



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

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

No. 123.—Vol. III.]

LONDON, AUGUST 9, 1872.

[PRICE ONE PENNY.]

**THE DEVELOPMENT OF MRS. JENNIE FERRIS HOLMES
 AS A MEDIUM.**

The subject of this sketch, the most wonderful medium for spirit-manifestations the world has produced, was born in Aurora, New York State, U.S.A., 30th day of April, 1842. Her father, Arnold Bennett, was a noted lawyer of ability, a kind but very strict parent, a devoted member of the Methodist Church, in which belief he died when Jennie, the youngest of twelve children, was nine years old; her mother, Polly Sabines Bennett, a noble-hearted woman of warm, affectionate traits of character, never tiring of helping those who were sick and needy. She was a medium of great power for extracting fire by laying on of hands, but was ignorant of the source of her power, for Spiritualism had not then made its advent in the States. Jennie was born with a double veil, and was a weak, puny child, unable to walk alone until nearly four years old. Being the youngest of a large family, she was much petted and humoured by her brothers and sisters. Throughout the entire neighbourhood she was known as the little prophet. Her witty sayings and cute capers were the delight of the household and wonder of the village. There is no doubt in her mind that she was a medium from the time of her birth, but was not aware of its import until brought out by a terrible ordeal through which she passed when lying on her supposed deathbed with dropsy. In her fifteenth year she was married to Mr. Charles Rice, who died in two years, her babe and mother passing over within a short time of her husband. Three years later she was married to Mr. William Ferris, and a short time thereafter was taken with dropsy, and given up as incurable by the doctors. Being a member of the Methodist Church, the pastor, Elder Pratt, with the brothers and sisters, called to offer consolation and prayer in her last moments (as they supposed). It was while the minister was at prayer that the first manifestation took place. While they were in the attitude of prayer the chair was suddenly taken by force and thrown across the room. The minister very quietly replaced it, and again assumed his position. Again the chair was forcibly removed. The reverend gentleman turned to the friends assembled and remarked that he had often heard of old women telling of forerunners of death, but this was the first instance he had ever witnessed, and concluded by saying the sufferer would not be alive in the morning. He and the friends called the next day, and greatly to their astonishment found the patient alive. The same service was gone through, with the same results as on the day previous. The third day was the same as the two preceding, with the exception of the manifestations, which were stronger and more decided. The minister and his followers were now satisfied that the devil had taken complete control of the sick one and her surroundings. The minister, however, determined to fight him at all points, and become master of the situation if possible; but after a desperate struggle he was forced to capitulate, and acknowledge himself vanquished. The patient gradually got better, and would feel hands innumerable passing over her body, and in her fright call her brother to take those people out of the house, as they would smother her. Thinking that she was delirious with fever, the brother reassured her as best he could. The perspiration commenced running from her in great streams, and in a few days all signs of dropsy had disappeared, but leaving the patient very weak. While in this condition she was controlled by a German woman who had died a short time previous of black tongue, as it was then termed. Feeling very faint and strange, she called her brother to get some water, none being in the house. He went to the well to get it; on his return, a little German girl (daughter of the woman mentioned, and who had been adopted by Mrs. Ferris) told the brother that Jennie had been talking German. Mr. Bennett replied, "Nonsense, she knows nothing of any other language but her own." "But I tell you she has talked to me in German, and I think it real mean she did not tell mother and talk with her; but the funny part of it is, she says she is my mother, and has told me to go down to the old house, and up in the rafters will find 75 dollars in a buckskin bag, which she wants the sisters of charity to have to provide for my little twin brothers." All this got noised about, and the people flocked to the house in great numbers, and so annoyed the family that we had to forbid them the house. "One day, while Elder Pratt was at the house

to pray for me, I was entranced for half an hour; when I came out, I found the minister weeping freely. He says: 'Do not fight this any longer, it is no evil power; my little angel wife, who died twenty years ago, has been here, and proved her identity beyond a doubt, and if one good spirit can come, two can. The many beautiful things she told me of in the spirit-land, and how they watch over us, has convinced me of its reality.' Soon after, Mr. Henry Breed, a citizen of Toledo, Ohio, who had seen the Fox sisters, came to see me, and told us what it all meant. Circles were held, and I was entranced by spirits of various grades, and in all cases had to go through the death scene, which was very trying to my delicate state of health at that time. My second control was the little indian girl 'Rosa,' who entranced me before I was able to walk from the house. She would take me to the woods and gather roots, bring them home, steep them, and make me drink. This she did at every opportunity, after which I soon recovered. During this time many astounding and wonderful tests were given through me. The spirits organised a band to control me for musical and physical manifestations, since which time I have held seances in nearly every city and town of the United States, also the Canadas, and Central America—part of the time giving cabinet seances." While in the trance state she has located oil wells, mineral springs, and found lost treasures. During the visit to Central America she traced out buried treasures for the Emperor, and others of high rank. Her trip to that country, the many wonderful escapes from murder, and other thrilling adventures, would fill a volume. Four years ago she made a trip across the plains to Omaka and Colorado. The coach was attacked by Indians and robbed of everything, the passengers barely escaping with their lives. She has given seances to all the noted men of the country, and especially refers to Mrs. James Gordon Bennett. An account of the seances given for them at their private residence, and written by Mr. Bennett, was published in the *New York Herald*, and filled nearly a page of that journal. The extracts that have been published from time to time (nearly all of which she lost while crossing the plains, they being in the baggage), and written from personal experiences of parties who have witnessed the phenomena as given through her, would make a large and interesting volume.

(To be continued.)

SPIRITUALISM AT ROCHDALE.

In its first stages, progress towards knowledge is not characterised by wisdom. The observer is liable to suppose that instead of an incipient philosopher he is witnessing the efforts of a candidate for insanity, ignorance being the starting-point. The path in the first instance is marked by its manifestations. This feature is observable in the attempts made to investigate Spiritualism by the friends of that science, often without a guide or teacher. This is not to be wondered at. The defect is, however, far more apparent in the remarks and deductions of their opponents. The investigator, however crude, has taken one or more steps towards the temple of knowledge. He has discovered his ignorance, and has commenced the labour of removing it. The opponent of this investigation is equally ignorant, so decidedly, indeed, that he is not aware of the fact, and the exhibitions he makes of it are aggravated by a conceited disregard for the means of improvement. Of this type, the "representative" of the *Rochdale Observer* is a generic example. He had sufficient strength of mind to deny himself the "inspiring strains" of a brass band with which he was enraptured, and spend a couple of hours in a spirit-circle near Hollingworth Lake. This event forms the basis of a set article in the *Observer*, the superstructure of which is composed of the writer's logic, philosophy, ignorance, and prejudices. We cull as gems examples of the two first ingredients. He has just made the discovery that "somehow or the other people are very much in love with the mysterious and the supernatural." Indeed! How very naughty! These prying people who would persistently unveil the "mysterious," have been an incessant plague in the world. They have always been upsetting the established order of things by new plans and improvements, of which every province in social life

furnishes examples. Perhaps it has never struck the "practical" intellect of our contemporary that man has a soul which exists after physical dissolution, a veritable human being, and thus maintains a relationship with humanity which is manifested as conditions for doing so are presented. If he admit this, need we wonder that an attempt should be made to remove the cloud of mystery which overshadows that which our philosopher vaguely calls "the supernatural?" He is at a loss to know whether Spiritualism is religion or science, but seems to think that in "some cases it is a sort of hybrid, partaking of the nature of both." Exactly so; and why not? The religious dogmas chiefly hold regard to man's future or spiritual state, and if this important part of human existence can be reduced to a matter of fact, then will religion and science be united, and mankind will dispense with superstitious creeds and idle talk about the supernatural, and partake of the blessings of a scientific religion. "There may be something in connection with Spiritualism," he admits, "which is worthy of investigation," and strangely enough, he sums up this Spiritualism as "one part mystery, two parts trickery, and one part nonsense." Perhaps there are a few more "parts" in which the something resides which is "worthy of investigation." As to the "nonsense" department, the writer seems to be a proficient in it. His questions were sufficiently sapient to call from the vasty deep a very lofty class of spirit. Listen, ye low, grovelling Spiritualists, to the enunciations of the Rochdale philosopher. "Am I a married man?" he asked. The spirit would not condescend to answer. "What figures did I write on these bits of paper?" "How many bits of paper have I put into my hat?" The efforts of the spirits in respect to these sublime inquiries were marked by "incapacity." Notwithstanding the unfair spirit in which the article is written and the evident efforts made by the sceptics to discover fraud, it appears from a perusal of it that genuine manifestations took place; so much so, indeed, that the chronicler was in a state of consternation in case the spirits would claim "rather a too intimate acquaintance" with him. Need we be surprised that the article concludes with an example of gross buffoonery which would disgrace a travelling circus. Speaking of seeing spirits, he thinks one might be caught by "putting a bit of salt on his tail," and exhibit him round the country. If repartee were at all convincing to this "wit," we might inform him that the establishment would know where to apply for a clown.

We are glad to hear that there is sufficient life amongst Spiritualists in Rochdale to evoke over a column of nonsense in a local paper. They need not be so liberal in their efforts to convince sceptics. This "representative" writes as if the Spiritualists were anxious to have him "believe." No such thing. For the welfare of society in general, and themselves in particular, Spiritualists are endeavouring to make the public "know" as much as possible, and they would lead this "representative" to understand that in the event of his enlightenment on Spiritualism, or aught else, he will be the first and chief profitter.

SPIRIT-PHOTOGRAPHY AND EXTRAORDINARY MANIFESTATIONS AT KINGSTON-ON-THAMES.

To the Editor of the Medium and Daybreak.

DEAR SIR,—As much has been said *pro* and *con*. with reference to the genuineness of spirit-photographs taken through the mediumship of Messrs. Herne and Williams, will you allow me a portion of your space to bear testimony to the fact that spirits can be and are photographed through their mediumship; and also shortly to describe some astounding manifestations which took place last Sunday upon Mr. and Mrs. Williams, Mr. Herne, and Mr. Clifford Smith visiting some friends here.

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Next, as to the manifestations which took place in the presence of

Messrs. Herne and Williams. They were of the most extraordinary character, and show what can be done when a circle is harmoniously formed, although the numbers present may be large. To give these manifestations, however, in detail would occupy too much of your space, so that I will content myself with referring to the most extraordinary part of the phenomena. I may first state that when Mr. and Mrs. Williams, Mr. Herne, and Mr. Clifford Smith were dining at the residence of a friend, whose name I am not justified in mentioning, various objects were moved across the room in broad daylight, and no human being was near them. The room is a large one, so that there is a considerable space from the centre to the walls, and when all were seated at the table, it seemed as if objects in the apartment were possessed with life, for a chair was brought from a further corner and placed between Messrs. Herne and Williams; a heavy sofa was moved out about two feet, and several small articles darted towards the table. All this occurred quite unexpectedly, and not at a regular seance. A seance was afterwards held in the afternoon at my house, when in addition to the mediums—Messrs. Herne and Williams, and another—there were ten persons present. Directly the light was excluded, "Katey" began speaking in the audible voice, and was soon joined by "John King," who greeted the members of the circle in his usual hearty manner; various objects were moved about the room, and then we were advised to break the circle for a short time and open the door and window for a few minutes to admit air. Upon resuming the sitting, a conversation was carried on by four other spirits besides "Katey" and "John King," viz., "Peter" and his brother "Charley," a "Jew," and a spirit with a broad Yorkshire accent. They talked between themselves and with those present, and oftentimes two and three were speaking at once. Spirit-lights appeared and floated about the room, keeping time to the playing of the piano by an "invisible," and after these manifestations we were directed to go into the garden for a quarter of an hour, and "Katey" told us that if the three mediums sat together when we resumed our sitting, she would make herself visible to our bodily eyes. All did as directed, and upon our return into the seance-room, the mediums were seated in one corner. Soon bright lights and luminous hands appeared, and presently "Katey" gained sufficient power to render herself visible, and after a little time, came round to each person present, and as she spoke turned the light which was streaming from her hands upon her countenance, which could be plainly seen; she has a countenance, with dark eyes, very beautiful to look upon, and I distinctly saw and heard her kiss several persons present, at their request, I being one of the favoured ones who received such an evidence of spirit-power. The manifestation was so truly beautiful that we all regretted when "Katey" said she must go. I had almost forgotten to mention that "Peter" also showed himself in the same manner, but near the ceiling and in the centre of the room, telling us to look up quickly and see him, but he did not come round to us as did "Katey." A large musical box was brought from the piano to the table and wound up by a luminous hand, and then floated about the room while it was playing. One of the most remarkable manifestations was that in which various scents—one most unpleasant, but followed by the most delicious perfume—were wafted across the room.

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Kingston-on-Thames, August 6, 1872.

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Kingston-on-Thames, August 6, 1872. W. J. CHAMPERNOVE.

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DEAR SIR,—I do not often intrude my observations on your pages, but in the present instance an injunction to do so by our invisible friends is my apology for asking you to insert this letter. So much has been said and written in disparagement of Messrs. Herne and Williams that a word in their defence will be acceptable to many of your readers who have hitherto looked week after week in vain through your columns for some relenting of that bitter spirit of persecution which has so mercilessly assailed these mediums on every hand. Your readers cannot expect them successfully to defend themselves in such an unequal combat. Their simple denial of dishonesty is not heeded. It remains then for others to come forward in their defence. But every reflecting mind must know that some ultimate benefit must accrue to those who are now stigmatised as cheats and impostors. Justice to the individual as well as to society, demands truly the strictest investigation of even the merest shadow of suspicion attached to a public medium, and we know that the leading minds and gifted characters of every age have been more or less victims to the persecutions of narrow-minded opponents, leaving the truths they have heralded to mankind to a succeeding generation to utilise and appreciate. Hence the difficulties which impede your own sphere of action; hence the opposing elements which every true Spiritualist everywhere finds. But when we look amongst ourselves, we find a still more concentric sphere of action. There is dissension amongst us. There are differences of opinion, and many jealousies, as to the genuineness of each phase of spirit-manifestation as it opens up amongst us. The consequence is that spirit or soul-photographs are condemned as spurious, because the spirits therein shown are too real; the mediums and photographers are denounced, because they happen to be recipients of higher gifts than their accusers, and because critics will not or cannot bring simply good conditions under the test-gauge of their own experience. But I see certain indications which tell me that these much-maligned individuals will be vindicated by the very lips and pens of those who are now so bitter against them. "Set a thief to catch a thief" is an old adage, and a rogue has but to sit with a sensitive medium in order to get a host of spirit-rogues about him. He does not blame himself. Oh, no! the sensitive is the ready scapegoat.

I for one have been looking on the Spiritual—the cause side of the great question of Herne and Williams's mediumship—and have watched

the one-sided battle, still going on, from its first skirmish; and I would still say, do not be hasty to condemn lest your own words become your accusers. Look to the mainspring of action—the spiritual side, and sink personalities. Investigate only under stringent test-conditions as far as the mediums are concerned, and let the spirits have their own way. They are the real workers, we but the passive instruments. Investigations conducted in this way must prove satisfactory to every progressive mind, and exonerate mediums from the possibility of suspicion.

Such conditions were enforced upon me by the spirits on the evening of the 1st inst., at 61, Lamb's Conduit Street, as conditions under which alone they would produce manifestations, which I was enjoined to write an account of for this week's edition of your paper. On the evening in question there were only myself, Mr. and Mrs. Andrews, Mr. Clifford Smith, and Dr. Dixon, besides the mediums present. The spirit-voice asked if we would like to see spirit-forms and faces. Of course we gladly assented. I was requested to tie the mediums securely, which I did with strong window-cord, lashing their wrists together and their bodies to their chairs; so tightly, indeed, were they bound, that deep marks remained on their wrists for some time afterwards. The mediums being thus secured close together against a wall of the apartment, I placed a heavy dining-table before them, and minutely examined the room to avoid the possibility of anyone or anything being concealed. We then ranged ourselves in a segment of a circle on the opposite side of the table, and extinguished the light. Whilst our hands were joined, beautiful phosphorescent lights began to gather over the heads of the mediums, and at length some of them became concentrated above the table, revealing a spirit-form standing thereon, and throwing luminous emanations over her figure. This spirit was at once recognised by her voice as "Katey King." Her figure became more and more luminous as she continued to talk, whilst she walked visibly and audibly on the table, showing her hands and raiment to the sitters. She then knelt down, that we might more readily view her features, which presented a delicate and rather oriental type of countenance, beautifully clear, with dark lustrous eyes which gazed upon us, whilst her lips moved as she was speaking to us. She then kissed each of us, and permitted us to handle as well as see the texture of her materialised spirit-vestment, which was just in the style depicted in Hudson's photographs. Her mother and another spirit manifested in a similar manner, but were not so clearly seen by myself. We were then requested to put up a light and untie the mediums, who were much exhausted, and were found perfectly unconscious or entranced. After partaking of refreshments we sat again, as I was impressed that still further tests would be given. The mediums were again secured, and on the light being extinguished each of us saw a recognised spirit-friend or relative, visibly plain before or near us. I recognised my sister as she came and talked to me, and showed me her dear familiar face. Gentle hands now smoothed my hair, and the well-known but subdued voice of my long-departed father greeted me with loving welcome. He and my sister shook me by the hand, and kissed me repeatedly. Dr. Dixon held a long conversation with his spirit son, who manifested in a similar manner. The medium having again become much exhausted, light was procured, but we were told by the spirits they hoped we would not separate without joining in prayer, and thanking God our Father for his glorious gifts. Again we resorted to the dark room, and kneeling reverently round the table, "John King" offered up a beautiful prayer, followed by "Katey," who prayed most earnestly, not only for herself, but for all of us. She then passed behind each of us, and as we knelt she placed her hands on our heads and blessed us. Another female spirit was at this time seen, whom "Katey" said was her mother. "This is my mother," she said, "she is descended from royal blood; she is an Eastern prince's daughter."

I have far exceeded the limits of an ordinary letter, and I have not now time to fulfil my promise of sending it to Dr. Dixon for his signature to be appended, but his name is sufficient for my purpose, as he will gladly corroborate these statements to those who require it. Thanking you for allowing me so large a portion of your space this week, I am, dear Sir, yours faithfully,

HENRY E. RUSSELL.

SPIRIT-PHOTOGRAPHY.

To the Editor of the Medium and Daybreak.

SIR,—Will you kindly allow me, through the instrumentality of the MEDIUM, to suggest the aid of a looking-glass to those who are investigating the subject of spirit-photography—a pier-glass, for instance, to be placed on the floor just at the rear of the sitters, two views of whom will therefore be taken, as will a like number (should it occur) of any spiritual appearance.—I am, Sir, yours obediently,

10, Basinghall Street, E.C., Aug. 6, 1872. M. G. SHERRATT.

SEANCE WITH MR. WILLIAMS.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I wish to give you an account of some of the manifestations which took place at a seance held at my house last evening. The company consisted of my wife, two daughters, myself, Miss Reeves, Mr. Williams (medium) and his good lady, and Mr. Taylor (medium), of Nottingham. The lights being put out, and all hands joined, the following manifestations took place:—Immediately a towel horse at the back of Mr. Williams began to jump about, and was brought over my shoulder and put on the table. The same instant a small glass bottle containing vinegar was thrown on to the table, breaking the bottle and spilling the contents. This bottle was brought off a sideboard behind Mr. Taylor, who sat opposite to Mr. Williams. We got a light and cleared away the broken glass, then put the light out again, and requested the spirits not to give us such rude manifestations any more. All hands were joined when this took place. Loud raps were now heard on the table, and on the floor in the corner of the room; the cupboard doors rattled; a clock was brought off the mantelshelf and placed on the table; spirit hands patted us all round; one spirit who gave his name as "Levi Roffin" hit my daughter Harriet most unmercifully on the back of her hands; they gave me several raps on the head, loud enough for all to hear; and they also hit us with the tube on the head and hands. A spirit who gave his name as "Peter"

amused us a good part of the evening; he conversed with the sitters at the table, and with other spirits in the room. He threatened "Levi Roffin" that if he hit Miss Alsop again he should give him "what for." He said he had no objection to make acquaintance with him and his new medium, if he would only behave himself. "John King" sang for us, and "Levi Roffin" joined in with him; they both seemed very fond of "Shall we gather at the river," and finished with "Should auld acquaintance be forgot." Mr. Taylor's boot was taken off by the spirits and thrown across the table, and Mr. Williams's coat was taken off by them and thrown over Miss Reeves. "Peter" danced on the table, making a noise like a person with heavy boots on. Mr. Williams was lifted upon the table in his chair. A spirit put a woolly head in Miss Reeves's face, which made her scream. Several of the sitters were entranced, spirit-arms being clasped around their necks, alarming the persons not a little just for the moment. I wish to remind you that the medium's hands were held by those sitting round the table. At the time all this was going on the accordion was played a little by our spirit-friends, but not so much as on former occasions. At one time I distinctly felt a hand, or rather three fingers, rub over my forehead, leaving black marks of soot thereon; we also had some nice spirit-lights from both ends of the table, floating over the mediums and about the room. An interesting feature of the evening to me was a spirit clapping hands above our heads. I immediately asked the persons sitting on each side of the mediums if they had hold of the medium's hand, to which they replied, "Yes," the clapping of hands still going on over our heads whilst I was making the inquiry. At the supper table, the gas all being lit up, my wife had put in her hand a beautiful white flower by the spirits. We had some other flowers drop over the supper table; a ring also was brought by the spirits. Mr. Williams had some water thrown over him by a spirit when in the kitchen; the spirit rapped on the staircase window as Mr. Taylor was bidding us good night, and as Mr. Williams passed through the shop my hat floated after him. Hoping I have not taken up too much of your space, I remain yours faithfully,

46, High Holborn, August 3rd, 1872.

C. P. B. ALSOP.

SPIRITUALISM AT NEWCASTLE-ON-TYNE.

To the Editor of the Medium and Daybreak.

SIR,—According to promise, I send you an account of the commencement of our branch for the investigation of Spiritualism. We succeeded in opening last night, and appointed our officers, after which we held a short seance; but, in consequence, I think, of a mixed company, we did not get such manifestations as we should like. The only thing left for us to do is to continue our investigations. Our officers are as follows:—President, Mr. Armstrong; treasurer, Mr. Miller; secretary, Mr. Bell; corresponding secretary, Mr. T. Wood. We hold seances every Sunday evening at the Working Men's Club, Nelson Street, at eight o'clock.

A lecture will be delivered next Sunday afternoon, at three o'clock, by Dr. McLeod, when all persons interested are invited to attend; and in order to defray expenses, a voluntary offering will be taken.—I remain, Sir, yours respectfully,

Newcastle-upon-Tyne, August 5th, 1872.

T. WOOD.

P.S.—All communications to be addressed to me, care of Mr. Addy, Percy Street, Newcastle-upon-Tyne.

SPIRITUALISM AND CHURCHIANITY.

It is much to be regretted that in the MEDIUM and elsewhere when Christianity is mentioned, *Churchianity* is meant—two very different systems. In the article headed "Spiritualism and Christianity," in the MEDIUM for May 24th, Dr. Dexter falls into this mistake, for he cannot see that the teaching of Jesus "has retarded the advancement of science, and held men in spiritual bondage by its creeds and its priesthood;" he must mean the system which misguided and interested men have made up under a false name. Christianity never "sanctioned the acts of a tyrant, and strengthened the arm of the despot," but *Churchianity* has often done so; in short, all the mixtures of good and evil mentioned by Dr. Dexter are due to the interference of men interested in one way or other in making a system of *Churchianity*. This misuse of the term Christianity is unfortunate, as it conveys, unintentionally, a wrong and offensive impression to the minds of those who think truly of the teaching of Jesus as Christianity. All "modern religion," whether Romish, Protestant, or that of the derived sects, is in discordance with real and true Christianity; but, using this word rightly, all the good Dr. Dexter ascribes as effected by it, he ascribes justly; but all evil results are, or have been, caused by *Churchianity*.

The distinction in the terms applied to the two systems is important, for the only creed, if creed it can be called, given to us by Jesus, is that we are to believe in the Fatherhood of God and the Brotherhood of Man. This, in opposition to the mass of beliefs demanded by *Churchianity*, must make it self-evident that one designation cannot be common to both; and when the creed called Athanasian, and its "damatory clauses," is thought of, it must be clearly seen to belong to *Churchianity* (although the Archbishop of Canterbury said in Convocation that "not one person in the room believes them"), and is entirely opposed to the loving inculcations of the Founder of Christianity.

IMPERFECT SPIRIT-CONTROL.—In reply to "J." Birmingham, in relation to foolish and trifling communications which sometimes intervene, my experience is that they come when the medium or circle needs rest. No one can exert their full powers of mind or body continuously without cessation; if they try to force it, something will give way. When I first began to write from spirit-impression, I was so delighted I would spend five or six hours a day writing, and asking the spirits all manner of questions, which I never could continue more than five days without feeling exhausted, and the influences "J." mentioned intervening; and on inquiry was ordered to quit for a while, and ride out in the open air. In a week or two the influence would return, and I would feel almost compelled to write again at spirit-dictation. I suppose some vital principle is used up by spirit-communication which needs rest to repair.—I remain, &c., R. B. HANNAY, 5, Talbot Road, Bayswater, London.—[We have heard the same complaint from circles, the sitters at which were much exhausted bodily, or had been in the habit of sitting very frequently.—ED. M.]

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

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Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C.; Curteis and 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."

On the Connection of Christianity with Solar Worship—A Spontaneous Spiritualist—Shaker Spiritualism—Spiritualism of the Past and Present—Spiritualism and Vaccination—Spirit-Photography—Dr. Jenner in the Spirit-World—Help in Time of Need—Subscription from Morley—Aid to Mr. Powell—Miss Lottie Fowler's Mediumship—Soirée Musicale at the Spiritual Institution—Christianity and Solar Worship—A Mode of Communicating with Spirits—The New American Medium, Mrs. Jennie Holmes—A Seance with Herne and Williams—Miss Lottie Fowler's Mediumship—Spirit-Faces under Test Conditions—At the Jubilee—Children's Progressive Lyceum—The Mesmeric Treatment of Drunkenness—Anna Blackwell and Human Nature, &c., &c.

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

TUESDAY, AUGUST 13, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, AUGUST 15, 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 9, 1872.

THE JUBILEE AT DARLINGTON.

The series of meetings which were held at Darlington last week cannot be passed by without a few words of comment. Certain features of special importance were observable in connection with them. The first of these was the fact that the individuals who projected the Conference of last week were the parents of the Convention held in the same town seven years ago. At that time progressive Spiritualists were taunted by their brethren that there was "nothing stable" in their creed: nothing definite in their belief or final in their principles. These men, by their faithfulness, have shown to the world that their principles and practice have been the most stable and definite phenomena in the history of modern Spiritualism. Those minds which had toiled for years in the field of human progress previous to the first Convention have relaxed not their efforts after that event, but having put their hands to the plough looked not back; and now, laden with the fruits of their industry, they have met to review their progress and discuss plans for the future. It was indeed a glorious sight to see the few men and women of seven years ago, faithful to their trust, standing shoulder by shoulder in the forward march of human redemption. But what an array of new helpers and earnest faces surround the central group! It has really become a national movement. Indeed, all ends of the earth have vibrated to the onward tramping of the intrepid hosts of British Progressive Spiritualism. This national movement does not manifest itself as a powerful temporal organisation, with curbing ruler, domineering officials, expensive salaries, and cumbrous machinery, labouring to keep things in a stationary state; but is a SPIRITUAL movement, composed of principles, not of personages, and availing itself of all such agencies as are built upon its spiritual principles of Love, Fraternity, and Enlightenment to all.

Arising out of these spiritual conditions, the next noticeable feature of the Conference was the harmony, concord, unanimity—nay, love of those who composed it. They did not go to Darlington to ventilate pet ideas or creedal dogmas, but to work under the universal master, Truth, as relatively perceived by each one. Although there were differences of opinion, there was no dissension, angry talk, or declamation. This was truly a great triumph, attesting the value of principles as contrasted with the boisterous inharmonies which so often characterise the deliberations of religionists. The chair was ably occupied by Mr. N. Kilburn, jun., Bishop Auckland. There was a unanimous desire for Mr. John Hodge to preside, which well-merited honour he firmly declined, with the view of giving the work a wider basis by importing into its structure as many new elements as possible. Mr. Kilburn's services were heartily received, and acknowledged at the close. During the whole course of the sittings there was the utmost liberty for all to speak their minds freely; and seeing the catalogue

of important topics which were advanced for discussion, it need not be a matter of surprise that many good things were said which will be of the utmost value in consolidating and directing the movement.

Last week we referred to the first day's proceedings. The other resolutions discussed referred more particularly to the practical working of Spiritualism. Public mediumship and private family seances were discussed exhaustively, and when reported, the remarks offered will be eagerly read by all interested in Spiritualism. Then came the consideration of private conferences of Spiritualists, public lectures, and other modes of bringing the movement before the masses, children's lyceums, pic-nics, and exhibitions of the power and influence of Spiritualism. The printing press was not forgotten; and means were canvassed for the wider diffusion of the literature.

The whole ground which the interests of the movement in its present state demand was fully occupied, and reflected much credit on the committee of preparation at Darlington, which drew up the resolutions, and thus very materially promoted the usefulness of the Conference. It is not claimed that there was anything particularly novel in the suggestions advanced, but rather a practical recapitulation of that which has been germinating in the ranks of Spiritualism, more particularly since the establishment of the MEDIUM.

The last act of the Conference was to delegate the provisional committee to prepare an official report of the proceedings, as it was felt that the sessions would be but of little practical good unless their influence was diffused amongst the great body of Spiritualists throughout the world. How to effect this desirable result was a matter of much consideration; as to print a separate work would not only be attended with much expense, but such a document would be difficult to get into wide circulation. It was therefore resolved that the official report appear in a special number of the MEDIUM, which would be enlarged to such a size as to receive it all conveniently. This would give the report a very extended circulation at the first onset, and be a cheap and portable mode in which to present it for use at any future time as occasion might require. We are not aware whether the report will be ready or the exigencies of our space will permit its being given next week; but no doubt it will be presented to our readers soon.

The series of sessions very suitably and successfully terminated in a public meeting on the Wednesday evening, at which Mr. G. R. Hinde presided, and Mr. J. Burns, of the Progressive Library, delivered a lecture, as previously announced in these columns. The lecture was a general presentation of Spiritualism, setting the matter forth in nearly every conceivable aspect. The utmost attention was bestowed by a most intelligent and respectful audience. At the close the manager of the *Northern Echo* asked the only question which was proffered, when the meeting broke up, evidently deeply impressed with the importance of the subject. For many years the light of Spiritualism has been kept burning in Darlington. Dozens of lectures have been delivered, much literature has been circulated, and considerable money has been spent in the cause. Now the fruits begin to appear, and most significantly in the prominence given to the proceedings of the Conference in the columns of the *Northern Echo*, the local daily paper. The Jubilee was heralded by a leading article, to which we alluded last week, and each morning the proceedings of the previous day were given, with considerable detail, as furnished by an officer of the Conference. Had the proceedings been connected with the most respected of the religious bodies they could not have received more respectful prominence.

We defer further allusion to this important epochal event in the progress of Spiritualism till the appearance of the Report.

THANKS.

Yes, many thanks to the good kind friends who by their means have so nobly come forward to support the Spiritual Institution these two weeks. Without such an experience as this it would have been impossible to have realised the great amount of unanimity and harmony of purpose which exist amongst Spiritualists. The success of our movement is to a certain extent a matter of faithfulness on our mortal part, faithfulness expressed in work and expenditure—doing being more convincing than talking. The Spiritual Institution has been worked during the last ten years on these principles, and now its existence is able to speak for itself, and prove the soundness of labour and devotion as a rule of faith in such matters. But Spiritualists do not demand that all this activity and material should come out of one. Universal benefits, duties, and responsibilities, are our motto as Spiritualists, and the echo in reply to a letter published two weeks ago has been in accordance therewith. It came in due time, but not too soon. For weeks I have been warned by spirit-friends to take care of my health; not to do too much, allow time for rest, &c., &c. All very good advice, but utterly impracticable with the wolf at the door. On my journey North, I received the following message from spirit-friends through the susceptible organism of a kind and sympathetic lady:—"My Dear Brother,—Rest, recuperate; remember your friend, J. W. Jackson. The work will go on; do not be over anxious. God and his good angels bless you for what has been already done. Stronger is he that is for you than they that are against you. But beware! You are getting used up mentally and bodily. Rest, rest, rest. Do not pass this lightly as you read a proof. We, your brothers, earnestly wish to control for your good. Love and grace and truth be with you now and evermore."

The above message was written in a strange hand, quite unlike that of the medium, and while she was alone, and without any thought on the subject. Now I am at the "auld place," the home of childhood, but not before I wanted its genial, vivifying influences. The human

harness once off, the reaction comes, and organic frailties show themselves. Truly my spirit-friends have been more far-seeing in this connection than I have been. I thought I was in first-rate condition, but I find I have been on the verge of a worse crisis than that which menaced the Spiritual Institution.

Some of my good friends have been slightly ashamed that the affairs of the Spiritual Institution should have been so openly stated, and copied into provincial newspapers. Happily there is an excellent remedy at hand for this species of shame. Let every Spiritualist do his simple and easy duty to the cause, and instead of shame there will be a generous pride and abundant reason for it. For my part I am not ashamed of anything or everything I have done in the cause of Spiritualism. It is not a healthy method to have denominational secrets in connection with a movement. Spiritualists have hitherto had no agencies of much importance to support, nor have they now, so that the task of sustaining them cannot be an onerous one.

But let us be thankful for mercies rather than repine at shortcomings. Here in the stillness of rural life, with all nature smiling, and both hands full of rich bounties, what incentive is there to think of Spiritual Institutions? Its remembrance is more like a horrid nightmare—a tedious slavery than a smooth pathway to paradise strewn with flowers. Far happier ye whose only connection therewith is to pluck its fruits as they may suit you, and contribute to its imperious necessities as means may enable you. For my part, it would be a glad day for me if the demands made upon me were thus easy and voluntary in their fulfilment. You are accumulating something for a rainy day, and have the prospect of respite, with hopes of enjoyment and freedom. Not so he who is saddled with an institution not able to walk by itself. Some day it may become a powerful roadster, and then there will be plenty to mount on its broad and ample back and drive to glory, when the stable in which it was born will be neglected and forgotten.

J. BURNS.

LETTER FROM MR. MEERS, NEW ZEALAND.

To Mr. and Mrs. Burns.

MY VERY DEAR FRIENDS,—The longer I live, the more I am convinced that our destinies are more or less under the control of an intelligence outside of and superior to ourselves, both in knowledge and power, and for the last two months I do verily believe that I have been under spirit-control, as in the early part of February we were all anticipating our journey back to dear old England within a month, when a few days afterwards I was induced to take a journey to Christchurch, and when there to enter into partnership with an old-established linendraper of that town, and so, instead of returning to my native land—the land I love so well, with all its friendships and associations of the happy past—I have sold off my home in Dunedin and brought my dear wife and olive branches a three hundred miles' journey by water to Christchurch, and here I am one of the principals of the firm of Brass, Meers, and Co., linendrapers, clothiers, &c., &c., Waterloo House, Christchurch. No doubt you noticed our advertisement in the newspaper sent by last mail; and now, my dear friends, believe me when I assure you that we came here entirely under spirit-advice and control, and were distinctly told not to return to England at present, as that during the ensuing summer England would be visited with a terrible epidemic, that provisions would be scarce and dear, and we were to remain here and complete our work in this hemisphere; so, like obedient children, here we are, and God and his agents above know if it will ever be our good fortune to behold our beloved English friends again. You cannot think how much this troubles me at times, but we are simply doing our duty and acting under the directions of our spirit-friends, who appear to be almost always with me. On leaving Dunedin we experienced much kindness from a large circle of friends, who entertained us at a public soiree, and presented me with an address, beautifully written and illuminated, and framed in native wood, and presented my dear wife with a sterling silver salver; the particulars of the meeting were fully reported in the *Echo* paper I sent by last mail. My late employers also presented me with a very valuable timepiece, accompanied with a written testimonial, which I much value; and now here we are in a land of strangers, told to come and do our work and duty. I suppose it is for the best, but when not under influence, I am sometimes almost tempted to think our lot in life is o'er a thorny road, but if it add a jewel to our crown in spirit-land, how thankful we shall be! We have a very comfortable eight-roomed dwelling-house for our own occupation within five minutes' walk from our warehouse; in the front we have a large flower-garden, and an orchard and vegetable-garden at the back. We have several peach, apple, pear, cherry, and walnut-trees, &c., &c.; also raspberry canes, strawberry plants, currant and gooseberry bushes of endless variety; and our little pets have had a great treat in the fruit line since we have been here. We have the advantage of a most delightful climate and an abundance of provision. As an illustration I need only tell you that we purchase a beautiful leg and loin of a fine sheep for one shilling, and as fine meat as can be eaten. We are living in a lovely country, well wooded and watered, and in all respects far superior to Dunedin in scenery, climate, provisions, and in everything.

We are expecting a visit from Mr. Peebles in a few weeks from America, and a Mr. Smith, lecturer on Spiritualism, from Australia, is, I believe, now on his way to New Zealand; the spirits have told him to come here, and he is one of the most talented men in the southern hemisphere. The spirits have given him the following subjects for his lectures, viz.:—"On the Laws of Nature, i.e., of God;" "On the Brotherhood of Man and the Command, 'Love Thy Neighbour';" "On the Original Sin;" "On the Resurrection of Man's Spiritual Nature out of the Grave of Animalism of this Life." Now, I think these are four excellent subjects, and in the hands of a man of education and talent they cannot fail to make a deep impression upon the audience, no matter what their creed or belief may be. I am glad to hear there are several Spiritualists in the town, but up to the present have only had the pleasure of an introduction to Captain Wilson and family, all of whom are Spiritualists, and both his sons are mediums—one for

writing and the other for raps, so we are not quite alone in the world, even in our new home.

Please give my kind regards to Mr. and Mrs. Everitt, Mr. and Mrs. Childs, and other friends, and accept the same yourselves, from your affectionate brother worker,
W. D. MEERS.
New Zealand, April 10, 1872.

SUBSCRIPTION FROM GAWTHORPE.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—Seeing that you are labouring under a heavy burden in trying to keep our dear little paper afloat, we at Gawthorpe send a little help and many kind wishes to cheer you on in your endeavours to give light to those in darkness. We send you 6s., collected on Sunday evening last, and think that if the plan were adopted by your numerous readers, a little of the burden would be taken off your back, for it is not right that we as Spiritualists should enjoy the many blessings we do and leave you alone to bear so heavy a burden. We can help a little if we try, and it will be cheering for you to know that others are aiding you in the good work of blessing your fellow-man.—I remain, yours fraternally,
Geo. Swift.

Gawthorpe, near Wakefield.

HELP WANTED TO BUILD A NEW TABERNACLE AT HALIFAX.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—I am happy to inform you and your readers that the Committee of the Halifax Psychological Society have deposited money on a piece of ground to erect a meeting-room for their own exclusive purposes. The matter has been in a state of ferment amongst us for a considerable length of time. We have repeatedly formed plans in view of the project, but have been beset with difficulties and impediments on every hand at each fresh trial. I think, however, that we are now going to triumph. I may say that we are not prosperously blessed in a pecuniary way, and can do with all assistance in this shape which all good souls may feel disposed to render. We make an appeal to all who can help us in the matter to do so, and that speedily, for we want to get the building completed as soon as possible, having been unceremoniously and ill-naturedly turned adrift from our usual meeting-room, and cannot find other suitable accommodation; and not being desirous of thereby becoming extinct as an organisation, we have determined to make a desperate attempt. Hoping this will meet the eyes of friends in surrounding towns and villages, who I know are kindly disposed towards us,—I am, yours fraternally,
A. D. Wilson, Hon. Sec.

P.S.—I would suggest that those friends who feel desirous of helping us in our laudable object may remit subscriptions for the same to Mr. Henry Ambler, Glen, near Halifax; Mr. A. D. Wilson, 13, Baker Street, Pellon Lane, Halifax; or Mr. Robert Ashworth, 39, Crib Lane, Halifax.

[Our Halifax friends are worthy of all support and confidence. We hope some who see this will feel it in their hearts to help. A hall building fund is wanted; will a few of our noble brethren put down £100 each?—Ed. M.]

MR. MORSE'S SEANCES.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—I desire to announce to your readers that my usual Friday evening seances will be resumed on Friday, the 16th instant, and I hope to meet as many of my friends as can make it convenient to attend. You will doubtless be pleased to hear that my visit to France has proved of great benefit to my health.—Yours fraternally,
August 8th, 1872. J. J. Morse, Medium.

MRS. OLIVE'S MEDIUMSHIP.

This lady is holding a series of seances at the Spiritual Institution on Thursday evenings. A number of her controlling spirits have conversed with the audience through her in the trance state. It seems that the object for which these seances have been inaugurated has not been attained. Mesmer one evening recently intimated that it was his desire to make Mrs. Olive available as a healing medium, and desired that the afflicted should attend these seances and subject themselves to the manipulation of the medium while under the control of the spirits. We hear that some very encouraging cures have been effected through Mrs. Olive's mediumship, and it would be gratifying if the number could be increased.

MISS FOWLER'S SEANCE.

On Tuesday evening Miss Lottie Fowler held her usual seance at 15, Southampton Row, and gave universal satisfaction. Nearly all present got tests—one gentleman a very remarkable one. The controlling spirit, "Annie," told him he had lost a child by suffocation. He denied the fact just as persistently as she asserted it, until at length he seemed to recollect, and then said that his house had been burned down, and that his child had been carried from amidst the flames in a senseless condition and died a few hours afterwards. Anyone wishing to investigate the facts of clairvoyance cannot do better than pay a visit to this medium.

We are informed that Mr. Cogman hopes to be able to open his new premises at 15, St. Peter's Road, Mile End Road, by a public gathering on Sunday week. Several mediums are expected to be present. Admission will be by ticket only. Further information will be given in next week's issue.

We are informed by Mr. Goss, the secretary of the Mrs. Main Testimonial Fund, that a meeting in behalf of this movement will be held on Monday next, at 321, Bethnal Green Road, when the sums collected will be handed over to Mrs. Main.

Mr. JOSEPH WILDER, of Hagg's Lane, near Wakefield, sends 5s. on behalf of the Spiritual Institution, collected at the various circles at that place.

MESSRS. HERNE AND WILLIAMS have been invited to visit the Hague.

A SEANCE WITH MRS. JENNIE HOLMES, THE NEW AMERICAN MEDIUM.

On Monday evening a number of ladies and gentlemen, consisting for the most part of many of the leading Spiritualists, assembled at 50, Great Cumberland Place, Hyde Park, to witness the very wonderful and highly satisfactory manifestations produced through the mediumship of Mrs. Holmes, who, we are sorry to say, has not yet quite recovered from the continued effects of previous ill-health and sea-sickness. After a little pleasant conversation with the medium and her husband, the company adjourned to the back drawing-room to form a circle, carefully securing the folding-doors and examining the very prosaic and ordinary looking round table, upon which lay the celebrated iron ring, the tambour-frames, a tambourine, several small bells, and some sleigh-bells attached to a leather strap, a small violin, and two guitars. I think that was all I saw. One of the tambourine frames I noticed was strongly bound with a narrow hoop of iron and a leather band.

Seating ourselves round the room in a semicircle, Mrs. Holmes requested some one to tie her hands with a piece of rope that was lying on the table (unbelievers are requested to bring their own rope, so that there may be no room for cavilling). Mr. Harrison performed the interesting ceremony of tying the knot, firmly securing the medium to the pillar of the table; the lamp was put out, and we were in total darkness. Scarcely had we joined hands, when a large guitar was carried up over our heads, and then thrummed with considerable skill by the spirit called "Richard," a French sailor while in the flesh. He then touched our heads, faces, and hands, sometimes with his own fingers, and sometimes tapping us pretty tangibly with the guitar, just to convince us there could be no mistake about it, and then he shook the sleigh-bells and hand-bells in a reckless nautical fashion, poking the guitar into our laps, and saying many funny things to us in a husky, yet distinct voice. With all his recklessness "Dick" is very careful never to hurt anybody, evidently desirous to convince his audience that he is at least a living spirit, and not the "baseless fabric of a dream." The little Indian girl "Rosie" now controlled the medium, and expressed her dissatisfaction with the manner in which Mr. Harrison had fastened the rope round Mrs. Holmes's hands, and in a moment, with the help of "Dick," the cord was untied and retied in quite a different manner. The medium's hands were firmly secured behind, and fastened to the back of her chair, the spirits bringing the end of the rope round Mrs. Holmes's waist, and in a firm hard knot, too, as we found on lighting the lamp, which was almost instantly put out, as the light is injurious to the medium's eyes while in the trance-state.

Then came the little childish voice of "Rosie," saying, "How you do, squaws? how you do, chiefs? Hi! an' you oogley boogley chief with the fite hahar. I am going to up talk to you some day. I am going to pick a posey in your garden for my squaw," continued she, addressing Mr. Guppy. "Richard" meanwhile kept darting through the room thrumming his guitar, or throwing the various articles on the table all over the darkened room, the circle comprising Mr. and Mrs. Guppy, Mr. Daw, Mrs. Burns, Mr. S., Mrs. Jackson, and Mr. Harrison. Mr. Holmes sitting on the right hand of Mrs. Guppy, and at the extreme end of the semicircle, sat with joined hands during the time "Rosie" carried on a lively conversation with most of the "squaws" and "chiefs." "Hi! you editor man: come and sit by my medium—come and sit down here." Complplying with "Rosie's" invitation, Mr. Harrison took his seat opposite Mrs. Holmes, but close beside her. Mrs. Holmes was in a very deep trance at this stage of the manifestations, and quite unconscious of what was passing around her. "Rosie" then told Mr. Harrison to pass his hands down the medium's arms carefully, to see that there was nothing secreted in her sleeves, remarking *en passant* that she did not like the big sleeves her squaw wore. "And now," said she, "take hold of her hands—both hands," which were then set at liberty, "hold tight, and don't let go," continued the Indian girl earnestly, and in a moment more the iron ring was firmly and quickly placed round Mr. Harrison's arms, while holding Mrs. Holmes's hands in both his own; "Rosie" on its successful accomplishment breaking into a jubilant strain of song, something like this—

"A grasshopper sat on a sweet tater vine,
A sweet tater vine," &c.

While the ring was being put on, Mrs. Burns distinctly saw the *od force* concentrating into a powerful battery round the ring, the medium, and Mr. Harrison, before the iron ring got passed over the arms of Mr. Harrison. Our transatlantic friends consider the passing of the iron and leather hooped tambourine frame over the arms of either medium or of those who hold her hands, a more wonderful achievement than the ring test, because there are three bodies to dissolve instead of one, viz., the *leather, wood, and iron* of the frame, and requiring a greater amount of life aura to decompose, or shall we say disintegrate these substances into a sufficiently fluid state to enable the spherical frame to be passed round the arm of the party who holds the medium. This test was also given. The frame was found on Mr. Guppy's arm, although he and Mrs. Guppy held each other's hands firmly the whole time.

After various physical tests had been given, and some more funny songs from "Rosie," some very singular tests were given by the spirit who then controlled the medium. Mrs. Burns immediately recognised three of her friends, one of whom has but recently passed from death to life, so that Mrs. Holmes could not know anything to guide her in her graphic description of the deceased. The lights seen were small and star-like, and not so brilliant as upon some occasions. Mrs. Holmes remarked that when sceptics came her tests were better, the lights were brighter and larger than when believers came alone. Now here is an opportunity for men of science, your hard-headed practical sensible men, who want facts—tangible facts—to grapple with, something that can be felt, seen, and handled. Nobody cares a button for a Spiritualist's notions on such an occult subject as spiritual phenomena; the poor souls are all stark mad—"harmless lunatics," the Press says, and the dear gullible public are not going to pin their faith to a spiritualistic oracle—of course not: quite right of it too, say we. But let the British Association take the matter into its most sagacious consideration, and we will for a brief moment suppose it, *i.e.*, the British Association, pronounces Spiritualism to be a truth—a reality—a veritable fact. Then Mrs. Grundy would pin her faith to the new

creed, the clergy would preach it from their pulpits, and the faculty would write learned treatises on it in the *Lancet*, and everybody will accept the new doctrine eagerly because it is properly recognised. Ah, but then you see it isn't! We hope the *sciences* will avail themselves of this opportunity of investigating a phenomenon they have so long shunned, as if they were afraid of being convinced against their will, and become like so many Sauls among the prophets, even if they did start with the expectation of only finding their lost asses.

"Take thou the poet's counsel to thy heart;
Question the spirit, make its wisdom thine;
Shut out the world, pride, pomp, and every part;
As these retire, we gaze on world divine.

Then spiritual loveliness appears—
God's nature glows through every form we see,
For mind's the prophecy of other spheres,
And is itself its own futurity.

Turn to thy soul; eternity is there,
The key of the invisible behold;
Spirit thou art—of spirit worlds the heir—
"All other secrets can thy sense unfold."

Late in the evening two distinguished foreigners dropped in, and although Mrs. Holmes was very exhausted by her previous exertions, she kindly consented to sit again; and, notwithstanding her fatigue, gave some very good tests, and "Dick" pulled off one of the gentlemen's boots, and threw it away over towards the window, where it was afterwards found.

Mrs. Holmes has a controlling band of twenty-four spirits, and these generally present a different form of manifestation every evening, so that those who love novelty may go there and find

"Age cannot wither nor custom stale
Their infinite variety."

SPUNKIE.

SEANCE AT LIVERPOOL.

On Wednesday evening I was present at friend Banks's circle, the medium, Bernard Fegan, being present. One of those present brought with him a stout rope, requesting the spirit-friend who frequently manifests through this medium to tie some one at the circle. We sat in the light for some time, during which the table occasionally rose into the air, then the medium was entranced by an American spirit, by name Silas Wade, who reported himself to be in search of his medium, Kate Fox. He was particularly humorous, and amused us with his drolleries for some time, until one of the circle, for the benefit of a stranger present, mentioned that Silas Wade was shot at the battle of Bull's Run, at the mention of which the medium's hand went quickly to his side, and he exhibited the signs of dissolution such as we would expect to see manifested in one who was shot in the side, and the spirit lost control. We thought we would try a dark sitting, and on extinguishing the light there were sounds as if a rope were being whisked smartly in the air, and friend Fegan hurriedly requested us to light up, which was at once obeyed, and found him very securely fastened to his chair, but much too tightly done for his own personal comfort and safety, and the writer was obliged to cut the rope, which was so closely wound round the medium's neck as to nearly choke him. No similar experiment will, I think, be ventured again through his mediumship unless the promise be elicited beforehand that it is to be done in a manner more agreeable to the medium. On a previous evening I witnessed a large table rise into the air whilst seven or eight friends were seated around partaking of the good things before them.

Last evening I was invited to a new circle—present, one lady and three gentlemen—when two mediums, Hickling and Cowens, were entranced by Indian spirits, who spoke, sang, danced, and otherwise amused us during the evening.

JOSEPH DINSDALE.

3, Milford Street, Everton, Liverpool, July 10th, 1872.

AN INQUIRER.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Like most editors, I suppose you have little time to spare in answering such correspondents as myself. If you have not, will you hand my letter to some of your numerous friends who will notice it, and are willing to devote a little time to me?

I want more knowledge and more light concerning Spiritualism. What I do want—well, perhaps I don't know, and perhaps you will think I am a fool for writing; then so be it.

I have been a reader of the *National Reformer*; your journal and paper is new to me; and the perusal of the *Medium and Human Nature* has caused my mind to be filled with astonishment. I have had also lent me *Human Nature* for June, 1867, and have read "Wonder," in relation to Spiritualism," and "What is the Philosophy of Death?" The latter is so surprising that I must be pardoned for being sceptical, and also for asking you in this letter—"What must I do to be" more assured of the right way to truth?

In the *National Reformer* I have at times seen communications from you, and my impression was that Bradlaugh was too impatient of anything connected with Spiritualism, as though he had not time to waste upon a subject he evidently deems an illusion.

Will it be a waste of paper for me to briefly sketch a year or two of my life? My first notion of Spiritualism was obtained in Chicago, U.S., in the years 1867 and 1868, when I sometimes visited them—both when they were in State Street, and also in Library Hall. I thought them simple, deluded folks. I was a Christian Methodist; Infidelity was the height of wickedness. First, free thoughts were started by hearing Robert Collier, in Unity Church, preach a sermon on a personal devil—"A spirit of evil abroad in the world, but not an evil spirit." I returned to Doncaster, attended the Unitarian Chapel, became a Unitarian, then disbelieved in hell, devil, or creeds, commenced reading the *National Reformer*, almost afraid to do so, till I "progressed" to what I am—I hardly know what; a doubter of a personal God or of a future life—in fact, nearly, if not all out, a Materialist. My belief was something like this: "In death the heat of the body mingles in the sun's rays; its watery particles mix in the showers, its earthly in the soil, its

airy in the breeze," whilst intelligence, consciousness, &c., I believed but the condition of a certain mode of existence.

A few months ago I bought *Human Nature*, January, 1872, read Theo. Tilton on A. Woodhull; had it been written by an ordinary name, should have set it down as the delusion of a mind; but Tilton—I must give it some credence. Days passed on; I thought there might be a spirit-world, but I let the thought rest. A week or two ago I had a dear beloved and young wife die; she was but twenty years, I am twenty-five; we had but been married some nine months, but the small pox came and took her. My Materialism was hard to hold, and of little or no comfort. Was she no more? My philosophy said "Yes;" hope said "No." So it remains, but I am not satisfied. I wish to examine Spiritualism, but know not how; I am isolated, know of no Spiritualists near here (Doncaster). I will give Spiritualism fair play if I have a chance, but because I could almost hope for a future life, for this reason I must be jealous and give it no favour.

Will you please, in either the *Medium* or *Human Nature*, give me some directions, guide, or help, as to how to proceed to investigate and test Spiritualism from your side. From a spiritualistic standpoint, has belief ought to do with our future state? Do you believe in heaven and hell? Would or does it make any difference whether you are an Atheist or Trinitarian, a Hindoo or Mohammedan, as to belief?

I wish some of these questions answered, and if you think it needful to print my letter so that somebody will reply to it, you can do so, withholding the name from print, but giving it and address to any who may desire it to aid me in solving the doubts that fill my mind. Am I an exceptional or common case? Trusting to see an answer, I am, Sir, yours truly,

ROBT. J. KENDALL.

MR. KITSON'S LECTURE AT MORLEY.

To the Editor of the *Medium and Daybreak*.

DEAR SIR,—If you will please allow me a little space in your paper, I will give you a short report of the lecture delivered by Mr. Kitson on Sunday last, August 4th, 1872. In reply to Mr. Gilead Searth, the lecturer commenced by saying that he was not there to cram Spiritualism down any person's throat, but simply to defend what he had proved to be true. He next showed that Mr. Searth in his lecture said that all wise and intelligent people treated Spiritualism with utter contempt, but the lecturer proved by history that Mr. Cromwell Varley, the great electrician, had seen and talked with a spirit, and he thought Mr. Varley was both wise and intelligent, or he would not have ventured to put the telegraph cable across the Atlantic. The lecturer again alluded to Mr. Searth's lecture as taunting the Spiritualists with having no creed, and he again appealed to history. As far back as the time of Constantine the Great, whom he showed to be a murderer, and from that time down to the present day, hundreds and thousands of men, women, and children had been put to death by the sword and burned at the stake because they would not believe in certain creeds and dogmas; and if creeds were the cause of bloodshed and murder, the sooner they were done away with the better, for if they had no creed, they could not fight over it. He next showed that Spiritualists were sneered at because they did not believe all the Bible to be the word of God, and proceeded to show that if God was an unchangeable being, all the Bible could not be believed; and when he was reading passages from the Bible, he was accosted by our intelligent friend, Mr. Searth, in the following manner:—"Art a reading out o' t' Bible, or ar thar making it as ths goes on?" whereupon the lecturer asked him if he had got a Bible; if so, he would point out the chapters and verses, which he did to the satisfaction of a great many present. After an hour and a quarter's lecture, he, I think, satisfactorily proved that both wise and intelligent men were to be found among Spiritualists. At the close of the lecture Mr. Searth had a quarter of an hour allowed to ask questions, but instead of doing so, he addressed the meeting for twenty-five minutes, when he tried to show that the Bible was all the inspired word of God, and that we must either believe or reject it altogether. A great uproar ensued, at which Mr. Searth seemed highly gratified; but we sang the doxology, and closed with prayer.—Yours truly,

B. B.

Morley, August 6th, 1872.

THE SPIRITUAL MAGAZINE. August, 1872. Price 6d.

The *Spiritual Magazine* for this month opens with an able article by Thomas Brevior, entitled "Spiritualism versus Psychic Force," being "a brief review of 'Spiritualism Answered by Science: with the proofs of a Psychic Force,' by E. W. Serjeant Cox, S. L., &c." The reviewer exhibits in a very clear light in how far the learned Serjeant's theory fails to comprehend the facts—perhaps a matter of no consequence to him, but certainly one of importance to the world at large. "Dorothea Trudel, the Miracle Worker of Zurich," presents a striking instance of the gift of healing by the laying on of hands. Materialists and Physiologists will find a chapter of interest in the article entitled "Further Evidence about Frogs, and a Word about Mud Fish." It is taken from the *Transactions of the New Zealand Institute*, 1870, and shows how nature has provided against the extinction of certain animal forms by enabling them to live under conditions which the generality of our savans would designate impossible. In the article, "The Mysterious Crosses in the Grand Duchy of Baden," we have a résumé of the facts and pretended explanations of the wonderful phenomena which are said to be appearing in the above parts—namely, the appearance of crosses, death's heads, faces, horsemen, skeletons, battles, &c., on window-panes. These manifestations are seen on the windows of railway stations, railway carriages, schools, and private houses; no application of soap and water or acid solutions effaces these dismaying apparitions; and if the panes are removed the obnoxious spirit-pencillings immediately make their appearance on the fresh glass. Of course the devil and the Jesuits come in for a principal share of the onus. "A Curious Case of Spirit-Life, including a remarkable proof of identity," by William Howitt, and "The Spiritual Body: its formation and its Relation to the Spirit-World," together with some interesting miscellaneous, close the magazine.

We have received at our office a large batch of New Zealand papers, containing encouraging items of news of the spiritualistic movement amongst our brothers at the antipodes. We may give a résumé thereof in our next issue.

We have received a specimen copy of Mr. Powell's book of poems, entitled "An Invalid's Casket," and expect a supply in the course of a few days. Those who wish to help the author of these poems, who is in a very precarious position, may send 2s. 6d. in stamps, for which they will receive a copy of the above work post free.

MISS HAY is at Moravia, where her spirit-friends have advised her to remain for one year. Mrs. Stirling also states that Mr. and Mrs. Spear are at Kiantone, where they will pass the hot months of summer.

SEANCES IN LONDON DURING THE WEEK.

SATURDAY, AUGUST 10, Seance for Spiritualists only, by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
MONDAY, AUGUST 12, Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
WEDNESDAY, AUGUST 14, Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.
THURSDAY, AUGUST 15, 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 9, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, AUGUST 11, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.
BREWLEY, 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.
ROCHDALE, at Mr. Dyson Elliott's, 21, Elliott Street, at 6.30 p.m. Trance Medium, Mr. Leach.
NEWCASTLE-ON-TYNE, at the Working Men's Club, Nelson Street, at 8 p.m.
MONDAY, AUGUST 12, NEW PELLON, at Mr. Swain's, at 8 o'clock.
HULL, 42, New King Street, at 7.30.
WALSALL, at S. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.
TUESDAY, AUGUST 13, 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.
ROCHDALE, at Mr. Dyson Elliott's, 21, Elliott Street, at 7 p.m. Mr. Leach, Trance-Medium.
WEDNESDAY, AUGUST 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.
HAGG'S LANE END, at 7.30 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
MORLEY, Mr. 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 15, BOWLING, Hall Lane, 7.30 p.m.
GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.
WEST HARTLEPOOL, Seance at Mr. Hull's, Adelaide Street.
BISHOP AUCKLAND, at Mr. Fawcett's, Princes Street, at 8 o'clock. Notice is required from strangers.
ROCHDALE, at Mr. Dyson Elliott's, 21, Elliott Street, at 7 p.m. Trance-Medium, Mr. Leach.
* * 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.

AGENTS FOR THE "MEDIUM" AND ALL WORKS ON SPIRITUALISM AND PROGRESS.

BATLEY—MILES ARMITAGE, Bookseller.
BERMONDSEY—MRS. PAICE, Bookseller, Jamaica Road.
BIRMINGHAM—A. FRANKLIN, 58, Suffolk Street.
BRADFORD—H. SMITH, 12, Garbutt Street, Leeds Road.
BRISTOL—GEORGE TOMMY, 7, Unity Street.
DALSTON—THOMAS WILKS, Circulating Library, Dalston Lane.
GLASGOW—J. McGRACHY, 89, Union Street.
HALIFAX—ASHWORTH, 39, Crib Lane.
HUDDERSFIELD—COWELL, Printer and Stationer, 24, Kirkgate.
" G. HEPPLESTON, General Dealer, King Street.
HULL—JOHN L. BLAND, 42, New King Street.
KEIGHLEY—J. TILLOTSON, Mary Street, Greengate.
KILBURN & ST. JOHN'S WOOD—W. MITCHELL, 3, Albert Terrace, Belsize Road.
KINGSTON-ON-THAMES—Brydon, Bookseller, Applemarket.
LANDBORT—F. FORD, Bookseller, 16, Charlotte Street.
LEICESTER—MR. HEWITT, Granby Street.
" MR. BENT, Carts Lane, High Street.
LIVERPOOL—MRS. LEIGHTON, 39, West Derby Road.
" R. W. PULLEN, Bookseller, 67, Brunswick Road.
LOUGHBOROUGH—J. BENT, 50, Pinfold Gate.
MANCHESTER—JOHN HEYWOOD, 143, Deansgate.
MARLBOROUGH—T. WHITTINGHAM, 27, Warren Street, Fitzroy Square.
MIDDLERBORG—NICHOLAS PATTISON, Bookseller, &c., 1, Cannon Street.
NEWCASTLE-ON-TYNE—E. J. BLAKE, Grainger Street.
NORTHAMPTON—L. HILLYARD, 43, Grafton Street.
NOTTINGHAM—J. HITCHCOCK, 64, Maple Street.
" J. SWEET, Bookseller, Stoney Street.
PADDINGTON—T. WHITTINGHAM, Newagent, 60, Church Street, Edgware Rd.
PIMLICO—W. RICHARDS, Newagent, 7, Tachbrook Street.
STOKE-ON-TRENT—T. OURMAN, Brassfounder, South Street, Mount Pleasant.
SOWERBY BRIDGE—ALFRED ASHWORTH, Newagent.
WHITECHAPEL—R. COGMAN, 22, New Road.
WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.



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J. BURNS'S Engagements are so numerous, that it is always best to make an appointment. Phrenological Seances and Lessons in the Science given.

15, Southampton Row, London, W.C.

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