



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. 125.—VOL. III.]

LONDON, AUGUST 23, 1872.

[PRICE ONE PENNY.]

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, 120, and 122.)

He was often represented at the side of the Virgin his mother, or of Ceres, called the Holy Virgin, sometimes Isis, as we have before observed; these two names being those of the Virgin of our constellations, or of her who rises at midnight at the moment of the birth of Christ. He was then called the Bacchus Mystes, or the God of Mysteries.

Bacchus had the name given to him of Son of God. He was exposed in the mysteries on the mystic van under the emblem of a child just born. In short, this Bacchus of the Orphic Odes, or of the mysteries, who was born at the solstice of Winter, as Macrobius says, descended into hell and rose again from the dead; this God, Son of God as Euripides calls him, and Intelligence of God, has then the mysterious character of Christ, or the God Light of the Mithriatic sect, and also of the sect of the Christians. His worshippers were persecuted, as were those of the sect of Christ and of Serapis, and their mysterious worship was often proscribed in Italy. Etruria had been for Italy the cradle of these Asiatic initiations.

We pass now to Adonis. The Phœnicians worshipped the sun under the name of Adonis, which in their language signifies "my Lord." There is a general assent as to this amongst the authors who have spoken of it. Also they say sometimes that Adonis is the same as Osiris; sometimes that he is Bacchus; which must necessarily be the case if Adonis is the Sun, since we have just proved that Bacchus and Osiris were themselves but this star, the Lord of Nature worshipped under the name of Osiris in Egypt, and of Bacchus in Arabia, Greece, and India.

It follows according to the theory which we have established in regard to the Sun and the religious and allegoric genius of the Orientals, that the Phœnician Adonis must be born, die, and return to life and pass successively as the Sun from heaven to hell, and from hell reascend into heaven. Now this is really what we find announced in the ancient traditions concerning Adonis, and in the celebrations established in his honour. Here the legend is different from that of Bacchus and Osiris: it is less pompous; it is not the poetic history of a conqueror or of a king. It is also less sad than that of Christ. It supposes more imagination and intelligence in those who imagined its fable and instituted its ceremonials. We will restate here in an abridged form what we have said concerning Adonis under the Title of this God. It is here that we can make the application of it.

Adonis is a young man of rare beauty, of whom the Goddess of Spring and of the Graces is desperately enamoured. He is torn from her by his death, which is caused during the hunting season by a horrible wild boar that wounds him in the groin, and robs him of the generative faculty. Adonis descends into hell; he is lamented on earth; the Goddess of Hell, Proserpine, retains him six months with her; but at the end of this period he is restored to life and to his lover, who enjoys him thus during six months, to lose him and recover him again. The same sadness and the same joy succeed each other, and are renewed every year. The year in recommencing its circle brought back Adonis to life, and the Spring by its return restored to Nature her young lover blooming and radiant. His light circulating in the heavens with the seasons became dim and bright by turns in passing from the heights of heaven to the darkness of hell and back again to his celestial abode. These are the ideas upon this subject which

Theocritus and Orpheus give us. These poets invite him to come with the new year to diffuse joy in Nature, and to cause to develop themselves the goods that the earth lavishes from her fruitful bosom. Like Bacchus, his forehead is armed with horns, and almost all the same epithets are applied to him; also the same fecundating properties are attributed to him as are assigned to the Sun. He is painted just as this last God is figured in his images in the spring-time, according to the passage of Macrobius which we have several times quoted already, that is to say, as a young man in the bloom of youth. His worshippers erect a superb bed for him by the side of that of the Goddess of Generation, of Spring, and of Love. They prepare baskets of flowers, essences, cakes, and fruits to offer them to him; they thus offer him the first-fruits of all the good things which he develops and brings to maturity. They invite him in songs to be propitious to the wishes of mortals. But before rejoicing at his return they celebrate mournful ceremonies in honour of his sufferings and his death. He has his mysteries and his initiates, who go to weep over his tomb, sharing the grief of Venus and her joy. For it is she and Proserpine who enjoy and lose Adonis by turns. Corsini places a certain interval between the mourning for the death of Adonis and the celebration of his return to life. He places the first at the entry of the Sun into the autumnal equinox, and the second at Easter-day, the same day on which Christ was supposed to rise from the dead; nevertheless he inclines to unite these two celebrations at the vernal equinox, as we do; for he supposes that the mourning for this pretended death was put off until two or three days before the resurrection; so that although Adonis was considered to die in autumn, nevertheless the ceremony of his burial was deferred until the time when the people rejoiced at his return to life. This is what the Christians have done, and it is also, according to Lucian, what the Assyrians did. The funeral of Adonis was celebrated with great pomp at Alexandria. His image was solemnly carried to the tomb, where the ceremony of sepulture was performed. It was celebrated also at Athens. It was in a chapel adjoining that of Jupiter Saviour that the women of Argos lamented Adonis.

Ammien Marcellinus traces out for us a picture of the grief of the devotees of Venus and her unfortunate lover Adonis. Procopius and St. Cyrille speak also of these mournful ceremonies in honour of Adonis, and of the joyful festivities which followed them on the occasion of his resurrection. According to Firmicus, they had passed from the East to the West; people wept for the lover of Venus, and showed to each other the large wound that had been made in his body, as, amongst us, the lance-wound is shown which was made in the side of Christ. Nevertheless, notwithstanding these fictions which made of Adonis a real man as we make one of Christ, Christians who were a little learned (he does not speak of the common people) were not misled as we are. They always considered that the Sun was referred to, and thought that they ought to bring within the domain of physics and the annual revolution of the Sun all this romantic adventure of the lover of Venus. The hymns of Orpheus even seem to lead to the same explanation, since the characters under which Adonis is painted can only be suitable to the Sun or to the God who circulates in the sky with the seasons, and who brings back vegetation by his return towards us, travelling sometimes in the shades of Tartarus, sometimes on luminous Olympus. Consequently Macrobius, who has given us the Theology of the Sun under these different names, has not failed to explain all the allegorical history of Adonis, his death and resurrection, the equal division of his life between Venus and Proserpine, by the progress of the Sun and his equal abode alternately in the six signs of the northern hemisphere and the six southern signs;

by the six months of Spring and Summer, and the six of Autumn and Winter; by the alternation of production and destruction, which takes place on earth according as the Sun directs his course towards our northern countries and the elevated pole, or repasses towards the inferior regions and the depressed pole, which Virgil speaks of under the name of Hell.

Macrobius sees the empire of Venus in the superior and northern hemisphere, that of Proserpine in the inferior and southern hemisphere, and explains the mourning of Venus by that of Nature at the moment when darkness regains the empire over day; that is to say, when the Sun repasses the Equator to pass through his course in the six inferior signs—the domain of Proserpine, who, at this period, enjoys the presence of the God who has just been torn from the tender embraces of the Goddess of Spring and of generation. They pretend, says this author, that Venus afterwards recovers Adonis, when the Sun, after having passed through the six signs of the inferior hemisphere, repasses into our northern one and restores to light and day their empire over night. The wild boar that inflicted upon him his death-stroke is the symbolic image of the repulsive Winter, represented by an animal that feeds upon its fruits, and takes pleasure in moisture and dirt. Winter makes, as it were, a wound in the Sun in enfeebling its light and force. This explanation of Macrobius appears simple, natural, and ingenious.

The good and evil of nature depending absolutely upon the Sun and his march in the Zodiac, his return must have caused joy as his departure sorrow; and the worshippers of this star, in the worship which they rendered to him and the hymns which they addressed to him, must, in particular, have marked in a striking manner the contrast of Nature and the condition of man at the two principal epochs of the solar revolution at Autumn and Spring.

Such is the foundation on which have been established the celebrations either of sadness or joy, and the groundwork upon which the solar fables have been embroidered; and these are more or less ingenious according to the greater or less degree of intelligence possessed by the priests and mystery-makers. The groundwork is the same; the embroidery is different in its shades and figures, as also in its richness. Vossius, in his treatise upon idolatry, adopts absolutely the explanation of Macrobius, and acknowledges that the death of Adonis or his absence is nothing more than the departure of the Sun towards the southern regions in Autumn and Winter. He adds, in support of his opinion, an epigram of Ausonius upon the Sun. He pretends that the Adonis of the Arabs, the Adonis of the Phœnicians, and the Adès of the Greeks mean only the same God, or the Sun in the inferior signs. He cites also the verses of Jovianus Pontanus, which also confirm our explanation and the theory which we establish through the whole of this work on the death and rebirth of vegetation subject to the action of the Sun.

We conclude, then, with all these authors, that the death and resurrection of Adonis ought not to be understood as the death and resurrection of a man, but as those of the Sun, considered in the principal epochs of his annual movement, and the growth and cessation of periodic vegetation corresponding with the return of the long days or long nights, which share between them the annual circle, and which bring back physical good and evil into the universe. Therefore Adonis will have the same characters as Bacchus and Osiris; and his mysteries will be as those of these two Divinities, the mysteries of the God of Light, and will include the recital of his combats against the Prince of Darkness, over whom he triumphs every year at the vernal equinox; that is to say, that we find again in these mysteries that which Plutarch asserts to be the base of all the ancient religions, namely, the theory of the two principles, and the allegoric recital of their victories and defeats.

Let us now pass again to the misfortunes and victories of the God of Day—Horus or Apollo, the son of Isis, lost and refound—and we shall see that they are absolutely established on the same theologic foundation. The name Horus or Orus is derived from the Hebrew and Phœnician word *Or*, signifying light. It is beyond doubt that whenever the Greeks speak of this God, they tell us that he is the same as their Apollo or the God Light. Horus, according to his title of God of day and of light, was son of Osiris and the goddess Isis, as we have shown in our chapter upon Isis. We shall give here a summary of what we have there said, and shall add to it some new developments.

Bootes, placed in the sky at the side of the Virgin mother of the Sun, was considered to have the charge of bringing him up; at least, he presided with the Virgin at the birth of the God Light, since he ascends with her at midnight and bears her company.

Horus was persecuted by the dark serpent-shaped Typhon, as Apollo and his mother were by the serpent Python—that of the Pole which brings back the frosts and long nights of Winter along with the Balance, and which ascends always after the Virgin or mother of the Sun. This is the serpent of which Horus became subsequently conqueror, when Osiris, his father, issuing out of hell, came to assist him in subduing it.

Horus or Apollo had his tomb at Delphi, and his temple was built over it. Horus, before obtaining his triumph, had been torn to pieces like Bacchus; but he was afterwards called back to life by the Goddess his mother, who gave him not only life but immortality.

All the ecclesiastical authors speak of the mournful ceremonials instituted by Isis on the occasion of the loss of her son, and of the songs of joy that succeeded them as soon as she had refound him. These ceremonials nearly resembled those which the same celestial

Virgin, called Ceres, had instituted on account of the loss of her daughter, whom she lamented and sought for all over the earth, and who had been ravished from her by Pluto, the Prince of Darkness or King of Hell.

Lactantius depicts to us the mourning of the priests of Isis during all the time in which Isis seeks for and laments her son, who has been carried off from her, and the public joy which bursts forth as soon as she is considered to have found him again. Epiphany also describes the grief and delirium of the priests in these ceremonies. It seemed to resemble the fury of the priests in those when they bewail and seek after Bacchus. The passage from Minutius Felix, previously cited, also confirms what we have said about Horus, lost and refound by his mother, who afflicts herself and becomes joyful by turns, and respecting the ceremonial performances of mourning and joy which represented afresh the death and mysterious resurrection. Julius Firmicus gives us the same picture of the mourning and succeeding joy of the priests of Isis on the death and resurrection of Horus.

It is not difficult to recognize by these characters the Adonis of the Phœnicians, or the God Light dead and brought back to life. Wherefore Macrobius, who has given us the explanation of the first, furnishes us with that of the second by the same physical and Cosmogonic principles. "Amongst the Egyptians," says this learned author, "Apollo or the Sun takes the name of Horus. When these people wish, under this name, to consecrate a statue to the Sun, they represent him with his head shaved, with the exception of a small tuft of hair which they leave him on the right side. They intend by this the season of the year when the days are shortest, and when he had lost all the increase of power which he had previously received, the Sun being come to the most contracted term of his daily career, which happens at the Winter solstice. But, again, this star, issuing out of the narrow and obscure prison in which he had been confined, proceeds on his way towards the Summer solstice, lengthens the days unceasingly, and regains his empire." It is especially on the passage to the luminous hemisphere that the God Sun Horus takes the name of Apollo or the conqueror of the serpent Python. The victory of the god Horus over the Adder, according to Plutarch, is absolutely the same thing as that of Apollo over Python and that of Osiris over Typhon—a monster bristling with serpents; as that of Jupiter or Ammon over the Titans, and that of Bacchus over the Giants who had dismembered him; lastly, as that of Christ over the old Serpent, Prince of Death and of Darkness, who had introduced evil into the world.

All these triumphs were fixed at the vernal equinox. In Greece, the victory of Apollo over the serpent Python was celebrated by sacred public games.

Denis the traveller speaks of festivities of the Spring celebrated in the isles of Greece, and he calls them festivities of mutual felicitation and rejoicing for having escaped the dangers of the dark season. These are the Hilaries of the Romans. They were celebrated by hymns and songs in honour of the amiable and beautiful God of Spring, who had just commenced his happy reign. It was after the destruction of the ancient world by the Deluge, or the catastrophe of some kind which was always imagined to terminate each period at the approach of the equinox, that Ovid describes the triumph of the God Sun Apollo over the serpent Python just as the world begins to be renewed, and when the celestial charioteer Phaeton, placed on the equinoctial point of Spring, takes in hand the reins of the horses of the Sun.

According to Diodorus it was at the vernal equinox that the northern nations, of whom Horus or Apollo was the great divinity, celebrated the return of their God to the sign of the Lamb or Ram, and they prolonged these celebrations until the rising of the Pleiades. The immersion of the Pleiades continued forty days, which amounts to just the number that Christ remained upon earth after his resurrection and before ascending into heaven.

In the work of initiation into the mysteries of the Sun under the symbol of the Lamb, it is only after the great Serpent has been conquered and chained in Tartarus that the new earth and new heaven are seen. Above is placed the Holy City, whose head is the first of the twelve signs, that in which the Sun enters as a conqueror in Spring—in a word, the Lamb, who illuminates by his light the sacred city with twelve foundations and twelve gates, in which is raised the throne of the Lamb, whence flows the river of Time, on the banks of which is planted the Tree of Life, which bears its twelve fruits, one for each month. These alternations of the victory of day over night and night over day, this succession of activity and repose, of creation and destruction in sublunary Nature, often described under the tragic forms of death and resurrection, of tearing asunder and reunion of the limbs of the Divinity, were expressed amongst the Phrygians in a more gentle manner by a succession of watching and sleep on the part of the great God of Nature, or the Lord Sun. They celebrated in Spring festivities on account of his awakening. The Paphlagonians put him, like Saturn, in irons during the winter, and chanted his liberty in the spring; others, indeed, in the same country, supposed a mutilation, and a cessation of fruitful energy. Such were the dogmas of the initiates into the mysteries of Atya. We will state here in a concise manner the principal features of the sacred fiction concerning him, and a part of the ceremonial of these celebrations.

In Phrygia the Sun was worshipped under the name of Atya, a young man who was beloved by Cybele, mother of God or of the Gods, or under that of Esmun and Esculapius by Astronœ, Queen of the Gods and of the Phœnicians. The manner in which he was represented does not permit us to doubt that it was the God

Sun, the soul of Nature and King of Olympus that was intended to be honoured under this emblem. He had the pastoral sceptre and the flute with seven pipes—two symbols, one of the power which this star exercises over Nature, and the other of the universal harmony of which he is the chief. He wore on his head the Phrygian cap, sown with stars—symbol of the celestial vault in which he circulates. He received the name of *Atta* or of *Papa*, which both convey the meaning of Father, a title of honour which, like that of Lord, was given amongst all nations to the Divinity and to the Sun, King and Father of Nature. It was the title of Jupiter amongst the Bythinians, who called him *Atta* and *Poppa*, as the Scythians called him *Poppæus*. The best-known legend in regard to *Atys* says that *Cybele*, as before stated, became amorous of the young man, and that he refused the solicitations of the Goddess, and found no other means of repressing her desires and escaping from her pursuit than by injuring himself in the same manner as the wild boar injured *Adonis*, in cutting off from his body that part which his lover desired. This last version constitutes the foundation of the explanation of the mysteries of *Atys* and of *Cybele* by the Emperor *Julian*: it is also that which *Julius Firmicus* adopts. The last writer adds that the Phrygians, wishing to perpetuate the remembrance of the grief which the Goddess felt at seeing herself despised, established ceremonials of annual mourning; and that in order to console the grief of the Goddess, after having given burial to her lover they sing his resurrection and build temples in his honour. The same ceremonies are renewed every year.

Damascius, in the history of the mother of the Gods and of her lover, whom he names *Esmun* and *Esculapius*, has adopted also the last tradition. In it the Goddess recalls her lover to life by restoring his warmth. He has preserved concerning the lover of *Cybele* a characteristic fact which is common to him with the Sun and with Christ. He says that he lighted a great light in the midst of darkness. This also is what is said of Christ by the prophet *Isaiah*, "The people who walked in darkness have seen a great light." This passage of the Jewish prophet has always been regarded as a prophecy of the birth of Christ.

Julius Firmicus admits that the Pagans referred all this adventure to physical causes, and gave explanations of it drawn from Nature. He disputes them; and in fact those that he repeats are not admirable; but bad explanations do not destroy the force of true ones, and even by these it remains verified that it had not been forgotten that good reasons were to be sought for in physics—a plan which we follow in this work. *St. Athanasius*, in speaking of this fable and of other monstrous adventures of the Gods, acknowledges also that the most learned people amongst the Pagans justified these apparent absurdities in maintaining that they were but allegories relating to the Sun, to the Stars, and to Nature. *St. Augustine* also agrees that, according to *Varro*, all these fictions referred to the order of the world. Among the different physical explanations which the ancients have left us of the fable of *Atys*, the only true one is that of *Macrobius*, who ranks it in the class of resurrections, of *Osiris*, *Horus*, *Adonis*, &c., and refers it altogether to the march of the Sun in the Zodiac, according as by his departure or approach he abandons the earth to mourning and sterility, or restores to it in due course its fruitful force, as well as to the day its preponderance over the nights. This learned author tells us that all these religious ceremonies in which mourning and joy succeeded each other alternately had for their subject the departure of the Sun and his return towards our latitudes, and he fixes the famous celebration of this return at the same day on which primitive Christians had fixed their Easter-day, on the 25th of March, at three months distance, day for day, from the epoch of the birth of the Sun and of that of Christ, happening on the 25th of December. It is at this date, 8 ant. kal. April, that the ancient calendars fix the commencement of Spring. It is on this same day that the *Hilaries*, or joyful festivities for the resurrection of the Sun and the increase of light and heat, were fixed in the same calendar where we find the *natalis invicti Solis* placed at 8 ant. kal. Januar. Thus the birth of Christ absolutely follows that of the Sun and that of Nature. He is born and triumphs at the same epochs of the year at which were celebrated the birth and triumph of the God Sun, of that Sun who had been represented as a young child at the Winter solstice and as a vigorous young hero in the Spring. The celebration of Easter, which we hold the same day on which the ancients held the *Hilaries* in memory of the triumph of Light or of the Prince of Light over the Prince of Darkness, is the most gay of all our festivals. All its songs are consecrated to joy: *Alleluia* is a cry of joy, and this cry is repeated incessantly. The choristers then sing, "This is the day that the Lord hath made; let us rejoice," &c.: *Hæc dies*, &c. The name of the Lamb is incessantly repeated; his nuptials are spoken of; young men and young women are invited to sing the King of Heaven, conqueror of the shades of night, who now enters into his glory: *O fili et filia*, &c. The priests are clothed in white, the favourite colour of the God of Light, and which contrasts with the mournful colours which had been worn on the day of the death of the God, whose return to the reign of light is then celebrated. The priests multiply tapers; the temples are brilliant with new fires; in short, everything expresses the joy of a triumph. And why is this triumph of the *Hilaries*? "Because," says *Macrobius*, "at this time of the year the Sun assures to the day a preponderance over the night." What do we celebrate ourselves? the defeat of the Prince of Darkness and of the Serpent who had introduced evil into the world, and the glory of God who transports us into the reign of light. The reader can see that it is absolutely the same thing. Who is this

liberator? He whom *St. John* speaks of as light and life; the light that shines on the eyes of every mortal. Under what form does he triumph over the frightful serpent? Under that of the Lamb; that is to say, under the form of the animal of the Zodiac where the Sun arrives at his exaltation and achieves his triumph, and in which this star finds himself again on the 25th of March. The epoch of time, the astronomic forms, are absolutely the same for Christ as for the Sun, both being repairers or restorers of Nature and the natural evils of the Winter season. Why seek for spirituality when everything is physical, and distinguish Christ from the Sun when it is known that both one and the other bear in ancient theology the name of *only Son of God*, as we read in *Plato*? Like Christ, the Sun was mourned for; and ceremonies of mourning assumed for the occasion of this pretended death, preceded, as in the religion of Christ, by some days, the joy of his triumph celebrated at the *Hilaries* or on the 25th of March. For *Macrobius* expressly mentions "that the celebration of the *Hilaries* was preceded by some days of mourning, during which people feigned to weep for the unfortunate catastrophe of the God whose triumph they were about to sing." He adds, that "the same theological idea constitutes the basis of the celebrations of mourning and of joy of all the religions whose worship is addressed to the Sun; such as those of *Osiris*, *Adonis*, *Horus*," &c. Such is that of Christ. In the same manner as Christians suppose Christ to have died suspended on the cross, the worshippers of *Atys* represented him in his Passion attached to a tree, or by a young man tied to a tree which was cut with due ceremony.

In the same manner as, in the first centuries of the Church, Christians called to mind the mystery of the Passion of Christ by the wood on which he was supposed to have died, and at the foot of which was the slain lamb that represented him, so also the worshippers of *Atys* placed the equinoctial Lamb or Ram at the foot of the tree which was cut in the middle of the night, in which the mystery of his sufferings was celebrated.

(To be continued in an early Number.)

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

During the last four years I have been professionally engaged in New Orleans, La, U.S.A. I went there a perfect stranger, and found but very few Spiritualists, and that few very despondent. I left there last May, when the Society of Spiritualists, under the presidency of Hon. A. Alexander (who was made a Spiritualist at my seances), numbered nearly 3,000 members. During the latter part of July, 1870, I was located at No. 190, Buronne Street, where an event happened to me that caused considerable emotion throughout the city, and gave a new impetus to our cause, instigating many to investigate who had hitherto held aloof. One evening while engaged at my toilet, preparatory to the seance, a scene came up before me in my normal state, that for the moment quite startled me, but soon passed out of my mind, as many others of like import had on previous occasions. The second evening the scene came again, but in a more convincing and startling manner. The apparition appeared for the third time. I saw a sick girl, whose pitiable situation excited my compassion; the room in which she stayed, its furniture, the exact likeness of the inmates, and the appearance of the house; the threatening manner of the old hag who seemed to have charge of the poor miserable creature, who was pleading for mercy, and begging to be sent to the hospital. The fiendish-looking old woman, standing over the trembling girl, told her "if she did not die that night, she would find a way to make her; she did not intend to be bothered with her any longer."

So forcible an impression did it make upon my mind that I called in several of my lady friends, and stated to them that this vision had appeared to me on three separate occasions. I told them that this girl appeared to me in an attitude so beseeching that my sympathies were excited beyond restraint. Looking at her and her surroundings attentively, I perceived that the woman having the girl in charge was actually engaged in making grave clothes, while yet the patient lived; also that she had prepared a bath in which, even before life was extinct, she was to be immersed preparatory for the tomb. Interested at this information, the ladies determined to visit the house and make inquiries. The residence was so accurately described by me that it was impossible to miss it; and on arriving there, they inquired if a sick lady occupied one of the rooms of the house. They were answered in the affirmative; and on being shown to the apartment, found everything as I had described it, and the old hag actually standing over the girl, gesticulating and repeating the very words I had heard in the vision, the information being correct in every particular. The girl was there, sick, wretched, and apparently dying; and in the same room was the woman engaged in making her shroud. Of course, such a condition of things could not be tolerated. They at once informed the police, and steps were immediately taken to have the girl conveyed to the Charity Hospital. The heartrending story of her flight from home and parents, and finally her ruin and present sickening condition, was learned from her own lips.

The New Orleans *Pickayune* of that date gave a full and detailed account of the whole affair, closing with the following paragraph:—

"Whatever may be said of mediums in the abstract, Mrs. Ferris has illustrated in this instance a kindly Christian charity which has rescued a human being from death, and built up in her heart a longing for a purer life, which if it does no more, will cherish at least this single virtue."

Afterwards I made frequent visits to the hospital to see the girl; and as she grew stronger and realised that she had really escaped from her tormentors, and was safe from further persecution, she related to me the story of her ruin, with all the details up to the time of her rescue. Suffice it to say that it was the oft-repeated tale of man's inhumanity to woman.

Facts are stubborn things, and incidents like the above tended in a great measure to awaken a feeling of inquiry into our beautiful philo-

sophy; and many were brought to the realisation of the truth of spirit-phenomena:

"The blessed assurance that, in all works of this nature, the angels of heaven are ever present to cheer, to counsel, to strengthen, to purify, and to save."

Just previous to the close of the late war between the States, I was located at Toledo, Ohio. A certain well-known Colonel Lawson, of one of the Western Regiments, came to my seance one evening. He said he did not believe in the return of spirits, nor never expected to, unless he got something in the way of a test, so as to place the matter beyond a doubt in his own mind. During the seance I was entranced by Ann Cuddy, who had only been in spirit-life a short time. She called Colonel Lawson by name, told him he had a boy in his regiment by name of Willie Cuddy. "And now, Sir, I understand you want a test? Well, I'll give you one! To-day your first sergeant gave my boy, Willie, a cap (here she described the cap, and conversation that ensued). They have also prepared your tent ready for you on your return, as they are expecting you. But, sir, if you return to the army you will die there; you have but a little time to stay on earth; we do not wish to deter you from doing your duty, but what we tell you will surely take place." Colonel Lawson took notes of the above, and said he would test it immediately. He did so, and found it literally true, word for word. The prediction of his death was fulfilled before the expiration of the year. Previous to his death, however, he became a thorough Spiritualist, and was delighted to sit and have Rosa come and tell him of the life beyond.

My seance room at Toledo was thronged during reception hours by parties who came to get news from the seat of war, and whereabouts of kindred and friends then in the army. Ann Cuddy through me at that time gave many truly astonishing tests, as well as news from the war always a long time ahead of the telegraph.

NOTE.—This sketch of Mrs. Holmes's mediumship, and the incidents connected therewith, were not written by Mrs. H., but compiled by a friend for us from printed extracts and letters in her possession. It will be noticed that names, places, and dates are given to authenticate the statements made. This will account for its somewhat desultory style.

ABOUT INDIANS.

To the Editor of the Medium and Daybreak.

SIR,—The accompanying paper, just received from New York by the last steamer, contains so many interesting explanations of obscure points in Spiritualism, that I believe you will consider it well worth publishing in *extenso*. The author of it has been pleased to entitle it "About Indians," which, for the benefit of a good number of investigators in the United States whose spirit-guides are Indians, I hope you will preserve; and if the article meets with favour amongst your readers, I will try to favour you with more "About Indians" from the same fertile brain.

H. E. T.

London, August 16th, 1872.

DEAR SIR,—“Long, long ago,” I made up my mind that the phenomenon commonly called “Spiritualism,” is just exactly what it purports to be,—the work of what was once a human being living upon this earth in the condition in which human beings live after their life in this state has ended.

I have come to this conclusion from knowledge derived from two sources—first, the evidence of many people of undoubted veracity; second, from the evidence of my own senses at times when I have been in as perfect possession of them as at any other times in my whole life. I have seen, heard, and felt them again and again—not only in the evening, but in open daylight; not only at the rooms of mediums where some machinery might possibly have been so ingeniously arranged that I could not discover it, but in my own house, where I know there was none.

Any other fact, except one relating to the ability of the spirits of the dead, would be considered amply proven on less positive evidence than there is of this; and any jury would convict a man of murder—and have often done so—on much less positive evidence. The day is past when any man of sound reason, who will take the trouble to investigate to a moderate extent, can rationally deny its truth.

Starting with these premises, of which I am sure that you have had evidence enough to admit, let us ask concerning it, *Qui bono?* Now, if there is any truth in Swedenborg's statements, and I think a careful study will convince us there is much, or if we can draw correct inferences from our experience, we cannot escape from the conclusion “that dead men are no better than living ones;” that men truthful in this life will be truthful in that; or, in the words of the New Testament, “He that is unjust, let him be unjust still,” &c. (see last chap. Revelations), and those that were untruthful in this life will be the same in the future. Death does not change the character of man, but simply strips off his masks and compels him to stand forth as he is, and he becomes after death the image of his own character.

Now, reasoning from this, we must conclude that if we receive a communication from the spirit of one whom we have known in this life to be truthful and reliable, we may depend upon what such a spirit tells us. From one known as a liar here, we can only expect lies. Hence it becomes necessary for us to devise a means of knowing that the spirits who communicate are the persons whom they purport to be. Paul advised his hearers to *prove the spirits*—that is, to test them or their identity. There are many instances in the Bible where “lying spirits” entered into the mouths of prophets and deceived the people. The whole Bible is simply an account of past spirit-communications, and is without doubt a truthful one. When it is stripped of the colouring and erroneous translations, the work of bigoted theologians to sustain their long-cherished errors, it will show clearly that it is a record of the spirit-communications of the past, with their bearings upon the affairs of men. Whether specially ordered by the Lord for a sacred purpose, is a question that it is not pertinent now to discuss. The Spiritualists do themselves and their cause much harm by sneering at it; it is certainly as good as anything they get yet. The theologians make a great mistake in rejecting anything spiritual that is less than eighteen hundred years old; and the Spiritualists not just as stupidly when they reject everything that is over twenty-five years old. We might as well throw away the problems of

Euclid and deny the power of the lever because they were discovered centuries ago. The same rules that apply to natural science should apply to this; take what is true and useful, no matter when or where it was obtained, and let the superstitions go with the follies of the past.

Swedenborg says that when spirits communicate consciously with men they can only do so from the minds or memory of men (of course he means living men). If we look at the nature of communications, we shall see that there are strong reasons to believe that this is true. I will illustrate this by an example. Some time since a Western seaman fell from a balcony, and so soon living knew where; many spiritual communications assumed to designate the place, but all were found false. The man was afterwards found, and many spiritual communications told where he was found, and they were correct, and this too before the medium through whom the communications were made knew that he had been found. This is accounted for on Swedenborg's theory, because when the man was found his location entered into a human mind as knowledge, and from thence it could be obtained by spirits.

You will find, if you investigate, that all stories which have been told by spirits about the location of mines, buried treasures, &c. (when those who buried it were dead), have turned out false. You will also find very many well-authenticated instances in which stolen property has been found by spirits—of course the thieves knew where it was; the knowledge was in a human mind. Your office and the steam-powers in New York were known to you and other living persons, and the spirit could describe them from your mind to you in Boston, as well as from seeing the articles themselves in New York. In my case, of the money recovered from the savings-bank, the spirit distinctly stated that the only way he could find the money was to watch the mind of the thief, and when he thought of the money and where it was, he could see the thought and report through the medium, which he did. I got the money, and I think I then had a truthful spirit.

Now there is no question but there does exist a means of communication between us and the spiritual world. What it is we do not know. We have hit on some accidental cases where it is manifested, but of the laws of this communicating medium we know nothing. We knew nothing of the identity of lightning and electricity till Franklin caught a spark from an accidental thunder-cloud. This led to some discoveries concerning it, so we are now able to make, produce, or collect it. I think that proper, well-directed research will enable us to discover the means of communication between the two worlds, so that we may make an intelligent use of it, and control it in a similar way to that in which we now do electricity.

Spirits cannot foretell future events any better than you can, but they can judge of results likely to follow from known circumstances, and thus tell what is probable. For example, suppose Daniel Drew and Cornelius Vanderbilt* should put their heads together to “bull” Erie. If you knew that fact, you could make a safe bet that there would be a rise in Erie. Some might call this prophesying. Now spirits may stay around Drew and Vanderbilt, and find from their minds that they are going to “bull” Erie, and then go to a medium and prophesy a rise in Erie; and those who do not reason below the surface, seeing Erie go up as foretold, would conclude that spirits could prophesy and foretell truly.

The spirits may be of much service to us in many ways, by reason of their superior means of obtaining information; and if we can get hold of the means of communication, either by discovery or by an accidental medium, we may get into intercourse with truthful and friendly spirits who will be of much service to us. I have a couple of that kind now who have been of great service to me; the only trouble is, I can only once in a great while get hold of the medium to communicate with them. I have no doubt but that you are in the same fix. The spiritual world is the world of causes; this is the world of effects only. All that we learn or do comes to us from the world of spirits, and there is no doubt but that it is given by spirits; but the most of it is given by impression in a way that we are not conscious of it. In this unconscious manner we get what is of value. Franklin did not consciously communicate the ideas. Spirits are prevented from going from their world unconsciously, but when they communicate consciously it must be from man's memory. When they tell us that they will give us a certain invention, it will never come; but by-and-bye we shall think about it, and try to contrive it ourselves, and shall get it. When this is done the spirits have kept their promise, only we did not see the method of doing it; in short, they give the invention—as they can unconsciously—not as they cannot consciously.

Read the above carefully when you have time, think of it seriously, and continue your investigations. Keep the above in mind as facts, and they will do no harm. I think your experience will in time convince you of their truth.

SCORSWAY.

MR. JOSEPH OGDEN, of Hyde, in a well written letter to the *Evolutionary Observer*, says:—“I think it requires no very great acquaintance with mental philosophy to perceive that a belief in the supernatural is as essential to the development of human thought, as a belief in the existence of natural phenomena; indeed, sir, it appears to me that from this belief in the supernatural springs all our religious faith, and is the basis of all our theology. Credulity and imposture arise from other and very different causes, but with these we have nothing to do. Spiritualism, as we have seen it and understand it, appeals not so much to our faith as to our observation for the facts upon which its theories are based. It brings before us a series of phenomena which are apparently at variance with natural laws, and it shows that these phenomena are guided by intelligence. It proves that there are unknown forces connected with the organism of man, with the source of which we are at present unacquainted, and their nature and character are only observed by us in the presence of certain persons of peculiar sensitive temperaments who are known as ‘mediums,’ and these persons stand in a similar relation to spiritual phenomena as the magnet to the mariners' compass, or the electric wire to the telegraph; for if the magnet be taken away from the one, or the wire from the other, these most invaluable inventions are rendered useless.”

* Large stock, &c. known in New York.

OPENING OF MR. COGMAN'S NEW SEANCE-ROOMS.

(By Our Own Correspondent).

On Sunday evening last, the 18th inst., a numerous and intelligent company assembled at the house of our old friend, Mr. R. Cogman, for the purpose of opening the new and spacious room he has devoted to the holding of seances, lectures, meetings, &c. The new residence of our friend is situate at 15, St. Peter's Road, Mile End Road, E., and the apartment set aside for the above-mentioned purpose is well calculated to meet every requirement, and is in every respect an improvement upon that used at his previous dwelling, and furthermore this one has the advantage of possessing a raised platform with a mahogany hand-rail, which in itself is a great advantage to both speakers and audience.

The proceedings commenced a few minutes after seven o'clock by the election of Mr. Ganney to the chair, who, upon accepting the position, remarked that he was but a young inquirer, of only some six months' standing, and that he had at one time been very much opposed to it, considering it as either fraud or delusion, and that previous to his acquaintance with Spiritualism and consequent convictions of its truths, he had been considerably vexed at the conduct of his mother, who had a strong leaning towards such matters without fully understanding them, but now she entirely comprehended the subject, aided as she was by the experience he had gathered from the spirit-circle. Much of the information he had received had been gathered at the previous residence of Mr. Cogman, through that gentleman's mediumship. He had great pleasure in being called upon to preside upon the present occasion, as he felt himself indebted to Mr. Cogman for benefits received. He then gave out the hymn, "Holy Spirit, kindly bless us," from the "Spiritual Lyre" collection, which was sung with much feeling by the audience. At the conclusion of the singing the CHAIRMAN announced that he had great pleasure in calling on Mr. Morse to say a few words.

Mr. Morse, on rising in answer to the request of the chairman, said he was very glad to be present upon that occasion—not glad for himself, but for Spiritualism and Spiritualists. He was pleased that such a room, so comfortable and cleanly, was available in the east of London for the dissemination of Spiritualism. He thought they, as Spiritualists, ought to congratulate their worthy friend on his enterprise in thus securing so useful an adjunct to the cause, and he trusted that Spiritualists would avail themselves of the opportunity thus presented, and not allow this useful room to remain idle.

The CHAIRMAN then requested Mr. O. S. Carlisle to offer a few remarks. Mr. CARLISLE, in a neat and witty little speech, referred to the occasion of the meeting, and then briefly referred to the fact that they must not be over-credulous, and not consider that because they got communications from the spirit-world that they were necessarily infallible. He exhorted them to use their reason, and concluded by saying that true progress consisted in the exercise of our reasoning powers.

The CHAIRMAN then announced that Mrs. Daniels, trance-medium, would sit for a communication. In a few moments Mrs. Daniels became entranced by a little Indian girl named "Aretta," who made a very pleasing little speech, the purport of which was love to all, and the elevation and education of the wicked instead of their oppression and condemnation. The spirit then announced that Mr. Cogman would be influenced, and she conducted him to the platform, bid the company adieu, and left her medium.

Mr. COGMAN, under the influence of his spirit-guides, gave a very beautiful address, admonishing them that the love of truth was the highest duty of life, that true manhood was divine, and man should aspire to be something higher than a mere animal; all should labour in planting the vine of truth so that ultimately the world might be blessed with a plentiful harvest of happiness. He concluded with a brilliant peroration, exhorting all to rally around the banner of progress, to the end that all might be blessed here and hereafter.

The CHAIRMAN then stated that Mr. J. J. Morse would next occupy the platform under spirit-influence. Mr. MORSE, having passed into the trance under the influence of his guide, TIEN-SIEN-TSI, delivered a very exalted address, admirably suited to the occasion, and characterised by that elevation of thought and purity of diction that are the characteristics of this intelligent spirit-control. The STROLLING PLAYER also made a few brief and pointed observations in his usual humorous vein.

The CHAIRMAN next introduced Miss Fowler, and in doing so he said he felt it was his duty to state that it was through this lady's mediumship that he had received the tests which had given him indubitable evidence of the existence of spirits after death and of their ability to communicate with mortals. Owing to the mixed character of the assembly the results obtained through Miss Fowler's mediumship were not so satisfactory as could have been wished, although several striking communications were received. Mrs. Olive also contributed to the gratification of the company by the exercise of her mediumship. After one or two more speeches had been delivered, the proceedings were brought to a termination by the singing of a hymn; and, judging from the remarks uttered, all had spent a pleasant and agreeable evening.

The meetings at Mr. Cogman's will be held as usual at the same times as hitherto; and it was rumoured that Mr. J. J. Morse will hold a service at these rooms once a fortnight; but this is not settled as yet.

N. F. Daw, Esq., Mr. Lowenthal, Mrs. Jackson, Mrs. Burns, and several other well-known Spiritualists from other parts of London, were noticed as being present during the evening.

MR. WALLACE'S SEANCES.

To the Editor of the Medium and Daybreak.

I am pleased to say that Mr. Wallace has paid us a visit, and our sittings have been very satisfactory. Why I am so satisfied with him, and the communications through him while entranced, is that there is no nonsense or humbug, nor feeding for the credulous fanatic, but something to suit me and all honest investigators. I can conscientiously advise those who feel, like myself, a desire to know the truth, devoid of wild enthusiasm, to secure his manly, intelligent, and reasonable services, to settle their minds on a subject so vast, and to aid them in their search for the highest truth divested of superstition.—I am, yours sincerely,

THOS. STOWELL, M.D.

Church Street, Brighton, August 20th, 1872.

SEANCE WITH MRS. HOLMES.

To the Editor of the Medium and Daybreak.

DEAR MR. BURNS.—Enclosed is Mrs. Slater's letter, giving a description of the seance we had with Mrs. Holmes. As she has so truthfully described the phenomena I have not altered a line, only adding, as you will notice, my name, plus a few remarks, just to fill up where I had observed what had escaped Mrs. Slater's memory.—Truly yours,

August 19th, 1872.

H. D.

"DEAR MR. BURNS.—We, that is our own little family party and Mr. H. D. J., together with Mr. and Mrs. Holmes, held a most thoroughly enjoyable, and, consequently to us, most satisfactory seance, here in the drawing-room, on Saturday night, the 17th inst. That the class of manifestations as evidenced through Mrs. Holmes is astounding, none who witness can deny. You know well I and my household do not belong to the credulously-enthusiastic members of the spiritualistic body, who readily take in all and everything. I therefore think our testimony has its own weight for honest experience. After being arranged and the lamp extinguished, Mr. Slater was desired to play on the harmonium. Scarcely had he touched a note when loud knocks on the table began; then the guitar, bells, and other musical instruments played in concert; then the kindly touch of 'Roma,' then the various instruments were placed severally either on each of our laps, or close beside us. After that 'Diak' made his presence powerfully felt in our midst. More music followed—such refreshing waves of wind. Of course we were one and all touched without mistake; almost all of us got our names; and the good, genial spirits—for as such they were to us—communicating to us all without levity, apart from a shadow of frivolity, such an undeniable sense of heart, soul, and mental mirth, that seemed to give us all new life—for my part, the first time, for long. My spirit echoed, 'Beware, dull care,' as if she and her too frequent attributes had no position in our dwelling. Then the tying of the medium. One of us, who sometimes acknowledges to being a sceptic in the marvellous, was called to sit face to face, hand in hand with Mrs. Holmes, and whilst they were locked together a solid tambourine was placed on the lady's arm—not on the medium's, you understand, as if to redouble assurance that there was no possible collusion between themselves; and surely we outside of those two were free from their suspicion. We had direct writing also, on cards taken off the chiffonière at the foot of the room, one placed in Mr. Slater's hand, unknown to him when the iron rings were placed round his neck, containing the few words, 'I am with you always.—F. M.' My father gave us this precious token; then came 'Old Irish Ann,' a kindly soul. The closing speech by another spirit was deeply touching and refreshing.

"Not until the next morning, when I was rearranging the room, was I aware of another card of direct spirit-writing being affixed to the frame of a small mirror above the harmonium, as also my fan, which I had put very snugly at the back of the chiffonière. The lines ran thus: 'To my husband: My dear son, I am always with you.—Your mother.' The lights were beyond any words of mine to describe; their brilliancy and softness, their size and intensity. We earnestly wish that a blessing may rest on this lady's mediumship.—Believe me, dear Sir, faithfully yours,

ADELAIDE SLATER."

19, Leamington Road Villas, Westbourne Park, Aug. 16th, 1872.

I have merely to add that the description of the phenomena as rendered by Mrs. Slater is perfectly correct. A wooden ring was also placed round my right arm, under circumstances which rendered deception impossible, as I held both hands of Mrs. Holmes firmly in my own during the whole of the time. The lights were singularly clear, and appeared to float through the room eight or nine feet from the ground. During the whole of the sitting every precaution was used to assure us of the *bona fide* character of the phenomena. I must mention that I tied up Mrs. Holmes in the first instance; the cord was removed by an agency—not her own—and later in the evening she was retied by an invisible power, so firmly that the cords caused pain and marked her wrists.

In conclusion, I only have to say that this seance was one of the most satisfactory dark seances I have ever attended. H. D. JENCKES.

SPIRITUALISM AT BROMSGROVE.

To the Editor of the Medium and Daybreak.

DEAR SIR.—You be pleased to hear that the Spiritualists of Bromsgrove are not quite annihilated by the fury of the Plymouth Brethren, whom they have now completely silenced. Doubtless they begin to think the more they denounce and rant the more they show their ignorance and unchristian spirit; but truth will progress and beat down the barriers of ignorance and bigotry. Our spirit-friend, Elihu Palmer, still continues to give us a series of eloquent and logical addresses on "The Intellect of Man," "Popular Theology," &c. As the winter season advances we purpose taking the liberty of forwarding to you one of these excellent productions.

Last evening we had a communication from a spirit calling himself William Iddiens, late of Oldfield House, Tettenhall, near Wolverhampton. We should feel obliged if any reader of the Medium could give information respecting the above, who wished the communication published for corroboration. We have also received lengthy communications from many spirit-friends, in writing and otherwise, the writing and signatures of which are perfectly recognisable.

I cannot express to you how much the Spiritualists of this neighbourhood appreciate your labours and endeavours in the cause of progress; but though your opinions may not in our time become popular, yet your reward will be hereafter in a brighter sphere. The time may come when we shall become stronger by addition to our number, and that we may be able to give you more substantial assistance.—I am, dear Sir, yours truly,

ED. HALL.

Manchester House, Bromsgrove.

BOWLING.—Thanks for your communication, but we do not intend to occupy space to refute a man whose talent consists in disturbing meetings, and otherwise interfering with the free search after truth and unfettered expressions of opinion. To notice such persons—to name them even—is to exalt them to a prominence which they would not attain were it not for their stupidity and folly.

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,	1½d.	per annum,	6s. 6d.
Two copies " " "	2½d.	"	10s. 10d.
Three " " "	4d.	"	17s. 4d.
Four " " "	4½d.	"	19s. 6d.
Five " " "	5½d.	"	£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, 20, Paternoster Row, London, E.C.; Curtyce and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James M'Geachy, 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."

Spiritualism and Creeds—Spirit-Photographs (Real and Sham)—Spirit-Photography—The Development of Mrs. Jennie Ferris Holmes as a Medium—The Gospel of Progress—Experience of a Rochdale Medium—Spirit-Forms seen in Daylight—Spiritual Bazaar—Systematic Spiritualism—Mrs. Olive's Mediumship—The Spirit Messenger—A Test Seance with Mr. Williams—Memories of the Past Week—Prophetic—Parisian Items, &c.

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

FRIDAY, AUGUST 23, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.

TUESDAY, AUGUST 27, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

THURSDAY, AUGUST 29, 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 23, 1872.

SPIRITUALISM IN THE NORTH.

In the darkness of the Middle Ages John Duns Scotus exhibited a light which has never been eclipsed—"Authority springs from reason, not reason from authority: true reason need not be confirmed by any authority." His most advanced countrymen are only beginning to have their eyes opened to see with what clearness truth may be viewed in this light. Reason is the royal road to progress and improvement of all kinds. We can remember when authority and "auld use and wont" reigned master supreme over nearly all the operations of men in the North. Then the introducer of a new implement or improved method was laughed at as a fool, and scandalised as an Atheist and a dangerous person; and the men who led in this systematic expression of hatred and vilification were the ministers and the "unco guid." Now, what were half a short lifetime ago considered dangerous experiments, are familiar processes, and the good effects of them are visible in the cultivation of the soil, the improvement of dwellings, the neatness of gardens, increased sobriety, and improved education. Science and art are being taught more, and the Psalms and Catechism less, and we find that the pioneers in this happy change thirty years ago are now foremost in the work of Spiritualism.

Authority is even beginning to lose its stultifying hold on men's minds in respect to their immortal interests. The fetish of the Church has long been held the proprietor of men's souls, which right was rigidly enforced by the priestly class. The rational independent Scot gave up the contest in disgust, and said he had no soul, and that their intermeddling was an idle impertinence. Thus Scotia's noblest sons have been frequently classed with the infidel legion who have, in all times and countries, blessed mankind with new ideas and greater liberty. Now, however, the tactics of the freethinker and man of genius are changed. He says, "I have a soul, and it is my own; and you, blasphemous priest, have nought to do with it." The anathema of the man in black is therefore of but small account, and the terrors of the ecclesiastical tribunal are gone for ever. As a consequence, the people are getting too civilised to persecute and curse their neighbour because he is intelligent enough to be able to think for himself and impart knowledge to those around him. Truth and enlightenment begin to dare show themselves, and Spiritualism exhibits some gratifying signs of life and activity. The close wall of secrecy, which was wont to shut the spirit-circle from the gaze of those not immediately connected, is being loopholed, and the mysteries of psychological phenomena are being revealed to a wider circle of inquirers. The old students of the science, having served a ripe apprenticeship, now make bold to occupy the position of teachers, and, on the sure foundation of a long and varied experience, venture to communicate some of the results to others.

Such a summary of progress is gratifying as it is truthful, but

its results on individual character are even more cheering. That practical Spiritualism is a wall of fire to protect, and an angel to lead in life's struggle, has been abundantly realised by all who have been worthy to give it a fair trial.

In descending to particulars, it would be unpardonably uncourteous to overlook Edinburgh. The modern Athens is the stronghold of authority; she is queen, and she knows it; and to admit of imported grace, valour, or knowledge, would be to own her inferiority; in preference to which course she, after the general pattern, prefers proud ignorance. And yet there are numbers of Spiritualists in Edina, but they are mainly the adherents of authority. Mediums, circles, and manifestations frequently occur, but without yielding much increase to the strength of the movement. The only correspondence we ever had from the neighbourhood of Arthur's Seat was signed "Thistle;" and though we admitted the letters, we are not yet decided whether their tendency was in favour of Spiritualism or to ridicule it. Shortly afterwards our correspondent declined to receive four copies of the MEDIUM weekly, which had been paid for and sent to him *gratis* by a generous supporter of Spiritualism. Mr. Brown had great difficulty in presenting copies of Mrs. Hardinge's "History of Spiritualism" to local libraries. What keeps Edinburgh back is the simple fact that public opinion is omnipotent, relentless, and unenlightened on matters Spiritual. So that while many good people for their personal gratification are phenomenalists in private, very few are Spiritualists further than in recognising the physical manifestations, and it may be, in some cases, tests of identity. The altar of Spiritualism in Edinburgh has inscribed on it "To the unknown God," and the services of some Paul are necessary to reveal the true spirit of the movement to its assumed followers, and inspire them with sufficient confidence therein to lay aside shamefacedness and put on the armour of manly courage.

Glasgow is rather the largest "village" in Scotland, its population being over 500,000, and it is the most enterprising and united in its sympathies. There are few cities so centralised in this respect. The motto "Let Glasgow Flourish" seems to be imprinted on the heart of each inhabitant. Hence they are a practical people, and seek to attain means by the employment of adequate ends. Incessant thrift and money-making is perhaps a ruling feature in their character, but they expend means freely in that which they see to be necessary for their own comfort or the embellishment of their city. The full legend bestowed on the city by St. Mungo is, "Let Glasgow flourish by the preaching of the Word," which, freely interpreted, means, by the introduction of new ideas, improved methods, or, in other words, by giving scope to the principle of inspiration. Here, then, we have a Spiritual motto which may, however, too frequently meet with a material rendering. Upon the whole, the people of Glasgow do not neglect religious progress; and in passing through the streets the public notices indicate a considerable percentage of religious announcements of the heterodox or progressive kind. John Page Hopps, one of the ablest liberal preachers of the day, ministers to the Unitarians, and attracts to his tabernacle the most liberal and enlightened minds in the city. He is largely patronised by the Spiritualists, for was he not the father of the MEDIUM when it first appeared in an octavo form as the *Daybreak*, first series. He is too large a souled man to be specialised by any distinctive title, and hence he is everybody's preacher who is in search of earnestness and love of truth.

The Spiritualists of Glasgow have made many attempts at organisation and the public advocacy of the cause. They have suffered much for want of a meeting-place of their own, and not a little from the eccentricity or thoughtlessness of executive officials. They now believe that they have got their little ship properly manned, and a ship of their own too; for they have fitted up a snug hall and seance-room over Mr. Nisbet's printing office, in Trongate. This little Bethel is to be formally opened in a few days by a soiree, a kind of gathering for which Glasgow is famous. On Sunday last the friends conformed to the request of Mr. Burns that they would assemble in the new hall, and save him the trouble and labour of visiting them at their homes, and a conference was held in the afternoon, at which questions of a practically useful nature were discussed. Mr. Nisbet, who is universally recognised as "skipper," presided. All seemed grateful to think that the state of public opinion, as well as their own progress, permitted them thus to assemble under their own vine and fig-tree, no one daring to make them afraid. In the evening the room was crowded to hear an address from Mr. Burns. It holds about 100, but the greater part of the audience were strangers, as the event had been advertised in the newspapers. Mr. Nisbet conducted the service in a very impressive and appropriate manner, indicating a fund of useful talent in that direction, which may be of great advantage to the cause in the future. The singing was excellent and general through the harmonious little congregation. The address was prefixed by a short series of readings from the Scriptures, giving a review of British Spiritualism; and the address itself was a comprehensive presentment of the modern movement, culminating with its relations to the religious life and moral measures generally. The utmost attention was manifested, and a collection of £1 5s. was made, which the manager generously donated to the Spiritual Institution. Our next article will be on the circles and mediums of Glasgow, which are the stronghold and chief feature of Scottish Spiritualism.

A GENTLEMAN in Forres, who is at present an investigating Spiritualist, would be glad to meet with any Spiritualist or medium in the North of Scotland, or receive a visit from such as are on travel in these parts. Address to this office.

SPIRITUAL LIGHTHOUSES.

To the Editor of the Medium and Daybreak.

DEAR SIR—In April, 1870, I became an interested reader of the MEDIUM. As I read and re-read, my attention was more and more engrossed, till I naturally became interested in its circulation. After having read the other matter, I curiously enough turned my attention to the list of agents, as advertised in the paper, to see if they had increased in number. In about twelve months the agent at Halifax told me that he was going to give up the business altogether, and asked me whether I would take the shop at a valuation. I was not able, however, but I bought two or three hundred back numbers of the MEDIUM at a halfpenny each; I could not let them go for waste paper. Mrs. Hardinge was at Halifax at the time, and I made bold to sell them in the Mechanics' Hall and gave some away. This was my commencement as agent for the MEDIUM at Halifax. I have now acted as agent thirteen or fourteen months. I have not as yet been able to have a shop, I only live in a cellar-cot. I am only a weaver, and cannot do much. However, I take the papers to the readers' houses on a Saturday afternoon, and, be the weather rough or fine, I go with a heart and a half. I have not been over-proud and selfish as agent; no, I try to push them into the hands of the book-sellers. I had twelve selling them at one time on the condition of sale or return. Some took two, some four, and others six. I continued this plan until they were tired out. Though I did it at a great sacrifice, I shall do it again next winter with one or two. I think I have averaged a sale of eighty copies per week for the last fourteen months, and I think I have done business to the amount of ten shillings per week on an average for the same period. I am not saying this boastfully, but simply to show to others who have nothing else to do on a Saturday afternoon what can be done, especially where there are no agents. I think that this is the best way to help the Spiritual Institution, and I believe that Mr. Burns would not need other support if we Spiritualists would work shoulder to shoulder with him and others. It would do more good than just to contribute to the Institution to keep it in existence, while we, the Spiritualists, were living as drones in the hive of Spiritualism. If we Spiritualists do not exactly become agents to buy and sell, many may become agents to buy and give away some tracts of a small size for distribution. A few might put their sixpences together and get them at wholesale price from the Institution. I am seldom without something in my pocket to give to persons of a studious, thinking mind, thereby making Spiritual literature more known to the public generally. The fields are white already unto harvest, but the labourers are few. There are a great many falling away from the truth as it is in theological dogmas; they only need higher truths presented to their minds, and we shall have a great ingathering of souls into the Spiritualistic camp. I have great hope for the future, even in our day.—Yours truly,

39, Crib Lane, Halifax, August 11th, 1872.

R. ASHWORTH.

[The above statement of work is all true, or is rather under-drawn. We call Mr. Ashworth a Spiritual Lighthouse-keeper, and with him we class Aaron Franklin, Birmingham; L. Hillyard, Northampton; J. Hitchcock, Nottingham; J. McGeachy, Glasgow, and others who might be named. Mr. Ashworth is our best agent, and yet he works under the most disadvantageous circumstances. But he is in earnest, and that is everything. There are only a small proportion of Spiritualists who take the slightest interest in the literature or its necessary agencies, and yet we may safely say that Mr. Ashworth, by his active agency, has done more for Spiritualism in the Halifax district than any other means which has been employed during the time. Even if all the other Spiritual energies were to go to sleep, Mr. Ashworth would keep Spiritualism a living fact in his district. What we want is a corps of agents to work for this literature, particularly for the MEDIUM, which is the forerunner of all the rest. To such as are inclined to go into this useful work we are prepared to offer such arrangements as will protect them from loss, and possibly yield a profit. With 100 such agents as R. Ashworth the MEDIUM would not only contribute a handsome profit to the progress of the movement, but the cause itself would be enormously accelerated by the influence of the papers thus circulated. Might we ask all who read this paragraph to see what they can do individually and collectively for the circulation of this paper, both by personal effort and the systematic establishment of agencies? To willing workers we are disposed to supply specimen copies gratis, and all facilities within our power for the furtherance of their object.—ED. M.]

MESMERISM AT LEAST A PARTIAL REMEDY FOR DRUNKENNESS.

To the Editor of the Medium and Daybreak.

SIR,—In answer to "Inquirer" in last week's MEDIUM on the above topic, &c., I beg to give the following as the result of some observations and information from practical mesmerists for many years, in case no better reply happens to reach you:—Drunkards have been reclaimed for lengthened periods by the aid of mesmerism, but as constitutional predisposition varies so much, no arbitrary law can be assigned for all cases. No doubt "Inquirer's" plan, whenever practicable, of obtaining a promise in trance or semi-trance would have an enduring good effect. But all subjects do not reach the trance condition, at least for a long time—some, I should say, never.

In one case that came under my personal observation formerly, the victim of intemperance, by having the operator's will impressed upon him under the mesmeric influence, was made to feel then, that the taste of his favourite alcoholic beverage was excessively nauseous, and it was extremely amusing, the operator told me afterwards, to see him go and order a glass of whiskey, and on tasting it, instantly eject it from his lips with extraordinary grimaces. The poor fellow had no idea, I believe, of the cause of such nausea. He would remain abstinent for weeks, and the mesmerising was renewed several times. Although he relapsed for a time more than once when the mesmeric influence was gone, yet I believe his life was prolonged many years by such mesmerism, and he for years was an excellent trance and speaking medium.

As to the other query put by "Inquirer," I have always been informed by practical mesmerists, as well as by the mesmerised, that there is no risk whatever of evil consequences of any kind, either by a gentleman mesmerising a lady or vice versa, if that ever happens. The involuntary powerful magnetic influence which some persons throw over others no

doubt often proceeds in the opposite direction. From all I have studied in Spiritualism, as well as mesmerism, I am convinced that when the mesmeric treatment is employed, as I have always known it to be, for some kind, humane, or scientific purpose, powerful spirit-friends or relatives are sure to be present, and to aid in the good work. I infer, also, that the risk of evil consequences would be nil in my case, as superior spirits would be able and willing to intervene, their powers of intervention being strong in all cases of magnetic phenomena.

July 28th, 1872.

C.

MESMERIC TREATMENT OF DRUNKENNESS.

In reply to the letter of John T. Markley, on "The Mesmeric Treatment of Drunkenness," in number 122 of the MEDIUM, we have received the following:—

To the Editor of the Medium and Daybreak.

SIR,—In answer to "Inquirer," my experience is that no influence can be obtained over subjects in the mesmeric sleep which is not in accordance with their then highest good.

Dr. Lincecum, of Texas, told me he had made many experiments which had convinced him of that fact. The Doctor had a son who was a great drunkard; he fixed his will on him for a long time, and had the pleasure of observing his son's passion for liquor gradually decline until it passed away entirely. In the mesmeric sleep subjects appear to be under purer and higher influences than that of man, but in the normal state both good and evil influences affect.

Spirits will sometimes interfere with people's habits in the normal state. Yankee Jones (one of those who investigated Spiritualism with me as early as 1850) was a great consumer of coffee and tobacco; his feet and legs began to swell. I met him after six months' separation, and was surprised at the improvement in his health. "Whenever I carried a cup of coffee to my mouth," he said, "the spirits shook my hand so that it all spilled; and on attempting to take a chew of tobacco my hand would jerk it away against my will." The swelling had gone.

The spirit-circle is to be the regenerator of man. We are in magnetic connection with the spirit-world and subject to its influences; until we can comprehend and direct those influences, regeneration is not possible; that will come in time.

Paddington, July 31st, 1872.

R. B. HANNAY.

MRS. OLIVE'S MEDIUMSHIP.

The following letter, confirmatory of Mrs. Olive's healing power, has been handed to us for publication:—

"MY DEAR MRS. OLIVE,—I have allowed several days to pass before writing to thank you for the cure you made of a most severe pain in my throat which I had been suffering from for some time. I have had little or no return of the pain since you made those mesmeric passes across my throat. I can sometimes scarcely believe that I am free; to me it is a wonderful fact that such things be.—I am, dear Mrs. Olive, yours sincerely,

"C. EDMISTON."

The spirit who operated upon Mrs. Edmiston and many others purports to be Mesmer.

MRS. OLIVE'S SEANCES.—These meetings on Thursday evenings at the Spiritual Institution are gradually improving, and winning their way into public appreciation. The spirit-guides of the medium possess a large circle of supporters, and they are thus enabled to adapt their presentations to the peculiar requirements of each sitting. Thus, on last Thursday evening, a large number of tests of a business nature were given, and appreciated by the gentlemen who received them. The medical staff attached to the medium for healing purposes is strong, and either Mesmer or Dr. Forbes, or both, are invariably present to alleviate pain and suffering. There are numerous testimonies to the especial power of Mesmer in this direction, and we give from his own dictation the following list of ailments, which, at these meetings, or at other fit opportunities, he is prepared to endeavour to alleviate and cure; viz., all nervous diseases, neuralgia, lumbago, rheumatism, sciatica, bronchitis, enlargement of the heart, spinal affections, and varicose veins.

SOME TIME AGO we announced that Dr. Newton had sent from America, per Mr. Tebb, some fine squashes, a vegetable of the vegetable-marrows tribe. We also intimated that packets of the seed might be had on application, with the view of introducing the plant into British gardens as a source of food. We have lately received from Mrs. Wilson, Walton, near Ipswich, some fine specimens of the fruit grown from that seed, under the intelligent care of Dr. Bonus. Part has been cooked as a vegetable and part preserved as a fruit, for both of which purposes it is excellent. Some packets of seed yet remain, which may be had by applying at this office. Perhaps Dr. Bonus will oblige our readers with the method of culture pursued by him so successfully.

MR. COGMAN wishes to announce to his numerous friends and patrons, that after fourteen years' experience in the art of healing the afflicted, that he has now resumed his practice of magnetism and galvanism as the curative agents for a variety of complaints that are, and ever have been, beyond the aid of medical skill. Mr. Cogman was one of the few that introduced galvanism into the East End of the metropolis, and during his long experience has been successful in relieving and curing many.—15, St. Peter's Road, Mile End Road, E.

J. BURNS has been invited to lecture at Churwell, near Leeds, on September 23rd and 24th. If any place in the neighbourhood desired one or more lectures on the previous evenings, the travelling expenses would be lightened. Terms: two guineas per lecture, railway fare, and accommodation.

NOTICE TO SPIRITUALISTS.—Mr. J. J. Morse will deliver a lecture (under spirit-influence) at Mr. Goodwin's, Crown Coffee House, Crown Street, Old Street Road, on Sunday evening next, the 25th inst., commencing at eight o'clock. Admission, 3d.

MESSRS. HERNE AND WILLIAMS beg to announce their return from the country, and that they will resume their usual seance on Saturday night, at 7.30 for 8 o'clock. Admission, 2s. 6d.

The Spirit Messenger.

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

August 16th.

The first control was by TIEN-SIEN-TIE, who, in answer to a question as to persons influencing each other fifty or sixty miles apart, said that kindred and harmonious souls were ever in close relationship to each other, and that distance had no power to destroy the oneness of being that united harmonious souls. This affinity was caused by intellectual and moral harmony, and might exist, not between two individuals alone, but between hundreds. Persons having this sympathy could impress at almost any distance any one or more of the same mental sphere at will—the great minds of the past were able to influence those on earth at the present time, and to give them the result of their experience. We are unable to solve the problem of the source of will. We can only judge of the nature of that source by the nature of the results which flow from it. As the results flowing therefrom are in the main omnipotent, we should say that the source also was omnipotent. Will was weaker in one organisation than another, because one organisation was weaker than another, and will must act through organisation.

After some harmonious observations by the

STROLLING PLAYER,

a stranger,

HENRY BAWTRY,

made the following communication:—

"I feel it a duty to just say a few words in this manner to my friends; but, if the possibility of such a thing had been mentioned to me in my natural life, I should have been horrified. Stretched upon a bed of pain and sickness for many months, I was only too thankful when the summons of relief came. About two weeks ago I was called from this world to the world of the hereafter. Even now the recollection of my past suffering almost causes me to relinquish my efforts. I should like to say to my friends that all the suffering of the past is atoned for by the knowledge and happiness of the present. My name was Henry Bawtry. I passed away on the 2nd of this month at Colchester. My name is well known, and the address will be amply sufficient to find my friends. I was fifty-three years of age."

MR. DAVID DUGUID'S MEDIUMSHIP.

DEAR FRIEND BURNS.—It is easy to sail with the stream, to glide along the tide of public opinion, and pander to the prejudices of society; but you have chosen the thorny path by which you storm the citadel of error, unfurling the banner of truth amidst the storms of prejudice with which you are surrounded. Our motto is "The truth against the world," and with progress at the helm, our watchword shall be Onward! It is pleasant to know that they who are with us are more numerous than our opponents, and though we meet with much opposition by the way, we are encouraged, remembering we were once ourselves steeped in prejudice, and are thus enabled to exercise a kindlier feeling and a more sympathetic charity to those who differ in opinion from ourselves. I do not intend to convey the idea that Spiritualists are narrowed down to certain creeds, for on some doctrinal points we are at variance with each other; but when we consider how much we have learnt, and yet how little we know of the vast ocean of truth which lies unexplored before us, we hesitate ere we condemn others who are equally anxious with ourselves in their search after the pearl. "We speak that which we do know, and testify that we have seen." We are limited by our own individual experiences, since our object is to investigate for ourselves.

On a recent visit to Glasgow I was privileged to attend some excellent private seances. There are no professional mediums in Scotland, so that I feel rather diffident in using personalities; but one name there is familiar to most of your readers, David Duguid, known as the "celebrated trance-painting medium;" but as this is not the only phase for which he as a medium is remarkable, with your permission I take this opportunity of briefly relating some of my experiences in his presence. Messrs. James Bowman, H. Nisbet, Robert McDonald, Robert Duguid, David Duguid (the medium), and myself assembled together to witness the phenomena and enjoy a pleasant evening with our spirit-friends. We were shown into Mr. Duguid's parlour, where we spent an agreeable half-hour in examining many of his wonderful productions. The gentlemen present then seated themselves promiscuously around the room, whilst I selected my post by the side of the medium.

During a few moments of quietude the medium became entranced, and whilst in that state he exhibited much more activity than is natural to him in his normal condition, when he is particularly retiring and unobtrusive. The room was comparatively dark, though, for our convenience, the gas was very faintly burning, but not sufficient to indicate to myself the position of the smaller objects in the room. A box containing oil-colours, palette, brushes, pencils, and other artists' requisites, was then opened by the medium, who, in a state of trance, selected his colours, &c., and proceeded to transfer them upon a piece of cardboard measuring about 6 in. by 4½ in., which was pinned to a board placed on the easel. The medium had been at work about ten minutes, when Mr. Nisbet turned up the gas, in order that we might see what progress had been made, when I was astonished to find the outlines of some mountain and lake scenery; and now the opportunity was afforded to examine the medium whilst at work.

He made several interesting additions whilst under inspection, his eyes being perfectly closed; but the gas was put out, in order that his work might continue in the darkness. After half an hour from the time of commencing upon the painting the medium proceeded to clean his brushes and place his box in order. The controlling spirit was then asked if he could give us a direct spirit-painting, when we received the reply that they would try.

A box containing a number of cards of the dimensions (say) 5 in. by 3 in. was then placed upon the table, and, on my desiring a test, the medium tore a corner from one, placing the severed portion in my hand. We sat in darkness for about seventy seconds, when three loud

knocks disturbed our quietude, indicating, I presume, that we were to light up. This being done, we found three direct spirit-drawings, one in lead pencil, representing a hand supporting the globe, over which were various symbolic signs, with the meaning of which I am unacquainted, whilst upon the wrist were described certain Hebrew characters, of which the interpretation written below the sketch was "The Ancient of Days." This picture affords a very interesting study, and is intended to illustrate a work which is being given through the medium, and with which your readers may some day be made acquainted. The second was a black crayon drawing of the bust of a female, very neatly designed; and the third an oil painting, somewhat after the style of the one done through the hands of the medium.

On applying the corner to the last-named picture I found it to be the identical card from which was taken the portion in my possession. This painting was presented to me, as also the one first mentioned, and I shall esteem it a pleasure to show them to anyone desirous of investigating. The remaining portion of the evening was spent with the direct spirit-voice, which replied to our questions clearly and in a very loud tone. Every now and then bright twinkling lights danced before our eyes, and for some time they continued to lift articles into the air, knocking them upon the floor, then again upon the table, the position of the light indicating when another rap might be expected. On a subsequent occasion I was in the company of the same medium at the residence of Mr. James Bowman, of that city, when the direct spirit-voice manifested with astonishing power, but of the conversation I cannot write, since it was all more or less of a private nature. On this occasion a band of light encircled a guitar which was hung upon the wall, and the strings of which were repeatedly touched.

I observed, "We have some spirit-friends who visit our circle who in the presence of Mr. Ambrose Fegan as the medium would remove that guitar from the wall." No sooner had I spoken than the guitar sailed about the room, whilst the manifesting spirit played a very pleasing accompaniment to the singing.

What I have endeavoured to describe affords but a faint idea of the many wonderful spirit-manifestations which I witnessed during a fortnight, the evenings of which were spent in Glasgow amongst my numerous Spiritualist friends. There are other four good mediums in that city known to myself, but it would not be honourable to mention names, as they have no desire to go beyond the privacy of their own circles.—I am, yours truly,

JOSEPH DUNSDALE.

3, Mitford Street, Liverpool.

MESSRS. HERNE AND WILLIAMS'S SEANCES.

To the Editor of the Medium and Daybreak.

DEAR SIR.—I have been present with others at several of the latter seances of Messrs. Herne and Williams—one at my own house, under test conditions—which well deserve a report, but time will not allow me to make more than a short one of the last, yesterday evening. There were present seven besides the mediums, who were bound by us separately and together in their chairs, placed in the window recess, the curtains drawn before them, and then the table pushed up to shut them within the recess. The most striking phenomena were, on the extinction of the gas, the appearance of lights upon the table, gradually increasing in number and strength until we all saw two figures draped in white, each speaking to us, expressing a wish to make herself more perceptible, touching us, and placing at request folds of drapery in our hands. These said they were "Katey" and her daughter. Another female figure passed round the back of the chairs of the circle, and spoke to my neighbour, who said he recognised her distinctly. I saw her face, and her left hand seemed filled with an oval, silvery, luminous, flattish mass, over which she drew her right hand from time to time, and waved near her face and dress, and this latter she permitted us to touch. We saw the face and bust of a figure over the table up at the ceiling, and heard a loud voice from it, challenging our attention and desiring that a special note might be made of it; it said, "I am 'John King,' once Sir Henry Morgan." This face and bust appeared three several times with increasing distinctness. We were further astonished to hear a voice and see a face like that of Mr. Herne. "John" and "Katey," by waves of their illuminated hands, enabled us to see the likeness as we heard his words. Was it Mr. Herne's "double?" All the figures we saw were clad in garments similar to those of the spirit-figures presenting themselves in Mr. Hudson's much-talked-of photographs. Upon asking this "double," who said his name was Willie Herne, to be allowed to feel his garment, he threw a fold of it to each in succession, accompanying it with some remark, in a clear, musical voice, about various persons and "Hudson and his window-blinds."

When the gas was relighted, the mediums, behind the curtains, were as we had tied and left them. At these manifestations "John" and "Katey" insist upon test conditions. Enclosed is the card of yours truly, August 13th.

J. D.

P.S.—On this occasion one of the most experienced students of spiritual phenomena, Mr. Thomas Brevior, was present with his sister.

To the Editor of the Medium and Daybreak.

DEAR SIR.—I fear that the old adage, "Familiarity breeds contempt," is now being realised as regards Messrs. Herne and Williams's seances, in the disparaging statements which on a few occasions have appeared of late on the part, not of sceptics, but of actual Spiritualists, in reference to those mediums, and, to make the matter worse, in reference to the controlling and assisting spirits at their seances.

I attended their public seance on Thursday evening, the 8th instant, at 61, Lamb's Conduit Street, taking with me two very great sceptics, a highly intelligent literary gentleman and his wife, to witness the manifestations for the first time; and as the company present (about fourteen in number altogether) contained two other professing sceptics visiting a spiritual seance for the first and second times in their lives respectively, I consider the manifestations to have been highly satisfactory in every way, notwithstanding in addition that the mediums had held a private seance the same afternoon, and that the atmosphere was rather overcharged with electricity, a thunderstorm having taken

place on the previous day. This was the fourth dark seance which I had attended under Messrs. Herne and Williams's mediumship, but I have witnessed in various parts of the world all the varied spiritual phenomena during upwards of twenty years, so that I am no novice. I do not think that by Spiritualists generally—at least, universally—the extraordinary labour which the spirits of heaven are undertaking in the interests of mankind by the production of wonderful phenomena (which continue to increase around us) at such seances as these, are at all sufficiently appreciated. If it is first considered how trying to public media generally the extreme monotony must be of repeating ceaselessly seances of a similar kind, though these may be very novel and entertaining to their visitors, a better idea might be obtained as to what some spirits must undergo, in temporarily leaving their happy homes, to mix with mortals often reviling them, and in seeing their highest efforts sometimes frustrated by such opposition as a sneering scepticism.

In carrying out the various physical manifestations of the day at Messrs. Herne and Williams's seances it is evident that the controlling spirits, with "John King" at their head, find it advisable for many reasons to call in the assistance of spirits who, owing to their earthly training and present physical condition, are capable of effecting, with apparent facility, most convincing physical phenomena amongst the sceptics. These latter spirits do not appear to have very long commenced their upward course, yet almost invariably it will be found that they have made some progress from their earthly mental state, and are aiming higher. But even if it was found that they were quite undeveloped, and suffering from the effects of bad earthly training, our efforts should be added to those of the elevated missionary spirits in rectifying gently the mental errors adhering to them, instead of dismissing them heartlessly, as I have seen done at seances elsewhere.

You have published some very excellent letters lately, with accounts of the wonderful phenomena at these seances, and such publication seems to me to be one of the objects in view by the spirits, the first being, of course, the mental, moral, and religious improvement of the parties present. I shall, with your kind permission, briefly state a few of the chief manifestations I have witnessed with Messrs. Herne and Williams, and the circumstances attending them.

To the usual objection, as made by my sceptical friends, on Thursday, that darkness appears an unfavourable condition for receiving tests, I replied that similar phenomena took place in the light, though much weaker generally, owing to the absence of much of the power required, from its being absorbed by rays of light; but that in the dark objects belonging to themselves left in the outer room, and looked out, when the doors and windows were closed, might probably be brought to them by means of temporarily disintegrating the wall. This is just what took place; for a lady's shawl, which she admitted having left carefully outside, the evening being warm, was thrown into her arms a few minutes after we had sat down and engaged in singing. I held the lady's left hand in my right and Mr. Herne's right hand in my left all the evening, and all other hands in the room were also joined. Mr. Williams sitting at the most distant point from Mr. Herne. The shawl fell partly on my arm, having first been flapped in my face to draw attention to it, and on enquiring what it was the lady recognised it at once. A very promising son of this lady, who is an excellent Persian scholar, I had asked to visit a future seance at Messrs. Herne and Williams's, as he could not come that evening; so I now asked "John King," who had performed his usual genial salutations to the company, if he thought he could manage to bring a Persian spirit to meet my friend, and give him and the world a test by an interview in Persian. "John King" said he would manage it; and when I stated that I had a very high opinion of the young gentleman coming to test his Persian, he replied that if I was not right he would not take the trouble for him, but that he was worth it; so I expect you may soon have a fresh wonder to chronicle. The guitar was sounded over all our heads, quite round the room, where no man, unless he had an arm ten feet long at least, could have waved it. Two spirits, brothers, named Peters, talked loudly and shrilly most of the evening, both to each other and the sitters, in such a way as to put ventriloquism "out of court" for the occasion; and a Jew, whose name I forget, intervened once for a few moments, to pour out the vials of his wrath ironically "on all you Gentiles," as he expressed it. I must not omit "Katey's" name, her whispering being very audible; and an interesting boy on Mr. Herne's left being, if I remember right, kissed by her, with a slight smack too. I am open to correction if I make any slight mistake. In reply to his urgent request that she would then and there appear visibly to us, as she had succeeded so well in doing on a recent occasion described in your columns, she promised to do so in a day or two at his own home. "John King" had previously explained that the electrical state of the atmosphere that evening would prevent the possibility of success as to the spirit-faces so earnestly called for as the seance commenced. The tone and style of the brothers Peters were, no doubt, excessively brusque, but they had a method, notwithstanding; an evident desire peeping out occasionally to inculcate a moral lesson in their own way. And it is just such practical little moral lessons, when given humorously, that are often most effective. For example, one of the Peters repeatedly during the evening quizzed one gentleman—an old Spiritualist, too—very much about his club, which Peters said he had just come from, and intended to revisit some evening. This at last provoked the query, "What harm was the club?" "Oh, it takes you away so much from your wife and children," was the reply. Again, the same spirit in a half soliloquy uttered the words, "Oh, what bright spheres I see above us! If you could only view them as I do, not one of you would ever commit an evil action again." I, for one, consider the philosophy involved in that remark superior not only to much that religious teachers too often propagate, but to that which we would have any right to expect from spirits of a very low order. Before we broke up, "John King" astonished me by a friendly quiz about a private matter known only to my sceptical friend confidentially, who could not possibly have communicated it. I infer it was said aloud in his presence for his especial benefit.

I am delighted to perceive that with some a seance at Messrs. Herne and Williams's now occasionally supersedes a ticket to the theatre; and although I agree with Shakespeare that "The play, the play's the thing," still a spiritual seance must be equally approved of by Shakes-

peare now. All the phenomena which I had previously witnessed at the three other seances quite paralleled all that has been recorded on most occasions in your columns, and, in addition, I received a visit at a seance there last month, from a little daughter of my own, who has been eight years among the immortals, when she renewed in a tangible physical manner all the little endearments of former days, in a style only recognised by myself. She had given me voluntary notice at home, by writing in her usual way, of her intention so to meet me. Her little hand played with a certain lock of hair on my head in a peculiar fashion, and she whispered in direct voice three times in my ear, &c. I am reminded of her by your own excellent account of a seance at Mrs. Jennie Holmes's, whose success in London as a most useful medium I look forward to with as much hope and interest as yourself, for spiritual mediums need never feel jealous of each other in our day. There is room, and to spare, in the world for all.—I am, dear Sir, yours faithfully,
August 11th, 1872.

(ERRATUM.)

To the Editor of the Medium and Daybreak.

DEAR SIR,—In asking you kindly to correct a printer's error in my last letter on "Spirit-Photography" in to-day's *Messenger*, where I am made to assume the position of passing my veto on certain views held by many to-day as to Mr. Hudson's spirit-photos, instead of withdrawing my vote, as a criticiser, from the sham view, and recording it in favour of another view, consid'ring his disputed spirit-photos as simply mysterious *pro tem*; and further on, where I am made to "withhold my opinion adverse to Mr. Hudson," instead of "any opinion adverse"—I now beg to say that I am still further influenced in his favour by an explanation which I have heard given in several quarters as to his mysterious silence in your columns, where he has been attacked by several correspondents.

Several parties who seem to understand his character, state that when first he was accused of counterfeiting spirit-photos to meet a demand which the limited supply of genuine ones rendered necessary, he treated the accusation with the contempt which he thought it merited, and so preserved silence, which he still preserves, awaiting further elucidation of the difficult question at issue, and that he merely allowed a friend to insert for him a notice that he would not guarantee genuine spirit-photos; because, probably if he went into a Court of Law, he might find that not a single jurymen believed in spirit-photography being genuine in even any of the cases where Spiritualists are almost all united in acknowledging the evidences of their own senses, and considering many as real as any other spirit-manifestation of the day.

I trust this view may induce some to suspend their judgment yet a little, in reference to these disputed photos, for it may possibly be found that many amateur photographers now investigating the whole subject of spirit-photography may discover, in some condition of light, as well as of the medium's magnetic relation to the different parties present, both mortal and immortal, that appearances of double exposure may take place, even when the spirit-face on the plate is easily recognised. By persevering in these investigations, it has already been discovered that in at least one instance where the sitter's double had been supposed to appear on the plate, it was the sitter's real spirit-brother which actually had so appeared, the family resemblance, as is often the case, having been so great as to have given rise to the mistake.—Yours faithfully,
C.

August 16, 1872.

SPIRITUALISM AMONGST THE PRIMITIVE METHODISTS.

"The end came in the autumn of 1862. He had been for some time slightly improved in health, and on the day of his departure he was cheerful and happy. During the afternoon he fell asleep upon the sofa; when he awoke he seemed to have been conversing with some one. He stretched out his hand as if for the nearer approach of his visitants, a sweet smile mounted upon his countenance, and he said very distinctly several times, "Come! come!" His look was upward, his hand was raised in triumphant gesture to some entrancing object in his view, and then with an earnest voice and in emphatic tones he said, "Old companions! old companions! my mother!" Then, without an apparent sensation of pain or a lingering groan, he

Passed through death triumphant home."

—Extracted from the *Biography of HUGH BOURNE, the Founder of Primitive Methodism.*

We have been permitted to publish this letter. It brings forward several points which will interest our readers:—"DEAR BROTHERS BURNS,—After the great spiritual feast we have had at the recent jubilee (which we mean to perpetuate by ample future reflection thereon), it behoves us to keep in mind one of the leading principles that were considered, viz., to be up and doing in the good cause; and I think that if our future efforts are crowned with the success that they have had recently, we shall have great cause for future jubilees. At our weekly meeting, after you had left, one of our immortal friends told us, through our trance-medium, that we did well to surround you during the lecture you delivered, for by so doing you were walled in by propitious influences favourable for the delivery of a harmonious discourse, stating at the same time that they enclosed you on the invisible side with a similar impregnable wall, which will explain to a great extent the conscious help you received; and for your encouragement I may say that all with whom I have conversed have expressed the gratification they felt in having attended the lecture. Though it was the first they had heard on the subject, there was nothing in it they felt they were in a position to object to; whether it may be attributed to the intelligence of the audience, or the clear and logical manner in which the truth was presented to them, or perhaps both, it is not for me to say. I hope we shall have many more such meetings. You must send us a supply of *MENIRMS* for distribution, containing the full report, and accept the enclosed cheque for £1 1s. as a subscription to the Institute from your sincere friend, E. R. HINDS. Eastbourne, Dartington, August 10, 1872."

PSYCHOLOGICAL PHENOMENA IN THE NORTHERN DALES.

To the Editor of the Medium and Daybreak.

SIR.—On reading in *Human Nature*, No. 61, for the month of April last, an article on Supernatural Visitations, by Geo. Harris, Esq., F.S.A., and the succeeding paper by Mr. Morse, they very forcibly brought to my mind many things I have heard related by individuals in the village where I was brought up and by people who lived in the places where the events happened. The following case is rather peculiar as containing mysterious points, which perhaps you or some trance-medium may throw some light upon. It occurred at a little village in Wensleydale, and the person's name was William Walker, who was clerk of the village church for fifty years, so that he would be well known to the people residing in the neighbourhood. The old man is now dead, but there is a daughter and also a grandson still living in the same village. This Wm. Walker, upon a certain day or night every year, used to pass into something like a trance, and remain so for some considerable time, groaning and in such a state of perspiration that when he awoke he had to put on a change of linen. His wife often tried to awake him out of his sleep or trance, but could not. While in this state, it is said that he saw all who would die and be buried during that year at the church where he was clerk. And it is said that he had a singular way of talking to himself as he passed people on the road, as much as to say, "Ah! you little know how short your earth-life is here." It is also said that he even saw some after they were dead, and held conversation with them on important matters, which he never would reveal to any person. There is a grandson of his now living in Crook, who told me that while his own father lay in bed very ill, and had been so for some time, he noticed the old man, William Walker, walking about as if he had an uneasy mind about something. He said, "I see the old man wandering about, he knows very well what is going to happen to me." Yes, it was too true, as I am given to understand by his own son he did not live long after that.

I have often wondered when I have thought about such things, they appeared so very strange to me then; but since I have been a reader of the MEDIUM, I look at those things in a different light, and feel very thankful that I have got my eyes opened a little to this important fact.

"There is a state, unknown, unseen,
Where parted souls must be,
And but a step doth lie between
That world of souls and me."

J. TAYLOR.

There are many other remarkable things that have happened to other persons whom I know, as the accompanying letters will show, but I forbear at present.—I am, yours,

WM. LOBLEY.

Crook, August 5th, 1872.

P.S.—What I allude to in the above as mysterious is, that Wm. Walker should know who had to die. Does it not look like predestination that their fate was fixed, so far as this life was concerned?

This is one of the letters to which Mr. Lobley refers:—

MR. WM. LOBLEY,

SIR.—You must excuse the delay in writing to you, as I have been very busy in removing to another house. I know you very well, and I think you will know me. We worked at the coals, on Preston Moor, at the same time, and I have had the loan of your books to read. I have learnt all I can respecting what you wanted to know, and will tell you as near as I can. My grandfather did certainly know who was going to die. I believe it was on the 4th of May—what was called St. Mark's Eve—that he was in bed, and in what I should call a deep sleep, when he groaned and appeared to be in very great distress. My grandmother used to be terrified while he was held in this state, and tried to awake him, but could not until a certain time had elapsed, and then he was troubled and much affected for a good many days afterwards. He was not in the habit of making it known. He had an odd way of talking to himself, and my grandmother was always ready to catch anything she could in that way. He saw several before they died, but only one after; and he talked to him, but would never disclose anything they had talked about; indeed, he was under the penalty of being haunted all his days if he had. He knew the day, and even the hour, when people died. When he came in from his work, and was told such a one had died, he knew it, and the exact time as well. He was clerk fifty years, and lived to a good old age, dying in peace in his 90th year.

I have now told you all I can, and as near as I can. My mother has told me all she knew respecting this matter. Hoping that both you and myself are aiming at something higher than to work to eat and eat to work,—I am, yours truly,

THOMAS PARK.

Redmire, May 13th, 1872.

The other letter which Mr. Lobley received is from J. Scott, who does not believe in such stories, but has great faith in somnambulism, of which he gives several instances as having occurred in the Dales. A cousin of his (John Heslop) got up in his sleep and harnessed a mare so vicious that it had to be done from the adjoining stall. He was found in the act by his employer, who awoke him from his sleep. Alexander Watson, in his sleep, climbed down the water-wheel of a mill. James Metcalfe had finished work at a gin shaft at Cob Sear Vein, but had left his tools at the bottom. In the night he got up in his sleep and walked on the moor, climbed down the shaft, tied up his tools, and climbed up with them again. Mr. Lobley says that the shaft would be from thirty to forty fathoms deep, and a fathom, it will be remembered, is six feet. James Metcalfe never awoke till the morning, when he found himself in bed. John Moore, a woodcutter, got up in his sleep and went three or four miles in a lonely wood and brought home his axes. J. Scott informs Mr. Lobley that he could tell him of more such cases. These facts show that the Psychological faculty is plentiful in the Yorkshire dales, and only requires cultivation to bring it into a state of usefulness. Valuable results would follow the formation of spirit-circles among such a people. As to the power of foretelling death, that may be easily accounted for. An engineer could tell, to a few seconds, how soon an engine boiler would become exhausted under which a certain amount of fuel was being consumed. In the same way, those who are able to estimate the amount of vitality in a man, and the circumstances and conditions to which he

will be subjected, may very readily calculate how long he will live. For useful thoughts on this matter, see Hudson Tuttle's forthcoming work on the Career of Religious Ideas. William Walker was, no doubt, a trance-medium, and in his periodical sleeps enjoyed intercourse with the inhabitants of the spirit-world.

FORETELLINGS OF DEATH.

To the Editor of the Medium and Daybreak.

MY DEAR SIR,—A lady friend of mine and myself (whose names she does not wish mentioned) have had several sittings lately, and had some wonderful communications spelt out to us from loved friends that have gone. I myself have been touched repeatedly, and seen beautiful spirit-lights; but what I wish more especially to write you about, is a message that has been given *three nights in succession* to my friend, viz., "A—, dear, you will meet me in heaven very soon." On my friend asking if the spirit could tell the number of years, "two" was spelt out. Now what I wish to know is, can a spirit have the power to foretell when a person dies? If you could inform me of this fact, you would greatly oblige, my dear Sir, yours faithfully,

J. F. K.

P.S.—I enclose you my card.

[In our own experience lately the death of a relative was foretold several months before the event took place. We believe numbers of people have been thus apprised not only of the departure of friends, but of their own translation to the spirit-world. The medical examiner for a life assurance society inferentially predicts the length of life to which a proposer may attain. A deeper analysis of the vital conditions and circumstances of the individual, such as spirits may be supposed to obtain, would lead to much more accurate results. It also appears that by some laws of mind, not yet understood, future events are projected into the conscious vision of spirit or seer. Do not place too much dependence on prophecies, nor pry into them too keenly. Our concern ought to be more to learn of and live by the unalterable principles of being, than trouble ourselves with the events that may arise out of them. Discuss with your spirit-friends the propriety and use of such revelations, and be sure you are not hoaxed.—ED. M.]

SPIRIT-MANIFESTATIONS AT BISHOP AUCKLAND.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Last night (August 8) I had the pleasure of witnessing some unmistakable evidence of the presence of spiritual beings, at Mr. Fawcett's, Princess Street, Bishop Auckland. A small tambourine, hand bell, and a paper tube were placed on the floor under the table, which is a large heavy one, weighing nearly 2cwt., around which twelve of us sat down. We were directed by spirit-writing, through the mediumship of Miss Fawcett, to join hands; we did so, putting our feet together as well. After the lights were put out, Mr. Kilburn played some lively airs on the piano; the table tripped on the "light fantastic toe" in a most graceful style; the tambourine and hand bell went at it too; all keeping beautiful time together. They were then desired to come from under to the top of the table, when, obedient to the call, out they came with a rattle. The table at the same time was going to and fro like a swing-boat; the tambourine went above our heads, and the little bell went tinkling all over the room. We desired the spirits to carry the tambourine to Mr. Kilburn and touch him with it, when it dropped on his head, startling him a little. Then the paper tube struck me and dropped on the floor; the bell came and tapped me on the right arm, quite in a playful manner. Miss Fawcett was lifted and placed gently on the table the instant the light was struck. One time, a little while ago, this young lady was suspended above the company's heads several minutes. Mr. Meek, our trance-medium, was not entranced on this occasion, and was permitted to see this sort of manifestation for the first time.—Yours ever,

GEO. METCALFE.

1, Mechanic Street, New Shildon, Durham,
August 9, 1872.

P.S.—I have attended this circle once a week since the beginning of May, but I never witnessed this sort of manifestation but twice, and Mr. Kilburn was there on both occasions, but on no other; consequently I think it was through his mediumship this sort of manifestation took place.

OUR RUDE, blustering big brothers of the Fourth Estate are gradually undergoing an intellectual transformation, and begin to intermingle curiosity with their wonted untoward manners. That well-dressed boy the *Graphic* thus expresses himself in his issue of last week:—"The Spiritualists have been having a grand field day at Darlington. They assembled there last week in considerable numbers to hold a national conference, to concert measures for spreading a knowledge of Spiritualism. The sittings were private, so that no one knows but the Spiritualists themselves the degree to which the household furniture was excited, or the extent of its revelations." We respectfully inform our very promising contemporary that when he gives evidence that he can conduct himself with sufficient intelligent attention and discretion he will be permitted to leave the nursery and take his place amongst his seniors in the drawing room, when company is being entertained. When he spoiled a good subject and a page of his paper some time ago by giving an imaginary seance, he accompanied it by an equally imaginary but less truthful description from the *Daily News*. If a respectable paper can thus deliberately humbug its supporters and readers, it cannot have attained a sufficient plane of moral development to do justice to a simple matter of fact like Spiritualism. Perhaps our brother paragraphist will gather his friends round his own table, and see what "revelations" it will make! It is an unpardonable breach of social decorum for a man to neglect his own fireside to peep through other people's shutters. When the Editor of the *Graphic* gives an intelligent account of phenomena at his private circle, then he will be in a position to seek the company of spiritualistic scientists. It may be asked what interest could it have been to him to know the results of the conference. Is he really anxious to know how Spiritualism fares? Speak, friend, and spare your blushes.

JESUS:

MYTH, MAN, OR GOD;

OR,

THE POPULAR THEOLOGY AND THE POSITIVE RELIGION CONTRASTED

By J. M. PEEBLES,

Author of "Seers of the Ages," &c., &c.

Price 1s. 6d., Cloth, 2s. 6d.

Given as a Supplement to the Purchasers of *Human Nature* for June at 1s.; post free, 1s. 2d.

CONTENTS.

CHAPTER I.—EVIDENCES OF THE EXISTENCE OF JESUS.

Pompeii and Herculaneum—The Nucerians—Jesus Christ Caricatured—The Scrawl: How and Where Found—Testimonies of Tacitus, Pliny, Suetonius, and Others—Celsus, the Epicurean Philosopher—Opinions of Valentinus, Basilides, Marcion, and Porphyry, the Old Man of Tyre—Writings of Julian and Ravat el Saffa concerning Jesus—Original Documents—Taylor's *Diagnosis* not Authoritative—Josephus's Paragraph relative to Jesus: Is it genuine?—His mention of John the Baptist—The Testimony of Aaron Knight, a Spirit, and A. J. Davis, the Clairvoyant, in Proof of Jesus's Existence—The Summing-up of Statements.

CHAPTER II.—THE ORIGIN AND MISSION OF JESUS.

What Appellations are applied to Him in the Scriptures—The Athanasian Creed—Christian Spiritualism through the "Raps"—Swedenborg and the Council of Nice—Jesus demanding "Belief" as a Condition for Healing—His Essenian Education—His Clairvoyance, and Marvellous "Works" promised to others—His beautiful Faith and Trust in the Infinite Presence—His Final Victory.

CHAPTER III.—THE MORAL TEACHINGS OF JESUS COMPARED WITH THE OLD PHILOSOPHERS.

Paul Jewish to the Last—Quotation from William Howitt in the *Spiritual Magazine* Criticised—Tertullian Rejoicing over the Prospect of Eternal Torments—Character of the Christian Fathers—The Vedas and Immortality—The Old Testament and a Future Existence—Max Müller and the Primitive Religions—Zoroaster, Thales, Socrates, Pythagoras, and the Druids' Teachings of the Future Life—Slandering the Heathen—Christian Spiritualists: Wm. Howitt *versus* Godfrey Higgins—The Old Testament Writers do not Prophecy of Jesus Christ—Reasons for Christ's Incarnation—The Immoralities of the Old Testament Scriptures—Jehovah a Mediative Angel—The Bible; Different Versions; Revision of—Councils—Conduct of the Bishops—Scientists generally Infidels—The Inspirations and Truths of the Bible Immortal.

CHAPTER IV.—INFLUENCE OF CHRISTIANITY.

The First Followers of Jesus—Immoralities of the Corinthian Christians—Christianity Nationalised under Constantine—His murderous Deeds—Destruction of Pagan Temples by Christians—Their Persecutions Justified by Calvin, Beza, John Knox, &c.—The Christian Crusades—The Inquisition—Witches, why hung?—Spanish Christians and the Indian Races—Baboo K. C. Sen's Estimate of Christian Dogmas—The Natural Religion of African Natives—Criticisms of *The Spiritual Magazine*—What is meant by Christian Spiritualism—Christianity a Failure—William Howitt and Christian Spiritualists—The Conduct of Christian Nations: Is it related to the Life and Teachings of Jesus?

CHAPTER V.—JESUS AND THE POSITIVE RELIGION.

His Seership—True Worship, Creeds, and Outward Forms—The American Shakers—Jesus's Superiority over others—The Identity of the Positive Religion and Spiritualism—Not Doctrine, but Life; not Faith, but Works, that Save—Tendency towards a fuller Fellowship of Progressive Minds—John's Love-Nature—The Present Mission of Jesus—The Coming Millennium.

London: J. BURNS, 15, Southampton Row, W.C.

Price 2d. each; 1s. 6d. a Dozen; 10s. a Hundred.

"VACCINATION AND THE VACCINATION LAWS A PHYSICAL CURSE AND A CLASS TYRANNY."

By the Rev. WM. HUME-ROTHERY, a Clergyman of the Church of England, who gave evidence last year before the Select Committee of the House of Commons on Vaccination.

CONTENTS:—

- I. The Vaccination Question regarded from different points.
- II. The Idol of Medical Authority ground to dust.
- III. The Verdict of Statistics.
- IV. Mortality among the Vaccinated and Unvaccinated.
- V. Homœopathic Defence of Vaccination indefensible.
- VI. Other Arguments disposed of.
- VII. Vaccination a Source of Disease and Death; Evidence unjustly excluded by the Vaccination Committee.
- VIII. The Vaccination Laws a Class Tyranny: statement of Charles Washington Kye.
- IX. Mr. Pease's Bill.
- X. Conclusion and Appeal.

REPRESENTATIVE OPINIONS.

- "Very valuable addition to Anti-Vaccination literature."—SIR J. CLARKE JERVOISE, Bart.
- "Excellent pamphlet. It is truly first-rate."—DR. SKELTON.
- "Of the cogency and value of your pamphlet there cannot be two opinions."—DR. GARTH WILKINSON.
- "Your valuable pamphlet well deserves stereotyping."—MR. HENRY PITMAN.
- "Your pamphlet is excellent, and should open the eyes of even the most determined Vaccinator. Of itself it ought to cause a repeal of the most infamous law."—MR. J. MORISON.
- "I have read Mr. Hume-Rothery's demolition of the insane Vaccination practice."—MR. A. S. SWINTON.
- "I have looked your pamphlet over with great satisfaction. It is a very full and conclusive statement, and ought to merit a wide circulation."—MR. J. BURNS.

LONDON: J. BURNS, 15, Southampton Row, W.C.

"THE INTERNATIONAL HERALD."

PRICE ONE PENNY.

London: 7, Red Lion Court, Fleet Street, E.C.

SEANCES IN LONDON DURING THE WEEK.

- SATURDAY, AUGUST 24, Seance for Spiritualists, by Messrs. Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock. Admission, 2s. 6d.
- SUNDAY, AUGUST 25, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
- MONDAY, AUGUST 26, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
- WEDNESDAY, AUGUST 28, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
- THURSDAY, AUGUST 29, 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 23, LIVERPOOL, Psychological Society, at Mrs. Bohm's Temperance Hotel, 6, Stafford Street.
- SUNDAY, AUGUST 25, 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 8 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, Chemist, 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 26, NEW PELLON, at Mr. Swain's, at 8 o'clock.
- HULL, 42, New King Street, at 7.30.
- WALSALL, at 8. Mediums, Messrs. W. Russell, J. Harrison, D. Holmes, and Miss S. Blinkhorn.
- TUESDAY, AUGUST 27, 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, Chemist, Elliott Street, at 7 p.m. Mr. Leach, Trance-Medium.
- WEDNESDAY, AUGUST 28, 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 29, 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, Chemist, 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, Garnett Street, Leeds Road.
- BRISTOL—GEORGE TOMMY, 7, Unity Street.
- DALSTON—THOMAS WILKS, Circulating Library, Dalston Lane.
- GLASGOW—J. McGEACHY, 89, Union Street.
- HALIFAX—ASHWORTH, 39, Crib Lane.
- HUDDERSFIELD—COWGILL, 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.
- LANDPORT—F. FOORD, Bookseller, 16, Charlotte Street.
- LEICESTER—MR. HEVETT, Granby Street.
- MR. BENT, Carts Lane, High Street.
- LIVERPOOL—MRS. LEIGHTON, 39, West Derby Road.
- R. W. PILEN, Bookseller, 67, Brunswick Road.
- LOUGHBOROUGH—J. BENT, 80, Pinfold Gate.
- MANCHESTER—JOHN HEYWOOD, 143, Deansgate.
- MARYLEBONE—T. WHITTINGHAM, 27, Warren Street, Fitzroy Square.
- MIDDLEBORO—NICHOLAS PATTERSON, Bookseller, &c., 1, Cannon Street.
- NEWCASTLE-ON-TYNE—E. J. BLAKE, Grainger Street.
- NORTHAMPTON—L. HILLYARD, 43, Grafton Street.
- NOTTINGHAM—J. HITCHCOCK, 64, Marple Street.
- J. SWEET, Bookseller, Stoney Street.
- PADDINGTON—T. WHITTINGHAM, Newsagent, 60, Church Street, Edgware Rd.
- PIMLICO—W. RICHARDS, Newsagent, 7, Tachbrook Street.
- STOKE-ON-TRENT—T. QUEMAN, Brassfounder, South Street, Mount Pleasant.
- SOWERBY BRIDGE—ALFRED ASHWORTH, Newsagent.
- WHITECHAPEL—R. COGMAN, 22, New Road.
- WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.



J. BURNS, Practical Phrenologist,

GIVES

DELINEATIONS OF CHARACTER,
CAPABILITIES, DISPOSITION,
HEALTH, &c.,

From an examination of the Human
Organism peculiar to his own practice.

	£	s.	d.
A verbal statement - - - -	0	2	6
Do. with marked chart - - -	0	5	0
A brief written statement and marked chart - - - - -	0	10	6
A full written statement and explanatory book chart - -	1	1	0

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.

EVERY SPIRITUALIST
Should become a Member of the

Progressive Library and Spiritual Institution,
15, SOUTHAMPTON ROW, LONDON, W.C.

SUBSCRIBERS have access to the Reading Room and Drawing Room, the Use of Books from the Library, and Literature for Distribution, according to the amount of their subscription. Subscriptions from One Shilling. An annual sum of One Guinea entitles to all the privileges of membership. All Periodicals and Works on Spiritualism kept on sale, or supplied to order.

The Inquiries of Investigators Answered, Seances Arranged, Mediums and Lecturers Supplied to Country Associations. All communications should be addressed to J. BURNS, 15, Southampton Row, London, W.C.

INFORMATION FOR INVESTIGATORS.

- RULES TO BE OBSERVED AT THE SPIRIT-CIRCLE, by Emma Hardinge. 1d.
ON THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. A Lecture by Emma Hardinge. 1d.
THE CREED OF THE SPIRITS AND THE INFLUENCE OF THE RELIGION OF SPIRITUALISM. A Lecture by Emma Hardinge. 1d.
MODERN AMERICAN SPIRITUALISM: a Twenty Years' Record of the Communion between Earth and the World of Spirits. In 15 Nos., 10d. each; in cloth, 15s. Fully illustrated. Odd Nos. for circulation at special prices.
THE GOSPEL AND SPIRITUALISM: Showing how both rest on the same foundation. By a Clergyman of the Church of England. 3d.; 2s. per 100.
MODERN SPIRITUALISM. A Lecture by John F. Morgan. 1d. Gives a useful résumé of the whole question.
THEODORE PARKER IN SPIRIT-LIFE. A Narrative of Personal Experience given inspirationally to Dr. Willis. 1d. This little work gives a good view of life in the spirit-world.
THE PHILOSOPHY OF DEATH. Gives a clairvoyant description of death-bed scenes and the condition of the departed spirit, by A. J. Davis. 2d.
MEDIUMS AND MEDIUMSHIP. An exhaustive narrative of the difficulties that beset investigators, and how to avoid them. By Thomas Hazard. 2d.
IS SPIRITUALISM THE WORK OF DEMONS? A reply to a Sermon by the Rev. J. Jones, Liverpool, by T. Brevior. 2d. The title of this well-written essay conveys a good idea of its usefulness.
SPIRITUALISM v. SATANISM. A reply to the Rev. John Jones. With Rules for the Spirit-Circle. 3d. Useful.
THE PRESS v. SPIRITUALISM, by Investigator. 1d. This article points out the position which Spiritualism has assumed in public estimation. A useful defence of the facts.
WHAT SPIRITUALISM HAS TAUGHT, by William Howitt. 3d. Supplies valuable theological arguments.
LETTERS ON SPIRITUALISM, by William Howitt. 2d.
DOES SPIRITUALISM DEMAND INVESTIGATION? By William Carpenter. 2d.
THE ANOMALIES OF SPIRITUALISM—GOOD AND EVIL SPIRITS, by William Carpenter. 2d.
SPIRITUALISM v. POSITIVISM: being a Letter and a Challenge to G. H. Lewes and Professor Tyndall, by G. Damiani. 2d.
EXPERIMENTAL INVESTIGATIONS OF PSYCHIC FORCE, by William Crookes, F.R.S., &c. 1s. This work is illustrated by drawings of mechanical contrivances to prove that the manifestations really take place.
THE DAVENPORT BROTHERS: THEIR HISTORY, TRAVELS, AND MANIFESTATIONS. Also, the Philosophy of Dark Circles, Ancient and Modern. 1s.
THE PLANCHETTE MYSTERY: being a candid inquiry into the nature, origin, import, and tendencies of Modern Signs and Wonders. New York, 1s.
OUTLINES OF TEN YEARS' INVESTIGATION OF SPIRITUALISM, by T. P. Barkas. 1s. 6d. A calm and dispassionate statement.
HINTS FOR THE EVIDENCES OF SPIRITUALISM, by M.P. 2s. 6d.

CONCERNING SPIRITUALISM.

By GERALD MASSEY, POET.

In Artistic Cloth Gilt, 2s.; Fancy Wrapper, 1s. Both Editions on fine Toned Paper.

JAMES V. MANSFIELD, Test-Medium, Answers Sealed Letters, at 361, Sixth Avenue, New York, U.S.A. Terms, One Guinea. Letters may be left with J. BURNS, 15, Southampton Row, with 6d. for postage.

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

PROGRESS IN SEWING MACHINES.—You may have a Sewing Machine on such terms that it will earn its price before you have to pay for it. Call or send for an Illustrated Prospectus. The best Sewing Machines supplied, Learners Taught, Machine Work Done, and Dressmaking in all its branches, by H. J. NOTT and MRS. NOTT, 88, Clarendon Road, Notting Hill. Agents for the MEDIUM.

GRATEFUL—COMFORTING.

E P P S ' S C O C O A.
BREAKFAST.

The *Civil Service Gazette* remarks:—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."

Made simply with Boiling Water or Milk.

Each packet is labelled—

JAMES EPPS & Co., Homoeopathic Chemists, London.
Also makers of CACAOINE, a thin Evening Beverage.

WANTED, in or near Holborn, TWO Unfurnished ROOMS; one suitable for holding Private Seances.—Address, stating terms and full particulars, L. H., 13, Frampton Park Road, N.E.

WANTED a YOUNG PERSON to act as Working House-keeper to a small tradesman. Apply by letter, J. B., 2, St. Luke's Place, High Street, Stepney.

WANTED, in a Small Family, a Strong, Respectable GIRL as GENERAL SERVANT. Must give good references.—Apply, personally, any Evening after Six o'clock, at 32, St. Philip's Road, Dalston.

MRS. JACKSON is prepared to receive BOARDERS or LODGERS. Front and back drawing-rooms, breakfast room, and airy bedrooms (two with dressing-rooms attached); or the whole house may be LET, FURNISHED, for such length of time as might be agreed upon.—6, Elm Road, Camden Town. Easy access by bus or rail to all parts of London.

MRS. JENNIE HOLMES (late of New Orleans, La., U.S.A.), MUSICAL, TRANCE, and TEST MEDIUM for Spirit Manifestations. SEANCES every Evening, at No. 16, Old Quebec Street (second door from Oxford Street), Marble Arch, W., at Eight o'clock. Donation, 5s.; Sittings during the day, for Spirit Consultation, One Guinea. Investigators are especially welcome.—Her powers as a Medium have been a subject of wonder and comment throughout the United States, Canada, and Central America. Her endorsements are from the most prominent gentlemen of America.

MISS LOTTIE FOWLER, Medical and Business Clairvoyante and Test-Medium, from America, can be Consulted Daily, at 24, Keppel Street, Russell Square, W.C. Hours from 12 till 8. Terms, 21s.

MESSRS. HERNE and WILLIAMS, SPIRIT-MEDIUMS, beg to inform investigators that they are at home daily to give PRIVATE SEANCES from 12 o'clock noon to 5 p.m. They are also open to receive engagements for Private Seances in the Evening, either at home or at the residence of investigators.—Address, 51, Lamb's Conduit Street, Foundling, W.C.

MR. J. J. MORSE, Trance-Medium, will hold seances every FRIDAY EVENING at 15, SOUTHAMPTON Row, at Eight o'clock. Admission, 1s.

MRS. OLIVE, Trance Medium for Tests, Healing, and Development.—49, Belmont Street, Chalk Farm Road, N.W.

NATIVITIES Calculated, Questions Answered, and Advice Given on all subjects. Personal consultations every evening from seven till ten o'clock.—Apply to ARTHUR GREVILLE, 48, Cardigan Road, Old Ford, London, E.

MR. COGMAN holds a MEETING on SUNDAY EVENINGS, at Seven o'clock, and a DEVELOPING CIRCLE on MONDAY EVENINGS, at Eight o'clock. Admission, 4s. a Month, to be paid in advance. Hours for consultation from Ten till Two o'clock. Patients visited at their own residences if desired. Mrs. COGMAN will attend upon Ladies.—15, St. Peter's Road, Mile End Road, E.

Mr. COGMAN has the UPPER FLOOR TO LET, Unfurnished. Two spacious Rooms. Terms moderate.

MRS. MARSHALL, PROPHETICAL AND CLAIRVOYANT MEDIUM, RECEIVES at her residence, 29, Shirland Road, Maida Hill, W.—Private Seances, 10s. and 5s. each.

MRS. POWELL, HEALING AND DEVELOPING MEDIUM, 179, Copenhagen Street, Caledonian Road, N. A Developing Circle every Tuesday night at 7.30.

MISS GODFREY, CURATIVE MESMERIST and RUBBER. Clairvoyant Examination and Complete Diagnosis, 21s. Mesmerising or Rubbing, One Guinea per week and Travelling Expenses. Miss GODFREY may be seen by appointment at 161, Hampstead Road, N.W.

SENIER'S ASTHMA REMEDY NEVER FAILS.

SOLD wholesale by Newbery and Sons, 37, Newgate Street, London; and Raimes, Blanshards, and Co., Leith Walk, Edinburgh. General Agent for Great Britain, M. J. Sutherland, Burnley, Lancashire, who on receipt of 2s. 9d. will send a box prepaid. Sole proprietor, Alfred Senier, Pharmacist, Mazomanie, Wis., United States.

LIVERPOOL DINING HALL.—The Hall has accommodation for Dining comfortably Three Hundred Persons at one time. Dinners from 4d. The Hall can be let out nightly after 7 o'clock for Public Meetings. The number of visitors now exceeds Twenty Thousand Monthly. The Railroad and Dock Omnibuses pass the Liverpool Dining Hall every five minutes. A liberal supply of Liverpool, London, Scotch, Daily and other Newspapers; also the MEDIUM, *Human Nature*, *Banner of Light*, and all the Spiritual Periodicals.—S. A. SPRING, Proprietor (late of the Staffordshire Dining Rooms, Strand Street, and 16, Mount Pleasant), 2, CORNHILL, WAPPING.