



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

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

No. 131.—VOL. III.]

LONDON, OCTOBER 4, 1872.

[PRICE ONE PENNY.]

ON THE CONNECTION OF CHRISTIANITY WITH  
 SOLAR WORSHIP.

(TRANSLATED FROM THE FRENCH OF M. DUPUIS.)

*Chapters of this work have appeared in THE MEDIUM, Nos. 115, 118, 120, 122, 125, and 129.)*

Mr. Hyde might have drawn a deduction quite different, namely, that they who have appeared the last upon the stage of the world with institutions which existed several centuries before them can be but copyists; that it is absurd to suppose that the ancients should have been charged by divine inspiration with the work of tracing out beforehand to Christians the ceremonial which they were to adopt. If the religion of Christ so strongly resembles that of Zoroaster, it is because it is a branch of it, and has nothing belonging to it more divine or more supernatural than that of Zoroaster. This is the consequence which would necessarily result from this comparison to a philosopher; but Hyde was not one. Thus it is that the sentiment of supposed revelation takes away from the most learned man even the light of common sense, and prevents him from drawing true deductions; and that only because they are contrary to the false principles which he had adopted without examination. It is like a geometrician laying down the axiom that the whole is smaller than its part, and who, reasoning according to this principle, admits nothing that is opposed to it. I will say to Mr. Hyde, the two religions are alike in all points; then they are but one, or at least they are but two sects of the same religion. Thus reasons the philosopher. It would be necessary to extract almost all the learned work of Mr. Hyde to prove that this conformity of the dogmas and ceremonies of Christianity and Judaism with those of Zoroaster extends even to the smallest details. We refer to his work such readers as may be curious to pursue the examination of the connections which these two sects have with the original religion. The facts which we have brought together are sufficient to show that there is nothing new in the sect of the Christians, nothing peculiar to itself; and that it has absolutely the character of all the Eastern religions, and particularly of that of the Persians, to which we attribute it as its source.

We have used our best endeavours to grasp the character or the original genius of the religions of the great nations of Asia and Africa,—of the Egyptians, Phœnicians, Arabians, Phrygians, and Persians,—because it is from the midst of these people that the religion of Christ issued, whose cradle was in the East, and almost in the centre of the nations above named. We have seen that the great Divinity of these countries was the Sun, worshipped under different names—Osiris in Egypt, Bacchus in Arabia, Adonis in Phœnicia, Atys in Phrygia, Mithra in Persia, &c. We have observed that in all these religions the God Sun was personified; that priests constructed his history or legend, and that he always terminated his mortal life by some tragic occurrence, to come to life again afterwards and triumph over his enemies. We have seen that this triumph was fixed at the moment when this Star who fecundates Nature restores to the day its supremacy over the long nights of Winter, and over the Serpent that annually in Autumn brings them back. Notwithstanding the difference of the legends, there is one point in which we see they all agree, which is, that before singing the triumph of the God his worshippers celebrate his obsequies; they erect a tomb over him, they sprinkle it with tears, and after some days of a feigned mourning they celebrate in the most pompous manner his return to life and the victory he has won after getting free from the darkness of the coffin. Osiris has his tomb where an image resembling him is deposited; Adonis in Phœnicia has his; Bacchus had one also; in Crete that

of Jupiter might be seen, as well as the cave in which he was born; Hercules (or the Sun) had his at Cadiz, and his bones were to be seen there; Mithra also, as we have before stated, had his. All these fictitious tombs, all these legends, all these songs of mourning and of joy, although in the name of a man and a hero, are nevertheless but mystic fictions in honour of the Sun, conquered at first by the darkness, but becoming conqueror in turn. The doctors of these religions who have transmitted to us these mysteries and these legends agree in telling us that the hero lamented and celebrated in song is the Sun, although they taught to the people that the person spoken of was a man, who formerly really lived and reigned upon the earth. We here present to our readers a reflection which we cannot help making, and which naturally offers itself to our consideration.

Nearly in the same century in which these religions and fables passed into the West, by the aid of the communication between the Eastern and Western nations which the conquests of Rome had rendered more easy, we see issue from the same country a religious sect which unites in itself almost all the characters of the others, and the hero of which is not only born the same day as the Sun, as Mithra, Horns, &c., and triumphs the same day, but also dies and comes to life again like them, and obtains his triumph under the same astronomic forms and in the same sign as the Sun. What! because there is a legend that makes a man of him, and silly people believe it,—as the people of Egypt believed in the legend of Osiris shut up in a box by his brother Typhon, dead, and then restored to life; as the people of Phœnicia believed in that of Adonis killed by a wild boar and risen again from his grave,—shall we obstinately persist in making a real man of the hero of the sect of the Christians who undergoes exactly the same fate? Shall we believe that he was born and died because the cave has been shown where the Virgin brought him into the world, and the tomb in which people had deposited his body, and whence he issued forth alive and glorious? These mystic fictions, it must be stated, were universally received throughout the East. It is from the East that this religion came, which has the same physiognomy as the others. It is at the very time when the Isiacs, the Mithriacs, and the mysteries of Cybele and Atys made the most noise at Rome, and were often driven from it, that there appeared there with some notoriety the sect of Christ, adopted at first by some obscure people, then driven away like the others, and persecuted more than they as being more intolerant; it is of the same country, the same period, and has the same outward forms: then it is more than probable that it is the same thing. The greater or less degree of good fortune which circumstances may give to a philosophic opinion or to a theological sect does not change the nature of it. It is itself that we must consider, probe to the bottom, analyse. It is of little importance to us, after all, that credulous people choose to understand its fictions literally, and that, not being able to understand the sense of its mystic figures, they obstinately persevere in revering its singular and monstrous outward form, and are contented with it.

We have previously demonstrated that the second chapter of Genesis, the basis of the Christian religion, is a pure allegory; that the evil which it supposes introduced by the serpent was but Winter with its cold and darkness; that such an evil could not be repaired but by the Sun; that the repairer must then be born and triumph at the same periods at which the Sun is born and triumphs, and undergo the same adventures that the Sun encounters in the sacred fictions of all the solar religions. Now, in examining the facts which characterise Christ and his symbolic form, according to the traditions which we have received, we see that in fact he has all the characters that ought to be possessed by



the allegoric repairer of the physical evil produced by the symbolic animal. Then Christ, whether in his nativity or in his death and resurrection, has nothing pertaining to him which distinguishes him from the Sun; or rather, it is only by the Sun that the extravagant traditions can be explained that have been transmitted to us respecting him. Christ, then, is the Sun.

#### ADDRESS TO THE READER.

Many of my readers may perhaps feel a little wearied by the perusal of Dupuis's long treatise on the solar religion, in which there is apparently a good deal of repetition, but perhaps not much more than is necessary to make clear his chain of argument. However this may be, I have thought it right to confine myself strictly to the duty of giving a faithful translation of his work, curtailing only such parts as appeared to me to be superfluous.

Spiritualists, however, with some reason, may wonder at my offering them a treatise that contains nothing whatever about Spiritualism; but I must beg to assure them, as Dupuis himself states, that external forms and ceremonies, which alone he treats of, are but the outer shell of religion; the kernel is the mystery of spiritual life, which has been always so blocked, concealed, and fenced round in every way by its priests and initiators, as to be quite impenetrable to all but the brotherhood who partake of its benefits. Paul alludes to this secrecy in his Epistle to the Ephesians, iii. 5, 9: "The mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles, &c.; and to make men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," &c. The following texts, as well as others, also occur in Scripture:—"The Lord said he would dwell in thick darkness" (1 Kings viii. 12), "He made darkness his secret place" (Psalm xviii. 11). I make these observations in answer to any objections that may be made against printing my translation in the *MEDIUM* on the ground of its containing no spiritual information; though it may be considered of great value by honest and intelligent people, as affording sound information on a most important subject, which is not to be obtained elsewhere. Spiritual information of any kind is indeed rarely to be met with in books; and it is, as we all know, chiefly in the New Testament, and particularly in St. Paul's Epistles, that it is to be found. I should be sorry indeed to be accused of wishing to weaken anyone's faith in the spiritual truths of the Christian religion by proving that such a person as Christ never existed; and in order to exonerate myself from such a charge, I will repeat here a statement I have previously made. To an unprejudiced mind the belief in the spiritual regeneration taught by Christ is established (even if modern Spiritualism did not attest the fact) by passages taken from the sacred writings of two other religions which correspond with the well-known passage in St. John. I copy these three passages consecutively, that my readers may be convinced.

In St. John iii. we read: "Verily, verily, I say unto thee, Except a man be born again of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, that which is born of the Spirit is spirit. Marvel not that I said unto thee, Thou must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit."

In the Institutions of Menu, son of Brahma (the supreme creator in the religion of the Hindoos), the following passage occurs:—"Let a man consider that as a mere human birth which his parents gave him for their mutual gratification, and which he receives after lying in the womb; but that birth which his principal Acharya (preceptor), who knows the whole Veda, procures for him by his divine mother the Gayatri (sacred texts of scripture), is a true birth; such birth is exempt from age and from death" (Rickard's "India," p. 55).

In Hardy's "Eastern Monachism," p. 205, we find, in a conversation which takes place between a king and a priest, the following account of a spiritual state of existence which they call in their language Nirwana:—

"King. If there be any comparison by which the nature or properties of Nirwana can be rendered apparent, be pleased to explain them.

"Priest. There is the wind, but can its colour be told? can it be said that it is blue, or any other colour? Can it be said that it is in such a place, or that it is small or great, or long or short?

"King. We cannot say that the wind is thus. It cannot be taken into the hand and squeezed. Yet the wind is; we know it because it pervades the heart, strikes the body, and bends the trees of the forest; but we cannot explain its nature, or tell what it is.

"Priest. Even so Nirwana is; destroying the infinite sorrow of the world, and presenting itself as the chief happiness of the world; but its attributes and properties cannot be declared."

There could have been no fraudulent connivance between three divine teachers living in different parts of the world and in different centuries, and thus their several religions, containing the same declarations as to spiritual life, support each other mutually, and enable us to place faith in the truth they contain in common; and such truth, verified by experience, would remain unassailable, even if it should be shown that the persons in whose names it has been taught have never really existed.

Religions in ancient times were regarded as mysteries, as I think the Christian religion ought to be considered now. I have represented it to be such in an article which I contributed to the *MEDIUM* in May last, entitled "Christian Spiritualism." I hope

my readers will not think ill of me for directing their attention to this, as it exposes, according to my conscientious conviction, the only view of religion that is adapted to our present state of education and intelligence.

T. E. PARTRIDGE.

#### REMARKS BY THE EDITOR OF THE "MEDIUM."

The kindness of Mr. Partridge in translating the work of Dupuis, and paying the cost (1860) of printing in extra supplements of the *MEDIUM*, has been variously viewed by our readers. A great many of our more humble brethren are not possessed of sufficient mental discipline and general intelligence to profit largely from such a learned and philosophical work; all the more so, then, that it should be presented, thereby to stimulate the reader to deeper study and further improvement. Another class, the more calculated to throw discredit on popular dogmas, rites, and monies; and they have asked what such an exposition can have to do with Spiritualism. A third class have devoured the work of Dupuis with deep gratitude and interest, and regarded it as a light may, from their fuller erudition, have questioned many of the author's conclusions, and felt wearied at his prolixity of style. To all of these we have a few kind words. Spiritualism means individual freedom and good-will to all men. As Spiritualism we have a right to know everything, and to place within the reach of others the means of knowledge. This we have ventured to do, and so one important end has been served. Had this service been done at the expense of some other department of our work, then there would have been cause of complaint, but this translation has not only been a free gift to our readers, but its appearance has left one page over in each number for other matters and announcements.

It has always been the policy of sectarian churches to keep mankind in ignorance: hence the want of mental vigour in the victims of modern priestcraft to appreciate Dupuis. It was the policy of the Christian fathers and is that of their followers at the present day to burn and destroy all literature giving evidence of any system of religion but their own, and when the merits of another faith or philosophy transpired they perverted its meaning and distorted its facts with lies and slanderous insinuations. From this state of things mankind is beginning to wake up, and a spiritual periodical leads the way to a free discussion of the pagan mummeries which are performed in Christian churches weekly in the name of religion.

The Spiritualist knows that such a character as that of Jesus is a possibility, and that there is no necessity for miracle or special divine volition in such a career; the unscientific mind knows no better than to clutch at supernaturalism, like a drowning man at a floating reed. The enlightened Spiritualist also knows that the term "Christ" means a personification of the spirit influence, which constituted Jesus a mediator between the spiritual realm and those in the flesh. This is pure Spiritualism, and that which was promised by the Spirit to survive the mutations of races and mythologies, and, as an enduring light, guide the way-faring soul throughout the eternities. This natural truth—for it is as much a portion of nature's scheme as is generation, assimilation, or cerebation—has long been obscured by dead symbols and exploded notions, the original meaning of which is quite unknown to those who from week to week exhibit them to the ignorant multitude. Dupuis shows us the origin of these myths—that they were fanciful portrayments of the phenomena of nature, the physical manifestations of divine wisdom and power. This work also casts a clear light on the origin of human ideas, and shows their similarity throughout the nations of antiquity. These are derived, in the first place, from observation of the common phenomena of existence; and as the mind developed, the abstract conceptions or spiritual correspondences became apparent, and the mind was thereby capable of spiritual inspiration, philosophical thought, and religious feeling. Alexander Ross, in his "View of the Religions of Europe," written upwards of two centuries ago, thus speaks of the Gentiles and their ideas of God: "All knowledge comes by the senses, and finding that no sensible entity was comparable to the Sun in glory, light, motion, power, beauty, operation, &c., but that all things in a manner had dependence from him, in respect of life, motion, comfort, and being, they concluded that the Sun was the only deity of the world; and however the Gentiles used to worship divers chief gods, because they expressed them by divers names and effects, or offices, yet indeed the wiser sort understood but one supreme deity, which they worshipped under divers names, epithets, and operations." The researches of this writer corroborate those of Dupuis; but Ross wrote in the interests of the Church, and failed to see the logical end to which his facts ought to have led him.

Thus sifted, Christianity as a system is seen to be a transitional mystery, the key to which is lost—a fossilised boulder of unmitigated ignorance and conceited assumption, standing in the way of every effort to enlighten and advance the races of men. Civilisation in its onward march has modified this high-handed superstition, and the developing spirituality and moral sense of the peoples have maintained a steady progress in social science and individual practice, in the face of a theory of salvation which saps the foundation of all that is good and noble in man.

But there is a power in the universe stronger than creeds and ecclesiasticisms. It is the spiritual element—the ever-present Cause. In its modes of manifestation adapted to the needs of the time, it has been the means of salvation to all ages and races. A record of the spirits' work in our columns is appropriately accom-



panied by an exposure of the blinding superstitions against which it has to contend; and if a noble patron of human enlightenment carries out his suggestions, it may not be long before we are able to afford our readers a further opportunity of studying the past efforts of the human mind to arrive at the truth.

We conclude with the following extract from a work just published by Longmans and Co., entitled "Mankind: their Origin and Destiny," by an M.A. of Balliol College, Oxford (price 31s. 6d.), showing that the Solar Worship prevailed in the Western as well as the Eastern hemisphere:—

"Almost all travellers agree that the inhabitants of the Isthmus of Panama had neither altars nor temples, nor any external marks of worship. They believed that the sun was God, and was the husband of the moon, and they worshipped these stars as the supreme deities of the Universe. The same was the case with the inhabitants of Brazil. The Caribbees also worshipped the sun and moon, but neither temples nor altars. They believed in two sorts of spirits: beneficent ones who dwelt in heaven, and one of whom attended each man as his guide; and evil ones who dwelt in the air. The savages of St. Domingo used to make pilgrimages to a sacred cave, in which they made the sun and the moon to be born. This resembles the Persian idea, which makes the sun of Mithra to be born in a cave in which a number of figures, representing the stars, elements, &c., were carved. The cave of these savages also contained some rude figures, and the entrance was guarded by the representation of two demons or spirits, which it was necessary to worship before being admitted. The natives of Florida were idolaters, worshipped the sun and moon, and offered prayers and sacrifices to them. They said that the sun having once moved slowly for twenty-four hours, the waters of the great lake Theomi overflowed to such an extent, that the tops of the highest mountains were covered, with the exception of Mount Olaimy, which the sun protected on account of a temple which stood upon it, which he had built for himself with his own hands. Since that time the Apalachites go to worship the sun on this mountain. This myth, as we have seen, closely resembles the Chaldeans' respecting the deluge of Xixuthrus. The Floridian myth also supposed that all who reached the summit of this mountain were saved from inundation. The next day the sun resumed his usual course, and made the waters subside. The Iroquois called the heavens Garonhis, the Hurons Soron-Hinta, and both nations worshipped it as a supreme being. The Hurons also called the sun Areskoui, or the supreme being. They had also an infinite number of good and evil spirits, whom they also worshipped; and they had their Neptune, or god of the waters. The savages of Virginia had the greatest veneration for the sun. At daybreak the most pious amongst them bathed fasting in running water, and the ablution lasts until the sun rises. When the sun had attained the third part of his course, they offered tobacco to him, and they also offered some to him whenever they were about to undertake a journey. On crossing a river, they used to offer tobacco to the spirit of the river, that it might be propitious to them. They believed that the winds and the seasons were presided over by spirits, or deities. They also had idols—symbolic figures, such as the circle and the Egyptian hieroglyphic wheels. Lastly, the savage nations throughout North America never made a treaty without calling upon the sun to witness and to guarantee their oaths, as was done by Agamemnon and by the Carthaginians."

This work gives matter similar to that now translated from Dupuis, with drawings of planispheres and images, &c. This shows that the subject now presented to the readers of the MEDIUM is exciting a wide attention at this time.

#### A GLIMPSE AT GLASGOW SPIRITUALISM.

The moral nature of man may be likened to a field. If the ground is fertile and well cultivated, it will cause seed to germinate with certainty, and produce a fruitful harvest. But if the soil is crude and untilled, and the climate backward, then a large proportion of seed is lost, and that which grows produces but a poor crop. It strikes the progressive husbandman that the moral soil of the present generation is not particularly deep and loamy, nor is the spiritual atmosphere of the nineteenth century a genial climate wherein to grow the finest fruits of human life. This conviction requires careful qualification. We know but little of the chemistry of spiritual unfoldment, and in our ignorance we from impatience may waste our energies and miscalculate our success. The lesson of the last dozen years in the work of Spiritualism is, that where intelligence and perseverance are employed, gratifying results are sure to follow. We could name a number of places where, ten years ago, the solitary resident Spiritualist did not dare dream of seeing the initial stage of his science accepted in his lifetime; but almost imperceptibly we have the aggregate of well-informed public opinion recognising the spiritual manifestations as facts—the Sadducees attributing them to the laws of nature; the Pharisees, to their father the Devil. Where is there a more unlikely spot than Kingston-on-Thames, where Mr. Champenowne, sustained by his spirit-friends, continued for years to evolve the most incredible phenomena in obscurity, and without any perceptible progress? But a golden reward has been reaped, as the first-fruits of that which is to follow. Darlington had been lectured to and discussed with, but so hopelessly that the attempt seemed like throwing snow-flakes in the ocean with the intention of bridging a snow-bank across its turbulent bosom. But the bank of spiritual truth is being rapidly laid across the current of ignorance and prejudice, which has hitherto flowed on like the irresistible Gulf Stream. Liverpool presents similar characteristics, and yet the pioneer efforts were of the most disheartening description; but these early labours are not thrown away. The oblique sunbeams of early spring do not ripen golden grain, nor paint the luscious fruits, yet they play an important part in the work of the seasons. The asperities of winter must be softened down, the harsh, cold air must be warmed, and many days of increasingly brilliant sunshine must be poured into the stern bosom of the vernal atmosphere, ere a bud is put forth or a green thing is seen to re-adorn the naked soil. The same is true in the world of mind; the early attempts are seemingly worthless. The alphabet does not make a literary genius, but it is a necessary first step. Preparatory to conviction, the spiritual atmosphere or mental firmament of a people must be

operated on by many days, and it may be years, of ameliorative work, none the less necessary or successful because tangible results do not at once appear.

We know of no place in Britain where the conduct of the friends of Spiritualism has been more persistent and faithful than in Glasgow, or where visible fruits have been more disheartening. Every department of labour has been successively tried: lectures have been given, associations formed, conferences held, pamphlets written and printed, and the most astounding forms of mediumship persistently carried on for years. And yet the temperature has been too cold to sustain the tender plant, which has withered down to the very roots repeatedly, to be revived again with greater strength and determination to live and bring forth fruit. At the present time the Spiritualism of the commercial metropolis of the north is undergoing a very hopeful process of resuscitation, and its organic features have bloomed forth in a more youthful and permanent form than ever before. We have received the following printed "syllabus" from the secretary, Mr. Brown, which will give Spiritualists elsewhere some idea of the way in which these things are done in Glasgow:—

"GLASGOW ASSOCIATION OF SPIRITUALISTS. Rooms, 164, Trongate (top flat).—Syllabus, first quarter, 1872; Sunday evening meetings at 6.30: Sept. 1, introductory address, 'Our "Creed,"' Mr. H. Nisbet—Sept. 8, reading, 'Hades,' from Emma Hardinge, Mr. R. M'Donald—Sept. 15, address, 'Spiritualism and its bearings on religion,' Dr. Anderson—Sept. 22, address, 'Spiritual phenomena; their uses,' Mr. M'Phee—Sept. 29, address, 'Spiritualism the origin of all religious belief,' Mr. J. Nicholson—Oct. 6, address, 'Sights and sounds at recent circles,' Mr. H. Murray—Oct. 13, address, 'The humanitarian aspect of Spiritualism,' Mr. James Brown—Oct. 20, address, 'My experiences,' Mr. Simpson—Oct. 27, reading from Mrs. Hardinge's 'Wildfire Club,' Mr. M'Ruer—Nov. 3, address, 'Beauties of Spiritualism,' Mr. Walker—Nov. 10, address, 'Some thoughts on Spiritualism,' Mr. Perry—Nov. 17, concluding address, Mr. H. Nisbet. Meetings, chiefly of a conversational character, are held every Wednesday evening at eight. Inquirers cordially invited to attend both meetings."

Were this plan adopted in other places, there could be no difficulty in sustaining interesting public or semi-public meetings everywhere. The Association has also taken a goodly parcel of the MEDIUM weekly for circulation at their meetings, with the view of making the dissemination of the literature one of the features of their work. A quantity of that number of the MEDIUM containing a report of the Darlington Conference sent to the Association is thus acknowledged by the secretary:—"We are making good use of them. I am scattering them far and wide. I sent copies to each of the papers here, and already, as you will see, the *Citizen* has been extracting from its columns."

We have before stated that the Spiritualists of Glasgow have just furnished themselves with a new meeting-room and seance-room. The particulars of a very unique and original manifestation connected with that hall is communicated in the following letter:—

#### DIRECT SPIRIT-INSCRIPTIONS.

DEAR MR. BURNS.—Some time ago, on your late visit to Glasgow, I promised to furnish you with some account of two direct cards we had just received through Mr. Duguid's mediumship, and which have created no little interest amongst the members of our society, and others who have seen them. Some time in the month of July last it was suggested that it would be a good thing if Mr. Duguid's spirit-friends would supply us with an appropriate inscription for a large panel on the wall above the platform in our new hall, and in the expectation that the suggestion would be carried out, a few of us, accompanied by Mr. Stones, an English gentleman, met with the medium in his own house. After sitting for some time in the trance, Mr. Duguid selected two clean cards, and tearing, as he now usually does, a corner off one of them, he dropped the piece into the hand of Mr. Bowman. Laying the card on the table, along with a pencil, he sat back, and made the usual sign to put out the light. This was done, and in about two minutes the signal was made to light up, when we found the card (which was identified by the fitting-in of the corner piece) covered with Hebrew, Greek, and Latin inscriptions, with four Scripture references on the margin, and a word in strange characters below, apparently a signature. The Hebrew words are centred in a halo of light. Here is an exact copy of the original:—

דָּן וְיָדָן

Dan. vii. 22.

גִּנְזָה

Gen. xlviii. 16.

εἰς τὸν τοῦ θεοῦ τοῦ ἀπατόν.

Col. i. 15.

ἡ κεφαλὴ πάσης ἐκκλησίας καὶ ἐξουσίας.

Col. ii. 10.

Mors ipsa dum venerit vincitur si priusquam venerit semper timeatur.

Virtuti modicum, vitio nil sufficit.

Læta venire Venus tristis abire solet.

At the same sitting, a second card was executed by our spirit-friends on which is delineated a circle of upturned faces, and in the centre a half-length figure of the Persian (the controlling spirit), pointing with upraised hand to an inscription above, from which are darting bright rays of light. The writing is in Hebrew, thus—יְהוָה; and at the bottom of the card is the following, in Roman characters:—"O heiliger Geist gehe bey uns ein." The translations of the Hebrew and Greek lines are taken from the verses given in the margin, and these read as follows:—"The Ancient of Days." "The Angel." "The image of the invisible God." "The Head of all principality and power." The following translation of the Latin has been given by a gentleman in Glasgow:—"Death itself is always feared until it come, but once come it is conquered." "Nothing is sufficient for Vice; a moderate share suffices Virtue." "Venus is wont to come joyfully, and to depart in sadness." The line of German on the other card is thus translated:—"O Holy Spirit, accompany us." The word in Hebrew is the sacred name, "Jehovah."

I may here state that in the month of June last I received a direct card of a similar character. Enclosed in a wreath of flowers are Hebrew letters דָּן וְיָדָן; proceeding from the wreath there is an extended hand holding the globe, over which is the appearance of a



face with rays, such as we see in the usual representation of the sun. From the wrist of the hand to the tip of the forefinger we have the translation in English, "Ancient of Days."

Our good friends the spirits having thus far favoured us with these direct models, we resolved to get the inscriptions on the first-mentioned card put up in large characters on the wall of our meeting-room, and that, if possible, by the medium in trance, leaving the subject of the second card to be reproduced at his leisure. Accordingly, having procured a sheet of strong paper, 7 feet by 3½, with certain water-colours (selected in trance), Mr. Duguid began the work about two weeks ago—not, however, without some humorous sallies from "Jan Stein," the spirit-painter, on his descent from his high position as an artist to that of a sign-painter. A few sittings brought the work to a close, the whole being a faithful copy of the direct model card, with this exception: the first line of Hebrew, "Ancient of Days," forms the centre of the halo, from which rays dart down on a globe half submerged in a sea of dark clouds. At the bottom of the sheet, on the left-hand corner, the word "Hafed" has been painted (the name of the Persian, according to "Stein"), and at the right-hand corner we have "J. Stein, D. Duguid, meds., 1872."

I may add, that towards the close of the painting of the large sheet, which was nailed to the wall of Mr. Duguid's parlour, there was found on the extreme edge of the bottom part, which was only fifteen or eighteen inches from the floor, the following translation of the Latin lines, written in pencil, and evidently by the same hand that has executed the Latin and English direct writings on previous occasions:—

"When death comes it is conquered, though before its coming it be continually feared. Virtue is content with a little, but nothing can satisfy vice. Venus approaches with bewitching smiles, but sorrow comes as soon as she retires."

Altogether, this effort on the part of our spirit-friends forms not only one of the most wonderful phenomena with which we have been favoured, but one which, as now arranged, will prove a continual subject for inquiry and attention on the part of investigators attending our meetings. I understand that Mr. James Bowman, who is deeply interested in all that appertains to the spread of the truth, will photograph the inscription-sheet in a few days, when I will send you a copy.

H. NISBET.

The above record is truly one of wonders which have to be carefully noted in order that their full import may be realised. What have we presented to us? First, the medium, an unlettered mechanic, in a state of unconscious trance, and in darkness. Secondly, there is the circle composed of tradesmen unlearned in ancient languages. Thirdly, there are the spirits who, without the aid of mortal organism, sketch and write on cards. Fourthly, there are the results: sentences correctly, nay, elegantly written in Hebrew, Greek, and Latin, in Hebrew, Greek, and Roman characters. The mere feat of writing correctly, and with an evidently practised hand, in these unusual alphabets, is itself extraordinary. Fifthly, there are the tests rendering it certain that the writing was done in the dark, in an incredibly brief space of time, and under such circumstances that neither the medium nor anyone present could have done it without detection. A corner was pulled off from each card, and after the writing was produced the corners fitted into the respective cards exactly, thus identifying the cards, and proving that the writing had been done under the circumstances described above. And lastly, there are the internal evidences of an idea in the sentences peculiar to the age and country of the spirit who is presumed to control in these manifestations, and which is foreign to the conception of Britons. We see the idea of the divine principle expressed in the term, "Ancient of Days"—evidently an allusion to the solar theology; and in the sketch this term is written in a halo of light, showering down on the globe. This at once identifies the sentiments and symbols with Persia, and the controlling spirit says he was a native of that country, and deeply versed in its philosophy, and confesses that to this day he loves to express his thoughts in its ancient symbols. Added to the above considerations, we may take leave to observe that the parties involved in these transactions are persons of acknowledged integrity, and can have no interest whatever in practising deception, in the consequences of which they would be themselves involved. They have also had a host of similar phenomena to sustain the reality and peculiar nature of that described above.

We had the pleasure of scrutinising the original cards with the inscriptions thereon, and can testify to the neat way in which the writing and sketches are executed. We have also received from Mr. Bowman a photograph of the work as it is executed in an enlarged form on the wall behind the speaker's stand in the new hall. This performance is itself a wonderful manifestation. The medium, in his normal state, wholly unskilled in the work he has to perform, sits down and goes to sleep, his eyes tightly closed, and then, controlled by spirits, he performs his task in a truly artistic and satisfactory manner. All who doubt the fact have only to call at the Spiritual Institution and see the photograph, which cannot misrepresent. We would suggest to Mr. Bowman that he be so good as to print off a quantity of his very well-executed photograph, and allow them to be circulated at a fair price. We doubt not but that hundreds of Spiritualists would gladly have them to adorn their walls, and form the basis of many an instructive narrative to their visitors.

We have not done with this "glimpse." Next week we hope to open our eyes again on what has recently transpired on the banks of the Clyde, and we have no doubt it will be found sufficiently worthy to follow what is given above.

CAYEE, SEBASTIANO FENZI, of Florence, in sending a selection from his poetical works, remarks:—"I read all about your Congress (at Darlington) in the MEDIUM, and rejoice in seeing what strides Spiritualism is making."

A GENTLEMAN writes from Moscow to say that he intends visiting London, to witness the manifestations taking place at the various spirit-circles.

"SEANCE" writes an interesting article in the *Galloway Gazette* on the philosophy of mediumship and the objects of Spiritualism. He also advertises the more prominent London mediums.

## STOKE-ON-TRENT PSYCHOLOGICAL SOCIETY.

President and Treasurer—MR. THOMAS SMITH.

Council—MR. RICHARD STEVENTON. MRS. STEVENTON.

Secretary and Recorder—MR. THOMAS OUSMAN.

### ADDRESS.

After several years' close investigation of Spiritualism, the friends meeting at Mount Pleasant, Stoke-on-Trent, have come to the conclusion that some systematic manner of dealing with that question should be adopted. If spirit-communication be a fact, the principles by which it is understood and demonstrated cannot be too speedily or widely diffused, and whatever error is entertained in connection with such a subject cannot be too soon exposed and eradicated.

There are few intelligent people who have given the subject any attention at all but are compelled to admit that there is at least "something" in it; this "something" scientific men have lately termed "psychic force." The question therefore now is, What is the intelligence controlling this "force"?

Our experiments have demonstrated that the intelligence emanates from nothing more nor nothing less than disembodied spirits. If, then, it is possible, as we assert it is, to demonstrate scientifically the existence of man after this life, is it not worthy of a little attention? We do not wish anyone to take for granted what we say upon the subject, but to experiment for themselves. To those persons who think they already possess "the truth, the whole truth, and nothing but the truth," we would say, "Do not meddle with Spiritualism; some of your most cherished opinions will unmercifully be torn to tatters." Bigots in science as well as religion must avoid Spiritualism as they would a rattlesnake, if they desire to preserve their peace of mind. But those who are ever seeking for truth, from whatever source it may spring, and who cannot believe everything their spiritual and other advisers impress upon them, should grasp hold of this subject as the dearest friend they can possibly possess; they will therefrom gain a philosophy, a belief, for which they have a more solid foundation than they ever dreamed of. As in most other things, there is undoubtedly connected with this question more or less of illusion and superstition; but an intelligent, unbiassed mind is soon enabled to separate the chaff from the wheat.

On the receipt of a stamped envelope, the secretary will be glad to reply to any query that may be made upon the subject.

### RULES.

1. That the name or title of this association be "The Stoke-on-Trent Psychological Society."

2. That all respectable persons, male or female, may become members by being proposed and seconded by two members of the society.

3. That a fund be raised by the voluntary offerings of the members.

4. That such fund be devoted to the purchase of Spiritualistic periodicals, books, &c., for the use of the members, and for lending or distribution; also for presentation to the various literary institutions of the neighbourhood.

5. That should the funds permit, a majority of the members may at any meeting vote a portion of such funds to the engagement of a lecturer or professional medium, or in any other way the meeting may think conducive to the welfare of the cause.

6. That all members may expect at least one seance in the year devoted exclusively to their own personal and domestic affairs, but at the same time urge the advisability of holding home seances in preference to others, as in the privacy of their own family persons may receive information and tests of such a character as are not usually given in public.

7. That once a month there shall be a general meeting, when the members of the circles composing the society shall give their experience of the subject, and discuss anything that may be read or suggested as of interest to the members in general.

8. That any member who neither attends a circle or meeting, nor in any other manner supports the movement, during the space of three months, may be supposed to have withdrawn from the society.

9. That once in six months there shall be a social gathering of the members, to hear a report from the Secretary as to the financial and general aspects of the society. To such meeting each member may introduce a friend.

10. That a president be elected, who shall preside at all meetings and shall see that the business of the society is conducted properly and in accordance with the rules.

11. That a secretary be elected, who shall, in a book for the purpose, insert the names and addresses of all members, likewise their offerings. He shall also keep a book in which shall be recorded all remarkable phenomena reported by the circles, and extracts from the addresses of the trance-mediums.

12. That the officers retire from office half-yearly, but shall be eligible for re-election.

13. That the meetings and circles be open to the members of other associations on the production of their cards of membership.

14. That no book belonging to the society be retained by any member longer than two weeks, or periodical more than three days.

15. That any proposed alteration of these rules be transmitted to the secretary at least one month before the half-yearly meeting, at which they shall be considered.

AS INQUIRER would be glad to learn, through Mrs. C. Fitz-Gerald or any other person witnessing the manifestations of "John King" and "Katey," how the muslin was produced which formed "Katey's" drapery, a portion of which was cut off? Whether they ever convey phosphorus to the room; whether they have spoken without the use of the trumpet; and whether, in case one or both of their mediums have partaken of beer or porter just before holding a seance, the smell of the same would be conveyed to a member of the circle on their holding the trumpet near to him when speaking through it? [To some of these questions we reply. No phosphorus is conveyed into the room by mediums or sitters. The spirits speak without the tube, like an ordinary mortal. The observer can see the lips move, and feel the expired breath. As to the other questions, we invite investigation.—Ed. M.]



## ABOUT LEGISLATION.

We have been asked to give publicity to the following memorial, which we gladly do. Spiritualism unmistakably recognises the paramount importance of the individual, and those faculties which God has given him as being the criterion of right in all the acts of life. All social and political measures should be directed to the education and development of those faculties, rather than a means of superseding them, and thus weakening them to the demoralisation of the people.

"Memorial of the Executive Committee of the Vigilance Association for the Defence of Personal Rights, to the Right Hon. W. E. GLADSTONE, M.P., First Lord of Her Majesty's Treasury.

"SIR,—We desire respectfully to address you, and to express and explain the grounds of our apprehension in regard to a species of legislation which has occupied a very large part of the late and previous Parliamentary sessions, and which promises to attain still greater prominence, and to create a new and radical division in public opinion. Before instancing particular measures, we may characterise this legislation as entailing a considerable extension of the powers and duties of the Executive, as it enters into the municipal, or parochial, and in some instances the domestic life of the community, beyond the present limits of imperial legislation.

"We premise that, in our opinion, this nation is mainly indebted for the extraordinary stability of its political system, and its comparative immunity from social disturbance, to the existing system of localised administration. We find in our municipal and parochial systems the main source of the self-reliance, prudence, and public spirit, which renders the people of the United Kingdom pre-eminent in their capacity for self-government. And we believe that if popular legislation is to escape failure, or even to continue to exist in reality, the people must not be deprived, in any considerable degree, of the discipline afforded by the administration of their own laws. We refer, in corroboration of this opinion, to the views of many leading reformers in France, Spain, and other European countries, who base their endeavours to obtain popular in place of despotic government on the discontinuance of that centralisation which is the necessary obverse of the latter. We refer, in particular, to the proposal for the resumption of their municipal powers by the department, arrondissement, canton, and commune, which has recently issued, as binding its candidates, from the Democratic Committee established in Paris, and to the measures proposed by the Committee of Decentralisation, nominated by the present Government of France.

"We also approve the close identification of the Executive with the Legislature which has hitherto been maintained in our political system; and we consider that it is essential to the continuance of this system, and to the effective maintenance of the responsibility of the Ministry to Parliament, that the work of the former should not be so largely extended as to render the present method of government impracticable. We apprehend, also, that the multiplicity of the demands which are now made upon the attention of the Ministry and of Parliament, seriously impedes and delays reforms which are urgently required in our legal code and judicial system, as well as the efficient defence of the country.

"We consider, further, that the system of municipal taxation and expenditure proves an invaluable guarantee for economy, and the best security against an extravagance which would be liable to illusive and demoralising expedients, especially in connection with the legal provision for the poor. We should therefore regard with grave fear any large substitution of imperial for local taxation, or infringement of our system of municipal control over the latter.

"We regard as an evil the multiplication of Government places and minor officials, not only on account of the notorious danger of official corruption, but as tending to withdraw public servants from the legitimate effect of public opinion, to lessen the sense of individual responsibility, and to weaken public opinion itself, and thereby to retard that social progress which depends on a general elevation of the popular intelligence.

"In regard to the sanitary legislation proposed by the Public Health Act and other projected measures, while we are deeply conscious of the importance of the ends proposed, and while we recognise the utility of one or more centres for the purpose of general guidance and the circulation of information, we regard the system, under which the municipal and parochial bodies are completely responsible, as possessing an exceptional advantage in rendering the care of their health the object of individual endeavour and intelligent interest on the part of the people, in the greatest degree compatible with any external control. At the same time, in view of the provision contained in the act referred to, rendering obligatory the appointment of medical officers of health and other sanitary officers, and of the various proposals to vest in such officers larger and more arbitrary powers than have hitherto been deemed expedient, we state our belief that great evil must attend such control, if it is made or should become unduly extensive and strict. We fear that the coercion proposed will, by its excess, defeat the object of these measures; both by impairing the will and the ability of the people to interest themselves individually in the care of their own health, and by bringing odium upon the system so prescribed and enforced.

"We would urge that to accustom the people to protect their own health is of greater ultimate importance than any advantage which may be more immediately attainable; and, while we appreciate the zeal and the services of the medical faculty, we are of opinion that this, the paramount object, has been overlooked, and a narrow and false view has been taken, in the pretensions which a large portion of the faculty have advanced in relation to this and other measures, with what appears to us an indecent eagerness for the advancement of their professional interests, and a wholly unlawful ambition to place themselves in the position of masters and legislative dictators to the community, whilst we especially resent the presumptuous efforts of a portion of the medical profession to force upon the people, against their ascertained will, the maintenance and extension of the Contagious Diseases Acts.

"In view of the countenance which these pretensions have received from a portion of the present House of Commons, and of the pronounced antagonism, in regard to these last-named measures which is known to exist between the majority of that House and the majority of the electorate and the people, we desire to express our strong con-

viction of the vital necessity of maintaining the principle of the responsibility of the Legislature to the electoral body, as opposed to the so-called education of the people through the alien instrumentality of the Legislature, as alone justifying our system of representative government, and enabling it to fulfil its direct object of providing for the redress of social grievances, and its indirect object, the moral and intellectual discipline of as large a proportion of the people as it may be expedient to enfranchise. We would urge the presumption which exists against all legislation which implies a denial of this responsibility, and which subordinates and delays great measures of social justice, and checks or deadens the movements of public opinion, in which they originate.

"We earnestly deprecate, as a disgraceful retrogression and a fatal evil, the multiplication of restrictions on personal liberty, which appears to be threatened in greater or less degree by the supervision provided for on the part of the police, or of medical or other agents of the Executive, in several of the measures mentioned below. We would protest against such restrictions, especially on account of their injustice to the poor, whose homes are thereby rendered exceptionally liable to vexations and tyrannical molestation.

"In view of the several dangers, which to us appear imminent, we would urge the following precautions as of vital importance in the perilous and almost unprecedented course of legislation which has been commenced:—

- "1. That the constitutional guarantees of personal liberty should in no case be violated.
- "2. That the imposition, direct or indirect, of exceptional burdens or restrictions on any particular section of the community should be jealously avoided.
- "3. That the multiplication of criminal offences should be regarded as in itself a certain cause of future crime and permanent demoralisation; and that the treatment of any acts as criminal, which are not in themselves necessarily such, should be avoided with the utmost consistency.
- "4. That any law should be considered ineffectual and suicidal which tends to annihilate in the criminal the hope of social reinstatement.
- "5. That the laws proposed should, whenever it may be possible, contain or point to the means of prevention of the social evils against which such laws are directed; and, in no case, for any purpose whatever, tend to counteract those means of prevention in which the general judgment of society confides.
- "6. That, in the fulfilment of the trust vested in Parliament and its duty to the unrepresented, in all domestic or social legislation, in which the interests of women are directly or indirectly concerned, the ascertained sentiments of women should guide and restrain the Legislature, and that, where moral considerations enter into the subject of legislation, whether immediately or remotely, the standard generally adopted by women, as well as that of men, should be carefully and respectfully regarded.

"We are of opinion that one or more of these precautions has been neglected in each of the following measures lately under consideration of, or ratified by, Parliament:—The Prevention of Crime Act, the Pedlars Act, the Act for the Protection of Infant Life, the Criminal Law Amendment Act, the Habitual Drunkards Bill, the Public Prosecutors Bill, the Contagious Diseases Prevention Bill; and, in our opinion, these precautions are each and all signally and scandalously discarded in the existing Contagious Diseases Acts.\* We condemn such legislation, not only as contrary to social justice, but as necessarily tending, from the nature of and the implication underlying the office thereby assigned to the state, to place it in such a relation to the individual as must endanger the sense of moral freedom, and that social faith which is essential to the life of modern society.

"JAMES STUART, M.A.,

"Trinity College, Cambridge,

"Hon. Sec.

"Signed, by order and on behalf of the Executive Committee."

## AN IMPORTANT PROPOSAL.

J. Burns, of the Spiritual Institution, London, begs to intimate that he is desirous of being fully employed during the winter in lecturing on Spiritualism. The ground which he assumes is that Spiritualism is an undeniable scientific fact, and in accordance with the laws of Nature, and that it is in harmony with the progressive scheme of religion set forth in the Bible and the consummation of gospel work in this our day. J. Burns is fully prepared to maintain these two cardinal positions against all objectors, scientific or clerical, and challenges discussion. From such a position Spiritualism may be defended against the whole world. The friends of Spiritualism are respectfully solicited to avail themselves of the lecturer's services. His first position is adapted for demonstration before mechanics' institutions, philosophical societies, lecture committees, and other intellectual and scientific associations. Spiritualists are invited to use their influence on the committees of such bodies, that the lecturer may secure a hearing. The second position is fitted for Sunday lectures or sermons, and to be brought before young men's religious societies and religious institutions. Questions allowed at the close of each lecture. Terms: the same as the societies making the engagement usually pay for London lecturers. To committees of Spiritualists, two guineas per lecture and expenses. J. Burns is particularly desirous of being employed on Sundays on the religious aspect of the question. By the friends of Spiritualism taking advantage of these arrangements, the cause may flourish everywhere, and the Spiritual Institution secure an independent position by the utilisation of its resources. Address, J. Burns, Progressive Library and Spiritual Institution, 15, Southampton Row, London, W.C.

A CORRESPONDENT states: "I have been over to see our friends in Birmingham. The cause seems to be progressing on the quiet. Not much doing in public."

\* The memorialists have only had one eye open. Will they kindly explain why they overlooked in the above list the Compulsory Vaccination Law, which denies a man control over his own blood? We want schoolmasters, not policemen; education, not legislation.



## 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, 1d.; per annum, 6s. 6d.	
Two copies " " " 2d. " 10s. 10d.	
Three " " " 3d. " 17s. 4d.	
Four " " " 4d. " 19s. 6d.	
Five " " " 5d. " £1 3s. 10d.	

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

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

Wholesale Agents—F. Pittman, 20, Paternoster Row, London, E.C.; Curteis and Co., 13, Catherine Street, Strand, London, W.C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

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

### CONTENTS OF LAST No. OF "THE MEDIUM."

A Face-to-face Interview with Spirits—Spiritualism in the Army—Wonderful Manifestations and Tests—The Teachings of Spirits—A Conference at the Spiritual Institution—In Lancashire and Yorkshire—Miss Lottie Fowler Recommended—Real and Sham Spirit-Photos—Cross and Crown—Spiritualism at Liverpool—A Testimony in Favour of Mr. Hudson—Bishop Auckland, &c., &c.

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

FRIDAY, OCTOBER 4, Seance by Mr. Morse, at 8 o'clock. Admission, 1s.

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

WEDNESDAY, OCTOBER 9, Mr. Ashman's Class for Teaching the Art of Healing Mediumship, at 5.

THURSDAY, OCTOBER 10, 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.

ON account of their Visit to Holland, Messrs. HERNE and WILLIAMS beg to announce that they will give NO SEANCES in London till about the middle of October.

## THE MEDIUM AND DAYBREAK.

FRIDAY, OCTOBER 4, 1872.

### THE LONDON CONFERENCES.

Nothing seems so enjoyable to the Spiritualists of London as the Conferences at the Spiritual Institution, which were resumed on Monday evening. It is hard indeed to get brethren from all parts of London to separate after their formal deliberations have been concluded. This is a feature at which no objection can be raised. Spiritualists should know each other more intimately and love each other more sincerely. The tone of harmony and feeling of mutual respect and consideration which pervade the Conferences are valuable promises of the union and power which may be evolved from the movement in London. We grieve that the space at our command does not permit of our reporting more of the good things said on Monday evening. The leading transactions are given, and we hope they will stimulate every lover of the cause to exert himself to obtain such facts as will render the next Conference, on Monday week, even more interesting and valuable than the last.

### SPIRITUALISM IN THE METROPOLIS.

The conferences of members and friends of the Spiritual Institution were resumed on Monday night, at 15, Southampton Row, the subject being, "Matters Connected with the Progress of Spiritualism in the Metropolis." J. Burns was called to the chair, the announcement was read, and a letter from Mr. Blyton, secretary of the Dalston Association, of which the following is an extract:—

"I anticipate the council of this Association will not be backward in the course of the ensuing season in arranging for some special seances, a few public lectures if possible, and other attractions for spreading the truths of Spiritualism."

Representative Spiritualists were called upon to state what progress had been attained in their respective districts.

Mr. Rouse said he had spoken in the open air, at Chelsea Bridge, on Sundays, for two years, and had obtained many listeners and circulated a great quantity of literature obtained at the Spiritual Institution. At first the people had no idea of what was meant by Spiritualism, but he had met with less opposition and more appreciation. He had introduced the matter into many houses, and hundreds had come to his house to investigate. All the clergymen in the neighbourhood had been to sit with him, and eagerly carried away grains of "Seed Corn" and other items of information. He had also sat in many noblemen's families. He thought he had introduced it into eighty houses in all. South Belgravia was a private residential district, and though it was not a good place for a public movement, yet he thought there would be at least 500 Spiritualists in his neighbourhood.

Mr. Hocker said they had made rapid and steady progress at St. John's Wood. He had held a seance every Thursday evening for two years, and much satisfaction had been obtained. The circle had been visited by eminent persons and scholars. One gentleman had visited the circle from seeing an announcement in the MEDIUM, and he was struck with the intellectual character of the company, the cheerful devotional nature of the proceedings, and the excellence of the music.

Attached to the congregational chapel in St. John's Wood Terrace there had been a discussion class, which had collapsed to keep Spiritualism out. The Spiritualists also attended the meetings of the Spiritualists in Old Church Street, Paddington, and entered into discussion very profitably, distributing "Seed Corn" and the MEDIUM freely, with good results. Mr. Hocker was of opinion that a place for lectures might be easily secured in Paddington.

Mr. Robson stated that the South London Association, recently meeting at 24, Lower Stamford Street, had broken up because they had not a convenient place to meet in. It was not at all times convenient to have a private house invaded by numbers of people.

Mr. Chambers regretted that he could not give such a favourable report as the previous speakers. The most encouraging feature he had to report was the rapid sale of the MEDIUM. In his neighbourhood one shop sold two-and-a-half dozen weekly, and other shops also sold quantities. At present they had no facilities for holding seances in Bermondsey.

Mr. Hocker again rose and said that his circle was not the only one in his district. Mr. Hunt had one, and other friends were carrying on the same work. He briefly alluded to the fact that Mr. Ashman's labours were centred in his district. He knew of two cases of paralysis which were at the present time going on favourably under Mr. Ashman's treatment.

Mr. Stensford could not report much from the neighbourhood of Primrose Hill; he had brought the matter before about a dozen persons. He thought Spiritualism should be ventilated by holding meetings out of doors.

Mr. Gray said he knew of no Spiritualists in Brixton; no meetings were held. He had introduced the question, and hoped to meet with those who would co-operate.

Mr. Ashman said it had been reported that he had repudiated Spiritualism because he had got in league with influential doctors. This he most emphatically denied. As to the Psychopathic Institution, the subscriptions he received did not go into his own pocket, but were to pay the expenses of healers who assisted him to treat poor patients. He could earn enough to support himself, and never refused to treat the sick whether he got paid or not. For every one he got paid for, he treated three for nothing.

Mr. Steele had been a worker in Spiritualism for ten years, and had been for three years connected with the St. John's Association, Clerkenwell. They got on well while they had a regular medium. Their recent conference had placed them in a better way of working. In future they would issue a monthly programme. They could not obtain the use of their hall for Sundays, but another eligible hall might be procured in Goswell Street, at the top of Wilderness Row.

Mr. Austin said that he thought there were forty or fifty Spiritualists in Kilburn, but only four or five worked in the cause. He kept an open house, and many strangers had come and investigated. The ministers in the locality had given their attention to the subject, and had tried to frighten the people with the Satanic theory. He had convinced many working men of the truth of spirit-communication, and some permanent form of action was wanted.

A Gentleman, who was a stranger, rose and said he would be glad to give all the spare time at his command for carrying on the noble work of Spiritualism. His letter in the *Liverpool Mercury* had brought him a host of correspondence, which had entailed on him considerable labour. He thought much might be done through the Press, but editors did not care for it, as the subject was as yet unpopular. The best plan to pursue was to get at those who govern the Press. This was a work in which he could be useful, but he would not be in a hurry about it. He deemed it injudicious to force such questions upon those unwilling to entertain them.

The Chairman observed that the gentleman who had just spoken was "M.A.," who had written respecting the "Cross and Crown" manifestations in the MEDIUM and *Liverpool Mercury*, and which had attracted such wide-spread attention. The announcement was received with applause. He also intimated that as the subject of "Progress" had been exhausted, the Conference had better take up a proposition suggested by Mr. Gray: "What are the best means of promoting Spiritualism in London?"

Mr. Gray thought a hall was not the first thing to engage. It was difficult to get non-Spiritualists to attend meetings. They should go to new ground, and seek the most intelligent minds, to whom the matter might be introduced. It would be an excellent thing to get ministers to preach against it, to effect which, attack their flocks. To do so, he recommended the formation of a corps of tract distributors, to give away tracts at the door of every religious institution in London. This would create an influx of inquirers, and then they would be able to fill halls. He thought the Unitarians should be taken in hand first. No. 4 "Seed Corn" was an eligible tract, but he thought a tract should be written to appeal to the affections as well as to the intellect.

"M. A." stated that one of the most distinguished clergymen in London had given in his adhesion.

Mr. Francis, as a Unitarian, said the devil theory did not stand in the way with his church. The cause was sure to succeed, as it appealed to people's curiosity. The theory was the finest in the world. Open-air meetings were wanted to get at the masses—the unlettered people—as did Jesus, and working men must address their own class. He approved of tract distribution. He had seen Mr. Gray giving away tracts at the entrance to a place of worship, and they were eagerly accepted and carefully folded up for quiet perusal. He had seen cases in which religious tracts were being given and the road was strewn with them, as people did not care to receive them.

Mr. Hulks had known Mr. Hocker when the latter was an Atheist, and all the Christianity in St. John's Wood could not convert him. Mr. Hocker's acceptance of Spiritualism came on the religious community like a clap of thunder. A clergyman expressed wonder at Spiritualism converting an infidel when Christianity failed. The speaker said he knew much of the freethought party and their tendencies, and he was certain that Spiritualism was the only power to do battle with their unbelief, as it presented facts and courted investigation. Christianity spoke of miracles, but had none to show. He recommended that the freethinkers should not be overlooked.

Mr. Austin suggested that tract distributors should exchange districts, as it would be ruinous for him to attempt that work at Kilburn.



Mrs. Daniels said she would gladly enter into that work. The clergy had wanted her for a Scripture-reader. She would willingly act as a medium in any family which would give her recompense for her time, as she was only a working woman.

Mr. Owen attached much importance to open-air speaking, as it cost nothing and large audiences could be obtained. The people were ripe for Spiritualism, and if lectures were managed in a business way they might be made to pay.

"M. A." thought some plan of dividing London into districts should be adopted, with the view of finding out what workers the city contained.

Mr. Noyes said he had induced a great many to look into the subject. He recommended lectures and a fund for that purpose.

The Chairman observed that a geographical method might not suit so well as to make centres of activity, the noteworthy points. This plan was already in operation, and a list of associations and circles was given weekly in the *MEDIUM*. The plan required extension. It would be easy to find workers in the following districts:—Stepney, Bermondsey, Pimlico, Marylebone, Brixton, Clerkenwell, Southwark, Poplar, Dalston, Norwood, Kingston, Kilburn, St. John's Wood, Camden Town, Islington, Holloway, and other places. He recommended a series of meetings at the Hall of Science. He had held one successful meeting there, and others would be welcomed. He proposed that the meeting be adjourned that more information might be collected.

Mr. Morse, as a servant of the spirits, would gladly afford what information he could from his district.

Mr. Chambers said he would cheerfully work in the same field. People in his district wanted to see something, not to hear theory merely. Public seances were wanted. He had been agitating the matter for some time, but was grieved that he could not supply all inquirers with facts. He thought a good organisation might be effected in Bermondsey.

Mr. Hunt said he would also be glad to act for Marylebone. He was deeply interested in the question, from the study of which he had received much instruction. He recommended the formation of circles at home. Every Spiritualist might have one in his own family weekly, and thus diffuse the facts. They had a society of thirty-two members, and had held several quarterly meetings.

Mr. Austin would give his rooms one night in the week. He had done so for two years.

Mr. Rhodes said halls for meetings might be obtained in Kilburn. The proprietor of the *Kilburn Times* was a Spiritualist, and there was encouragement for work.

Mr. Steele was sorry that the secretary, Mr. Pearce, was not present to speak for the St. John's Association. He had kept open house for nine years, and had entertained as many as fifty persons at a seance. He thought circles were the most useful, but lectures did a useful work in their way; physical mediums were also more useful than trance-mediums.

To bring the meeting to a practical issue, "M. A." proposed the following resolution:—"That it is desirable that London be divided (the postal districts would be most convenient) and that some person or persons be invited to receive the names of those who are willing to co-operate in spreading a knowledge of Spiritualism; and that this conference be adjourned for two weeks, when such persons are requested to report to the conference."

This resolution was seconded, and carried unanimously.

Further conversation was to the effect that after reading the above report, a greater number of workers might be interested, and attend on Monday week. Several gentlemen expressed themselves as willing to take part in the movement. Mr. Swinburns subscribed 2s. 6d. to the tract fund.

MRS. JENNIE HOLMES begs to apologise for the disappointment to which she has subjected many investigators on account of her absence from London this week. When her advertisement was inserted in the *MEDIUM* last week she had not decided to visit Darlington, so that she regrets that the current of circumstances has prevented her from keeping faith with that announcement.

MESSRS. HERNE AND WILLIAMS left London for the Hague on Tuesday evening. They will be absent till about the middle of this month.

Mr. WILSON (Halifax) informs us that the Mechanics' Hall of that town is engaged for Mrs. Butterfield to give a lecture on October 20.

RECEIVED from Mr. Thomas Lees, Cleveland, Ohio, *Frank Leslie's Paper*, containing an illustration of a commercial enterprise in which Friend Lees is engaged.

WE HOPED to have been able to give a list of subscriptions this week received on behalf of the Spiritual Institution. Over-work has prevented the execution of this intention. It will appear next week.

MR. FEGAN'S trance-mediumship is as good as ever, and in this way we, at times, have very interesting evenings.—JOSEPH DUNSDALE, *Liverpool*.

WE HEAR that Mrs. Holmes has accepted an offer to visit Llanelly next week and hold a few seances. The Spiritualists and investigators of South Wales should endeavour to be present and witness for themselves.

MISS MORTIMER, who has been for twenty years a successful magnetic healer, and was for many years connected with the Mesmeric Infirmary, Weymouth Street, is desirous of giving lectures on the art of healing by Magnetism. Address, Miss Mortimer, 24, Blomfield Road, Shepherd's Bush, W.

WILL the Liverpool readers of the *MEDIUM* remember that Mrs. James Hicks, late musical leader of the Sunday services in London, intends giving a musical and dramatic entertainment at Camden Rooms, Camden Street, Liverpool, on the evening of the 16th instant? We hope Mrs. Hicks will have a full house.

ALFRED EDWARD CHILDS.—Pray do not excite yourself in an effort to produce "sham" explanations; your past conduct, recent confessions, and present remarks indicate you thoroughly. That you have swallowed a bitter draught, the odour of your breath is unmistakable evidence. "The way of the transgressor is hard."

#### RECEIVED WITH THANKS.

We have to acknowledge with gratitude several very acceptable presents which have recently been received at the Spiritual Institution. A short time ago a "little stranger" safely arrived from Leeds, directed to the Secretary of this Institution. To prevent ambiguous surmises, we may state that the term "little stranger" is applied to a neat and expeditious hand sewing machine, manufactured by Nussey and Pilling, of Leeds. The unknown donor has our thanks. The working shoemakers of Rushden have sent us, per Mr. N. Crick, an elegant, serviceable pair of boots for the winter, as an acknowledgment of services rendered on our last visit to that village. This is an act the significance of which comes home to our *understanding* with considerable force. Lastly, our personal conceit has been considerably strengthened by the receipt of a package of *cartes de visite*, the product of Mr. Bowman's very complete photographic establishment, 65, Jamaica Street, Glasgow. We do not mean to imply that the sitter is peculiarly handsome or striking in appearance, and yet the pictures produced are particularly so because of the highly artistic style in which they are executed. He who improves the appearance of humanity must be a benefactor of the race, which fact places friend Bowman beyond the sphere of our paltry thanks, which we gladly accord him notwithstanding.

NOTICE TO SPIRITUALISTS.—Mr. Morse will deliver a lecture, under spirit-control, at the Ball's Pond Association, 102, Ball's Pond Road, Islington, on Monday next, Oct. 7th. Admission, 3d.; commence at eight o'clock.—J. WEBSTER.

MRS. DE MORGAN'S well-known work, "From Matter to Spirit," is out of print. We do not err in stating that it has been the most popular of English books on the practical aspects of the question. A new and cheap edition is contemplated, which will be a boon to the cause. In a few days a work by the late Professor De Morgan, to which we alluded some time ago, will make its appearance.

THREE MONTHS' IMPRISONMENT FOR REFUSAL TO VACCINATE.—William Clarkson, of Selby, was yesterday fined £9, including costs, for six offences under the Vaccination Act. He had been repeatedly fined before, and his goods distrained upon until none were left. In default of payment by any means, he was sentenced to terms of imprisonment amounting to three months.—*Leeds Mercury*.

MR. AVERY, so well known as a medium for inventions, has shown us the model of a rotary steam-engine. A piston does not work backwards and forwards in the usual manner, but the steam goes in with a continuous stream, giving a forward motion to the apparatus. A new printing machine, the "Victoria," is being made on the same principle. A medium has also informed us that he has registered a machine to be propelled by the forces of nature, without heat, steam, or electricity.

EMMA HARDINGE-BRITTEN lectures in Manchester, N.H., during October; in Brooklyn, N.Y., during November; in Boston, the first two Sundays in December. She begs to inform her friends in the West and South that she cannot visit those sections this season, or take more distant engagements than Washington. Mr. Britten has still some Sabbaths of the winter months free. Address, care of Mr. Ranney, 251, Washington Street, Boston, Mass.—*Banner of Light*.

WE THANK a correspondent for the newspaper extracts respecting Herr Dobler. We hope soon to give a comment on the articles from the Hull paper, to show that there is just about as much likeness between Herr Dobler's tricks and spiritual manifestations as there is between chalk and cheese. The public are easily gulled by conjurers and ardent youths who write newspaper paragraphs under the inspiration of parties who have a commercial interest in the tale being told with a very certain bearing.

MRS. MAIN'S CIRCLE.—To the Editor.—Dear Sir, I am desired by our esteemed friend Mrs. Main, of 321, Bethnal Green Road, E., to call your attention to a slight inaccuracy in a notice respecting her Tuesday evening seances. The paragraph referred to will be found in the *MEDIUM* of Sept. 30th, p. 374. The error consists in the insertion of the words, "With a voluntary subscription towards expenses." Mrs. Main desires me to state that there is not, and never has been, any collection; that the meetings are strictly free, without money and without price. Trusting that you will find room for this at your convenience, I am, dear Sir, yours fraternally, J. J. MORSE.

MR. WILLIAMS, HEALING-MEDIUM.—To the Editor.—Dear Sir, Will you kindly allow me a little space in your next impression to correct a slight error into which you have fallen in reference to my letter respecting Mr. Charles Williams, the healing-medium. Mr. Williams has never visited the Dalston Association of Inquirers into Spiritualism. The seance I reported to you about six weeks ago, given by Mr. Williams, was held at the residence of Mr. Wilks, the president of the above society, and the fact of my letter having contained this fact, and having been mislaid, I suppose, led you to think that the seance in question was in connection with our Association. I should like to add that persons wishing to become acquainted with this healing-medium cannot do better than to make arrangements to meet him at their homes or his own residence, 46, Ada Street, Broadway, London Fields, E. I have personally known of cures he has effected. Hoping I have not made this letter too long for publication, I am, dear Sir, yours faithfully, J. BRILEY ORTON, 74, Navarino Road, Dalston, September 30, 1872.

THE *Exchange and Mart* thus notices a memoir of Horace Greeley, recently published:—"From it we learn that Mr. Greeley sprang from the middle class, and is to a great extent self-educated. His career has been one of singular independence. He attached himself to no party, but freely criticised the acts of all parties. He was slow of conviction, and inquired much before he gave his assent; but, once satisfied, he supported his opinion with unflagging energy. He did not, like most of his contemporaries in America, and too many in England, ask if an opinion was popular before he espoused it; he asked only if it were true. It was thus he obtained so much honour by his dealing with Spiritualism. He began by fiercely opposing it. He was induced to examine it for himself, and Miss Kate Fox, the famous medium, was invited to a lengthened visit to his family, so that he might try experiments in the security against fraud thus provided. After a lengthened investigation he came to the conclusion that the phenomena were substantially true, and he publicly so announced in the *Tribune*, and thenceforward gave to it a steady support."



## 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 27th.

Mr. Morse's seance was largely attended, but as the greater number of those present were ignorant and prejudiced, the conditions were not very favourable; so that a stranger spirit who desired to manifest at the close was prevented from doing so. The first control was by Tien-Sien-Tie, the guide of the medium. The spirit gave a long introductory address, in which he stated that a true idea of education had not yet entered into the comprehension of our legislators. At present only special portions of the race were at all educated, and that in a special and imperfect manner. The spirit looked forward to the time when education would be universal, both in extent and quality, and when man would be taught how to sustain intelligently all the relations of life, and form one brotherhood in which the interests of the individual would be the interests of the whole.

A visitor asked, "What is the origin of mind?" The spirit gave the result of his investigations as follows:—He had experimented much on the thought-compiler, Man—the interior essential principle, the ruling power. When man was free from the flesh he stood apart from many gross and crude imperfections, and was brought into relationship more intimately with minds on earth and in the spirit-world that are in affinity with the individual. The intelligent principle which is the basis of mind is a microscopical combination of all possible facts and principles in the universe. This admitted the doctrine of innate ideas. The matter stood thus: There was the intuitive existence of the idea within the individual which, through the bodily organs, had to come into contact with the external world of action. When the body was in a healthy condition this interior intelligent principle could extend itself outwards, as it were, and in the realm of the external consciousness manipulate and examine thoughts received and actions observed. Thus the elaboration of thought was carried on by an internal and external process. A given action produced a sensation in the external mentality, causing a definite operation in the brain organs, and thereby producing a thought. This might give rise to a whole train of thoughts, which, by their intensity, would excite the interior soul to sympathetic response, whereby the external and internal mind-powers would come into harmonious relation, and the facts and relations under consideration would be thoroughly understood and appreciated and operate on the future decisions and actions of the thinker. On subsequent occasions the memory might be revived, and, by exciting the faculties, derive from the interior mind a deeper plane of thought on the subject remembered.

A number of other questions were satisfactorily discussed, and then the "Strolling Player" occupied the remainder of the sitting with a colloquial address.

### A WEEK WITH LONDON MEDIUMS.

To the Editor of the Medium and Daybreak.

SIR,—If you can spare a corner for a few lines, recording my experiences in London during a recent visit, you will enable me to redeem a promise, and probably afford some little interest to many of your readers in localities where my name is not unknown.

I make no pretensions to marked excellence, but rather rely upon fearless expression of opinion and open statement of facts for whatever value my effort may possess. I am of the same opinion as friend Judd, of Birmingham, than whom I know few more earnest in the cause of progress, that investigation would be greatly induced if all who tell their experiences would say who they are and whence they come. But to my work. I found myself on the 13th inst. at 15, Southampton Row, Holborn, W.C., in the afternoon, with just sufficient time in which to pay my respects to those untiring workers in the cause, Mr. and Mrs. Burns, and to go and find lodgings previous to attending Mr. Morse's seance.

Succeeding in my search, I returned in time, and enjoyed the remarks which were made through the medium, who was for the time, to all appearance, undoubtedly in a perfect trance state. This seance you briefly reported in the MEDIUM for the 20th inst., and it is needless saying more. My desire was to witness the proceedings and to be satisfied. I was not disappointed; I departed much pleased.

On the 14th I attended Mrs. Holmes's seance, given for the benefit of the Spiritual Institution. You also reported this seance at considerable length in the MEDIUM of the 20th. What I wish to add to your report are the incidents which were what may be considered personal. I sat on the left of the gentleman who was favoured with the tambourine ring round his neck. He said to me that during that part of the seance he had put out his feet the full stretch of his legs, but "Dick" or some other person had knocked them to their place close to the chair. At this time I was repeatedly touched on the knees and shoulders by the fiddle or tambourine; a large bell was brought to me; the string of bells was brought in my lap, and fell down at my feet. A request was made to "Dick" by Mr. Burns, I believe, to "resin his bow." No sooner suggested than "Dick" was drawing his dilapidated fiddle-stick across my head with great energy; then, and at other periods of his humorous manifestations, asking me, "How d'ye like it?" This humour of "Dick" was to me most interesting, though I must say that he was not over-flattering to the maker of my pomatum. Everything else that took place as given in your own report, I can fully vouch for.

On the 16th I was present at the seance given by Messrs. Herne and Williams. I take leave to say, all the hard things said in the *Spiritualist* notwithstanding, that these mediums deserve, and ought to receive, the warm sympathy and encouragement of all good friends to Spiritualism. It seems to me the best course to be taken by these, as I think, much-abused mediums, will be to permit Mr. Harrison and his bantling paper "to have string enough," the end will come, and no doubt establish the truth. On this occasion the first part of the evening was spent in listening to "Peter" and "Charley," the brothers who in earth-life were acrobats. "John King" was present a short time, but in consequence of ill-advised questions and doubts expressed by

some persons present, he abruptly left, and we were deprived of the pleasure expected from his attendance.

The second part of the evening we sat for the manifestation of spirits materialised to the physical sight. "Peter" was again present. The mediums, securely tied, sat in the folding-doors, a large oval table before them, on which were placed several pasteboard tubes. Round this table were arranged the audience, all joining hands. "Peter" instantly, on the gas going out, made himself heard quite close to the sitters; in fact, he was evidently on or about the table. Soon lights were seen, and clouds of peculiar odour, reminding one of phosphorus, but not strong of its peculiar scent, were seen to rise up, and float away from a hand waving about, and producing this astounding manifestation in unison with a continuous rattle of talk to and with several persons round the table. The light rendering these phenomena visible appeared to shine from the palm of "Peter's" left hand. Once, by particular request, I was favoured with "Peter's" invitation to step up to the table to get a good view of his features. Holding Mr. Childs by my right hand and Mr. Hawkes by my left, I stepped to the table, and was delighted by witnessing "Peter" illumine his face by waving up and down his left hand. I most assuredly and distinctly saw his face, talked with him, saw him move his lips as he spoke to me; and as I thanked him for so manifesting and demonstrating immortality to be a glorious fact, he gently touched my face with his hand, as if to add one more evidence to that of sight, and make himself tangibly present to my senses. As if his hand were wrapped in velvet, so it felt; and I sat down thankful and glad to be there. After this he went to a gentleman to show him the colour of his eye. He also came to Mr. Childs for the same purpose, and I had again the pleasure of seeing him with unmistakable distinctness. He is happy in the work he is engaged in; and during this seance he very aptly replied to a remark friend Hawkes made to me as to the greater pleasure and profit derivable from such seances as compared with theatre-going, to the effect that this was not only before the theatre, but before the Church. "Peter" says, "Love God, and keep a good conscience." The old formularies—spiritless platitudes—husks with, at best, but shrivelled kernels, are useless now-a-days to move the heart and quicken the life-throbs of humanity. "Peter" the poor acrobat is of more use than many of the followers of his namesake who carried the keys.

On the 17th Miss Lottie Fowler's seance was only partially successful. To myself as satisfactory as to most present, perhaps. On the 18th Messrs. Herne and Williams were too crowded for good conditions to prevail. At this seance, as at Miss Fowler's, harmony was impossible. The persons present were evidently actuated by opposite motives in attending; hence the mediums were subjected and sensitive to discordant influences, which marred the whole series of manifestations. At Messrs. Herne and Williams's seance I noticed on the 18th a great want of system. It seemed to be everybody's and nobody's work to make the needful arrangements. Without leaving it for the mediums to attend to, I would suggest respectfully, as one who has had some little experience, and who lays great stress upon the necessity of having good conditions, that it is very unwise to arrange a circle two and three deep round a table. Where all are equally desirous of seeing all that takes place, it is best to have one large circle. The spirits have more difficulty in getting to the persons behind the front circle, and hence all are not equally satisfied.—Yours truly,

JOHN LORD.

Rastrick, Yorkshire, Sept. 26th, 1872.

### MRS. HOLMES IN COUNTY DURHAM.

The following advertisement, cut from a local newspaper, indicates the pluck of the Darlington Spiritualists:—

#### "SPIRITUALISM."

MRS. JENNIE HOLMES, Spiritualist Test-Medium, from America, will hold SEANCES in Darlington on Three or Four Evenings next Week, commencing October 1. In her presence Spirits tangibly manifest by touch, and by speaking to those present, apart from the Medium.

For the many wonderful manifestations which take place at each Seance, see *Darlington Telegraph* of last week.

Mrs. Holmes will sit for Parties during the day, from 1 to 5 p.m., for Business, Medical, and other Spirit-Consultation.

Fee, 1 guinea each person.

Consultation at the residence of Mr. Hodge, Eastbourne.

Tickets for Seance, 5s., to be had of Mr. J. HODGE, Prospect-place, and Mr. G. R. HINDE, Eastbourne.

An editorial notice is expressed in the following words:—"SPIRITUALISM.—Mrs. Jennie Holmes, the celebrated medium, in whose presence spirits are said to speak, to make themselves tangible, and otherwise manifest, is to visit Darlington next week. No doubt great interest will be awakened with regard to this abstruse and strange subject. (See advertisement.)"

Coincident with this a circular emanates from Bishop Auckland, signed "N. Kilburn, jun.," intimating that Mrs. Holmes will give a seance on Friday evening, Oct. 4, in the parlour of Mr. S. S. Lingford. Thereupon West Hartlepool takes up the echo, and Mr. Hull makes application as to whether Mrs. Holmes can visit that town, and on what terms.

#### MRS. HOLMES AT DARLINGTON.

DEAR MR. BURNS,—Mrs. Jennie Holmes (the medium) and her husband arrived all well. We have had our first seance. It has, indeed, been a great success. Nearly forty people in the room. Although the room is larger than your room, it was much too close for the very best manifestations. We are promised a better seance tomorrow, but we think it very good to-night. The instruments were moved and played in a minute after turning out the light. We also had the cheerful, audible voice of "Richard" directly, the tying and untying by the spirits. "Rosie" also talked, and sang, and jested, and instructed the audience, and described the spirit-husband of a lady present and their spirit-child who sat on her lap. There were other descriptions; one was minutely described. People were touched, and the breeze was felt by all present; the ring was put over a gentleman's head; the banjo was hung upon the chandelier; the medium was loosed and the cord thrown to a sceptic to the manifestations; the light was struck, and the condition of things gave general satisfaction. Again the seance proceeded, and the generous Dr. Irwin was invited to experience



the ring-test in his own drawing-room. He felt touched all over; was perfectly certain that he held fast to the medium's hands whilst the tambourine ring was taken from the table and placed upon his arm. He was closely interrogated by "Rosie," to the satisfaction of all present. The greatest sceptic in the room was next invited to experience the test, if it could be given him, but "Rosie" would not promise; he was touched on the head, &c., and the ring was put upon his arm, for which he said he *could not account*. We next had spirit-lights, but the faces were not visible to all. I saw a spirit-form in the light, but better were promised to-morrow night. "Bell," the lady-spirit, gave us an excellent address, and a beautiful spirit-song was sung. The medium was tied very securely, to the satisfaction of all present, by the spirits. The seance closed at twenty-five minutes to ten, and conversation followed; everyone seemed to be satisfied. "Rosie" said the sitters had a good degree of progress, and that she liked them better than the London sitters. She promised to make the doctor a healing-medium before they leave Darlington. We had many intelligent and influential townspeople present, also Mr. Weatherhead and Mrs. W., from Keighley. We hope to have a good company and a good time at the rest of the seances on Wednesday, Thursday, Friday, and Saturday evenings.—Farewell, in the brotherhood of man and of spirits, D. RICHMOND.

18, Chapel Street, Darlington, October 1, 1872.

[The above is cheering work, and excites deep gratitude in every soul who loves the higher education of humanity. We are pleased to learn that Mrs. Holmes has invitations to keep her from London for several weeks. Do not let her rest. She is worthy of being hard worked, which is perhaps the highest honour and profit that can fall to the lot of a Spiritualist. Lastly, we would point to the fact that the existence of our little paper, and that nucleus of effort the Spiritual Institution, are the agencies by which mediums and intelligence can be promptly made known all over the country.—Ed. M.]

#### PROGRESS OF THE MISSIONARY MEDIUM.

We have received the following letter respecting Mr. Wallace's sojourn in Hull:—"During the last week we have been favoured with a visit from Mr. Wallace, Trance Medium, London, which has afforded us much pleasure. Mr. Wallace is good as a trance-medium, and through him beautiful descriptions are given of the spirit-world. He is also readily controlled by different spirit-friends, who often give good tests when the conditions are favourable, several of my friends having been highly favoured in this respect. It is a pity there is not a fund established to carry on this missionary work; such a fund would not only strengthen the hands of mediums, but also embolden others to ask for their services; many are deterred by the fear of the responsibility which is involved. I am glad to say Spiritualism is making gradual progress in Hull; many are inquiring, and if we only individually exert ourselves the work will go on. Recently I have had mediumship developed in my own family; one of my boys about seven years has suddenly shown signs of being a powerful medium. The small table has been lifted off the ground high into the air; he can see and hear the spirits; his hands and feet are made use of with as much freedom as if he were an automaton, and had no control over them. It came about quite in an accidental manner, and should encourage others to try in their own families. I have much more confidence in such mediumship, as it removes you from the fear of imposition, and brings you more fully *en rapport* with your own spirit-friends.—Yours truly, THOS. THELWALL.

30, Richmond Terrace, Hull.

P.S.—Some other of our friends are also being developed—one as a writing and drawing medium, another as a trance, and another as a healing-medium; so the work goes on.

[A few words as to Mr. Wallace's progress, and how to obtain means to promote his mission. There is but very little responsibility incurred in employing Mr. Wallace, as we have known him give his services a whole week for little over a guinea and his expenses. The most serious item is railway fares. The places which stand most in need of a visit are out-of-the-way places where there are but few Spiritualists, and frequently such as have not too much of the world's goods to spare. Such parties would gladly receive a visit from Mr. Wallace, and satisfy gratefully his moderate demands, did the expense of travelling not form such an interposing obstacle. We agree with Mr. Thelwall that a fund is desirable, but where is such a fund to come from? Nobody in this movement seems to have a superabundance of ready cash which they are willing to part with for Spiritualism. Might we not suggest that the proper parties to sustain such a fund are those who benefit by Mr. Wallace's services? The plan we would propose is as follows: At the close of Mr. Wallace's visit to a place, and when the most favourable conditions have been established, convene a seance for the benefit of the fund; admission 1s. for each person. Our Hull friends could easily muster, say, from twenty to thirty attendants at 1s. each, which would freight the missionary medium to another field of labour. It is rather hard to take all and give naught in return. By devoting one of the evenings to the cause generally, a good shilling's worth of spiritual entertainment might be secured in return, and at the same time means provided for conveying the waters of life to other thirsty souls.

The most satisfactory results follow after Mr. Wallace's ministrations, and it is a pity that they should be in any way retarded when means are so practicably at hand for the vigorous prosecution of the work. There is a fervent call for Mr. Wallace to visit the north of Scotland, a region in which Spiritualism is practically non-existent. There is a probability of Mr. Wallace going to Glasgow at the invitation of a private party of gentlemen, and with the aid we suggest Mr. Wallace might be kept successfully engaged in his useful mission.]

We have received the following notes of Mr. Wallace's movements after his leaving Hull:

SELBY.—We had contemplated asking Mr. Wallace, the missionary medium, to visit Selby for a few days, but had not made the necessary arrangements, when to our surprise he called on us on his journey from Hull to the North, on Thursday afternoon last. In the evening we held a seance, but not having time to make it known to all our friends who are interested in Spiritualism, only two were present besides myself and Mrs. C. We were all delighted with the short address

given through Mr. Wallace, on "Some of the phases of mediumship," and deeply regretted not being able to retain his services for a few days, but hope shortly to be in a position to invite him here again, and for a longer stay.—W. CLARKSON.

DARLINGTON.—Mr. Wallace, missionary medium, is with us, assisting the cause very materially here. Last week he passed on from Hull to Selby, and thence to Darlington. On Sunday afternoon last a party walked over with him to Middleton-one-Row, a village about four-and-a-half miles from here, where we held a spiritual meeting in a room from the bow-window of which we had an extensive view. The river Tees was winding its picturesque and peaceful course at the foot of the hill on which the house stood. The sun was setting in the western sky, casting its shadows over the famous Cleveland hills in the distance, and all Nature seemed in harmony to reflect the wisdom and goodness of the great Creator. Then drew near our angel-friends, and we had a happy time with them. Partially drawing aside the veil of the spiritual world, they let us have a peep at the glories awaiting earth's true ones and the future awaiting the deceitful. We felt it good to be there, enabling us to realise the stupendous issues of the earth-life. After the meeting was closed we returned home under the heavens spangled over with the beautiful gems of the evening sky, which to the north was lit up with the calm reflections of the *aurora borealis*. We intend keeping Mr. Wallace here a fortnight; after that he will be at liberty for any of the friends of progress in the North, who would do well to avail themselves of his services.—Yours truly, G. R. HINDE. [Mr. Hinde remarks that Mr. Wallace will be useful in consolidating the truths illustrated by the physical manifestations of Mrs. Jennie Holmes. We hope Mr. Wallace will receive other invitations to proceed northwards. Address him, care of Mr. Hinde, Yarm Road, Darlington.—Ed. M.]

To the Editor of the Medium and Daybreak.

DEAR SIR,—I hear that Mr. Wallace, the medium, has been doing good work at Southampton. Why can we not obtain more information respecting the fruits of his labours from those who are employing his services? Were we better enlightened in this matter, we should be able to estimate the proper value of missionary efforts. A lady friend writes from Bombay that the natives there are "mad about table-turning." Furniture-makers have as much work as they can do to supply the people with convenient little tables. The Shakers have a footing in Bombay. Perhaps some of your correspondents who have friends in India would endeavour to obtain further information respecting the progress of Spiritualism in that part of the world.—Yours, &c.,

New Wandsworth, S.W., Sept. 28, 1872.

D. H. WILSON, B.A.

[We have numerous correspondents in India—native gentlemen as well as Europeans. We welcome our correspondent's suggestions, and hope they will take effect in the proper quarters.—Ed. M.]

#### MISS HUDSON'S MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

DEAR SIR,—I notice in your last issue a short paragraph descriptive of the mediumship of Miss Hudson, but as it appears to me that such a notice standing by itself is of the nature to "damn with faint praise," and as I have had many opportunities of witnessing the exercise of the mediumship of that lady, and the numerous and startling phases it presents to the thoughtful investigator, perhaps a few lines from me, penned under a sense of justice to a fellow-worker in the cause of progress, through whom I have received much information and pleasure, may be of interest to many of your readers, as guiding them to a source where not only may the advice and consolation of spirit-friends be enjoyed as truly and almost as naturally as though they were still in the flesh, but also where philosophy and the science of Spiritualism may be materially aided in the observance of important phenomena.

Generally, the first feeling persons addressed by her experience is one of surprise at the absolute knowledge she possesses at such moments of their inner selves, as she frequently commences by mentioning the question they are desirous of asking her, and then continues by unfolding to them their inmost thoughts and desires, and prophesying their fulfilment or otherwise. To the truthfulness of her prophecies thus given I can myself testify, and have heard many say that in this way she has told them of events years before they have come to pass, and at a time when to them they have seemed impossibilities. She will accurately describe absent friends both of the spirit-world and in the flesh, and is frequently controlled by the souls of the latter as well as by those who are gone before. I have heard her in the public seance, after giving some communication of a family nature, state that it was made by the soul of such or such a relation in the flesh, and then describe the person with such accuracy as to leave no possible doubt about the identity. She can likewise carry on a conversation with these souls as well as with spirits, and, in short, seems to be on as intimate terms with the spirit-world and with the spiritual part of mankind in the flesh as ordinary mortals can be with one another.

Pain or disease is frequently detected by her in a marvellous manner. I have seen her in an assemblage of some twenty or thirty people place her hand to her side, or some other part, and state that someone in the room was suffering pain in that particular locality; and then, after quickly indicating the person so afflicted, either remove the pain by spirit mesmerism, or give the sufferer instructions for self-cure. Disease is also discerned by her by a peculiar colour surrounding the part affected.

When desired, she will enter into business matters, and advise thereon to such extent as her spirit-guides see fit.

Birds and flowers, and spiritual decorations, as brought to the various sitters, and what they are symbolical of, are frequently described by her, as also many strange sights and things, all with a meaning, and sent or shown with a purpose, and which I would fain describe, but forbear out of regard for your space.

The great marvel of her mediumship, however, is that all its various phases are manifested while she is in her normal condition, the only indications of control (which, by the way, I would remark, change frequently as instantaneously as a flash of lightning) being the lighting-up and varying expression of the countenance, changing of the tone of



voice, and the authoritative tone and attitude assumed during some of the communications; but although conscious of what transpires, she states that all passes from her memory almost immediately afterwards, except that which her spirit-friends desire her to remember.

A peculiarity in the science of her mediumship is that she is guided greatly by various colours. I heard her once give a marvellous test by remarking to a lady that she had a child at home very ill—in fact, not expected to recover. She then continued by informing her that she (the medium) knew the child would recover, because it was enveloped in a beautiful blue light; but that she might prepare herself to lose another of her children very shortly, who at that time was apparently in the enjoyment of good health, this knowledge being derived from the fact of its being, to her, covered by a peculiar green light, always indicative of early death.

But I must now conclude, as I fear I have already trespassed too far upon your limited space. There may be other mediums equally developed with Miss Hudson, and the above particulars may be commonplace facts with some of your readers, but if there be such, I for one have not had the pleasure of meeting them, and certainly they have not given the public the benefit of their superior gifts; and I understand that it is only after much and continued pressure from her friends, both spiritual and material, that Miss Hudson has at length consented to do so. That she will meet with the success she so well merits no one who has once had the pleasure of sitting with her can well doubt.—I remain, dear Sir, yours very truly,

J. W. G.

Sept. 26th, 1872.

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

We are requested to give publicity to the following:—

"I had a sitting with Miss Louisa Hudson, on Wednesday last, which gave me great satisfaction. It has added another link to the chain of the many tests I have had through her mediumship, both prophetic and clairvoyant, at my home and in the circles she has attended. She described an uncle living at a distance, what disease he is suffering from, and his position in life, his family circle, and other affairs of a private character. I would say to others, Try for yourselves, and I wish you God-speed.—Yours truly,

E. YOUNG.

"41, Portland Street, Stepney, E., October 1, 1872."

#### AN APPEAL ON BEHALF OF MRS. POWELL.

The passing notices which have appeared in the MEDIUM have called a small share of attention to the urgent needs of Mrs. Powell and family, and a few subscriptions have been received at this office, amounting in all to £1 12s. 6d. While these events have been transpiring, the matter has been taken up in more influential quarters. Mr. Tebb, with his usual philanthropy, writes the letter printed below, stating, in a few brief sentences, the facts of the case and what is necessary to be done. We have simply to add, that the only practical means of aiding Mrs. Powell and her children is to find them means of going to America, where her eldest son can give her a comfortable home, and where she can afford him the protection of a mother and find means of employing her younger children. This son in America has in a great part sustained the family since their return to this country, which has exhausted his resources as fast as he has received them, so that he has no fund to fall back upon now. This is a case of real beneficence; for if the survivors remain in this country there is nothing but penury before them, but if the subscription proposed by Mr. Tebb is taken up the family will be effectually relieved, and a lasting benefit will accrue from the act.

May we, therefore, solicit a prompt and general response from our better-circumstanced readers, which will not in any way deprive them of aught, but which will be of great advantage to the widow and the orphans? We append Mr. Tebb's letter:—

SIR.—Your readers are already aware that our friend Mr. J. H. Powell has departed to the spirit-world, and some of them have the satisfaction of knowing that they contributed to the necessities of himself and family during his painful and prolonged illness. He has left behind a widow, with three children depending upon her for support. As a means towards affording permanent rather than temporary assistance, it is proposed to raise a subscription to enable them to go to America to join Mrs. Powell's eldest son, a young man in good employment, and where they would have better prospects than in England. About £50 would be required for the purpose, and it is hoped that this moderate sum may be received without much difficulty or delay, as every week that Mrs. Powell remains here diminishes her very slender resources.

Subscriptions may be sent to the undersigned, or to Mr. Burns, Spiritual Institution, 15, Southampton Row, London, W.C. I may add, that friends who may be able to spare clothing, or other articles suitable for an emigrant family or likely to be useful on board ship, will be rendering assistance if they will kindly forward the same direct to Mrs. Powell, 12, Upper Cumming Street, Pentonville, London, N.

Miss Lottie Fowler has generously promised to give a seance in aid of the proposed fund, particulars of which will be announced as soon as the arrangements are completed, and I hope that as many as possible will be present on the occasion.

WILLIAM TEBB.

20, Rochester Road, Camden Road, London, N.W., Sept. 26, 1872.

P.S.—All Subscriptions will be acknowledged in the MEDIUM.

The following sums have been received since our last issue:—Mr. Allen, 5s.; Miss Keeves, 5s. Next week we hope to be able to make announcements respecting these benefit seances, to promote which a committee of ladies is being formed. Meanwhile, we shall be glad to receive subscriptions from our philanthropic readers.

MRS. MAKDOUGALL GREGORY writes:—"I have got my spirit-photograph from Hudson. The spirit-figure is that of my sister Isabella, who passed away five or six years ago. The side face is perfectly defined—altogether it is a very good one. I give you leave to sell them if you think it will help the cause in any way. I went yesterday to see Louisa Hudson. She did not know me, but under influence she told me I was Mrs. Gregory. I think her clear and true in all she said." [Thanks to Mrs. Gregory for her permission and testimony. Copies of the photograph may be obtained at the Spiritual Institution. —Ed. M.]

## Children's Progressive Lyceum.

NOTTINGHAM.

To the Editor of the Medium and Daybreak.

DEAR FRIEND,—Knowing the deep interest you take in the progress and welfare of that noble institution, the "Children's Progressive Lyceum," I feel it unnecessary to offer any apology for again asking permission to occupy a small portion of space in your valuable and useful little paper. I feel sure, from the evidence you have already given us, that nothing would give you more real happiness than to see the young ones of this generation—the men and women of the future—trained and developed under the soul-expanding and love-inspiring influence of this angelic institution. But I must now come to the object of this communication. As you are well aware, music, vocal and instrumental, is looked upon as a most effective means of producing harmony, and is calculated to elevate our spiritual nature. From the indispensability of instrumental music in the Lyceum, we cannot but be glad to see our efforts and become possessed of a small harmonium, which, however, fails to meet our requirements, it being only a small one and somewhat imperfect. Our energetic and valuable friend, Mr. Redgrave, who has hitherto given us his services at the harmonium, knowing a gentleman who, on account of declining the business, was offering his instruments at a great reduction, strongly advised us to form a guarantee fund, and purchase one offered at £12 12s., by the name "Christophe." The friends acted upon his suggestion, and I am pleased to say we are now cheered and delighted with its superior tone and appearance. It is of great use, both to the Lyceum and the public meetings. I need not inform you that we are all of that class who have plenty of work, but not the same of cash. After deducting the amount each guarantor intends giving, and also the amount realised by the sale of the old one, a debt of at least £5 still remains. This we intend clearing off by means of tea-parties—the first to be held at the rooms on Thursday, October 3rd—lectures, and by subscriptions. We have already had three addresses from our friends Mr. Moreton, Mr. Addicott, and Mr. Chapman respectively. The one given by Mr. Addicott was exceedingly interesting, as it was suggested by the singing of "Little Sunbeams" at our last anniversary. The collections received at these meetings go towards paying off the remaining debt. Our esteemed friend Dr. Baldwin has made us the substantial present of 10s. Several other friends have given various amounts, for which the committee tender their best thanks. Should there be other friends desirous of assisting us, any donation will be gratefully received by the writer.

Before closing this letter, I would like to say we have lately had some large bills, with the "rules" and "objects" of the Lyceum, printed in large type, to hang up in the room. I have enclosed one, which you will perhaps be kind enough to find a place for in the Spiritual Institution. I should also be most happy to forward a copy to the guardian of each of our sister Lyceums, if they will kindly forward me their addresses. Hoping these noble institutions may rapidly increase, I remain, dear Sir, yours faithfully,

JAMES ASHWORTH, Guardian.

64, Marple Street, Nottingham.

SEANCE AT ST. PETER'S ROAD.—Dear MEDIUM,—I cannot let the joyous evening of Sunday last pass without giving you some short detail of our spiritual feast. Quite unexpected to us all, we were visited by those two noble souls, Mr. and Mrs. Bassett, of Stratford, whose presence and gift make a strong missionary mark as messengers of the glorious gospel of man's spiritual existence. After our usual control, or service, Mr. Bassett kindly suggested that we should darken the room; this being done, we commenced singing, and so soon as our aspirations were realised, came a hearty response in showers of spiritual lights dancing playfully quite up to the ceiling of the room. Hands were felt manipulating the sitters on different parts of their persons. Next came the audible voice, which was palpable to everyone present, without tube or any appliance whatever, save that of the medium, Mrs. Bassett. Questions were answered promptly—even names and numbers of the last earthly residence, and names of surviving sons and daughters who will corroborate what was told; and philosophy of an elevated character was advanced. Truly beyond deception, and far removed from doubt, such exhibitions are the great landmarks of spiritual authority and man's immortal being. I would further add, that we had made a new table for the use of the spirits during the week, and it was only brought in on Saturday, and we had kindly asked the spirits on Sunday morning to send us some friends to develop it. Now comes the fact. Mr. and Mrs. Bassett had never paid me a visit at either of my dwellings, but Mrs. Bassett frankly acknowledged that she was impelled to come quite against her own inclination. Considering these facts worthy of some spare corner in your paper, I am, yours truthfully, R. COGMAN. 15, St. Peter's Road, Mile End Road.

GERALD MASSEY is extending his researches into the Spiritualism of the past, and finds it underlie all the ancient forms of worship and philosophy. His forthcoming lectures in London will give some idea of his summer's work, and give the philosophical world a further glimpse of the work now in preparation—a work which will stand unparalleled for originality of conception and depth of research. This is saying a great deal, but not a syllable too much. We are pleased to hear that our friends in the country are taking heed of the fact that Mr. Massey is prepared to lecture on Spiritualism. Leeds, Bradford, Halifax, and Birmingham are on the alert. It simply wants a good business man in each place to make Mr. Massey's lectures on Spiritualism a grand success all over the country.

NOTE WELL this interesting fact. In last number of the MEDIUM a minute description of materialised spirits was given. Miss Florence Cook writes: "The description of 'Katey King's' daughter in this week's MEDIUM is very correct." This spirit is one which manifests through Miss Cook's mediumship, and the above corroboration indicates that the spirit presents the same appearance at both circles.

"J. T." (Birkenhead).—Your enclosure to "M. A." has been attended to.



## MY EXPERIENCES IN SPIRITUALISM.

A Paper by Mrs. Bruce, read at the Spiritual Institution, containing—  
The Author's Introduction to Spiritualism.  
Interview with a Clairvoyant, and Unexpected Results.  
Introduction to Mrs. Marshall, and Remarkable Manifestations.  
Seances with Mrs. Guppy, Mrs. Everett, Miss Price, and others.

Also Detailed Accounts of Painted Faces—Flower Manifestation—  
Fruit Cutting—Pictures Carried—Fruit: the Wager—Fruits, Birds, and  
Butterflies—The Atlantic Cable—Correspondence with a Clergyman  
respecting Astonishing Phenomena which occurred at his house through  
the Mediumship of another Clergyman.

This interesting little work gives a good insight into the more extra-  
ordinary forms of Spiritual Manifestation. Price 2d.

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

## NEW AND STANDARD WORKS.

MODERN AMERICAN SPIRITUALISM. A Twenty Years'  
Record of the Communion between Earth and the World of  
Spirits. By EMMA HARDINGE. 15s.

FROM MATTER TO SPIRIT. The Result of Ten Years'  
Investigation in Spirit-Manifestations—intended as a Guide to  
Inquirers. By Mrs. DE MORGAN. 8s. 6d.

THE TWO WORLDS: THE NATURAL AND THE  
SPIRITUAL. Their intimate Connection and Relation,  
illustrated by Examples and Testimonies, ancient and modern.  
By THOMAS BREVIOR. 9s.

THE HISTORY OF THE SUPERNATURAL IN ALL AGES  
AND NATIONS. By WILLIAM HOWITT. 18s. With the  
Volume of *Human Nature* for 1870, both for 15s.

THE SEERS OF THE AGES; OR, SPIRITUALISM PAST  
AND PRESENT. By J. M. PEEBLES. 5s.

THE REPORT OF THE LONDON DIALECTICAL SO-  
CIETY'S COMMITTEE ON SPIRITUALISM. 15s.

CONCERNING SPIRITUALISM. By GERALD MASSEY, Poet.  
In Artistic Cloth Gilt, 2s.; Fancy Wrapper, 1s. Both Editions  
on fine Toned Paper.

THE ALPHA. By E. N. DENNY. 3s. 6d.

LECTURES ON THE RELIGION OF LIFE. By E. N.  
DENNY. 3s. 6d.

INCIDENTS IN MY LIFE. By D. D. HOME. Vol. II., 10s. 6d.

THE ARCANES OF SPIRITUALISM. By Hudson Tuttle.  
8s. 6d.

## WORKS BY ROBERT DALE OWEN.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD.  
7s. 6d.

THE DEBATABLE LAND BETWEEN THIS WORLD AND  
THE NEXT. With illustrative Narrations. 9s. 6d.

ALL AMERICAN WORKS ON SPIRITUALISM kept in Stock or  
procured to Order.

London: J. BURNS, 15, Southampton Row.

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

BATLEY—MILES ARMITAGE, Bookseller.  
BIRMINGHAM—A. FRANKLIN, 58, Suffolk Street.  
BRADFORD—H. SMITH, 12, Garnett Street, Leeds Road.  
BRISTOL—GEORGE TOMMY, 7, Unity Street.  
DARLINGTON—JOHN HODGE, Ecclesiastical Physician, 7, Prospect Place.  
JOSEPH DIXON, New Market Place (on Saturday Evenings).  
GLASGOW—J. McGRATH, 89, Union Street.  
HALIFAX—ASHWORTH, 39, Crib Lane.  
HUDDERSFIELD—COWGILL, Printer and Stationer, 24, Kirkgate.  
G. HEPPLESTON, General Dealer, King Street.  
HULL—JOHN L. BLAND, 42, New King Street.  
KEIGHLEY—J. TILLOTSON, Mary Street, Greengate.  
ALBURN & ST. JOHN'S WOOD—W. MITCHELL, 3, Albert Terrace, Belsize Road.  
KINGSTON-ON-THAMES—Brydon, Bookseller, Applemarket.  
LANCASTER—MR. HEWITT, Granby Street.  
LIVERPOOL—MRS. LEIGHTON, 29, West Derby Road.  
R. W. PULLIN, Bookseller, 67, Brunswick Road.  
LONDON—BERMONDEY—MRS. PAICE, Bookseller, Jamaica Road.  
WHITCHURCH, Bookseller, 201, Jamaica Road.  
DALTON—THOMAS WILKS, Circulating Library, Dalton Lane.  
MILE END ROAD, 212—J. F. HAINES, Bookseller and Printer.  
PADDINGTON—T. WHITTINGHAM, 89, Church Street, Edgware Road.  
PIMLICO—W. RICHARDS, Newsgate, 7, Tachbrook Street.  
LOUGHBOROUGH—J. BERT, 80, Pinfold Gate.  
MANCHESTER—JOHN HEYWOOD, 143, Deansgate.  
MAYLEBONE—T. WHITTINGHAM, 27, Warren Street, Fitzroy Square.  
MIDDLEBORO—NICHOLAS PATTERSON, Bookseller, &c., 1, Cannon Street.  
MORLEY—T. WILKINSON, Bookseller and Newsgate.  
NEWCASTLE-ON-TYNE—E. J. BLAKE, Grainger Street.  
NORTHAMPTON—JOHN BATES, Newsgate, &c., 18, Drapery.  
NOTTINGHAM—J. HITCHCOCK, 64, Maple Street.  
J. SWEET, Bookseller, Stoney Street.  
PRESTON—WARD, Bookseller, &c., 145, Friargate.  
STOKES-ON-TRENT—T. GUNMAN, Brassfounder, South Street, Mount Pleasant.  
SOWERBY BRIDGE—ALFRED ASHWORTH, Newsgate.  
WALSALL—T. BLINDEEN, Medical Botanist, 18, George Street.  
WEST HARTLEPOOL—THOS. HULL, Auctioneer, 11, Adelaide Street.  
WOLVERHAMPTON—B. NORTON, Bookseller, Darlington Street.

Now Ready, 4th Edition, cloth, 360 pp., price 3s. 6d.

## THE ALPHA;

OR, THE FIRST PRINCIPLE OF THE HUMAN MIND;

A REVELATION, BUT NO MYSTERY. WITH SPIRITUAL ADVENT AND  
STEEL PORTRAIT OF THE AUTHOR, E. N. DENNY.

"We can call to mind few books fit to be its fellows."—*Athenaeum*.  
"It contains more truth, poetry, philosophy, and logic, than any work we have  
ever read; it is a new revelation, and one of the most remarkable productions  
ever given to the world."—*Cornhill*.  
"The ALPHA is the book of an age."—*The Banner of Light*.

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

## A LITERARY CURIOSITY.

A DESCRIPTION OF THE PLANET NEPTUNE, OR, A MESSAGE FROM  
THE SPIRIT-WORLD.

By JAMESA SENEEL. THROUGH THE HAND OF J. LEANING. Price 2d.

This curious narrative was given through a medium entirely devoid of  
literary ability.

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

## REQUISITES FOR THE SPIRIT CIRCLE.

THE RECORD BOOK, for recording the events of the circle. Ruled paper,  
strongly bound. Price 1s.

PLANCHETTE, for the use of writing-mediums. Polished, 6s. Plain, 5s. Packed  
in box, 3d. extra.

PLANCHETTE PAPER, the most economical and suitable article. In Packets at 1s.  
THE PSYCHOGRAPHIC or Planchette Pencil. Price 3d.

CRYSTALS, for developing spiritual sight. Large size, measures 4½ ins. by 3 ins.,  
price 10s. Small size, measures 2½ ins. by 2½ ins., price 5s.

VIOLET INK. Beautiful and permanent in colour. In Bottles at 2d., 6d., and 1s.

## SEANCES IN LONDON DURING THE WEEK.

SUNDAY, OCT. 6, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road,  
at 7 o'clock.

MONDAY, OCT. 7, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road,  
Mile End Road, at 8 o'clock.

Ball's Pond Association of Inquirers into Spiritualism, 102, Ball's Pond  
Road, Islington. Admission Free. Commence at 8 o'clock.

TUESDAY, OCT. 8, Seance at Mrs. Malt's, 321, Bethnal Green Road, at 8. Free.

WEDNESDAY, OCT. 9, Seance at Mr. Wallace's, 105, Islop Street, Kentish  
Town.

THURSDAY, OCT. 10, Dalton Association of Inquirers into Spiritualism. Seance  
at their rooms, 74, Navarino Road, Dalton, 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 9.30 p.m. Free.

## SEANCES IN THE PROVINCES DURING THE WEEK.

FRIDAY, OCT. 4, LIVERPOOL, Psychological Society, at Mrs. Bohn's Tem-  
perance Hotel, 4, Stafford Street.

SUNDAY, OCT. 6, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton  
and Wright, Trance-Mediums. Children's Progressive Lyceum at 9  
a.m. and 2 p.m.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's  
Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium,  
Mr. Wood.

BREARLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance  
Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2  
and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at  
2.30 and 6 o'clock.

MANCHESTER, Union Chambers, 15, Dickenson St., Mount St., at 2.30.

COWMS, at George Holdroyd's, at 5 p.m.

HAGG'S LANE END, 9 a.m. and 5 p.m. Trance-Mediums, Mrs. N. Wilde  
and Mrs. E. 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 Scarborough, 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 AUCLAND, 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, OCT. 7, NEW PELLON, at Mr. Swain's, at 8 o'clock.

HULL, 42, New King Street, at 7.30.

TUESDAY, OCT. 8, 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, OCT. 9, 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 Scarborough, at 7.30.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-  
medium, 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, OCT. 10, 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 AUCLAND, 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.



## M A G N E T I C

DARLOW'S NEWLY-IMPROVED PATENT  
MAGNETIC SKEUASMA APPLIANCES,  
For Spinal and Liver Complaints, Nervous, Bronchial, and Rheumatic  
Affections, and the Prevention of Sea-Sickness, Small-pox, Cholera, and  
Fever.

DARLOW AND CO., INVENTORS AND PATENTEES,

63, NORTH WOOLWICH ROAD, LONDON, E.

Temporary City Depot—29, Farringdon Street, E.C.

Illustrated Pamphlets post-free.

MR. COGMAN, ELECTRO-MAGNETIC HEALER, will see  
PATIENTS, from Ten to Two o'clock daily, at his residence,  
15, St. Peter's Road, Mile End Road. Persons visited at their own  
residences. Sunday Evening SEANCES at Seven o'clock; contribution  
voluntary. DEVELOPING CIRCLE on Monday Evenings, at Eight  
o'clock; 4s. per month, paid in advance. Lessons given in Psychological  
Science, One Guinea.

## SENIER'S ASTHMA REMEDY NEVER FAILS.

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

TO LET, One or Two Small ROOMS, Furnished, in the family  
of a Spiritualist. A Lady preferred.—10, Little Queen Street,  
Edgware Road.

ARNO VILLA, ARUNDEL CRESCENT, WESTON-SUPER-MARE.

A DRAWING-ROOM and One or Two Bedrooms TO LET.  
A Spiritualist who has occupied apartments in the same house  
during the last nine years heartily recommends them.

MRS. JACKSON is prepared to receive BOARDERS or  
LODGERS. Front and back drawing-rooms, breakfast room, and  
airy bedrooms (two with dressing-rooms attached); or the whole house  
may be LET, FURNISHED, for such length of time as might be agreed  
upon.—8, Elm Road, Camden Town. Easy access by bus or rail to all  
parts of London.

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

LIVERPOOL DINING HALL.—The Hall has accommodation  
for Dining comfortably Three Hundred Persons at one time.  
Dinners from 4½d. The Hall can be let out nightly after 7 o'clock for  
Public Meetings. The number of visitors now exceeds Twenty Thousand  
Monthly. The Railroad and Dock Omnibuses pass the Liverpool Dining  
Hall every five minutes. A liberal supply of Liverpool, London, Scotch,  
Daily and other Newspapers; also the MEDIUM, *Human Nature*, *Banner  
of Light*, and all the Spiritual Periodicals.—S. A. SPRING, Proprietor (late  
of the Staffordshire Dining Rooms, Strand Street, and 16, Mount  
Pleasant), 2, CORNHILL, WAPPING.

MISS LOTTIE FOWLER, the celebrated Medical and Business  
CLAIRVOYANTE and TRANCE TEST-MEDIUM, from Boston, U.S.A.,  
takes her departure for America the last week in October. Can be  
CONSULTED at 24, KEPPEL STREET, Russell Square, W.C.; Hours, from  
Twelve till Eight p.m. Terms, One Guinea. SEANCES at 15, South-  
ampton Row, on Tuesday Evenings, at Eight o'clock; admission, 2s. 6d.

MISS LOUISA HUDSON, NORMAL, CLAIRVOYANT, AND  
PROPHETIC MEDIUM, RECEIVES VISITORS Daily (Sundays ex-  
cepted), from Twelve till Six o'clock, at her Residence, 17, CASTLE STREET,  
Wells Street, Oxford Street. Terms, Five Shillings each Visitor. Private  
Parties also attended in the Evening; terms, One Guinea and Travel-  
ling Expenses.

MRS. OLIVE, TRANCE MEDIUM for Test Communications  
from Spirit Relatives and Friends; also for the Cure of various  
Diseases by Spirit-Magnetism and Prescriptions.—49, Belmont Street,  
Chalk Farm Road, London, N.W.

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

Private Address—76, Usher Road, Roman Road, Bow, E.

MRS. POWELL, HEALING AND DEVELOPING MEDIUM, 12,  
Upper Cumming Street, Pentonville, N. A Developing Circle every  
Tuesday night at 7.30.

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

MRS. WALLACE, HEALING MEDIUM, 105, Islip Street,  
Kentish Town, ATTENDS PATIENTS, either at her own house or  
at their residences.

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

PSYCHOPATHIC INSTITUTION, for the Cure of Diseases,  
254, MARYLEBONE ROAD. JOSEPH ASHMAN, Principal.

## "THE INTERNATIONAL HERALD."

PRICE ONE PENNY.

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

## GRATEFUL—COMFORTING.

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

## BREAKFAST.

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

Each packet is labelled—

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

## BOOKS OF SONG FOR SPIRITUALISTS,

Suitable for the Family, the Circle, Public Meetings, or Religious Services.

THE SPIRITUAL LYRE. A Collection of 150 Songs for  
the use of Spiritualists. Price 6d., cloth 1s.

THE PSALMS OF LIFE. A Compilation of Psalms, Hymns,  
Chants, Anthems, &c., embodying the Spiritual, Progressive, and  
Reformatory Sentiments of the present age. By JOHN S. ADAMS.  
This work contains suitable Music to the Words. Wrappers 3s.,  
cloth 4s.

THE SPIRITUAL HARP. A Collection of Vocal Music for  
the Choir, Congregation, and Social Circle. By J. M. PERELES and  
J. O. BARRETT. A large and handsome work. Price 8s., abridged  
edition 4s. 6d.

THE LYCEUM GUIDE. Lessons, Exercises, Recitations,  
Hymns, Music, &c. Cloth 2s. 6d.

## EVERY SPIRITUALIST

Should become a Member of the

## Progressive Library and Spiritual Institution,

15, SOUTHAMPTON ROW, LONDON, W.C.

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

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

## INFORMATION FOR INVESTIGATORS.

RULES TO BE OBSERVED AT THE SPIRIT-CIRCLE, by Emma Hardinge. 1d.  
ON THE SPIRIT-CIRCLE AND THE LAWS OF MEDIUMSHIP. A Lecture by Emma  
Hardinge. 1d.

THE CREED OF THE SPIRITS AND THE INFLUENCE OF THE RELIGION OF SPIRIT-  
ALISM. A Lecture by Emma Hardinge. 1d.

THE GOSPEL AND SPIRITUALISM: Showing how both rest on the same foundation.  
By a Clergyman of the Church of England. ½d.; 2s. per 100.

MODERN SPIRITUALISM. A Lecture by John F. Morgan. 1d. Gives a useful  
résumé of the whole question.

THEODORE PARKER IN SPIRIT-LIFE. A Narrative of Personal Experience given  
inspirationally to Dr. Willis. 1d. This little work gives a good view of life  
in the spirit-world.

THE PHILOSOPHY OF DEATH. Gives a clairvoyant description of death-bed  
scenes and the condition of the departed spirit, by A. J. Davis. 2d.

MEDIUMS AND MEDIUMSHIP. An exhaustive narrative of the difficulties that  
beset investigators, and how to avoid them. By Thomas Hazard. 2d.

IS SPIRITUALISM THE WORK OF DEMONS? A reply to a Sermon by the Rev. J.  
Jones, Liverpool, by T. Brevior. 2d. The title of this well-written essay  
conveys a good idea of its usefulness.

SPIRITUALISM v. SATANISM. A reply to the Rev. John Jones. With Rules for  
the Spirit-Circle. 3d. Useful.

THE PRESS v. SPIRITUALISM, by Investigator. 1d. This article points out the  
position which Spiritualism has assumed in public estimation. A useful  
defence of the facts.

WHAT SPIRITUALISM HAS TAUGHT, by William Howitt. 3d. Supplies valuable  
theological arguments.

LETTERS ON SPIRITUALISM, by William Howitt. 2d.

DOES SPIRITUALISM DEMAND INVESTIGATION? By William Carpenter. 2d.

THE ANOMALIES OF SPIRITUALISM—GOOD AND EVIL SPIRITS, by William Car-  
penter. 2d.

SPIRITUALISM v. POSITIVISM; being a Letter and a Challenge to G. H. Lewes and  
Professor Tyndall, by G. Damiani. 2d.

EXPERIMENTAL INVESTIGATIONS OF PSYCHIC FORCE, by William Crookes,  
F.R.S., &c. 1s. This work is illustrated by drawings of mechanical contri-  
vances to prove that the manifestations really take place.

THE PLANCHETTE MYSTERY: being a candid inquiry into the nature, origin,  
import, and tendencies of Modern Signs and Wonders. New York, 1s.

OUTLINES OF TEN YEARS' INVESTIGATION OF SPIRITUALISM, by T. P. Barlas.  
1s. 6d. A calm and dispassionate statement.

HINTS FOR THE EVIDENCES OF SPIRITUALISM, by M.P. 2s. 6d.

GLIMPSES OF A BRIGHTER LAND. A Series of Spirit-Messages through the  
Mediumship of a Lady. 2s. 6d.

HEAVEN OPENED: OR, MESSAGES TO THE BEREAVED FROM THEIR LITTLE  
ONES IN GLORY. Through the Mediumship of F. J. T. Parts I. and II.,  
6d. each; in cloth, 9d. each.

## "A SOWER WENT FORTH TO SOW."

SEED CORN: a New Series of Tracts on Spiritualism.

No. 1.—MATHEMATICAL SPIRITUALISM. 2 pp.; 6d. per 100.

No. 2.—SPIRITUALISM AND THE GOSPEL OF JESUS. By J. Burns; showing the  
parallel between the life and teachings of Jesus, and the principles of  
Spiritualism. 4 pp.; 1s. per 100.

No. 3.—THE PRINCIPLES OF MODERN SPIRITUALISM. By A. E. Newton. 4 pp.;  
1s. per 100.

No. 4.—WHAT IS SPIRITUALISM? Explaining the philosophy of the phenomena,  
rules and conditions for the spirit-circle; and ample information for investi-  
gators desirous of producing the manifestations. 4 pp.; 1s. per 100.

No. 5.—THE CREED OF THE SPIRITS. The Ten Spiritual Commandments and  
the Ten Laws of Right, given through Emma Hardinge. 4 pp.; 1s. per 100.

ALSO,  
CHARACTERISTICS OF MIRACLES BY SPIRIT-POWER. By John Jones. With unpre-  
cedented Manifestations through Mr. Home, narrated by H. D. Jencken.  
4 pp.; 1s. 6d. per 100.

LIGHT IN THE VALLEY, by Andrew Glendinning, should be sent to all who have  
been recently separated from friends by death. 4 pp.; 1s. 6d. per 100.

FACTS ARE STUBBORN THINGS. By Robert Cooper. 8 pp.; 2s. 6d. per 100.

A variety of other Publications on sale.

London: J. BURNS, 15, Southampton Row.