

THE MEDIUM AND DAYBREAK.

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

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ON THE CONNECTION OF CHRISTIANITY WITH SOLAR WORSHIP.

(TRANSLATED FROM THE FRENCH OF M. DUPUIS.)

Chapters of this work have appeared in THE MEDIUM, Nos. 115, 118, 120, 122, and 125.)

Julius Firmicus, who reports all these circumstances, opposes to this Pagan ceremony the sacrifice of Abraham's Ram, the famous celebration of the equinoctial passage by the Jews, and the ceremony of the Paschal Lamb at a time when the Hebrew people had become freed from the oppression of a cruel tyrant. He regards this last ceremony as the pattern of the Easter of the Christians; and he is right—it is the same canvas, with a different embroidery. He does not fail to report all the passages of Scripture in which Christ, or the God who triumphs at the equinox, is called the Lamb. Again, he opposes to this sacred wood which was religiously cut in the mysteries of Ceres and Cybele the sacred wood of the cross, on which he says that the whole machine of the world is supported. Again he is right; Christ and Atys, being the same God Sun whose death and resurrection were celebrated at the equinoctial passage of the Sun into Aries, it is not surprising to find much resemblance in the mysteries of the same God, honoured for the same object by different nations, with merely a difference of names.

The symbolic form of the Lamb was consecrated in these mysteries only because this celebration was essentially connected with the zodiacal sign of Aries, and that it was the Sun of the Lamb or of the equinox, and the approach of the Saviour of the world that was brought to remembrance by it. The Emperor Julian, in his hymn to Ceres, gives the same astronomical and theological reasons for fixing the celebration at this precise date. Notwithstanding the introduction by him of some mystic ideas, the Emperor Julian traces out the real and primitive object of the ceremony. The sacred tree was cut to announce the retrenchment of the principle of fecundity, referring to the misfortune which befell Atys. He describes Atys as sometimes lowering himself to the midst of matter, in order to fecundate it, and sometimes as returning to the empire of the Gods. He observes that this religious ceremony was performed at the moment when the Sun was about to reach the equinox; that on the first day the sacred tree was cut, as we have mentioned; that on the second day the air was made to resound with trumpets; that on the third day was made the abscission or secret ceremony of the God Gallus; and that to these sad celebrations succeeded immediately the Hilaries, which we have described from Macrobius already. He examines the reason which caused to be chosen for their performance the equinox of Spring rather than that of Autumn. He finds it beyond doubt in the march of the Sun, which at this epoch frees the passage which had separated it from our northern regions, and comes to prolong the duration of the days in our hemisphere. At his approach we celebrate, he says, in mysteries, the presence of our Saviour and Liberator.

Sallust, the philosopher, who has followed nearly the same line of argument as Julian in the explanation of the fable of Atys, has attributed the greater part of the ceremonies to mysticism, which was added to them by degrees; he acknowledges also in Atys the God Artificer of all that is produced and all that is destroyed here below, a function which Aristotle declares belongs to the Sun. He adds that if the celebration of these mysteries was fixed at the vernal equinox, it was because then the days regain their preponderance over the nights by prolonging their duration.

Damascius says, in regard to this festival of Hilaries, celebrated

in honour of Atys, that it had for its cause our freedom from the empire of the powers of darkness and hell. This dogma is absolutely the same as that of Christians, who believe that Christ, by his death and resurrection, frees us from the empire of darkness, and causes us to pass into the kingdom of the children of light.

Thus the origin and object of this celebration is the triumph of Ormuz over Ahriman, of the God Light over the Prince of Darkness, of the Lamb of Spring over the Serpent of Autumn, and the return of the Saviour and liberator of man, who during six months had groaned under the tyranny of the evil principle whose works are about to be destroyed by this return of the Sun to the vernal Lamb.

Lastly, to return to the God Mithra, to whom all the theory which we have just been developing has reference. Not only is he born in a grotto on the same day in which Christ is born in a stable, but, again, he dies, and has his sepulchre like Christ, near which his votaries come to shed tears. His priests carried him during the night to the tomb extended on a litter. This pomp was accompanied by funeral chanting and the groaning of the priests, who, after having passed some moments in the expression of a feigned grief, lighted the sacred torch, and anointed their faces with perfumes; after which one of them pronounced gravely these words: "Reassure yourselves, sacred band of initiated; your God is restored to life; his pains and sufferings procure your salvation."

"Why," continues Firmicus, who gives us all these details, "why exhort these unhappy people to rejoice? why deceive them by false promises? the death of your God is known; his new life is not proved. There is no oracle that would guarantee his resurrection; he has not shown himself to men since his death in order that they might believe in his Divinity. What you bury is an idol; it is only an idol over which you weep; it is but an idol that you bring forth from the tomb, and, after having grieved, you then rejoice. It is you who deliver your God, &c." The greater part of the questions which Firmicus puts to the initiates of the mysteries of Mithra, and even all, can be asked with as much reason of the worshippers of Christ, who every year go to lament over his tomb, and then sing his resurrection. "I ask," continues Firmicus, "who has seen your God with bull's horns, concerning whose death you so afflict yourselves?" and you, it might be replied to him, who has seen your God Lamb, or God with Ram's horns, that you state to have been slain for the sins of the world, and whose resurrection you celebrate? It seems as if Firmicus in this part of his book had endeavoured, in attacking the Pagan religions, to collect together all the characters of resemblance which they have with that of the Christians, which he defended, and whose mysteries, according to his avowal, had much conformity with those of Christians. He turns his attention particularly to the Mithriatic religion, which he always compares to that of Christ. It is true that he avoids the necessary result of such comparison by the use of an excellent reason already given by Tertullian and St. Justin, and which consists in saying "that the Devil had taken pleasure in imitating the mysteries and ceremonies of Christians;" an admirable supposition, with which a man of good sense would, without doubt, be contented. We will not say, with these pious Christians, that a long time before the establishment of the mysteries of Christ, the Devil, in whom we do not believe, had copied that which was at a future day to take place in the religion of Christ, and to be practised by his followers; but we will say simply that the religion of Christ, being founded like all the others on the worship of the Sun, has received consequently the same ideas, the same practices, the same mysteries; that all was common, because the God was so: it was only in the accessories that there could have been any difference, the basis being the same.

The object of all mysteries was Light—the great Divinity of all nations. They invoked the God who enlightens all nature, and who issues radiant like a bridegroom from his nuptial couch. They saluted the new light. “I salute you, new light,” said they. They saluted also the young bridegroom, as do the initiates of the mysteries of the Lamb in the Apocalypse. They repeated these words: “I salute thee, young bridegroom, and thee, new light.” Julius Firmicus opposes to these words consecrated in the Mithriatic initiations those of the gospel where Christ says, “I am the light of the world,” and these words of the Apocalypse, “Come, I am about to show you the new spouse of the Lamb, and the marriage of the bridegroom.” The resemblance has been so much the more easy to establish, as these mysteries are of the same nature, and have equally for their object the light and its triumph, under the sign of the celestial Bull in those of Mithra, and under the sign of the Lamb in those of Christ. These last are of an epoch much later than the former, since the Lamb had succeeded to the Bull at the equinoctial point of spring, occupied by the Bull two thousand years before. But the only change is that of the symbolic animal, to which the God Sun united himself in his triumph; and that because this change had really taken place in the sky since the institution of the Mithriatic ceremonies, in which the Bull is the animal sacrificed. Thus the Manicheans, an eastern sect of Christians who had not altogether lost the thread of the Mithriatic ideas, said that the Sun was Christ. This fact is attested by Theodoret, and by Cyrille, of Jerusalem. St. Leon likewise says that the Manicheans placed Christ in the luminous substance of the Sun, and in that of the Moon, whose light is but that of the Sun reflected. It was on account of this opinion that the Greeks caused the Manicheans to abjure, as one of the dogmas of their faith, that Christ and the Sun were but one and the same person. This proves that the Manicheans understood their religion better than other Christians who made them abjure these truths for the adoption of an error, namely, the existence of Christ as a real man; for this is what the ignorant believed then, and what they believe now, and what they will believe for a long time yet, although Christ has never existed but in the Sun. The religion of the Sun or of Mithra, and that of Christ, presented a great number of facts resembling each other, which naturally led to a comparison. Consequently Julius Firmicus, in pages 40, 43, and 44, follows out such comparison in order to show how much the Devil had abused the most holy things, and had appropriated the mysterious ideas contained in the Prophets. We shall not imitate his example, we shall only show where we do not say the Devil but Christians have derived their mysteries and religious practices. For these are not the only characters of resemblance that there are between the Mithriatic initiation and that of Christ. The ecclesiastical authors and the Holy Fathers themselves will supply us with the facts which disclose the filiation of the one religion by the practices which are common to both. Tertullian assures us that the Mithriatic religion had its preparatory ordeals, even more rigorous than those of the Christians; that it had its believers, its faithful defenders and martyrs. He asserts that the sacraments of Baptism, Penitence, and the Eucharist were also to be found in this religion. The votaries of Mithra marked their foreheads with a sacred sign, like the Christians: they had the doctrine and the image of the resurrection. They were presented with the crown which adorns the forehead of martyrs. Their sovereign Pontiff could not have been married several times. They had their Virgins and the law of continence—in short, everything that was practised amongst Christians. It is true that Tertullian has recourse to the Devil as an imitator and copyist, to explain how this resemblance is so perfect. But we are aware that the Mithriacs were known to have existed before the sect of Christ. Then, if the younger of these religions resembles the older, it must arise from its having copied it; or, in other words, because it is a branch of the same initiation; for the copyists undeniably are the last comers. He acknowledges in another place that the Pagans saw in all these mysteries only the mysteries of Nature. He says that it was by her, and by the phenomena which she offers in vegetation, in the action of the elements, and in the revolutions of time or of the year, that the ancients explained the life and resurrection of Osiris; that the philosophic sect of Mithra had represented in its religious symbols and ceremonies the mystic adventures of the element of fire, the great Divinity of the Persians. This is accurate, as we have proved it to be. It is true, and he agrees that it is so, that the mysteries of Christ are absolutely similar; it is, then, the same religion.

St. Justin establishes the resemblance of the religion of Mithra with that of Christ, especially as to the sacrament of the Eucharist or the consecration of bread and water; for water was often employed instead of wine, even by Christian sects. St. Justin also remarks upon the connection which exists between Christ and Mithra at the moment of their birth. He says, “That the one born at Bethlehem came into the world in a cave in the neighbourhood of the city, because Joseph could find no room at any of the inns; that, having taken refuge there with his wife Mary, she had brought forth the young Christ and placed him in a manger; that it was in this place that the Magi, who had travelled from Arabia, came to offer homage to him. That the other was said to be born in the midst of rocks, and initiated his affiliates in a cavern known by the name of the Cave of Mithra.” We have quoted already what Tertullian has said about this same cave. St. John Chrysostom also speaks of it as an agreeable place where the initiated, after purifying themselves, went to pray in silence during three days.

St. Jerome tells us that Gracchus, having become Prefect of Rome, had caused to be taken down the Grotto of Mithra, and all the monstrous figures that it contained. These figures were all relative to the order of the world, the stars, the elements; as may be seen in the description which Porphyry and Celsus have given of it. Such, in reality, must have been the cave or subterranean temple of the Sun, King and Master of Nature, which was depicted by a thousand symbols in this sacred cave. There was to be born the God of Day, who, at the moment of his birth, as Macrobius says, was confined in an obscure nook until he re-entered into his luminous empire. This is the reason why Christ and Mithra, or the Sun of Winter, at his birth, receives the homage of men in a dark cavern, the representation of the inferior part of the universe in which the Sun then dwells.

As to the consecration of the bread, which is, in the Christian religion, one of its great mysteries, it is to be found also in the religion of Mithra, with the mystic words used to effect it. St. Justin, after repeating the words of Christ in instituting the Eucharist, *hoc est, &c.*, acknowledges that this Eucharistic offering also made part of the mysteries of Mithra, and that mystic words were likewise pronounced over the bread and water which were used at the ceremony. It is true that he explains this resemblance, as he does the others, by the hateful project which the Devil always had of imitating in his institutions all that was at a subsequent period to be practised by the Christians. This reason, indeed, may probably not appear excellent to those readers for whom we write; as to others who might be satisfied with them, we shall not seek to prevent their being so; we will only say that they are forced to acknowledge one truth avowed by their own doctors, namely, that all these resemblances really existed between these two religions, as they would of necessity have existed according to the theory which we have thus far established. We have in Hyde's work on the religion of the ancient Persians an account of the institution of the consecration of bread, which still at the present day takes place amongst them at the same time of the year at which that of the Christians was established, and recalls it to our recollection in great part. This is the ceremony which was established at the Neuroux, or new year of the Persians, at the entry of the Sun into the sign of the Lamb. We have previously spoken of this ceremony, in which a young man calling himself God's envoy announced to the King that he was commissioned by God to bring him a new year. The King called together all his court, and a crowd of people besides. He was then presented with a large loaf, composed of different kinds of grain—wheat, barley, rice, &c.; he ate of it first, and then distributed it to the people present in making the following formal speech: “To-day is the new day of the new month of the new year, which brings on a new time, in which is about to be renewed all that time produces.” He then blessed them, and distributed amongst them different presents. It seems that we here see Christ, in the midst of the twelve who form his court and attendants, take the bread, bless it, eat of it himself, then distribute it to his disciples, and in presenting wine to them say, “This is the blood of the new testament. I will not drink again of this juice of the vine until I drink it new with you in my Father's kingdom.”

We will not follow farther the multiplicity of connections that the Christian religion has with that of the Persians. We will not say that, like the Christians, the Persians have a theory concerning angels much more complete than theirs; that they have angels of light and angels of darkness, combats of angels and names of angels which have passed into our religion; that they baptise their children and name them as we do at baptism; that they also have confirmation; that they have ideas of Paradise and Hell—ideas which they hold in common with the Greeks, Egyptians, and many other nations who had their Elysium and their Tartarus, as may be learnt from Plato, Virgil, &c. We will not add that they have an hierarchical order and all the ecclesiastical constitution established amongst us, and that it has existed with them for more than three thousand years; that they have twelve angels who preside over the twelve months, as we have twelve apostles, and thirty others for the thirty days of the month. We will not say that they know the theological fiction on the fall of the angels, which Jews and Christians have also adopted; lastly, that their theology, as Mr. Hyde has very well shown, contains all the sacred opinions of these two sects. In fact, it must be so if, as we have endeavoured to prove all through this work, the theology of the Jews, and that of the Christians which is established upon it, are but emanations from the ancient and primitive doctrine of the Magi, and a corollary of the constitutive principles of the mystic science of the disciples of Zoroaster. Mr. Hyde was struck with these characters of resemblance, and saw in them the work of Providence, who willed that the Persians should do by anticipation and prophetic imitation that which, at a future day, the Christians were to do.

(To be continued in an early Number.)

SPIRITUALISM IN THE PALACE.

On Sunday, the 8th instant, Dr. Cumming preached before Her Majesty the Queen, at Dunrobin Castle, from the text, “Seeing that we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin that doth most easily beset us, and let us run with patience the race that is set before us.” The Doctor said:—

“The witnesses are the lookers-on while we run the race of life and fulfil its duties and responsibilities. The cloud is in the sky; the witnesses therefore look down upon us on the earth. There are a great number, for a cloud is composed of millions of dew drops and rain

drops, stricken through by the rays of rising and setting suns. Abraham gave hospitality to visitors from Heaven; Lot entertained angels; the ancient Patriarch slept in the desert and found it really the gate of Heaven, and angels ascending and descending. The Redeemer states that this fashion is not of the past but of the present, and continues—'Hereafter shall ye see the angels of God ascending and descending upon the Son of Man.' If we can carry these counsels and sympathies and consolations along the mysterious whispering-wire across the Atlantic, why is it incredible or improbable that to Jesus, the new and living way, there may be ascending and descending communication between earth and heaven? We may not catch the gleam of the white pinions speeding athwart the skies, nor hear their songs as on the plains of Bethlehem; we may not scent the celestial fragrance shaken from their wings, yet are they ceaselessly ascending and descending, ministering to those who are the heirs of salvation. We are all living stones, whether in heaven or in earth, constituting one grand edifice, on Christ the one foundation. The spirits of the just made perfect must remember this world there! Were the past blotted out in the future, we should be there new creations—our individuality and identity perishing. Death does not quench love; faith ceases at the gate of Heaven; hope vanishes; but love never faileth. The Christian husband in Heaven and the Christian wife on earth, like the twain of old, may be lovely and pleasing in their lives, and in death undivided. Those we call dead are probably nearer than those we feel to be absent. They who remain and they who have gone may be still intimately related. They occupy, the one a higher and the other a lower floor, but under the same grand roof, and on the same old foundation. I cannot conceive that in Heaven memory should be an absolute blank. The race here is not selected by us, but set before us. Our responsibility consists in running it. Heaven grows more home-like as the remembrance of those we love increases. The road you tread was beaten smooth by Jesus. Don't be cast down! don't sorrow! but run the race set before you."

At the close of the discourse the doctor offered another prayer, which concluded by asking that God might bless what had been said, that He might long spare Her Majesty to reign over a free, loyal, and Christian people; and that he might watch over and sustain the Prince and Princess of Wales and the rest of the Royal family. Dr. Cumming then pronounced the blessing, there being no singing. Afterwards a scene of great interest was witnessed. Her Majesty, accompanied by the duchess, left her seat, and walked up to Dr. Cumming, whom she addressed as follows:—"Dr. Cumming, I wish to inform you how gratified and pleased I have been with the discourse you have delivered, and I take the opportunity of reminding you that it is twenty-one years ago this day since you preached before me at Balmoral." The doctor, as might be imagined, was considerably taken aback with such a recognition from his sovereign, but he soon recovered himself, and after acknowledging it by bowing profoundly, he replied, "I rejoice that your Majesty appreciates anything I have said or done, and I pray sincerely that on your Majesty may descend all blessings." The Queen, bowing, then retired with the duchess.

The above account, abridged from the *Dundee Advertiser*, is a striking exposition of the principles of spirit-communion. Dr. Cumming has published his convictions on the manifestations, and the predilections of Her Majesty are known. The unwonted compliment of the Queen to Dr. Cumming is significant.

SPIRITUALISM IN CHADWICK MOUNT CHAPEL, LIVERPOOL.

To the Editor of the Medium and Daybreak.

SIR,—In your issue of the 13th inst. appears the following, viz., "An Anti-Spiritual Declaration." I find some people are very anxious to rush into print. If the writer of the above be one of that class, I envy not his ambition. The statement made by me at the Darlington Conference I a second time reiterate, and further, that I have had the pleasure of sitting at a circle with some that attend the Chadwick Mount Chapel.

If the above be a feeler to extract from me names, I can inform the writer he labours under a mistake, having had some little experience with an association in Liverpool, where a discussion was held upon Spiritualism; some, in their Christian charity, wished the Spiritualists thrown through the window. The inquisitorial bigotry and intolerance practised by some churches would inflict an everlasting persecution upon any person who dares to think contrary to their Church. I am thankful that I for one have thrown off the trammels of sect, and exert that freedom of thought which is the birthright of every Englishman.

The MEDIUM has had former dealings with some of the luminaries of the above chapel whose light was quickly dimmed, and should the writer of the "Anti-Spiritual Declaration," A. B., wish to know further, I have no doubt, although a Spiritualist, we shall be able and willing from a truthful standpoint to rebut, as has been done before, any attempt on his part to overthrow the truths of Spiritualism.—Yours in the band of spirit-brotherhood,

W. MEREDITH.

Liverpool, Sept. 16th, 1872.

[We know nothing of the relations of our former correspondent to the Spiritualists of Liverpool, and can scarcely see how any man can know the private views and acts of the members of a large congregation towards Spiritualism. Such investigating members do not tell their nearest neighbours of their views and practices in these matters. It is not likely, then, that they will declare themselves in the face of an inquisitorial congregational tribunal. The parties to which Mr. Meredith referred might not be considered "members" by Mr. Boden, and yet be regular attendants at the chapel. We, however, think that Mr. Meredith rather understated the position of affairs, for Mr. Jones, the respected minister of Chadwick Mount Chapel, is himself a diligent student of Spiritualism, as he showed by his recent lecture, when he read from the pulpit the MEDIUM and other spiritual publications, and really challenged his congregation to the strictest investigation of the subject. Are we to understand by Mr. Boden's letter that the example and precept of their pastor has fallen to the ground? By no means; and the Spiritualists not only of Liverpool, but other towns, know better; and what is more, Mr. Jones is an eager and constant reader of our paper to this day. No man of Mr. Jones's progressive temperament and earnestness could speak as he did in his lecture on Spiritualism, and put the subject on the shelf for ever, to be neglected

and forgotten. Mr. Boden's letter in our last issue, notwithstanding the ostensible purpose for which it was written, flatly contradicts itself. We published an extra number containing a long report which no one but the most devoted student of our cause would find patience to wade through. In an obscure part of that report there is a passing allusion to Mr. Jones's congregation, which is promptly noticed by the acute eyes of the Chadwick Mount Chapel students of Spiritualism. We do not mean to say thereby that Mr. Jones or his congregation are Spiritualists. What we firmly assert is, that Spiritualism not only interests these gentlemen, and occupies a share of their attention, but the whole world of modern thought in general pays it similar regards. There is no denying it; there is a universal interest in Spiritualism, and we know that the MEDIUM is seen by leading minds of all classes, from royalty downwards. In conclusion, a few words in respect to the "unspiritual declaration" itself. Some months ago it was our desire to hold some friendly discussion with Mr. Jones in respect to Spiritualism and its scriptural bearings. That gentleman raised another issue, as to whether we saw eye to eye with him as to the plenary inspiration of the Bible, or some other plea of the kind. We desired to confine the matter to a less mistakable and more direct basis, viz., the teachings and acts of Jesus and the Apostles, as recorded in the New Testament, raising no doubts as to the inspiration or truthfulness of those records, but simply taking them as they stand. To this proposition Mr. Jones made no reply; and we now direct his earnest attention to our proposal and Mr. Boden's "declaration," and as a presumed follower of Jesus and successor of the apostles in their work of spiritualising mankind, we ask him if he thinks that "declaration" is consonant with his professions. We take more positive grounds, and claim that Spiritualism as a totality—and particularly in its results as stated in the nine stages defined at the Darlington Conference—is the gospel of Jesus itself; and if so, then the Chadwick Mount Chapel theology must be something else. We do not advance this view of the subject dogmatically; but we ask Mr. Jones to take the New Testament in his hand and satisfy himself which of the two systems is the true one. We offer him full use of the MEDIUM to state the results of his investigations. We know that Mr. Jones is a good, true, honest man, and that truth and humanity are both dear to him; in fact, we are disposed to believe that the great bulk of decent people are of a similar description. This being our view of man's moral position, we are sorry to see the consciences of men trammelled with any fear or hindrance to the investigation of truth as is expressed in Mr. Boden's letter. Who knows but they may be rejecting an angel sent by God to carry out the intentions of divine goodness in respect to this age and generation of men? Spiritualists know abundantly, in their own experience, that the good results aimed at by Mr. Jones, as a gospel minister, are attained by Spiritualism, which most irresistibly grapples with the stoutest opponents of religious truth. It is indeed the fulfilment of that Scripture which speaks of a time when the Spirit would be poured out upon all flesh, and when no man would need to say to his brother, "Know the Lord." Mr. Jones's mission is the reiteration of this exhortation, "Know the Lord;" but the end of that work has now come, and by the sword of the Spirit a more striking conquest is gained over ignorance, error, and sin.—Ed. M.]

CROSS AND CROWN.—FURTHER MANIFESTATIONS.

To the Editor of the Medium and Daybreak.

SIR,—In your issue of the 13th I find a letter signed "M. A.," and headed "Rapid Development and Wonderful Manifestations." As one of the three individuals composing the small circle through the medium of which the series of extraordinary manifestations therein narrated was obtained, may I crave a small space in your columns, in order, first, to corroborate entirely the statements of "M. A.," and, secondly, to supplement the same by a record of phenomena occurring subsequent to the writing of the letter in question?

Before proceeding further, however, I may as well confess that I entered into the investigation of spiritualistic phenomena in a condition of complete scepticism, having a very strong materialistic bias; and never having received evidence of possessing any mediumistic power, I have looked upon the gradual development of these phenomena *ab extra*, and have done my best, in every way, to put their reality to any test I could conceive. Trained by early education into this mode of investigation, I may be pardoned for having exercised an almost unfair amount of incredulity respecting many of the results obtained in the earlier period of our researches.

I take up, then, the record, from Friday, the 30th of August, as drawn from the diary (scrupulously kept) of each of our seances.

At ten p.m. of that day "M. A." and myself sat in the dark. Several articles were brought through the carefully-closed doors from the front drawing-room above, and from the bed-room behind it. A dhabla was put into the hand of "M. A.," a species of cross was formed in front of him by articles brought from his toilet-table. A small hand-organ belonging to my little girl, and which I had seen on the chimney-piece of the front dining-room just before leaving it, was brought in, and floated about. The spirits tried it, and at first could make nothing of it. The handle was turned, and we could hear the sound, but no music; at this time it was under the table. At last an attempt at a tune was played, and the box was thrown on the table. After a time it was taken up again, and they succeeded in playing it with considerable rapidity, but for a short time only, and it was thrown with force on the floor.

It was at this seance that the remarkable phenomenon of floatation (if I may be permitted to coin such a word) took place. The chair upon which "M. A." was sitting was raised about a foot from the ground, and then allowed to drop, but its occupant was carried up in a sitting posture to the height of about six feet, as ascertained by a pencil mark made on the wall. As this phenomenon has already been mentioned by "M. A.," I need only add that on its repetition shortly after, we ascertained that he was actually unsupported in mid-air. A small hand-bell was then brought in; we heard it tinkling very gently against the wall at a distance from any of the sitters; it approached, rang loudly around the table in mid-air, and was then flung on the ground.

At this stage of the record we find the following notes in the diary of our seances, these notes having reference to the *progressive* nature of

the phenomena. This seance (say they) contains two distinct progressive phenomena—(1) the bringing in, playing, and ringing of a bell and musical box, and (2) the floatation of one of the circle. But here it is right to notice that progress has been the order of the day ever since the date of our first seance under the present conditions, *i. e.*, August 18, as thus evinced by—

1. Raps of seven different kinds, occurring simultaneously, or during the same seance. Movements of chairs and tables.
2. Intelligent answers to questions by raps, and comments on conversation (spiritualistic) when no seance was being held.
3. Movements, strong and pronounced, of dining and other tables, without personal contact, at dinner-time and at other times, and this in broad daylight.
4. Projection of objects about the room in a playful manner, a glass tumbler, amongst other things, having been cracked while I was looking at it, as if struck by a violent blow.
5. Formation (as before stated) of a cross and crown in a room previously examined, locked, and of which the key was in my pocket from first to last.
6. Passing of over sixty articles through walls and doors, which latter were so closed as to have introduced a glare of light upon the slightest attempt being made to open them.
7. Floating, ringing, and playing of musical instrument and bell, after passing through such wall or closed door.
8. Floating of the medium from floor to ceiling whilst in a conscious state.
9. Trance-writing, in one case from a departed friend of my own.
10. Direct spirit-writing from departed friends of one of the circle, in a locked room, the key of which was, as before, in my own pocket.
11. The (not to myself, except as a cloud) visible spirit-light and spirit-form.

And now, Sir, before bringing to a close this short record of the general results of a series of private seances in a very small but very harmonious circle, allow me to quote one or two additional instances of singular experiences, one of which is especially interesting in relation to the question of unconscious cerebration, in which, as a physician, trained in the school of Dr. Carpenter's physiological views, I am much concerned. We were sitting, then, under the usual conditions, on the evening of the 4th of September, when, after the reception of some written messages through "M.A.," several gentle taps were heard on his chair. Not hearing them distinctly, I requested that they might be made on the table. The alphabet was asked for, and, to our great astonishment, the message, "Dieu vous garde" ("God preserve you"), was given. Never being in the habit of using the French language, or even of thinking of it, we were quite at a loss as to who could be the communicating spirit, but were now told (through the alphabet) that it was a relation of Dr. S. Finally, we were informed that it was the spirit of my little baby sister, who died at Tours, in France, before I was born, some fifty years ago. The child was about seven months old when she departed; her existence had been utterly ignored by us all; the medium himself ("M.A.") never having been aware that I had a sister, with the exception of the one now living. The very facts of the case had never crossed my mind since visiting Tours in the year 1855. A perfect fusillade of clear little taps signalled her joy at being able to establish communication, and she further rapped out by the alphabet, "Je suis heureuse, très heureuse" ("I am happy, very happy").

The French message having been delivered, raps of another kind gave this message, "Benedictus, Benedicat" ("May the blessed one bless you!")—an old form of grace employed in certain colleges in Oxford, and supposed to be of monastic origin. A French and a Latin message have now been given. The seance was closed by an English message to a similar effect, *viz.*, "God bless you."

As affecting the question of unconscious cerebration, this was a very remarkable seance. No amount of cerebration, conscious or unconscious, could, I imagine, put into a man's mind that of which he was completely ignorant. "M.A.," in charge of the circle, was, as I have stated, perfectly ignorant of the past existence of my defunct sister, and none of the sitters had any thought of France, of Tours, or of this child.

I will not intrude further upon your space. I might, indeed, quote a large number of interesting phenomena of a somewhat similar nature, but will conclude by saying that, as a rule, our manifestations occur within a very short time of forming the circle, and that never but in one instance have we failed to obtain some of the remarkable results above narrated, and which, as occurring in a very small private circle, offer, I conceive, every encouragement to the formation of tentative circles of a similar description in private life.—I enclose my card, and remain, yours, &c.,

M.D., Edin. and New York, &c., &c.

[The phenomena above referred to were described in a lengthy communication in the *Liverpool Mercury* a few days before our last issue. Subsequently, a long letter has appeared in the *Mercury* from the same pen, defending Spiritualism in a very persuasive and intelligent manner. Here is an extract:—"Spiritualism is the gospel of God to an age that needs it. As, in the past, He has always spoken in tones that carried the conviction which He saw to be best for His people, so now He gives us that which we are able to bear. It is the complement of previous revelation. I am not speaking of those crude manifestations which are simply intended for capacities that can take in nothing nobler. Nor have I touched on personal experiences of a higher type, which I could, but in mercy to your space I forbear to unfold at length. Nor do I say anything of lying impostures which have invariably attended all great movements. There is, outside of and beyond all this, a real, palpable, undeniable communion with the disembodied, which one who has once experienced it can never forget." The same paper has had two long accounts of local phenomena, which, though described in execrably bad taste, yet set forth facts which the writer does not attempt to gainsay.—Ed. M.]

ADMONITION WORTH HEEDING.

To the Editor of the Medium and Daybreak.

DEAR SIR,—Modern Spiritualism would find many more investigators were the numerous correspondents who contribute to your periodical to give their names and addresses instead of initials. Any

person possessed of an imaginative idiosyncrasy could easily construct many of the marvellous narratives with which its pages teem. If Spiritualism be a fact—a science worthy of investigating—why shrink under "a sense of shame and self-imposed disdain" from acknowledging such? I am an old man, sixty-nine years of age, and have diligently applied myself for some years to the study of its literature, as well as availing myself of every opportunity that presented itself for eliciting phenomenal manifestations; and the further I search, the more are my convictions established of its truth, and the great fact of a new era dawning, and a new advent of a religion based on human sympathy and love to our fellow man, combining all the teachings of Jesus of Nazareth in the spirit rather than in the letter, which is the object, aim, and end of spiritualistic teaching.—I remain, Sir, yours fraternally,

JAMES JENNIE.

310, Icknield Street West, Birmingham, Sept. 17th, 1872.

[We publish no accounts of phenomena without knowing the authors, yet we heartily join with our esteemed correspondent. Spiritualism is kept back because of the unfaithfulness of those who receive the spirit's message. This shamefaced weakness nullifies the spirit's strength.—Ed. M.]

MRS. JENNIE HOLMES'S SEANCE FOR THE BENEFIT OF THE SPIRITUAL INSTITUTION.

It would be almost impossible to conceive of a greater success than was Mrs. Jennie Holmes's seance at 15, Southampton Row, on Saturday evening. Every person present was absolutely certain as to the spiritual nature of the phenomena, and yet there were upwards of two dozen persons in the seance. These were arranged in a semicircle in the front room, the line being double about two-thirds of its length, in the middle. Mrs. Holmes very carefully arranged the sitters, placing the ladies and gentlemen alternately. The strangers were placed in the front row and wings, and the more immediate friends of the Institution behind. This gave every advantage to visitors and rendered collusion impossible. Mrs. Holmes sat opposite the middle of the curve, near the centre window. A table was placed beside her, on which were put the rings, tambourines, bells, violin, guitars, &c. She made a short address to the effect that in the early part of the evening she could not allow her hands to be held, as such a process interfered with the full flow and development of the power from the audience, and which accumulated around her and on the table. Later in the evening her hands might be held. The sitters had their part in the manifestations as well as the medium or spirits, and she could not obtain the ring test unless there were a certain number of persons present to give the necessary power. She said it was her desire that every manifestation produced should be under indisputable test conditions: she therefore urged that the sitters should hold hands all round, the end sitters placing both hands in the grip of the next sitter. She warned them not to let go hands to catch at the spirits if a touch were felt, as it destroyed the conditions both mental and physical. She wanted to secure such conditions that this suspicious course would be unnecessary. She then produced a rope, and asked some one from the audience to secure her hands. Captain Falconer, from his nautical experience, was considered the most eligible person to perform this service, and he accordingly tied Mrs. Holmes's hands together, and then tightly to the back of the chair. These knots were closely inspected by Mr. Lord, Mr. Pearson, Mr. Richmond, and others, before and after the manifestations, to see that they had not been retied or tampered with, and the result was deemed satisfactory. Mr. Holmes sat close to the piano, and his hands were held by Mrs. Falconer, and it was absolutely impossible that he could at all aid in the manifestations; in fact, there was no doubt or question in the mind of anyone the whole evening, the test arrangements were so complete and satisfactory.

Hands were held, and Mr. Lord extinguished the gas, and it was some little time before the power increased so as to allow the spirits to go on with their manifestations. This difficulty, and the gradual accumulation of the power, were carefully observed by clairvoyants. Singing was resorted to by the circle, and Mrs. Holmes herself sang several pleasing melodies. Soon the guitar was carried about and thrummed, the bells were rung, and the tambourine was beaten. Several persons were touched, but the spirits in the audible voice complained that the heat of the room was too great for them to form spirit-hands successfully. Cool breezes were fanned on the sitters, and the voice of "Dick" was heard, urging the ladies to sing, as an inducement telling them they would not get married unless they complied. There was a deal of merriment and easy hilarity indulged in at times, which seemed to aid the manifestations and please the spirits. The beating of the tambourine, the noise and jingle, sometimes were extraordinary, and occurred in various parts of the room. The voice of "Dick" was heard near the ceiling, calling out in his quick, sharp way, "Mr. Burns, may I do as I like in this house?" "Oh, yes," was the reply. He was heard at work at the chandelier, and when the light was struck the tambourine was found balanced on one glass globe with the violin on the top of it. The guitar was suspended by one of its pins being hung on to the brass ornaments, and a bell was fixed amongst its strings; the tambourine ring was found round the neck of a gentleman. All were satisfied that no person was at liberty in the room to do these things. Mrs. Holmes was heard in her place when these manifestations were going on; and the clairvoyants not only saw the spirits at work, but saw the medium sitting in a passive condition. This ended the first portion of the seance.

The light was again put out, and the medium sat untied. She was soon controlled by the little Indian girl, "Rosie," who sang and joked in her usual playful way, much to the enjoyment of the company. Soon Mr. Richmond was asked to sit near the medium for the ring test. He carefully felt down the medium's arms, and then, holding her hands firmly, felt the rings on the table. All this time the medium was entranced, and "Rosie" telling him through her to "hold on," and be sure that he was not cheated. The medium's arms were also violently shaken, and Mr. Richmond's likewise, to show that there were no tambourine hoops on them, as they would have jingled if it had been so. In an instant a jingle was heard, and Mr. Richmond declared that the hoop was on his arm. A light was struck, and sure enough the tambourine hoop with the iron band round it was on Mr. Richmond's arm. Captain Falconer was then requested by the spirits to sit close to the

medium, and the hoop was placed on his arm likewise, under the same careful conditions as have been recorded above. Mr. Pearson was very anxious to have this test performed on himself. The spirits were not certain whether they could effect a third manifestation, as two were the utmost number of times in which this ring test took place in one evening. They said they would do their best, and in a short time Mr. Pearson found the iron ring on his arm, thus modifying the manifestation. The three gentlemen declared themselves highly satisfied, in which feeling the entire company joined them. One interesting feature was the spirit-lights, which were now introduced. A large patch of light, about four inches by six, was seen repeatedly to dart forward almost to the faces of the sitters, and then ascend towards the ceiling. Those who had the spirit-seeing power could discern the outlines and features of a human being in this luminous mass.

The remainder of the seance was occupied with the singing of "Rosie" through the medium, and the control of various other spirits. A great number of spirits were described as being present, both by the controlling spirits and the clairvoyants. An Irish spirit spoke; then a French spirit; and another spirit sang a beautiful soft melody improvised for the occasion. The concluding act was a beautiful trance address from an Italian spirit, "Bell." She said the spirits in their ministry to mortals did many things which were not appreciated; yet this did not lessen their love for mankind, or alter their steady determination to help them. She said there was excellent influence in these rooms, which enabled them to do more than they could at the lodgings of the medium. She also spoke very touchingly of the work of Spiritualism, and the difficulty attending the advancement of the movement, urging all who heard her to make known to others the truths they acquired in their investigations.

At the close Mr. Burns thanked the spirits, the medium, and Mr. Holmes, also the visitors, for their kind acts that evening. It was the first benefit the Spiritual Institution had received since its commencement, and it had come from a stranger, who, by her short career amongst us, had proved herself a wonderful medium, as well as an earnest Spiritualist.

Mrs. Holmes promised to give other benefit seances for the Institution in the course of the winter. The amount realised was £4 10s.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

Amidst the flood of sensational phenomena which is at present engrossing the attention of Spiritualists, investigators should not overlook the equally wonderful but more useful accomplishments of Miss Fowler. We understand that she is about to leave London for the United States, and those who desire to consult her have only a few weeks to carry out their intentions. The following extracts from a letter just received from a lady gives some idea of the great value and deep satisfaction obtained from a clairvoyant consultation with this gifted medium:—

"According to your kind suggestion, I called, on Thursday last, on Miss Lottie Fowler, without any previous arrangements. I will not trouble you to read all the particulars of the seance; suffice it to say that no human being could have told me what her little spirit did. Without my uttering one single word of explanation, every feeling and want was laid bare, a complete *resumé* of the principal features of my life was given me through her mouth. My business matters were explained in a very extraordinary and intelligent manner, and very valuable advice was given. Suddenly the controlling spirit, who I understand is a little girl, said: 'Me sees through you, lady; you have the dropsy, it has been coming on you for three years,' &c., &c. She very kindly gave me a remedy to disperse the water. She distinctly told me of my profuse perspirations and subsequent feeling of chilliness, &c. In fact, she turned me inside out. She told me very comforting news of my dear mother, who, she says, is so far advanced in the spheres that she would rather not hold communion with earth. Also she comforted me by telling me my wee baby was now a big girl and her spirit progressing nicely. I received two messages from my husband, calling me by name, and asking to be forgiven, as, through intemperance while in his body, he was at times unjust to me. And many other remarkable things I heard, which have confirmed my determination to continue with heart and might to study so that I may become a Spiritualist, it being only a fortnight to-morrow since I had any knowledge of it."

The writer of the above letter has since called, and marks a decided improvement in her health already. Miss Fowler's mission amongst us is not only a great boon to the cause of Spiritualism, but a decided advantage to individuals in affording them tests and information wholly inaccessible otherwise. Her departure for her native country is to be regretted; but she came over here only for a flying visit, which her great success and popularity in this country have protracted to over twelve months. A private sitting with Miss Fowler is an event which cannot be described without the recital of matters the reading of which would occupy nearly an hour. Those who have consulted her declare that they get more for their money than by wasting time and fees with less developed mediums.

M. THIERS A SPIRITUALIST.

To the Editor.—Apropos of the extract from the *Echo* in your last number, I enclose a cutting from a newspaper (the *Bath Express*) of the 14th. It comes under the head of "Foreign Intelligence:—"

"It is said that for twenty years M. Thiers has received from an unknown hand a small bouquet of violets, which is placed on the ledge of his window, or even on the chimney-piece of his bedroom. In spite of all efforts it has been found impossible to discover the author of this persevering tribute; and what is still more strange, when M. Thiers was arrested on the 2nd December, the bouquet of violets arrived every morning at the prison. M. Thiers has given up the attempt to discover what friendly hand thus follows all his movements; and at Trouville the bouquet is, at the usual hour, always in its place."

Violets may be got anywhere, but what about the "flowers and fruits" spirits are said to bring sometimes? Whose gardens or orchards do they come from? What about the laws of "meum and tuum"? Seances are not always held in the neighbourhood of flower-beds or fruit-trees. What Mrs. Fitz-Gerald calls the tailor's "back-stitch," in her description of "Katey's" dress, is the stitch always used by natives

of India, where I have passed many years. Why is "John King" no longer "Harry Morgan"? Whence the change of name?

Another query. May not the fact of so many Americans being under the influence of Indian spirits, as noticed in "Scotwest's" letter, account in some measure for the Yankee type running into the Indian? The outer form is moulded by the spirit within.

H. M.
Sept. 16, 1872.

[As to the psychological causes of the change in the American type, see some suggestive remarks in *Human Nature*, a journal of zoistic science and anthropology, Vol. IV. (1870), at page 310, where a physiological and phrenological delineation of Mr. Peebles is given, with observations on ethnological phenomena exhibited in that gentleman.—Ed. M.]

THE FOLLOWING is part of a letter which appeared in a recent issue of the *Preston Chronicle*:—"Permit me, in conclusion, to furnish the particulars of an extraordinary manifestation of spirit-power that has recently occurred—the truth of which can be corroborated by my brother Tom, my nephew, and his 'un-named friend,' Tom Eves. There will be no complaint, now, I apprehend, after giving the friend's name. However, the pencil that was recently brought by a spirit from Birkenhead to Preston, and placed in Tom's hand, as we sat in a 'circle' at our house, was taken by him to Liverpool. When I was there, about three weeks ago, I said, 'Tom, many would value that pencil highly on account of its having been taken by spirit-power from Birkenhead to Preston.' To this he replied, 'Well, it's here; you may do what you like with it.' So I took it at once, got a piece of paper that I intended to write upon, and rolled it round and round the pencil as tightly as possible, in the presence of all; got some strong gum-water, with which I gummed the paper to render it perfectly inaccessible, and as I could not use my finger to turn down the ends like ounces of tobacco, I took a pen-holder and hermetically sealed it, after which I wrote, in phonography, 'Pencil brought by spirit-power from Birkenhead to Preston,' &c. I then gave it to my nephew, who deposited it in a secret drawer of his writing-desk, where it remained untouched by mortal fingers until the following Friday night, when he had occasion to open the desk for his copy of direct spirit-writing by 'R. F.,' and, his wife being present, he took out the pencil, saying, 'See, Jenny, here is the pencil that uncle folded up,' and after examining it he returned it to the drawer, closed the desk and parlour door also. He then proceeded to Birkenhead, formed a 'circle' with one or two more, and after sitting for some time, he felt a pencil put between his fingers, which, on examination, proved to be the 'very identical' one that had been folded up, hermetically sealed, &c., on the Sunday morning previously. However, to place the matter beyond all doubt, he, with the pencil in his pocket, returned home, opened his desk, and then the secret drawer, when, to his very great surprise, he discovered the envelope just as he had left it a few hours before, but divested of the pencil, as was proved not only by the fact of its being in his pocket, but also by the flexibility of the unbroken envelope. Here is an instance in which the spirit might with propriety have said, 'The pencil is not here, for, lo! it has emerged,' and it constitutes another of the remarkable phenomena connected with Spiritualism.—Yours, &c., E. FOSTER.—Preston, August 29th, 1872."

WE HAVE received a number of inquiries as to how Mrs. Powell widow of the late J. H. Powell, is to be supported, with her small family. We have made inquiries as to her prospects, and learn that if she could obtain a passage to her son in America she would at once be placed in an independent home. This son has been a real good boy to his family during his father's long sickness, and has sent a large proportion of his earnings in support of his parents. This explains why he is not able to advance sufficient to take his mother and brother and sister over. If the kind friends who have hitherto sympathised with Mr. Powell and his family would advance about twenty-five pounds, it would be the last call made upon them in this direction, and would be of final benefit. A relative of Mrs. Powell's is going out soon, and she would be glad to accompany him. As we write, we have received 10s. from "F. H." towards the fund for despatching the family to the United States, where they can have a comfortable home. Further contributions will be gratefully received at this office, and will be duly acknowledged in these columns. Some of our mediums might give a benefit seance if requested.

SPIRITUALISTS.—Sir,—Last week you had a paragraph giving the declaration of M. Thiers respecting Materialism. It may be interesting to many of your readers to know that not only is M. Thiers, the French President, a Spiritualist, but that Horace Greeley, the expectant President of America, is one. If we take royalty, we have the Emperor of Russia, the Emperor of Germany, and the ex-Emperor Napoleon, Spiritualists. The leading royal personages of the several royal families in Europe are the same. Very many of the members of the first of our noble families are the same. Men of eminence in the varied divisions of active life are, in like manner, Spiritualists. What more need be said? Deny it who will, the fact remains. Signs and wonders still continue in all nations as heretofore, and are proofs that ministering spirits can and do minister.—I am, Sir, yours truly, ENMORE JONES. Enmore Park, S.E.—*Norwood News*.

MISS HUDSON'S MEDIUMSHIP.—To the Editor.—Dear Sir,—I beg to inform you that I have had several sittings with Miss Louisa Hudson, the well-known private medium. She is, without exception, the most remarkable seeress or normal clairvoyante that I have had the pleasure of sitting with; also the most satisfactory, for her descriptions of the souls of the living, and of spirits out of this life, are most accurate. No matter how often you see her, each time she gives one a fresh proof of her peculiar phase of mediumship. Hoping you will find space for the above in your paper for this week, I remain, dear Sir, yours, &c., ROSA F. CARLISLE, 15, St. Peter's Road, Mile End.

A GALLOWAY SPIRITUALIST sends us a copy of the *Galloway Gazette*, containing an extravagantly-written and captious account of a seance with Mr. Duguid, Glasgow. Our correspondent's remark is:—"By this post I send you a Galloway paper, containing an impertinent article, entitled 'A Night with the Spirits,' written for the benefit of the orthodox of the most immoral district of Europe."

MR. PEEBLES has been lecturing at San Francisco on his way to the antipodes.

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

CONTENTS OF LAST No. OF "THE MEDIUM."

Another Extraordinary Materialisation of Spirit-Forms—Spirit-Photos at Kingston-on-Thames—Comparative Mythology—Rapid Development and Wonderful Manifestations—The Spirit-Voice and Medium's Voice—A Manifestation with Mr. Williams—The State of Affairs—Glasgow Association of Spiritualists—An Anti-Spiritual Declaration—"Hand in hand with Angels"—The Spirit Messenger—The Missionary Medium—Progress at Halifax—Progressive Bookstall at Darlington—M. Thiers a Spiritualist, &c., &c.

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

FRIDAY, SEPTEMBER 20, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.

TUESDAY, SEPTEMBER 24, Miss Lottie Fowler, Clairvoyante and Test-Medium, at 8 p.m. Admission 2s. 6d.

WEDNESDAY, SEPT. 25, Mr. Ashman's Class for Teaching the Art of Healing Mediumship, at 8.

THURSDAY, SEPTEMBER 25, Seance by Mrs. Olive, Trance-Medium, at 8 o'clock, Admission, 2s. 6d.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 20, 1872.

PROSPECTS OF THE SPIRITUAL INSTITUTION.

The news of famine which appeared in this column last week has brought forth some recognition, but chiefly from those who have already done their share in the good work. We can only say that to sustain this movement takes much more energy, sacrifice, and devotion than the public of Spiritualists have any idea of. Part of our business is to get the friends of the new truths to put on the harness; it may be gradually, but assuredly the proper amount of help will come, and the grand effort now being made by the spirit-world will be gratefully supplemented by the energies of an enlightened people. Though our task is a painful one in demanding aid for this great work, yet the necessities that force us to it seem to be a part of the plan whereby easy-going self-indulgence shall be awakened, and the needs of the many attended to. Our painful position has reacted on to the workers, and has incited them to greater activity and devotion; and the places which most eagerly sustain the central agencies are themselves foremost in local prosperity.

As the twenty subscribers of £5, headed by Mr. Grant, have been sent in, we now publish the list:—Thomas Grant, Esq., Mrs. Hamilton, Sir —, W. M. Wilkinson, Esq., J. B., Lord —, A. Kyd, Esq., a Friend, J. Underwood, Esq., S. Chinnery, Esq., A. V. H., Mrs. Arthur, Mrs. Hennings, S. Hocking, Esq., Miss Stone, Dr. Gully, J. H. Gledstones, Esq., a Wellwisher, T. P. S., and a "Lover of Freethought."

Respecting the ten donations of £10 each, three of which have yet to be completed, Mr. Grant has been kind enough to permit a modification.

To Mr. James Burns.

DEAR SIR,—I am glad to find that the terms of my offer of £5 to the Spiritual Institution have been complied with by the completion of the list of twenty donations of like amount, and I hand you my cheque for £5 with much pleasure.

If the three vacancies in the £10 list can be more readily filled by a proportionate number of donors of £5, I shall now be happy to vary the conditions accordingly, to which doubtless the other subscribers will not object.—Yours faithfully,

THOMAS GRANT.

Shirley House, Maidstone, September 16th, 1872.

The following letter, enclosing a sovereign, has also been received:—

Mr. J. Burns.

DEAR SIR,—If my pocket had equalled my inclination, I should have come to your assistance before now. Your last appeal, however, sounds like the desperate shout of a drowning man, and if something else goes short, I cannot resist contributing my mite towards the support of the Spiritual Institution, which you so nobly sustain. I should feel conscious of a great neglect of duty if I allowed you to succumb without putting out some effort to save you. As to the cause of Spiritualism, I have no fear of it falling through, even if all the organisations for its propagation were swept away, still no doubt its progress would thereby be seriously retarded for a while.

My opinion is that the principles of Spiritualism only require to be known to be appreciated. To me, who have so long fed on theological husks, it is like feasting on milk and honey. Since I have had my attention drawn towards the subject, a new dispensation has dawned upon my mind, and I consciously feel that I am a much better man in every respect than when I was striving to be a strict sectarian. The fact of the eternal progress of the soul has acted like a charm in dispelling my gloomy doubts and fears.

I am now fully persuaded that the Great Author of the universe is truly a God of Love. Now that I know for certain that He is not the creator of the Christian's boggy—fire and brimstone for ever and ever!—my fears have given place to perfect confidence and love.

Also received for the MEDIUM, from two friends at Sturminster, 4s.

Our week's experience of financial matters is, that now, as of old, the "poor people" hear the message of the Spirit most gladly, and with the greatest heartiness sustain its ministration.

A CONFERENCE AT THE SPIRITUAL INSTITUTION.

It is proposed to hold a conference of Spiritualists, at 15, Southampton Row, on Monday evening, September 30, at eight o'clock, to take into consideration the following matters connected with the progress of Spiritualism in the metropolis:—

1st. Short and succinct reports will be asked for as to what has been done during the last few months and since the holding of the last conference—such as the formation of new societies, the delivery of lectures, addressing meetings in the open air, and the distribution of tracts.

2nd. State what societies are in course of formation, and what halls or other places of meeting are eligible in the various districts of London. What is the rent of such halls, and their capacity.

3rd. What Spiritualists are there in the immediate vicinity of such halls who would take part in getting up public meetings for the advocacy of Spiritualism.

4th. If meetings can be got up, who is there to address them, and what would be the best means of conducting such meetings with economy and efficiency. Speakers and mediums, professional or honorary, are solicited to give in their names.

5th. What prospects are there for Sunday services in some central position or in various parts of London.

Those interested in the cause of Spiritualism are earnestly invited to prepare themselves to give information on these points, and in speaking on them, endeavour to keep to the subject before the conference.

J. BURNS, Secretary.

HERNE AND WILLIAMS'S SEANCES.—With the view of affording the proper conditions necessary for obtaining the remarkable phenomena which take place in the presence of these mediums, it is decided to limit the number attending a seance to twelve persons, and to raise the donation to five shillings each person. This arrangement has been found necessary, as their rooms have become so crowded as to interfere with the manifestations of spirit-forms, &c. It has also been decided, if possible, to admit not more than two strangers to one seance. Messrs. Herne and Williams trust they may be assisted in this matter by their brother and sister Spiritualists, so that they may be able to see, feel, and recognise their dear departed friends and relatives, which can only be done by a circle composed of the proper elements and attending to the proper conditions, especially in these higher manifestations. Public seances are held on Monday, Thursday, and Saturday evenings, at eight o'clock (Saturday for Spiritualists only), at 61, Lamb's Conduit Street.

WAIT TILL NEXT WEEK.—We have again to apologise to numerous correspondents for the omission of their kind communications. The non-appearance of their contributions does not proceed from disrespect or neglect, but from the exigencies of time and space. We have in preparation an account of Glasgow mediumship, and extraordinary phenomena through the mediumship of Messrs. Herne and Williams. To oblige all it is necessary that we should request correspondents to express themselves with all possible terseness and brevity.

WEST HARTLEPOOL.—Mr. Hull thinks of opening a book-stall for Spiritual publications in the Market-place. With Mr. F. Ellis he visited Mr. Fawcett's circle at Bishop Auckland. Miss Fawcett was repeatedly levitated, once so high as to cause those who held her hands to stand on tip-toe. Mr. Meek spoke in the trance, also a young lady from Jarrow; and finally Mr. Hull was controlled by several spirits, including Dr. Elliotson. This interchange of mediums is both pleasant and profitable.

WE HAVE a letter from the Western Islands, or Azores, in the midst of the Atlantic Ocean, ordering the MEDIUM and asking for information respecting Spiritualism. We have heard from Mr. Zerbone before, and are glad to find that he adheres to Spiritualism in his solitary home amidst the waters.

AN AMANUENSIS, using Pitman's shorthand, is wanted for the office of the MEDIUM. To a young man of progressive views, and possessing literary tastes and the necessary abilities, liberal encouragement would be given.

THE HALIFAX PSYCHOLOGICAL SOCIETY is making an effort to secure a few lectures from Mr. Gerald Massey. Two or three active men could not serve humanity better than by getting up a meeting or two for Mr. Massey. It might be accomplished in every important town. Prospectus on application at this office.

The medium who takes spirit-photographs at Mr. Reeves's is at present in the country, and is still successful in getting forms which can be identified.

A. J. DAVIS ON MARRIAGE.

A communication from our highly-esteemed Brother, A. J. Davis, contains a letter in reference to the subject of the following paragraph which recently appeared in the *Medium*:—"A short time ago J. M. Peebles wrote from Washington, 'Brother Davis and Mary left Washington two weeks ago. They are noble souls, and sympathise strongly with the Woodhull Woman's Suffrage party.'"

Extract from a letter written last spring by A. J. Davis.

"To MR. AND MRS. PEEBLES.—Esteemed Friends,—Yesterday, in 12th Street, New York, I was asked by a gentleman whether 'Mary endorsed Mrs. Woodhull.' If he had inquired whether 'Mary had lost her common sense,' I could not have been more surprised.

"This is to certify that the 'Great Harmonia,' Vol. IV., entitled 'The Reformer,' holds my convictions on the Social Problems, and having, within fifteen minutes, asked Mary's views, I am authorised to say that her convictions on marriage, &c., may be found in the same volume.

"Allow me to add that, in my opinion, the Harmonial Idea of Marriage is yet unknown to such reformers as Mrs. Woodhull, Stephen Pearl Andrews, and others of their school; and it is quite one hundred years in advance of the practices of the present generation.

"We deem the prevailing illogical discussion and gabble better than nothing, and hence rather welcome than denounce the present agitation. It was because of this cordial spirit of hospitality towards energetic efforts on the part of these and other honest agitators, and especially because we frequently attended meetings and conventions called by them during our sojourn in Washington, and in other cities east, that gave on-lookers an impression that we were harmoniously co-operating with the principles and political schemes of this party. This explanation is given, not to please persons who are harbouring wicked prejudices against the parties named, but simply because it is the exact truth.

"Orange, New Jersey, April 24th, 1872."

A. J. DAVIS.

[Those who desire to know what the most advanced Spiritualists think of the free-love doctrines, should read the fourth volume of the 'Great Harmonia.' It is in the Progressive Library.—Ed. M.]

A CLASS for teaching healing mediumship is to be commenced at the Spiritual Institution, 15, Southampton Row, by Mr. Ashman, of the Psychopathic Institution, on Wednesday evening next, at eight o'clock. A great number of persons who have been told that they have healing power have been solicitous as to how such power might be developed and utilised. To meet this demand, Mr. Ashman has been induced to offer a course of three lessons on successive Wednesday evenings, commencing as above intimated. The charge for the course is 5s., and the tickets are now ready at the Spiritual Institution, and the Psychopathic Institution, 254, Marylebone Road. Mr. Ashman will illustrate in the fullest manner the methods which he employs under spirit-direction so successfully for the benefit of the sick. To those who are adapted to receive it, this power can be communicated by a developed medium, so that those who attend may not only get information as to the methods of healing, but receive power to put such means to use. The object is a most laudable one, and we hope it will meet with hearty support.

PROFESSOR L. N. FOWLER will lecture on phrenology, and examine heads, at the Concert Hall, Lord Nelson Street, Liverpool, up to the 30th instant. Then he goes to Hume Hall, Manchester, for three weeks; Bolton for two weeks; Birmingham three weeks; and Wolverhampton two weeks. Our readers should make it a point to attend Mr. Fowler's lectures, and do all they can to get their friends to attend also. When they see Mr. Fowler examine heads in public, they will not require to be urged to avail themselves of his professional skill in private.

NOTICE TO SPIRITUALISTS.—An institution for the purpose of investigating Spiritualism will be opened at 102, Ball's Pond Road, Islington, on Sept. 23rd, 1872. We solicit the aid of friends of the cause to attend on this special occasion. Meeting to commence at eight o'clock; admission free. Committee of management: F. Stephens, J. Stephens, and J. Webster.

MR. WALLACE, missionary medium, is at present at Hull, after which he will most likely visit Darlington, Newcastle, and other places on the way to the north of Scotland. Spiritualists on the route, desiring a visit from Mr. Wallace, should write at once to the Spiritual Institution.

THOSE FOOTSTEPS.

In the quiet hush of the tender night,
When my eyes fill up with tears,
Comes my darling to me, all golden bright
With the sunshine of three sweet years.

And he smiles as he climbs to his seat on my knee,
To whisper his childish mirth;
Then clasps my neck, though you may not see—
For my darling is not on earth.

Only within the twilight gloom,
When the hours are long and sweet,
I hear all about in the lonely room
The patter of little feet—

Patter of feet that come and go
With sweet yet restless will,
Just as they did a month ago
Ere they grew for ever still.

And my heart, at those spirit-sounds that seem
So near, yet so far away,
Glides into the faith of a sweet love-dream
That follows me night and day.

And this love-dream, tender and ever sweet,
Still whispers soft and low:
"Keep thou in thy heart these tiny feet,
And follow the way they go."

Then my sorrow sinks down as a leaflet will
When the winds are at their rest;
And I bow with reverent air, and still
The footsteps are in my breast.

THE PROGRESS OF SPIRITUALISM.

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Those who are interested in the success of this movement are cordially invited to participate in the advantages offered by the Spiritual Institution for aiding them in the work. The kind co-operation of Spiritualists is also earnestly solicited towards the support of the Spiritual Institution, that it may be maintained with efficiency and keep pace with the rapid advance of the cause.

CONDITIONS OF MEMBERSHIP TO THE PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

15, Southampton Row, London, W.C.

- 1st. By contributing one guinea per annum two books may be obtained from the Library, to be changed daily if necessary; free access to the reading-room; liberty to introduce strangers to inspect spirit-photographs, spirit-drawings, paintings, or other objects of interest; admission to the conferences, held as often as useful for the instruction of the members and the promotion of the movement. Country members may have their letters addressed and make appointments at the Institution. Books obtained from the Library may be lent for perusal to inquirers not members of the Institution.
- 2nd. Several persons, by subscribing three guineas per annum, may obtain ten volumes at a time, and change them as frequently as they please.
- 3rd. Societies or committees, subscribing five guineas per annum, may borrow fifteen volumes at a time, and have the privilege of perusing the newest and most expensive works; also periodicals, British and foreign.

By these arrangements a "Progressive Library" may exist in every place where there are one or more Spiritualists. The object aimed at in all the subscriptions is to induce the members to expend the value of their subscriptions in the cause locally, so that they may see the result of their labours and expenditure. In the second and third class of subscriptions a deputation may attend the conferences and use the rooms.

CONDITIONS OF ASSOCIATION.

- 4th. Subscribers of 10s. per annum or a lesser sum may become associates of the Institution, and borrow books from the Library for a length of time proportionate to the money paid. During that period such associates enjoy all the privileges of membership.
- 5th. There is a free distribution and tract fund to which occasional donors desire to contribute, and in turn avail themselves of such publications as they may be able to distribute to advantage in their respective neighbourhoods. Free grants of tracts, &c., are given to intelligent and earnest workers who may not have means to purchase literature for circulation.
- 6th. An important department of the labours of the Institution is to supply inquirers who make direct application with information, books from the Library for reference, small publications, &c. In this respect the Progressive Library becomes a public, free, and national institution. To sustain this section of usefulness, the rich and generous patrons of the movement are respectfully solicited to present donations according to their good pleasure, as a recompense for their generosity accepting the public good which must accrue to the cause in consequence.
- 7th. Individual members or societies may arrange to have printed, at cost price, special editions of tracts and other publications from stereo plates the property of the Institution. By the principle of local self-government, and the adoption of such facilities, every inhabitant of any district may be supplied with a publication representing Spiritualism. This arrangement secures to members all the advantages of a tract society. Workers in the cause desirous of distributing literature will, in all cases, be treated most liberally on application.
- 8th. Besides sustaining the Institution with funds, and availing themselves of its special advantages, its friends are urged to do what lies in their power to promote its enterprises undertaken for the benefit of Spiritualists; such as to extend the circulation of the *Medium* and other periodicals, to establish agencies for the sale of progressive works, and in every way use their influence to popularise the work in which the Institution is engaged. By due attention to this feature, the Institution may not only become self-supporting, but in time become a useful help to local effort.
- 9th. A fund has been for some time in useful existence for presenting public libraries with standard works on Spiritualism. Local subscribers or collectors are members of committee. This committee has introduced Mr. Hardinge's History of Modern Spiritualism into upwards of 100 libraries. Works for this purpose are supplied at lowest wholesale price, and sometimes at less by special arrangement with proprietor.
- 10th. A list of lecturers and mediums is continually having additions made to it for the information of those who may feel disposed to avail themselves of such assistance. Lecturers and mediums, honorary or professional, are invited to send in their names. Through the *Medium*, tours may be arranged for lecturers and mediums so as to save travelling expenses.
- 11th. Missionary mediums and pioneering apostles may be engaged to open up new districts, form circles, and inaugurate organisations. Deputations may be obtained to aid in public demonstrations and promote special objects.
- 12th. The blessing of God and the irresistible co-operation of the spirit-world are to be secured only in proportion as men are honest, intelligent, and disinterested in their motives. May the highest and purest aspirations actuate all who engage in the grand work of Spiritualism.

J. BURNS, Secretary.

MR. WOOD, the Secretary of the Newcastle Psychological Society, informs us that they have secured a hall capable of accommodating 200 persons.

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.]

September 6th.

(Mr. J. J. Morse, Trance-Medium.)

The medium was controlled with some difficulty by his spirit-guide, Tien-Sien-Tie, when, in answer to questions, the spirit stated that all human beings were related to spirits by kinship, the law of spiritual affinity, attraction, or inclination; but that the spirits could not exercise an equal degree of influence on all men. Those persons who were not mediumistic could only be impressed through their natural faculties. Others, with a certain amount of the mediumistic faculty, could be actuated in a proportionate degree by their guardian spirits; while in others, with a full measure of the element of mediumship, the spirits can carry out their intentions in a more perfect manner, constituting special providences and obvious interpositions of spirit-power and guardianship. Men are impressed by spirits through the spheres of psychical influence that surround their brain organs. The spirits have similar spheres, and by bringing them in harmony with those of the person to be impressed, the idea can be bridged over into the consciousness of the individual thus related to the spirit. This power of receiving impressions can be improved by use. It is a vulgar error to suppose that spirits are cognisant of all we do. In earth-life an individual knows but little of the actions of a few people around him, and in the spirit-world we have our duties to attend to, so that we have not time to look into matters beyond the immediate limit of our attractions. It is known to spirits that the elements of which all things are composed are in the atmosphere, and spirits also have the knowledge how to use them in the construction of any article they desire.

THE STROLLING PLAYER.

This spirit stated that he had visited J. H. Powell since his translation to the spirit-world. He was in a comatose state, and would probably remain thus for some weeks, till he had time to recuperate from the effects of his long and painful illness on earth. This spirit then went into a long discourse on "Rags," by which he meant scandalous gossip, which not only was an injury to the person scandalised, but demoralised the one who indulged therein. He then gave some remarks on the educational and other conditions which led to incontinence and prostitution. This part of the evening's exercises were both thoughtful and instructive.

MARY DAYNES.

As the medium went under the control of the spirit he placed the left hand over the pit of the stomach, as if suffering from pain, and, turning slightly towards the chairman, spoke as follows, in a low affectionate voice:—

"Father felt it very hard when he knew that his eldest daughter could not live. He had been a kind, loving father to me the twenty-four years of my earthly life. The disease which tracked the way to my heart could not be arrested by earthly skill. My two other sisters were sad and sorrowful to think they must lose a playmate and friend. I have come back to assure my dear father that I still live and watch over him; and that if he will form a circle at home, I will be able there to communicate with him much more fully. He has dreamed about me—at least, he called it dreaming, but he saw me faintly. My name was Mary Daynes (the spirit spelled it). Father's name is William D. Daynes. He is a draper, living in Brentwood. Good-night."

The last sentences were spoken with difficulty, and both hands were pressed over the medium's heart. The circumstances thus stated are entirely beyond the knowledge of the medium—who was in the unconscious trance—or any person at the circle. We will be glad to hear if the particulars above recorded can be corroborated.

September 13th.

Mr. Morse was controlled by Tien-Sien-Tie, and an address was given on the "Utility of Modern Spiritualism." While theology treated of man's immortality theoretically, Spiritualism proved it by facts. It revealed new facts in science, and unknown faculties in the human mind. Different bodily states acted on the manifestation of the intelligent principle within, and thus men were taught charity towards their unfortunate fellows. Spiritualism also unfolded a career of progress after death, and held out hopes of future development and happiness for all.

The "Strolling Player" then controlled, and delivered a very lucid and scientific address on total abstinence from intoxicating drinks, proving himself an accomplished temperance advocate. He intimated his intention of elucidating such subjects more frequently. Some discussion ensued, which the spirit maintained very intelligently.

THE VISIT OF MR. ENOCH TAYLOR, FROM KEIGHLEY, YORKSHIRE, TO THE LIVERPOOL CIRCLES.

TO THE EDITOR.—SIR,—Mr. Taylor, who is one of the oldest Spiritualists in his part of the country, came on a private visit to experience what was going on in the circles at Liverpool, as he had read a great deal about them. He was impressed to visit us for his own satisfaction and benefit. Mr. Taylor is a healer as well as a trance medium, and his gifts were bestowed upon several persons while he stayed amongst us, some declaring their pain to be actually taken away from them while he was operating by the laying on of his hands.

The advice he gave to the circles in his normal state, and that given by the spirit-friends who control him, will be of very great use to the various circles he visited, which were seven in all. One circle to which he was invited was more of a public than private character, as the gentleman in whose room the circle was held had in his kindness refused none who wished to participate. A large circle of mediums gathered together—writing, trance, physical, &c.; in all, fifteen. These, too, had invited their friends, till no less than fifty-two persons

had assembled; yet the room did not seem overcrowded, it being a large and spacious one. It was decided at the meeting to have some physical manifestations first. Mr. Fegan was placed at the head of the table; "Jack Todd" was present, and swung the table to and fro in the light, then rapped out four times, which was an indication that he wanted the "Alphabet." The table spelled out, "Put out the light," when a Scotch doctor rose upon his feet and protested against having the light put out, and made some propositions to have it conducted according to his notion of things. While this was going on, a lady who is a medium, with some others, formed a circle in another room, and immediately had a communication, which she announced to the circles as follows: "The light has to be put out; and anyone who does not wish it has to leave the room." The doctor, finding that neither the spirits nor the circle would submit to his suggestions, left, but not without breaking the harmony of the circle. "Jack" then ordered the physical manifestations to close, as he could not do anything, the atmosphere being disturbed.

Mr. Taylor was then controlled by a North-American Indian, who had formerly given his name "Bonto," and had learned to speak a little English with coming to the English circles, which thing he delighted to do. A Japanese spoke for some time in his native tongue. The medium was controlled also by a spirit, "Patrick Maloony," who left the flesh at Armagh, Ireland, 100 years ago.

On Sunday afternoon a public seance was held at Mrs. Spring's Dining Hall, 2, Corn Hill, Wapping. It was commenced by reading an extract from the MEDIUM (No. 126, first page). The fifth chapter of Acts was also read. Several hymns from the "Spiritual Lyre" were sung. Mr. Taylor was controlled by one who had been a preacher, who gave some good advice. But the crowning time was in the evening. Mr. Taylor and I were invited to Mr. Lamont's family circle. Thirteen persons were present, nine of whom were called by the spirits to the table after the preliminaries, which were all arranged by the spirits. Mr. Weeks, who is a seer, said the spirits appeared to be in deep conversation. Mrs. Lamont was entranced, and when singing was finished, she began to laugh very heartily, in which the circle could not refrain from joining. The medium then spoke in a very polite strain, some knowing by her manner who the spirit was which controlled her. Mr. Taylor was then controlled by six different spirits, afterwards Mrs. Lamont by eight, all of whom gave us some of the finest truths that mortal ears could listen to. Two foreign spirits spoke in their native tongue through Mr. T. Another, who purported to be a Scotchman, interpreted the speech of one, and said he was a very high and earnest spirit, and desired to come again on the earth to try to elevate mankind, that he might draw them to himself; showing the progress the human mind was capable of even in this life, which was but little to that which is attainable in the life to come. Another was a boy slave, who said he had been kidnapped with his mother and sister. Mr. Weeks said he saw a dark young man, very tall, dressed like a slave, standing alongside of Mr. Taylor while he was under control. I leave others who influenced Mr. T. to give as briefly as I can the controls of Mrs. L., who has been developing of late, and is one of the finest trance-mediums in the kingdom. Her mediumship is of a high spiritual character, and through her organism comes sentiments grand in the extreme. I cannot do justice either to the style or language which came through her that night, which is my apology for not giving your readers a more full report, but I will state a few things which memory holds in recollection. The first control was by a Quaker lady, who passed to spirit-life from Halifax (York). This influence was very mild, with a little good advice to the circle, and some expressions of love to us all. Dr. Elliotson took possession. The medium stood up, and flinging her hands out several times, as if throwing off some magnetism, then spoke in a bold style and with a great compass of voice.

The spirit of a gentleman who had passed away from Southport next controlled, and spoke of the great providential dealings of God in all things, and how Providence elevated man both in this world and in that in which he now lived. A gentleman, who knew this spirit's widow and children, was sitting at the table, and to him the medium turned and addressed these words, "Tell my dear wife and children that my own dear darling has just risen to conscious life. It is weak, but will soon be right; tell my dear wife not to weep for us, for when she weeps I must weep, and I wish it not to be." The gentleman promised to write in the morning, and said he would tell the sorrowing and bereaved lady what was said.

Another spirit who took possession was the departed wife of the husband whose present wife the medium now is. The first wife, through the second, spoke to her husband in a conversational style, and, among other things, said in the spirit-world there will be no jealousy. We shall not both want to claim you as husband, neither will you want to claim either of us as your wife, but we shall all be happy in each other's company.

Other controls, who were known to most of the circle, recited some favourite pieces of poetry from Longfellow and others, which they had learned while in earth-life. The last was a young girl, a relation of one who sat at the table; she was nine years of age when she left the world, which she did in Scotland.

All who formed the circle were real Spiritualists. Many expressed their delight, and said they had never before sat at a circle where they had enjoyed a better influence. This was real communion with fathers, sons, and good spirits—spirits most pure and holy, speaking to our hearts and ears in loving language of pure affection. If this be a spiritual temple, then I pray that every house and family may erect such a spiritual altar.

JOHN CHAPMAN.
10, Dunkeld Street, Liverpool.

TRICKERY and meanness are not confined to spirit-mediums. The *Daily News* hints that even distinguished members of the Royal Geographical Society have private views of their own to serve in an assumed relief of Dr. Livingstone, and that his despatches have been "doctored and garbled before they have been given to the public." Should these learned men become mediums, would the public be justified in blaming Spiritualism for their turpitude if found aiding the manifestations?

QUESTIONS AND ANSWERS.

From the *Banner of Light*, August 17, 1872.

Q. (From the audience.) Can you give us the *modus operandi* by which spirits rap out communications?—A. The method of communication by raps or signs is one of the earliest that was learned and taken advantage of by returning spirits. They ascertained that by taking the electricity that the atmosphere contains, and condensing it through the condensing powers of a medium, they could, by the exercise of their will, discharge the electrical combinations at any point they might desire, provided that point brought these electrical combinations into contact with some material substance; for it was necessary, they learned, to bring these electrical combinations into contact with some material substance in order to explode them. Some of these electrical combinations are microscopic in their minuteness; others are as large as a common pea; some are larger even than that. It is a very simple chemical process when once understood, and the process of learning it is so plain that a child may acquire it in a very few moments; therefore little children rap out utterances of love to those who wait for such utterances here in this earth-life with equal facility as older heads.

Q. Are physical manifestations to be considered as specially the work of undeveloped spirits?—A. They are generally considered so, but it is a false idea. The high and the low, the gifted and those less gifted, the ignorant and the wise, participate alike in these manifestations, by which they reveal themselves to mortals. Your superior powers of discernment should have taught you that. (The interrogator being a medium.)

Q. Are the manifestations which are produced at Moravia considered as true representations of spirits?—A. Doubtless there are many in your life who consider them true, and there are also many who consider them untrue, but the entire spirit-world knows them to be true. It is not a matter of conjecture with it, but a matter of knowledge.

Q. Are dark circles any benefit in bringing out medium powers?—A. Yes, indirectly, all circles are, whether held in the dark or in the light, and for this reason: mediums who attend them virtually invite the spirit-world to use their powers, and use develops always.

April 18.

MESSAGE.

(From the *Banner of Light*, August 17th, 1872.)

ALEXANDER DUNBAR.

I was down to Glasgow four years before my change. I went down there with my son, and I learned about these things. I got much interested in them, and I said: "Now, according to nature, I must soon try the thing for myself; and, if it be true, I will come back." I found it true, so I come back.

My name was Alexander Dunbar. I was ninety-eight years old when I died—ninety-four when I went down to Glasgow and learned about these things. I never knew a day's hard sickness in my life. My son said: "If this be true, it is the greatest revelation that the world has ever had; and for my part, I want to know whether it is true or false, for it interests us all."

John, it is true—a divine revelation, born of God, sustained by him, and will be carried forward by him. That I come in this way is proof that it is true. My last words were, in answer to this question: "Father, do you feel sick?" "No; only it is dark." My sight had gone; but soon my spiritual eyes were opened to the glorious reality of the other life, and what I lost here was made up to me an hundredfold.

April 22nd.

[Can any of our Glasgow friends search out facts to authenticate this message?—Ed. M.]

MISS KATIE FOX.

To the Editor of the *Medium and Daybreak*.

SIR,—I am desired by Miss Fox to state that, as her physical energies are unequal to the many demands on her made by Spiritualists and non-Spiritualists, she has determined to free herself from importunities, and yet do what she can by devoting portions of Monday, Tuesday, and Wednesday every week, during the months of October, November, and December, to giving opportunities for witnessing evidences of spirit-power at rooms she intends specially to take for that purpose.

Miss Fox has an income of her own, but to cover the extra expenses that will be incurred in carrying out the foregoing arrangement, at my suggestion she has decided to charge a fee, so as to secure the selection to those only whose interest in spirit-life is pocket-deep.

The details will, therefore, be announced in due course.

Enmore Park, S.E.

ENMORE JONES.

DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

This Association held a very interesting meeting on Monday evening at the residence of George Dornbusch, Esq., Victoria Park, who kindly threw open his spacious mansion for the entertainment of the Association and its numerous friends. After some preliminary business connected with the affairs of the society, a long programme was entered upon by the president, Mr. Wilks, alluding to their worthy host's munificence in thus extending his kind patronage and aid to the society; and after sundry remarks bearing on the progress and position of the Association, he severally called on the long list of ladies and gentlemen who so pleasantly occupied the time with speech and song. It transpired that the Association was established Sept. 15th, 1870, "having for its objects to collect well-authenticated facts affecting Spiritualism; to offer facilities to investigators; and, by various means, to induce inquiry into Spiritualism." It started with seventeen members, but the present number is thirty-six. Their experience had convinced them of the desirability of excluding from seances any but honest investigators. Upwards of forty vols. and numerous pamphlets have been purchased or presented towards the library stock for the use of members. Altogether the progress reported was cheering and satisfactory.

Mr. Burns, of the Spiritual Institution, was called upon to make a "few discursive remarks," when he briefly reviewed the gigantic import-

ance of the Spiritual movement, and the weakness of human agencies to do it justice.

Mr. Dornbusch expressed his pleasure in entertaining the Association, and spoke in high terms of the mediumship of Miss Florence Cook, and of the formation of spirit-faces at her seances. He was satisfied with the truth of spirit-communion, and was desirous of spreading the knowledge of it as widely as possible.

Miss Houghton, in a firm and positive manner, defended the honesty of Mr. Hudson as a medium for spirit-photographs, and was of opinion that there had been no deception practised by him from first to last.

Mr. W. H. Harrison referred to the difficulty with which associative effort had to be carried on in London, and traced the success of the Dalston Association to the industry and enthusiasm of the excellent secretary, Mr. Thomas Blyton. He also spoke in high terms of the recent mediumistic developments of Miss Florence Cook.

Mr. Morse acknowledged the good which the Association had effected in the neighbourhood. He was afterwards controlled by his spirit-guide, "Tien-Sien-Tie," who delivered a short congratulatory address.

The musical part of the entertainment was well sustained by Miss Kate Miller, Miss Emily Kislingbury, Miss Florence Cook, Miss Kate Cook, and Mr. J. Briley Orton.

Mr. Dornbusch is well known for his deep interest in dietetic and social reform as taught by vegetarianism and temperance. The elegant and rich service of refreshments did great credit to those principles and to the taste and management of Mrs. Dornbusch. From sixty to seventy ladies and gentlemen, from various parts of London, from the provinces, and even from America, very much enjoyed themselves.

CONFERENCE AT CLERKENWELL.

The St. John's Association of Spiritualists opened their winter session by a public Conference at 7, Corporation Row, Clerkenwell, on Thursday evening of last week. Mr. Burns, of the Spiritual Institution, presided, and called on the secretary, Mr. Pearce, to state the special object of the Conference.

Mr. Pearce said the Society had frequently been under the necessity of disappointing the public on meeting nights for want of a suitable medium or other means of entertainment, and it had been considered expedient to hold a Conference to discuss what would be the best work of the Society and how best to carry it out. He also read a letter from Mr. Shorter, regretting absence and recommending conferences.

Mr. Barber thought the admission should remain free, as hitherto. The principles of the Society were perfect freedom of thought. He proposed the engagement of Mr. Morse to give a trance-address once a month.

Mr. Ashman recommended that the rent be guaranteed by a committee, and that the proceeds taken at the doors should be handed to mediums and speakers for their services.

Mr. Ganney thought they should introduce healing mediumship occasionally, and the more striking manifestations of Messrs. Herne and Williams. Trance-speaking was for the instruction of Spiritualists, but manifestations were required to catch sceptics.

Mr. Cotter stated that he at first visited that hall as an opponent of Spiritualism. He saw the manifestations and heard the trance-speakers, but he wanted to ask questions to solve the special doubts which arose in his mind. He thought there should be some means provided for answering the questions of investigators. He also thought experience meetings were good. After having abused Spiritualism to the utmost, he now stood forth boldly as its advocate. By experiences in his own family circle, he was certain of immortality and spirit-communion.

Mr. Steele said he had been in favour of making a charge for admission to the meetings when the society was formed, but he relinquished that idea, as it might be said that it was a money-making concern. They all wished to do their part, but it was necessary to extend the basis of the society so that the burden might not fall on the few. The rent was 4s. each evening, and after a successful meeting with a good attendance they had found the large sum of 44d. in the contribution box!

Mr. Pearce again addressed the Conference. Their work, he said, was not to proselytise, but to teach themselves and others, and to give inquirers an opportunity to investigate Spiritualism. They wanted more lectures and fewer seances. It was not the business of the society to convince sceptics, but to teach them how to get conviction for themselves, as Mr. Cotter had done. He thought they should have a series of special lectures from Mr. Burns on the laws of life and mediumship, so that the members might be individually instructed in matters of importance to themselves. Then they should have conferences, at which they could state their views of what was heard at lectures, and what occurred at seances. He thought the members of the society should hold family circles, and invite such investigators to sit with them as they found at the Hall on meeting nights. It was also stated that the funds of the society were upwards of £4 in arrears.

Mr. Gadbury said he was one of the earliest workers in that society, and yet this was his first speech. He had, however, been door-keeper for six months. He thought they should have an experience meeting once a month, and he offered to sustain such an effort.

Mr. COGMAN said the speakers had missed the mark the whole evening. The real gist of the matter was, where is the money to come from? He recommended a general subscription of one shilling from gentlemen and sixpence from ladies, to continue one month's operations.

Mr. Morse thought all present should join the society. They would get a good return for their subscriptions.

The Chairman said it was not a society at all unless all did their part. To leave the matter resting on the shoulders of the officers was virtually to make them the society, whereas inquirers who got the benefit ought to pay most. He opened the subscription by paying 2s. as his quarterly fee of membership, and was followed by Mr. Ashman and others, till upwards of £1 was collected. It was resolved to issue a monthly public announcement, in which particulars would be given of the seance, lecture, conference, and trance address to be held during that period. The principle was also advocated that when professional mediums were employed they should be paid their usual fee.

There was a good attendance, and much interest was manifested in the proceedings, which were of an enthusiastic and harmonious nature.

MR. TAYLOR, of Nottingham, has been giving sittings in London, and very striking physical manifestations have been witnessed.

OPEN-AIR ADVOCACY.

To the Editor of the Medium and Daybreak.

SIR,—On Sunday, July 28, it was unanimously agreed that we close the Lyceum for three Sundays, reopening on August 25. At a leaders' meeting, held shortly after the closing of the Lyceum, it was resolved that open-air meetings for the advocacy of Spiritualism be held each Sunday morning during the vacation in Sneinton Market.

Mr. Hopewell, Mr. Hitchcock, Mr. Moreton, Mr. Herrod, and myself agreed to read or speak to those who might attend. The first Sunday, accordingly, found us at our new work, for I believe Mr. Hitchcock was the only one that had before spoken in public. We commenced by singing, and were pleased to find ourselves quickly surrounded by an attentive audience. Each Sunday has been the same (with one exception, when a public discussion was held between Mr. Hooper, Secularist, and Mr. Craven, I believe a Methodist), and from the interest and attention manifested, I think I may truthfully say that some good has been done. Several dozen *MEDIUMS* have been sold, and many tracts have been circulated. "Seed corn" has been plentifully "sown" in their midst, and notwithstanding some may have fallen on "stony" or unproductive ground, I think, nevertheless, there is much already that has taken root, and is just springing up in the form of investigators; and I doubt not that much will, after the refreshing showers of facts and investigations, ripen into thorough converts and helpers. Our Sunday evening meetings have been more than ever crowded by those who appear anxious to know the truth. Many remarkable tests have been given, some even to strangers. Mrs. Hopewell, last Sunday evening, August 25, was suddenly entranced by a spirit who said she wanted to speak to her sister that was present. She called her by name—Pheobe—and manifested great joy at being able to speak to her. She spoke in such a way and gave so many tests that the lady said it was quite true and just like her. Neither the lady nor the medium knew each other personally, the latter only remembering having seen the former pass up the street in which she resides. This was a good test, and caused quite a sensation.

Hoping that many may become recipients of the blessings and comforts of our philosophy, I remain, yours sincerely,

JAMES ASHWORTH.

Nottingham, September 2nd, 1872.

ASSOCIATIVE EFFORTS.

DEAR MR. BURNS,—Enclosed is P.O.O. for 10s., the amount of one month's subscriptions from our small but earnest circle, held at the house of Mr. Robert Wilson. We, having taken into consideration the present circumstances of the Spiritual Institution, have considered it worthy of our support, and have resolved to try and send a monthly subscription to aid the cause of truth and progress, and trust others who have obtained the light and truth may be moved to do what they can for the same. I may take this opportunity of saying we only commenced our circle in January last, but have been amply rewarded for our time and patience; and we are satisfied of a power being at work beyond that of mortal. I may say, for my own part, I never met with anything that absorbed so much of my attention, and gave me so much pleasure and satisfaction, and only wish I had known of it sooner, for I fail to express the delightful change that has taken place in my own mind in perusing the literature of Spiritualists, especially the *MEDIUM*. Every one I read I thirst for the next, expecting it will quench the thirst. But no, it still remains the same, for the interesting matter contained therein leads me to think some day the *MEDIUM* will be a bright shining star, to show to the world where the light and unadulterated truth comes from. I may say our mediums, Mr. and Mrs. Wilson, are making steady progress, but we not having had anything worth reporting to you, have remained obscure; but on Sunday night last we had a very interesting seance. Mr. Wilson, while entranced for a short time, gave us a few lines in verse, very appropriate for the occasion. This being done he was immediately after controlled by a spirit-doctor who has made frequent visits to our circle, who took to task our friend Mr. Dixon for omitting that morning to apply a simple remedy given him on the Sunday night previous for inflammation of the eyes, having suffered much from that of late. I may further say, a young lady, a friend of Mrs. Wilson's, who has been on a visit for a few weeks, and never attended a seance before, was induced to sit with us, and, strange to say, at the third sitting during her stay she was entranced, and was controlled very much to our amusement, and kept up a chorus of laughter for a considerable time. I am told this is a case of very rare occurrence. The same young lady gives evidence of being a good writing-medium. She having expressed herself of the genuineness of the phenomena, is determined to commence investigating it at home. With her permission I enclose her address, thinking you might render valuable assistance. In regard to the official report issued this week, we have ordered our requirements of the agent, Mr. Dixon, having a desire to assist in establishing an agency in the town by supporting him, it being very much wanted, for since the late Conference there have been many inquiries after the movement. The thinking part of those who have heard of the great light are eager to catch all they can, and many inquire where the literature is to be had. We have now simply to refer them to the agent, Mr. Dixon, who is ever ready to supply them with anything they may require.—Yours, in behalf of the circle,

RALPH FORSTER.

Farrer Street, Hoptown, Darlington, Sept. 8, 1872.

OBITUARY.

At the age of thirty-two, and in the prime of womanhood, has just passed away Mrs. Hawkins, trance and seeing medium, well known and appreciated in many spiritual circles in London. Not a paid medium, but always a willing propagator of spiritual phenomena, she attended seances at the request of friends, and frequently held them at her own residence. The most notable points of her mediumship seemed to be based on sensitiveness to a degree, accuracy of detail forming the grand estimable qualification. Happy thought! that when the inevitable change arrives the last volume of the breath of life is expended in the sweet expression, "I am going home," as it was in this instance. That countenance portrayed no horror; no death-like gloom was lurking there. No frenzied demand was made for the minister to conjure up,

at that eve of time, some spurious palladium—some contorted phantom to coax the soul across the stream. No, the comfort and quietude of a true Spiritualist rested there. The thoughts were calm, all was settled, and the soul, with one exultant effort, bade adieu to the mortal tenement.

A. CUTHBERTSON.

"MAN: HIS NATURE AND HIS NEEDS."—Such was the theme of a discourse delivered through Mr. Morse, while in the trance state, by his spirit guide, on Sunday evening, as the inauguration of a series of Sunday evening meetings to be held at the Temperance Lyceum, Kingston-on-Thames. The meetings are in continuation of those held last winter, when a number of persons, previously ignorant, were brought face to face with the fact that their loved ones who have gone to the other side can still commune with them. The only restriction placed upon the admission of strangers is that they shall previously obtain a ticket at a stated place; and Mr. Bullock, who has hired the Lyceum, thinks this condition necessary in order that harmony may be preserved. A box will be placed in the hall for contributions towards defraying the expenses. The discourse last Sunday evening was of a deeply scientific character, the nature of man being dealt with in a way that scientific seldom or never approach. The controlling intelligence said the theme was a comprehensive one, and they might perhaps question its strict relationship to modern Spiritualism. It was, however, connected with it; because man might either accept or reject Spiritualism, and the question would arise why it was accepted or rejected. The theologian looked upon man as a being possessed of a consciousness or soul and an external body, and would tell them that he was a responsible agent for all his actions, and possibly enlighten them as to the fact that he was a totally depraved being. There were others who would tell them he was the subject of law; others, that he was the master of law; and, turn their gaze wherever they would, they found complicated opinions. The fallacy had hitherto been that each particular sect had entirely rejected the conclusions and deductions of those who differed from them. The materialist ignored the speculations of the theologian; the theologian, the researches of the materialist; while the proper course would be to examine their different conclusions side by side. The physical manifestations were simply means to a certain end; and when those ends were achieved, they ceased so far as the individual was concerned. The question ever haunting humanity was, "What am I?" Spiritualism answered it, rejecting alike the conceptions of the materialist and the theologian. The Spiritualist knows that the material organisation we are so familiar with is *not* man, but simply the servant of the man; he knows that there is something behind—a power supreme that controls the organisation, and evolves those connected sequences of intellectual action. For this there must be some adequate cause. Matter was non-intelligent. Man was a combination, a duality in unity, body and mind; in a word, to reduce it to an intelligible formula, the body is the servant of the controlling power, which is the mind, and Spiritualists know that the mind survives the shock of death. Spiritualism supplied the needs of the human race, and proved that the loved ones do live after death, and bear the same love in their new state of existence as in their old. The discourse was concluded with a prayer that the reality of spiritual truths might enter into the hearts of those present. The attendance was not large.

COMMUNICATION with spirits is in the strictest sense telegraphic—literally writing at a distance. It is like correspondence by means of a semaphore—a man on one mountain-top making signals and gestures to friends on another mountain, it may be at a great distance. The initiatory attempts at spirit-communication are generally affected by this means—the moving of tables or other objects. As the mediumistic faculty improves, more direct methods become available. Mr. Brown, of Howden by Darlington, informs us that their circle is making steady progress, and they have adopted a peculiar way of receiving communications. "The medium's hand is moved by the spirits on the table or above it, and words are thus briefly spelled out in a way something like shorthand writing, but perfectly understood by both the spirits and ourselves. By the same means we know what spirits are present. The following is a specimen of our proceedings: The hand moves or taps at each number. At No. 1 it means 'No'; at No. 2, 'Yes'; at No. 3 it indicates the presence of 'William Wright'; No. 4, 'George Jacques'; No. 5, 'William Baines'; No. 6, 'Ernest Jones'; No. 7, 'Mrs. Lobley'; No. 8, 'To sing'; No. 9, 'Ann Brown'; No. 10, 'J. Robson'; No. 11, 'T. Lobley'; No. 12, 'Spell, by calling over the alphabet.' In this way our dear friends in spirit-life speak to us, and often our hearts burn as they talk to us and encourage us by the way. Recently Mr. J. Binns, a new member, received through the medium's hand the following communication: 'God bless you, my dear son, John Binns. From your father.' As a test, Mr. Binns asked some questions, one of which was, 'In which month did you die?' Answer—'April.' All the answers were correct, and of this last one he was not certain till he went home and made inquiries. At the same sitting a powerful effort was made to entrance me, but without effect. On Thursday last, a female spirit desired us to introduce two females into our circle, and not admit of any depraved passionate spirit amongst us, so that by maintaining harmony we might become a good circle. On Sunday evening another spirit said that two females had been selected for us—J. Heslop and Susan Taylor. This gives you an idea of the state of our progress, and what the spirits do for our onward development."

FOR THE BENEFIT of inquirers in the Bethnal Green district, we have to announce that Mrs. Main, 321, Bethnal Green Road, has resumed her Tuesday evening seances. The admission is free, with a voluntary subscription towards expenses. We hope our readers in the vicinity will exert themselves to secure an audience. Mrs. Main is also agent for the *MEDIUM*.

ALFRED EDWARD CHILDS.—As you are, according to your own confession, an untruthful person, we shall require corroborative testimony before we can think of attaching the slightest importance to your statements. Perhaps you have heard of the old north-country proverb: "There never was a black sheep but was glad to find a mate."

MR. FOSTER, of Preston, has appointed an agent for the *MEDIUM*, and, with Mr. Dunkley, offers to buy all unsold copies. This is a plan which might be carried out to advantage in other places. The public would gladly buy the *MEDIUM* if it had the chance.

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Purchasers of *Human Nature* for September may obtain these Reports gratis, or by post for Two stamps.

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

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, 61, Lamb's Conduit Street, Foundling, W.C.

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SEANCES IN LONDON DURING THE WEEK.

SATURDAY, SEPT. 21, 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, SEPT. 22, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7 o'clock.
MONDAY, SEPT. 23, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
Dark Seance by Herne and Williams, at 61, Lamb's Conduit Street, at 7.30 for 8 o'clock, admission 2s. 6d.
TUESDAY, SEPT. 24, Seance at Mrs. MAIN'S, 321, Bethnal Green Road, at 8. Free.
WEDNESDAY, SEPT. 25, Seance at Mr. Wallace's, 105, Islip Street, Kentish Town.
THURSDAY, SEPT. 26, 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, 7, Corporation Row, Clerkenwell. Public Seance at 8 o'clock; doors closed at 8.30 p.m. Free.

SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, SEPT. 20, LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.
SUNDAY, SEPT. 22, 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.
BREAKEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.
MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.
COWMS, at George Holdroyd's, at 6 p.m.
HAGG'S LANE END. 9 a.m. and 6 p.m. Trance-Mediums, Mrs. N. Wilde and Mrs. R. Hudson.
GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.
MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.
HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.
NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.
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. Greenlees', Nicholson Street, Milkstone, at 6 p.m. Trance-Medium, Mr. Leach.
NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Bell's Court, Newgate Street, at 8 p.m.
GLASGOW "Association of Spiritualists." Public Meeting at 6.30 p.m., at 164, Trongate.
MONDAY, SEPT. 23, 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, SEPT. 24, 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 7.30 p.m. Mr. Leach, Trance-Medium.
WEDNESDAY, SEPT. 25, 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.
GLASGOW "Association of Spiritualists." Weekly Conference, at 8 p.m., at 164, Trongate. Circle-room open to members and inquirers, at 8 p.m. on other evenings.
THURSDAY, SEPT. 26, 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 7.30 p.m. Trance-Medium, Mr. Leach.
NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Bell's Court, Newgate Street. Seance at 7.30.

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



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