jokes caused incessant roars of laughter. Her favourite expression was "Saints o' mercy," with which exclamation she prefixed many of her replies to our questions. During this control the medium was in the unconscious trance, but the little genial spirit was seen near her, and occasionally walking about the table and handling the instruments. She also sang while the other spirits accompanied her on the guitars. In this way she gave us a merry chorus, which Senator Wilson, of Massachusetts, had taught her, and a Scotch round, about "Sandy and his Mill," which had been taught her by some other visitor to the circle. The naive way in which she gave "Shoo fly, don't bodder me," was the occasion of great merriment. According to this little spirit's terminology the ladies were all "squaws" and the gentlemen "chiefs." She expressed great attachment to Mrs. Makdougall Gregory, and particularly because she had "shiners" on her fingers. She had heard of me from Mr. Peebles, for whom she expressed very high regard; indeed, she had something for everybody, and professed to be much more attached to the English than Americans, which latter statement may have proceeded from the evident desire to make herself agreeable to present company.

The most astounding part of the seance, and the climax of the manifestations, was the ring test. The medium, still entranced, and sitting in complete darkness, was used by "Rosie" to ask me to sit forward on a chair which stood near to the table and close to the medium. I groped my way to the vacant chair as desired, when the spirit extended the arms of the medium to meet me, and directed me to sit right in front of her. I was then made to pass my hands down the medium's arms, and thus satisfy myself that she had no rings on her arms. I did so most thoroughly, from which moment I held one of her hands in each of mine till the accomplishment of the manifestation. Still holding the medium's hands, the spirit made me feel about the table, to make certain that the iron ring and the two tambourine hoops or frames were on it—particularly the stout one bound with iron. I did so repeatedly, the medium's hands accompanying mine as I held them tightly. The spirit then shook the medium's arms, and mine also, to show that there was no tambourine on them, or it would have been heard to jingle. The audience was then told to sing, when Miss Nisbet struck up a melodious ditty, in which the others joined. As this proceeded "Rosie" ceased her prattling, her last words being more solemn and measured. I felt my head and arms being touched all over gently by soft hands. The seers saw the spirits making passes between the medium and myself, to unite our personal spheres, so that we were encompassed in a halo of light. At this stage came the crisis. The medium convulsively intensified the grasp in which she held my hands. She shivered and fell back as if lifeless, and at that instant I felt the tambourine frame or hoop on my right arm above the elbow, and heard the jingle as it was shaken up and down. Mr. Holmes lost no time in bringing a light, the rays of which he carefully shaded from the medium's face. There, sure enough, was the stout wooden hoop, strongly fortified with an iron ring, suspended from my arm—the very tambourine hoop which we had identified before the seance began. I had still hold of the medium's hands, which held mine with a death-like grip, her body apparently lifeless, and her exposed eyeballs turned up, so that nothing but the white part was visible. The strain upon her nervous system had evidently been a severe one, and it was quite apparent that Mr. Holmes considered it so; but the lamp being extinguished she soon came round, and "Rosie," through her, prattled away as lively as ever. The spirit urged me to be certain that the manifestation had occurred under satisfactory test conditions, which I gladly admitted. I was also asked by Mrs. Tebb and Mr. Leighton as to whether I had allowed the medium's hands to pass from my grasp. I said I had not, neither had she made any effort to detach them; but, on the contrary, seemed as if afraid I wanted to release my hold.

One of the "acts" was occupied by Mr. Leighton singing a Scotch song, to which the guitars were thrummed in good taste. Mr. Cogman was entranced by his spirits, who made him sing in an unknown tongue, but there seemed to be the most perfect understanding between the two classes of spirits, for the guitars were tuned in the most intelligent manner to Mr. Cogman's heroic singing. During part of the proceedings, I felt one of the tambourine hoops placed over my head, so that it lay round my neck. I had forgot all about it, but when the light was struck it was found there, and another was balanced on Mr. Cogman's head. Mrs. Tebb said she was frequently touched by the spirits, not slightly but by several hands, some small and some large. Mrs. Burns also experienced similar sensations, as did every sitter in the circle. "Rosie" was seen to come right in front of Mrs. Makdougall Gregory, and make a sound as if kissing.

The last part of the seance was occupied with trance-speaking. After Rosie's prattle came "Ann Cuddy" and "deev'l a bit," she spoke in a genuine Irish accent. She said she had been born in Dublin, but had two sons in Toledo, Ohio. William was in the bank, but Jimmy was on a farm. She said she spoke sometimes through Mrs. Conant, as might have been seen from the *Banner of Light*. She came to show them that spirits could come back, and that they maintained their individuality as when on earth. Some of the visitors chose to pass a joke with this spirit, but she was quite a match for them. A spirit of a different type

was "Bell," she controlled the medium, and spoke in dignified, well-chosen language. It was a curious contrast to the very dissimilar controls which preceded this last one. She gave an address to those present as representatives of English Spiritualists. She had induced her medium to visit this country to do a great work. A cry came up from this great city for more light. The spirit perceived this want, and came to supply it. Spiritualism had an untold power to elevate man. Through this medium they, the spirits, could diffuse an influence which would pass on to others, and from them again to the poor, suffering, sinful creatures which they might meet in the street, and thus mellow and transform society. This spirit particularly invited the sceptics to come to her medium, who was adapted to deal with the most confirmed cases of doubt and disbelief in spiritual existence. It was also the object of her medium not to do all the work herself, but to engage the services of others. There was plenty of available material in this city to make mediums, and her medium, as well as the spirits that controlled her, were anxious to develop other mediums, and thus extend the work. After being in London a sufficient time she would visit the provinces, as it was the intention of this medium to make the facts of Spiritualism resound through all parts of the land. During the last "act" very vivid spirit-lights were shown, the size of a large orange, quite near to the faces of the sitters. These lights were visible to all present.

This concluded the seance, with which all who were present spontaneously avowed themselves highly satisfied. Mrs. Tebb and Mr. Leighton conferred with me on the matter of this report, and said they could testify to almost everything that took place. Of course, one exception would be the ring test, in which I alone participated. The spirits apologised for not repeating this manifestation, as it was their intention of doing; but they found that the power at their disposal would not permit of making the attempt with a second sitter.

Mrs. Jennie Holmes's mediumship is of a very powerful, yet pleasing description. The manifestations are intense and unmistakable, yet performed with such care and good feeling that no fears need be entertained by even the most nervous visitor. Though the phenomena given are of a very complicated and diverse kind, yet there is an entire absence of legerdemain or showmanship. There are no cabinets, effects, or properties, or other "professional" appliances, but the simple furnishing of an ordinary parlour and drawing-room, and the assemblage is more like a private meeting of friends than an interview with a professional medium. Hence there is an air of ease and homeliness about Mrs. Holmes's seances which adds very much to the satisfaction attending them. It might also be remarked that the influences are not unpleasant, but rather the contrary. Though the night was intensely hot, no weariness and lassitude were experienced, on the contrary the seance had a refreshing influence, and during the evening "Dick" repeatedly fanned the sitters with the guitars so vigorously that I can compare it to nothing but like riding in an open carriage against a moderate breeze. This, indeed, was one of the most remarkable and unaccountable manifestations of the evening.

These are important considerations connected with mediumship. It has been said that dark seances tend to the exhaustion of vitality, as indeed they do with some mediums. The contrary has been the effect in visiting Mrs. Holmes. The influences, though powerful, are not "low." There is no coarseness or vulgarity, neither is there any affected cant or piety, but just such natural off-handedness as we would expect from the characters which purport to manifest, and which, in an age of affectation, comes to one's ears in a peculiarly refreshing way.

Mrs. Holmes is a medium to whom we may safely recommend our hardest sceptics. Indeed, she openly defies their power or indifference, and is said to have made more Spiritualists than any other medium of her class. She has been for many years before the world, but of her antecedents there is not space to speak this week. Her charges are higher than those of most mediums, but notwithstanding, she offers more for the money than many who charge a smaller price. A guinea to sit with Mrs. Holmes would be cheap compared to a tenth of the sum spent in some other directions. I have no doubt but she will be fully employed during her stay in this country, which I understand will be short.

J. BRASS.

A SEANCE WITH HERNE AND WILLIAMS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—My wife and I attended Messrs. Herne and Williams's dark seance on Monday evening. We were the only visitors; the hot weather probably prevented more from being present. The phenomena were of such an interesting character, and the possibility of trickery so remote, that I think a short account of the seance will be welcome to the readers of your paper. I write the more gladly, because "John King," before bidding us good night, said, "You'll write a short account of this to Mr. Burns, will you?"

We sat around the table, and held the medium's hands all the time. The guitar in the centre of the table soon began to play; immediately John King's voice greeted us through the tube. He asked what he could do for us. We had left our umbrellas in the front drawing-room. We requested them to be brought. After a few moments' silence, we received our umbrellas respectively. They were placed gently in our arms. Then my hat, for which I had not asked, was put on my head. Before John's strong tones came again, the whispering, loving voice of "Katey" was heard, but our gross mortal ears were not attuned to catch the spirit's meaning; we needed an interpreter. My wife having expressed a wish for flowers, two carnations, richly fragrant, dripping with dew, fell before her. Next the table moved violently, pushed in the direction of the mediums; and after it had regained its centre of repose, an inverted chair seemed moving above us, touching our foreheads successively. As I felt it on my brow, I said, "Can you put it in my mouth?" Without hesitation, most gently, the wood was placed between my teeth. We then felt something large and soft fall on the table; it proved to be thickly-folded curtains, I believe from the next room. Being rather alarmed at these unmistakable manifestations of power, the mediums assured us there was nothing to fear, when the voice from the tube said, "I would not hurt a hair of your head."

During the seance I had been sensible of pricking sensations over my eyebrows; and as I was noticing a brilliant amber-coloured break in the darkness, about a foot from my face (the size and shape of a broad

bean), the medium said, "There is the spirit-light!" It grew small by degrees, and eventually died away as a spark in the darkness.

In addition to compliance with the request of John King to write to the MEDIUM, I also avow my belief in the reality of the phenomena, which could not be produced by the elaborate contrivance of trickery, and hence implicitly bear testimony to the honour of Messrs. Herne and Williams.

My wife and I are at present studying the literature and manifestations of Spiritualism, so I will be content with signing myself

AN INVESTIGATOR.

P.S.—I enclose my card for your editorial satisfaction.

[Our correspondent is a reverend gentleman, and has displayed commendable intelligence in his mode of investigation. Similar results have been attained in the presence of other parties who have recently sat with these mediums.—Ed. M.]

MISS LOTTIE FOWLER'S MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

DEAR MR. BURNS,—Yesterday evening, July 30th, I attended the seance at 15, Southampton Row, when Miss Fowler was controlled by the spirit "Annie." She said, addressing two gentlemen present, "Before the medium came into the room I was here, and heard your conversation," and then told them what the subject was, repeating portions of the conversation. They acknowledged the substance of the report to be correct.

At the close of the seance she said, "I do not now see clearly, and will go." Before the medium had completely regained her normal condition, a lady on my left said, "Good night, Annie." She was again controlled immediately, and, addressing the lady, said, "I have come back to say good night, Jinney," and then left the medium. The husband of the lady told me afterwards that he called his wife Jinney, and that she was not known to the medium.

I have related the first and last of a highly interesting seance. All in the room received surprising tests, and one gave to the receiver great pain. He requested her to drop the subject, but she informed him that it was given to let him see that the spirit of one he thought dead was yet living. As you were not present, I have written this short account of a very interesting seance for the MEDIUM.—Faithfully yours,

T. SWINBURNE.

SPIRIT-FACES UNDER TEST CONDITIONS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—So much has been said lately about tricky mediumship that you may like to place before your readers an account of a seance at which the spirit-face was presented under test conditions. We sat—seven in number—at Messrs. Herne and Williams's rooms last night. The mediums, two strangers to me, Mr. Clifford Smith, Mr. Andrews, and myself formed the circle. Before we began, I ventured to suggest that we should sit with the strictest conditions, and that those conditions should be always maintained. Manifestations commenced before the light was excluded; the heavy table rose and knocked violently, and the guitar got up, and ran at Mr. Herne. When the door was closed, "John's" voice came at once, saluted us allround, and asked me to take the management of the circle. I was to tie up the mediums, and "Katey" would show her face. Accordingly, the doors were thrown open, some window-cord was brought, and I placed two chairs in a corner of the room, and lashed the mediums firmly to them, and to each other; they could not rise, nor could they use their hands. That my tying was effectual was proved after the seance by the marks which the cord had made upon their arms and wrists. I pushed a heavy table so as to pin them between it and the wall, and placed the chairs of the company round it facing the mediums. Nothing in life can be more certain than that the mediums could not, and did not, move or use their hands during the seance. Soon "Katey" showed herself, and we came forward in turn to the table so as to see her closely. What I saw was a female face, clearly defined, the features being distinctly traced, and the eyes so bright that I could look into them. The face was illumined by two phosphorescent hands passing backwards and forwards over it, as one passes a candle over an object which one wishes to see in a dark room. From the fingers streamed phosphorescent streaks, which left a quite perceptible odour in the room; and this was repeated when phosphorescent stars, accompanied by a sound as of snapping of fingers, were thrown about the room. One of the circle saw a spirit-friend of his own, the light being thrown on the face by "Katey."

As I looked at a distance of six inches into the face of this ghost, which was so immaterial that it seemed a mere head flitting about in mid-air, and which was yet so real that I could distinguish the colour of its eyes, I thought of the bearing of this on the vexed question of spirit-photographs. I have felt a spirit-form stand over me like a sentinel, with its protecting hand laid on my shoulder. I have pressed a spirit-hand which was as real to touch, and which grasped mine as closely as any hand of flesh, though with a different pressure. I have seen within a few inches of mine a face so clearly defined that I could discern its every feature, and look into its very eyes. What step is wanting? If, indeed, these visitors from the spheres are able so to use the aura of mortals as to show themselves to human eye and present themselves to human touch, why should it seem impossible that their form should be seen upon the photographic plate? And when, with this *prima facie* probability before us, we find that appearances photographically inexplicable do really occur, I say that logically the chain is complete. I will not insist upon likenesses of the departed being recognised. Such cases have been as well authenticated as most things can be; and I could have recognised any familiar face at the distance at which I saw "Katey" last night. But fancy will go a long way, and we shall get better evidence in time. Patience is the grand receipt; I believe that patient seeking after the truth will in due time establish, beyond suspicion of deceit, the fact that the invisibles are able so to materialise themselves as to allow us not only to see and touch them, but also to obtain their counterfeit presentment.—Yours fraternally,

M. A.

[Our correspondent is a man of education, and has only recently commenced the investigation of Spiritualism, so that he can have no interest in aiding the mediums in deception. One of the stranger

gentlemen named above, and who is well known to us, has called, and in every point corroborated the above statement, except that he and the other stranger did not recognise the features in the spirit-face. This may be explained in the following way. "M. A." is mediumistic, whereas the "strange" gentleman who has called on us is not, so that he would not perceive psychical phenomena so distinctly. This non-mediumistic gentleman testifies to his coat having been brought into the room without the aid of any visible personage.—Ed. M.]

To the Editor of the Medium and Daybreak.

DEAR SIR,—I just drop you a line to say that Mr. Wallace is now down here, so that you can give the notice of his presence in the next MEDIUM, and also add that he is giving us the most unqualified satisfaction. The proofs of spirit-identity that have been afforded through his mediumship are of the most striking and convincing character, and his spirit-teaching in the trance is evidently of the highest order. We are ourselves liberal Unitarians, so that you will see what pleasure spirit-teaching gives us.—Yours very truly,

E. DIXON, JUN.

Southampton, July 30, 1872.

AT THE JUBILEE.

The Spiritualists considered that their conference was of a strictly private character, as only the lecture on Wednesday evening had been made public. Fancy their grateful emotion when this morning they found "Saul also among the prophets" in the guise of the *Northern Echo*, which, in a leader of over two columns in length, warmly advocated Spiritualism according to its own fashion. We feel a little jealous of this new "northern light," and as a matter of self-preservation hope he will commit some glaring act of incongruity to prevent his immediate communication amongst the "saints" of whose doings he has so spontaneously become the oracle. He commences thus:—"The programme of business lies before us, and we must confess that to Spiritualists it will seem a promising one. Mr. James Burns, who seems to be the Moses of the new faith, is to descend from the prophetic heights of London and address the sainted audience concerning the 'Spiritual Movement in the United Kingdom During the Last Seven Years.'"

The writer of the article does not claim to understand the origin of the phenomena of Spiritualism, and therefore of course he knows they cannot be caused by spirits. He inclines to the "Psychic Force" theory, and eulogises Mr. Cox, and, selling his chickens before they are hatched, he comes to the premature conclusion that the problem is solved.

He adds:—"We do not consign the northern lights, eclipses, and lightning to the region of the incredible because we have discovered that the causes said to produce them were mere myths; they continue to exist, and we accept them as incontrovertible realities. We are aware that many will smile incredulously when we place the phenomena of table-rapping beside these sublime manifestations of nature, but we believe they are as certainly facts as that the northern streamers irradiate the winter sky, or that the lightning bursts in brilliant flashes from the lowering thunder-cloud: and no fact is without its significance. We emphatically repudiate the miserable jargon of the spirit-mongering tribe. But the fact remains; tables do jump about in an extraordinary manner when the hands of a number of individuals are allowed to rest upon them for a length of time." With a feeling of fraternal ardour the writer exclaims: "Our spiritualistic brethren have got hold of a fact—a fact which we accept as indubitable, and they explain it by bringing in a theory of spirits so grotesque and so revolting as to make every rational being long for annihilation were their hypothesis to be correct."

The "spiritualistic brethren" knew that they had "got hold of a fact" before the type was founded upon which the *Echo* is printed, and it is but small manners on the part of this very young member of the brotherhood for him to speak so ungratefully of those who have communicated such an extraordinary fact to his knowledge. Having, then, learned the first lesson in Spiritualism, and accepted the phenomena as genuine, our young "brother" airs himself as if he were on the very top of the ladder, and with a borrowed or newly-begotten experience proceeds to dictate and dogmatise on the whole question. Having discovered that the multiplication table is a fact, he ridicules the idea of the Rule of Three. He says: "To fly to supernatural explanations of unusual phenomena is the characteristic of the savage, and as long as it exists it blindfolds the eyes of science. The whole mysterious problem, opened up by the movements of tables, will have to be wrested from their hands before we can venture to hope for a solution of what is, after all, a very curious and amusing fact."

The spiritualistic brethren have indeed discovered to our contemporary "a very curious and amusing fact," and if he will only be a good boy and mind what his teachers say, they will inform him further. In the meantime we will point out a misconception which may wonderfully aid his progress. Spiritualists do not "fly to supernatural explanations." On the contrary, their object is to rescue the question of human immortality from the realm of the "supernatural,"—which to them is a word without meaning—and reduce it to a scientific fact. If our good brother "Aaron" will kindly give up his *calvish* proclivities and aspire to understand the question of identity as he has so laudably mastered that of the physical manifestations, he may yet become a philosophical and scientific Spiritualist, and his brother "Moses" will no doubt assign him a post of due importance in the services of the Temple.

But what about the conference? The Spiritualists were so overwhelmed with the accession gained in their new convert that it was some time before they could settle down to real business, and when they did so, it was with the utmost good humour. Mr. N. Kilburn, of Bishop Auckland, was called to the chair. As per programme, the morning was occupied with an address from Mr. Burns on the progress of the movement, supplemented by addresses from others. In the afternoon an interesting and perfectly harmonious discussion took place on the prospects of the Spiritual Institution and the question of paid mediumship. The conference room was well filled, and the true spirit of brotherhood prevailed. A social tea party occupied the evening till the seance, which event prevents this article being lengthened. Next week interesting details will be given.

Children's Progressive Lyceum.

The following extracts from a letter addressed to us by Dr. Baldwin, of Belper, are so much calculated to stimulate interest in the Lyceum movement that we cannot resist the temptation of presenting them. He refers to the late anniversary at Nottingham:—

"I am no judge of what a Lyceum should be expected to do on these special occasions, for I have never had the privilege of seeing any other, therefore cannot compare them. But this I can say, I was delighted with their accomplishments, and to me everything seemed almost perfect. I have seen pretty much of English Sunday-schools, and in comparing the Lyceum with that institution I think the lively attractiveness of the Lyceum contrasts most favourably with the somewhat monotonous Sunday-school. The order and method among the members of the Lyceum are very apparent, their courage is greater, and their abilities on the whole much superior. This excellence I presume is the result of the superiority of the Lyceum method of teaching.

"I noticed, too, that the Lyceum has had a beneficial influence on the minds of the children, for the pieces selected for recitation were unique, expressing as they did some of the most glorious truths of the Harmonial Philosophy. To particularise, we thought the reciting excellent, especially little Tommy—a Lilliputian about thirty-six inches long—who, perched on a stool upon the platform, with spine erect and chest thrown forward, bravely recited "I'm a little Sowdier," in a voice that could be heard the whole length of the room. The singing, too, was everything that could be desired, and does great credit to the musical conductor. To me the most charming piece was "I'd choose to be a Sunbeam," sang by three little girls in a well-sustained voice, and, what is more remarkable, in excellent taste, keeping the time to perfection without any leader or musical accompaniment.

"The musical gymnastics were gone through splendidly, and considering how closely they were packed together for want of room, I am still rather puzzled to know how they executed all those rapid movements without knocking each other's ribs in.

"The marching and silver chaining were the crowning feats, the graceful manner in which they marched and counter-marched—first double, then single file, all the time twisting and turning into all the letters of the alphabet, and which even little Tommy was performing with perfect ease—to me was most satisfactory; for I am bound to confess, that had I tried to do it, I should have trod on everybody's toes, damaged the bridge of my nose against someone's head, or, what is more likely, come down whack flat on my back among the lot."

After a description of the evening meeting, Dr. Baldwin concludes:—

"I cannot close without expressing my hearty thanks to Mr. and Mrs. Hitchcock. These veteran reformers, with their coadjutors, deserve the thanks and co-operation of all Spiritualists in their untiring efforts for humanity, especially its children.

"In conclusion, Sir, let me tell my friends how I wish they had been there. Their hungry souls would have been more than satisfied at that spiritual repast. How it would rejoice some of them if there were such a Society in Birmingham! But there seems to be a curious fatality against organisation. There are plenty of Spiritualists and mediums. Why, I could count enough on my fingers to start and sustain a good Society and Lyceum, if they would get together. I well remember Aaron Franklin suggested the starting of a Lyceum in 1837—than whom I know of no man so well calculated to gain the affections of children and manage a Lyceum—and, at the risk of appearing dictatorial, I would suggest a Lyceum as a good starting point. For the sake of the children all would unite, and it might end in a thorough good Society and Lyceum. Mr. Franklin and his good wife are the pioneers of Spiritualism in Birmingham, and deserve the thanks of all for their noble self-denial. They, with others, have had a strange buffeting about in Birmingham, and it almost seems as if all their long and earnest toils were lost. But not so; I firmly believe that the seed is now germinating, and that before long a large and healthy organisation may be the result. True, they are doing a good work without an organisation, but they could soon treble it with such organisation; and I am sure, Sir, you would co-operate with them in every possible way in starting a Lyceum. I have tempted them to say, Why don't you do it? Well, all I can say is, if I were living in Birmingham, I would try my best."

THE ANNIVERSARY of the Spiritual Brotherhood Lyceum at Keighley on Sunday last was a great success. In the afternoon the upper room was crowded, but in the evening both rooms were filled to overflowing. Mr. E. Wood, of Sowerby Bridge, and Mr. Nayler were the principal speakers, and gave great satisfaction. The hymns were printed and distributed to those who attended, and the singing of the Lyceum was excellent. Mr. Tillotson reports that the voluntary offerings amount to £4 15s. Mr. Shackleton says:—"There was a very enjoyable picnic on Monday, very much to the gratification of all who partook of it. Mr. Chapman and Mr. Meredith, of Liverpool, were present on both days, and speak highly of the efficiency of our Keighley friends."

WOMEN DOCTORS.—The committee of the Birmingham and Midland Hospital for Women held a special meeting on Wednesday, for the purpose of electing a resident medical officer and secretary. This step had become necessary through the large number of women applying to the hospital for relief. The Medical Board reported that there were three candidates who possessed the requisite qualifications—viz., one lady and two gentlemen. The choice of the committee fell on the lady, Mrs. Louisa Atkins, who has recently obtained her M.D. diploma at Zurich, after five years' study at that University. This is the first instance in this country of a lady being chosen for a similar post.—*The London Mirror*.

A LETTER from Mr. Wood informs us that an association for the investigation of Spiritualism is about to be commenced in Newcastle-on-Tyne. Our correspondent observes that there are a number of Spiritualists in the town and neighbourhood, and he desires all who are favourable to the formation of such a society, to correspond with Thomas Wood (care of Mr. R. Addy), Percy-street, Newcastle-on-Tyne. All communications will be considered strictly confidential.

THE MESMERIC TREATMENT OF DRUNKENNESS.

To the Editor of the Medium and Daybreak.

SIR,—In your last issue an "Inquirer" asks, "Would not an effective cure for drunkenness in an individual be found in mesmerism?" The idea to all philanthropists, humanitarians, and psychological students is not unworthy of serious notice; and as a believer in mesmerism, phrenology, and the Progressive sciences, I for one shall hail the discussion of the above-mentioned question by some of your experienced readers. I do not write as a total abstainer when I say that the social crime of intoxication is the greatest curse of the age. Therefore, any moral, scientific, or even legislative action pursued in grappling with this paramount subject should be encouraged by the well-wishers of our self-desolated race. But I am afraid that drunkenness could not be universally dealt with through the influence of superior dramatically expressed will-power. The variations of individual temperament would only give isolated cases the benefit of biological control, for many confirmed inebriates manifest a desperate force of *esprit de corps* whilst under the sway of liquor, that would unfavourably challenge the mental assumptions of the most determined operator. Consequently, some of those whose affliction it were a mercy to eradicate, would resist but too powerfully the psychological method of salvation. And moreover, in the instances exemplified, how could a mesmerist effect his humane purpose during the sober state of the patient, seeing that the phrenological opposition exhibited by the unfortunate, but not docile sot, is only an awakened influence—at all times present—during the hours of insane revelry? Still, in cases not a few, the experiment might be effectually tried; and the vow extracted in the half-conscious condition of the mesmerised *debauché* might lead to the reformation for which the act was performed. But is drunkenness a sentiment, a sensual passion, or an hereditary disease? The vice is certainly capable of several interpretations. It is a sentiment not unfrequently where literary chiefs are the occasional subjects; for who can deny the imaginative, heroic pleasure it gave Byron, Burns, and Edgar Poe? The after-sorrows it produced upon the brilliant tipplers just named, were accepted as a righteous, not unpoetic agony of soul—an experience that won the sympathy of the gods. With others, it is a painful besetment against which they strive, resisting unto blood the thirst they despise, but insantly gratify. Here we meet the appeal of a badly balanced brain—a malady transmitted from the criminal grandfather. In all cases the "sensations" inspired by strong stimulants have no claim to praise, but work destruction eventually to the grandest models of God's creative skill. Then why not apply the discoveries of mental science as a help where wilful transgression will not always cover and explain a national weakness. The time may come when men will see that they are in no small measure the responsible guardians of their fellows, in whose moral dignity and intellectual development they feel an interest not cruelly artificial; and if by endowments of eloquent advice, or through mesmeric gifts of healing, we can save a soul alive, verily we shall not lose our reward.—Yours truly,

Crowland, Peterborough, July 30.

JOHN T. MARKLEY.

ANNA BLACKWELL AND "HUMAN NATURE."

To the Editor of the Medium and Daybreak.

SIR,—I beg to protest against the erroneous implication conveyed in the summary of contents of the current number of *Human Nature* which I find in your number of this day, just received. The letter therein mentioned ought not to have been headed "On Reincarnation;" for it has nothing whatever to do with that subject, and might as well have been headed "On Aërated Bread," or "On Organ-grinding," or with any other prefix suggested by the fancy of your subordinates. The letter thus improperly qualified is simply the refutation of a wholly unwarranted statement, and convicts the author of that statement of having as completely misrepresented a matter of fact as though he had said, "Galileo has told us some excellent things, but alas for a theory which says that the sun goes round the earth!"

Accuracy, in the statement of views which it is desired to controvert, is necessarily the very first condition of the usefulness of discussion, considered as a means of arriving at truth; for, unless this condition be complied with, discussion degenerates into a mere Quixotic fighting of windmills. But it would be easy for me to prove, by quotations from the papers referred to in his "Remarks," that Mr. Jackson has misrepresented their argument, in regard to every other point raised by him, as entirely as I have proved him to have done in regard to the one point to which, for the reason assigned in the letter in question, I purposely restricted my reply.

Asking you to be good enough to find room for these lines in the forthcoming number of the MEDIUM, I am, Sir, yours faithfully,

Paris, July 12, 1872.

ANNA BLACKWELL.

[We have looked at the article in *Human Nature* again, and can scarcely see the force of the criticism set forth in the above letter.—Ed. M.]

MR. WALLACE, the missionary medium, has started on his travels. Before he left London, his seances at the Spiritual Institution gave very solid satisfaction to the very intelligent sitters who formed the seances. Mr. Wallace is in correspondence with residents of Devonshire and other parts of the West of England, with the view of spending a few months in that region. We can strongly recommend our readers to avail themselves of Mr. Wallace's services. He will visit a family for a week for a mere trifle, holding a seance nightly, and quietly introducing Spiritualism to those friends who may be called in to sit with him. Mr. Wallace is also good in finding out local mediums and constituting family circles, thus perpetuating the work after he has gone. He will remain at Southampton for another week, meanwhile application should be made to his London residence, 105, Islip Street, Kentish Town, N.W. An application has come in from Dr. Stowell, Brighton, but Mr. Wallace will not be able to accept it till his return from the west. Mr. Wallace lived at St. Austel a few years ago, and thinks he could do some good in Cornwall if he were invited, and arrangements made for him to go from town to town.

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MONDAY, AUGUST 5, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.

WEDNESDAY, AUGUST 7, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.

THURSDAY, AUGUST 8, 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, AUGUST 2, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SUNDAY, AUGUST 4, 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, 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.

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, AUGUST 5, NEW PELLOX, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

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

TUESDAY, AUGUST 6, 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, AUGUST 7, 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, AUGUST 8, 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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