



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

# SPIRITUALISM.

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## EPISTOLARY FRAGMENTS.

In the many letters which we receive (often 100 in one day), there frequently occur remarks, sentences, and paragraphs which would be of interest to the general reader. These are usually intermixed amongst business and private matters in such a way that they can only be extricated by careful dissection, and, before being presented, have to be readjusted to the theme or circumstance to which they relate. On the present occasion we give a few thus treated.

Respecting Mr. Enmore Jones's letter, published by us last week, a correspondent, in commenting on the dangers to personal freedom likely to accrue from the formation of corporate bodies in connection with Spiritualism, says:—

"Indeed, Mr. Jones as a shepherd would be no more safe than the party he denounces. The principle which he combats may be wrong, but I submit his own conduct is equally unjustifiable. In his last three paragraphs he passes a vote of censure on those who 'insult' some new sect which he calls 'Christian Spiritualists,' and protests against 'raw converts' using liberty of speech. Happily Mr. Jones is in a minority, or his counsel would be as dangerous as the tactics of the Vatican. It is even the worst form of popery, being that of the Methodist complexion, which raises every reverend, lay preacher or 'raw convert' into a very little local pope, who is at liberty to anathematise any neighbour who dares to kick over the denominational traces. As Spiritualists we demand liberty for all, even to tread on the 'special beliefs' of all the sects if need be. Why should these 'special beliefs' be respected, while the 'new theories' of 'raw converts' are to be suppressed?"

An allusion is made, in another quarter, to the possibility of a fit national organisation being composed of the individuals named in the following extract from Mr. Jones's letter of last week:—

"Let us have a band of the veteran Spiritualists, publicly known in England, of all creeds (for everybody has a creed, or he is a natural, only fit for Hanwell), including Messrs. Howitt, Varley, Wallace, Wilkinson, Gully, Bielfeld, Jones, Luxmore, Burns, Shorter, Coleman, Hitchman, Leighton, Home, Hall, and many more I could name."

A correspondent offers his views on this question in the following words:—

"Spiritualism as a spiritual question is not to be represented by a combination elected by human agency. A show of hands at once supersedes spiritual fitness and spiritual selection. The spirits have from the beginning found needed instruments without the proposing, seconding, and carried process. That belongs to the earth, and is essentially human, mundane, and in all matters spiritual contains the elements of corruption. Why are our parsons time-servers? Because they are appointed by some mundane governing body or (sham) elected by a short-sighted congregation. Spiritual teachers are elected by the spirit-world, and congregations get them for lights whether they want them or not, and the less they desire such missionaries the more they require them. The Spiritualists named by Mr. Jones have all been appointed by the spirit-world already, and hence do not require any other form of harnessing to the work. While they are kept in their personal spheres and related to their individual spiritual work, they will be useful to the cause and harmonious amongst themselves, but bring them together in any form of organisation, and war would be the immediate consequence."

We might reply to both Mr. Jones and the above writer by instancing the fact that the Spiritual Institution is the connecting link of a form of action which was planned and projected by the spirit-world. Through its agency Spiritualists of all shades of opinion have helped on Spiritualism as far as a mundane instrument could aid them; men of all classes and degrees of enlightenment have sustained its funds; and during the whole twelve years of its existence there has not been a quarrel in the camp nor a split in

the forces. The reason is that the organisation is spiritual. The workers with and contributors to the Spiritual Institution are called together by spiritual sympathy of a common kind, and where individual peculiarities begin and universal principles end the bond ceases to act. Thus all are left free as individuals, but are bound together in spirit by a fetter which has been described as "my yoke is easy and my burden is light." No president standing up in his place can expel a brother. Fools they be who would permit any president to take such liberties. Surely the question of organisation is settled. The blunder which Spiritualists make in respect to this question is that they imitate the old wicked ways of the world instead of learning the new spiritual method.

But why should "Spiritualists" alone be united or organised in this work. The question is not Spiritualism, but Humanity. If we build on one stone, instead of the great rock of truth, we are sure to create a dreadfully narrow house. We build for the whole human family, and all may enter, whatever they believe or disbelieve. If they reject Spiritualism, it is all the more necessary that they should come in to be taught. A medical gentleman in the Midland Counties writes:—

"Although not personally acquainted with you, I believe you to be deserving of better success. I sincerely hope you may obtain this, and that the enterprise in which you have embarked may not lose such a sturdy champion. I enclose P.O.O. for 10s. I am no believer in Spiritualism, but should much like to see some of the mysterious points in connection with it elucidated. I believe that whatever knowledge you may possess, or come possessed of, you will give to the world. I sincerely wish you every success."

Now, Spiritualists, we are proud of this testimonial, much more so than if it had been signed by all the great names connected with our cause. If we can get those who do not agree with us to believe in our sincerity and the goodness of our motives, we have established a fact greater even than spiritual manifestations, and without which these are robbed of their value.

We have not received one single defence of the party criticised by William Howitt and Enmore Jones in the letters over these signatures, which appeared last week in the MEDIUM. This convinces us that the public has not the slightest interest in the matter, and that Spiritualism has not brought forth the youngster who is being so carefully nurtured in secret. True, we have a letter from "Geo. King, a member of the council," in which he says:—

"There are many points in the 'declaration of principles and purposes,' amongst them the clause on which Mr. Jones comments, to which I would take exception did I see that it would tend to useful results to do so, and in fact, for my part, I would like to have the whole of this portion of the prospectus erased. But it is there as a compromise, and it seems necessary that it be in the meantime retained to enable some brethren to work with us."

Exactly so, "work with us," but why "work with us" if to do so it be necessary to make a "compromise" with what we interiorly feel to be true? Oh, the counsels of men, they have been the bane of the spirit in all ages! Another part of the same letter states that many on the council may be quite as Christian spiritualistic as Mr. Jones—a very doubtful recommendation.

From Miss Emily Kislingbury, who is, we understand, a secretary, we have a letter which contains the sentence—

"I would respectfully remind Mr. Howitt and his followers that they are not acting in the spirit of common justice nor even of common courtesy in thus virulently attacking a body of honourable men and women," &c.

That is so, and has ever been so; sects are infallible and must not be criticised. To comment upon their policy in an adverse



spirit is a "violent attack," and the offender is allowed with the contents of unjust and unscrupulous. The official lodge, the black coat, and the white neck-cloth must be respected, or they will resort to the most "violent" language which conventionalism will permit.

On the other side we have had a number of communications, tending to show matters in another light. The promoters of the affair have repeatedly given expression to the purpose, that a book concern and a newspaper are to be established forthwith, and "Barnes is to be left high and dry in a few months." These are the exact words used. Then an important element has been left out of the "denunciation of purposes." A correspondent comments on W. Hewitt's letter, stating that every sentence could be made a text for a long dissertation. He takes particular notice of the expression at the end of the letter, "denunciations over both institutions and individuals," and clearly points out that the grand object of the men at the wheel is the determination to wreck, if possible, the Spiritualist Institution, with the view of aggrandizing their association. We pointed out this months ago, and for some time have been aware of the movements contemplated. We do not feel particularly nervous about it; we have not to thank Spiritualism for anything in the way of world's goods, and if our occupation were gone we should be scarcely thankful. Our services have been retained by the spirit-world those that twelve years, much to the retardment of our worldly prospects, and we suppose if required by the rulers above we shall be retained twelve years longer, notwithstanding the potent resolves of our "brethren" (?). We have no objection to the course indicated, and if they think they can promote Spiritualism by opposing the work of the spirits, they will all the sooner make William Hewitt a true prophet.

We allude to this matter in as few words as possible, and suppose nearly all the information and opinion that has reached us, as we do not desire to be understood as reducing our cause, while in our hands, to the range of competitive shopkeeping, aimed at by those who wish to nationalise Spiritualism. Our object is the converse—we labour to spiritualise the nation.

#### MRS. TAPPAN IN YORKSHIRE.

Last week we gave an extract from a York paper respecting Mrs. Tappan's first meeting in the Grey Rooms. From the *Yorkshire Gazette* we quote the following respecting the second meeting:—

The lecture was now on "York under the Romans: the number of its population, and the position of its public buildings." Mrs. Tappan with much fluency sketched the condition of York and the neighbourhood prior to and succeeding the Roman invasion, and the position it occupied in the great struggles between Normans, Saxons, Angliques, and Celts, and stated that Christianity was first practically established here by the Emperor Constantine. The fortifications she held to be the only remaining remains of the Roman period, as the public edifices of the city belong to a more recent date. The population at that time would be not more than 20,000, and the spirits believed not less; and all the inhabitants of the adjoining territory, including Durham, Leamington, and four other counties constituting the pentapolis, which was of course not densely populated, would not number more than 100,000. All the civilized nations of Europe were then in a semi-barbarous state, possessing no arts, culture, or refinement, and as such Constantine regarded the people of this country, treating them as subjects and slaves, and he at length threatened them to their fate, withdrawing the remnant of his army to Rome, where he died.

After the lecture Mrs. Tappan underwent a searching examination by the wise men of Ebor. They thought she had got it all by reading; but, while they censured her for having a certain amount of knowledge, they likewise blamed her for being unaware of other particulars, such as the name of the city under Roman rule. The resolution was put—

"That this audience, while giving Mrs. Tappan credit for possessing certain powers of a high order, regards the assertion that she possesses spiritual inspiration to be a false and fraudulent pretence; and that neither on the first nor second night has she given the slightest evidence that she possesses any such inspiration."

Mrs. Tappan observed that if any person possessed the gift ascribed to her, would it not be common humanity to suppose that it would be claimed as the possessor's own? But whether the gentleman considered it as inspired or not, did not alter the fact. The Pope might issue a bull against the progress of the comet, but the comet still went on; and Galileo was persecuted for declaring that the world moved, but the world moved all the same. A rule of a hundred of people in this city would not stop inspiration.

Mr. Patey declared Mrs. Tappan as having, under trying circumstances, given an interesting account of York under the Romans, such as he believed to gentlemen in the room would have been able to perform.

The resolution was carried, and inspiration was abolished, according to the "judgment" of the York "Daniels." A correspondent remarks:—

We had some rare fun at York; out of an audience of fifty each night, we had to encounter at least thirty-five anti-Spiritualists, who, from the library displayed, I should think are the natural outcome of the present educational system which flourishes at York. Inspiration is dead there.

The first night one anti-Spiritualist nominated the whole committee, and the audience applauded by show of hands. An improvement was suggested the following evening, when upon they (the same individuals) at once jumped up and nominated each other. A Spiritualist was nominated with them; to this they objected. It was put to the vote, and a large majority of that very small number voted him off the nomination. The laugh had fallen into the hands of women, who gave abundant evidence of

their sagacious nature. The spirits gave them some gentle but cutting sarcasm, which made them quiver again; and it was cheering to know that they actually had emerged from the barbaric stage of development, as Mrs. Tappan and her friends might have been credited between two of their products. The lectures themselves were surprising—surpassing conditions and circumstances taken into account—but mighty works could not be done there.

Highly fair and honourable men, it would appear, these opponents of Spiritualism are, and logical too, for they venture to pass judgment upon inspiration without first pausing to define the term or study the merits of the definition offered to them.

Very different was the reception accorded to Mrs. Tappan and her theme at Salisbury. The subjects chosen were—*for the lecture*, "Will the teachings of spirits make man more Moral and Spiritual Being?" for the poem, "The Philosophy of Death." At the conclusion the audience gave prolonged evidence of pleasure and approval.

"At Middleborough," Mr. Hinde says—

Mrs. Tappan was well received by a small audience on each evening. We had no Spiritualists there to help us; we had all to do. I don't know one Spiritualist in the place yet to speak to, though I have heard there are many there. Would to God we had a few more, who would stand by the truth in such emergencies! We were aided by the bill-poster, who promised to plaster the town walls; when we got there we could not see more than two large bills, and perhaps three small ones, after looking well for them. . . . The applause on both evenings was continuous and energetic, and what we lost in numbers we gained in intellectual power and appreciation.

On the first evening the subject chosen by the audience was, "Man: is the account in Genesis of the creation of man correct, and if mankind is the offspring of one pair, how does it happen that there is such a diversity of races and languages?" The local *Gazette* says:—

She referred to the testimony of geology, and the existence of pre-Adamic remains, and then led on to the theory that we are to understand by the term "Adam" in the book of Genesis, not so much a common first parent as the principle of man. She believed that races are not connected by the ties of consanguinity, but only by a similarity of principles; and that each nation has had its Adam, that every child has its Garden of Eden in the innocence which it possesses, and that every child is tempted by the serpent of selfishness, the tree of knowledge being all round. "Adam, as spoken of in Genesis, was 'life,' Christ, the second Adam, was 'truth,' and it was only when these were combined that man would ascend to ideal perfection, and the creative purpose would be fulfilled. Wherever the 'inspiration' comes from, it is worth listening to, as the language and manner of the fair orator are very graceful.

There was nearly a tie (says Mr. Hinde) for two subjects for the poem, viz., "Iron Ore and Wrought Iron," and "The Signs of the Times." The spirits obliged by incorporating the two subjects in a splendid poem to the great satisfaction of the audience.

The subject for the second lecture chosen by the audience was, "Spiritualism as a Religion, its Origin and Duration." Mrs. Tappan's guides said that Spiritualism originated with the first angel that spoke to man.

The poem given was "On the Reception of these Lectures in Middleborough," which was treated in a manner showing that every new discovery of truth was received with caution, suspicion, or ostracism.

A remarkable circumstance connected with Mrs. Tappan's visit to Yorkshire was the pleasant Sunday spent at Salisbury by quite a large party of Spiritualists from Burlington. Mrs. Tappan's society was highly appreciated, and she seemed to enjoy in an equal degree the associations which our Burlington friends afforded her. The following poem is her testimony thereon:—

#### PERFECT.

If God had saved a day  
Out of the golden spine  
In which the captured dwells,  
That highest stupor  
Could not contain more bliss  
Than this day—even this.

If all the hours were gold,  
Forged in a shining chain,  
No subtle link could hold  
Without a pang of pain  
Greater delight or bliss  
Than this hour—even this.

If we and earth and sky,  
Early and mid and noon,  
Should each with each combine  
To form a perfect whole,  
No heaven of highest bliss  
Could outshine even this.

*Salisbury-by-the-Sea.*

Sunday, 19th July, 1874.

C. L. V. TAPPAN.

Mrs. Tappan in a private letter, speaking of herself, says:—

I am getting warner and raddy. You would not recognize the livid of eleven months ago.

This is indeed good news, seeing the long list of engagements Mrs. Tappan has before her. We shall conclude this little summary by quoting a passage from the letter of a gentleman residing at Salisbury:—

Mrs. Tappan has given Spiritualism a mighty lift in Salisbury. The natives are greatly enlightened as the amount of intelligent Spiritualists now bring into the field.

In making arrangements for Mrs. Tappan's visit to Bolton and Bury on August 9 and 10, the *Traveller* has posted two of the parties pleasure together, with a bold slip along the top long enough to stretch across both pleasures. We time and place of these meetings see Mrs. Tappan's list of appointments.



## MORE EXTRAORDINARY PHENOMENA.

The following letter, by Mr. T. P. Barkas, appeared in the *Newcastle Daily Chronicle* of July 14th, 1874:—

To the Editor of the *Daily Chronicle*.

Sir,—Since the publication of my last communication on "Extraordinary Phenomena," which appeared in your columns of Tuesday, June 23, I have by invitation attended two seances for the production of what are called "Materialised Spirit-Forms." The audiences on those two occasions consisted for the most part of those who were present at the time the phenomena occurred which I previously described, and the sittings were held in the same residence and in the same room. It is not necessary, therefore, to re-describe the form and size of the room. At the first of the two more recent seances the mediums were strapped to the chairs as before, and the remainder of the company sat in a continuous circle round the mediums, each sitter holding the hands of his neighbour. The gas was turned out, and we were in darkness. Many manifestations occurred which all who were present thought could not with any show of reason be attributed to the voluntary actions of the mediums. As we did not sit at this seance for materialisations, I do not intend to enter into any description of what took place. At the second seance, in the same room, which took place on Friday evening, July 10th, there were present the host and hostess, their son, about twelve years of age, and their daughter, about nine years of age, the two lady mediums, whom I shall in this description designate Miss F. and Miss W., and nine gentlemen—making a total of fifteen persons. We assembled in the drawing-room at 8.30. The windows were darkened, the door was locked, and after I tried the door the key was placed in my possession. The two lady mediums were securely strapped to chairs in the middle of the room, and the circle, consisting of thirteen persons, sat round the mediums at an average distance of about four feet. Those who were immediately opposite to the mediums placed their feet against those of the mediums, in order to prevent the possibility of their leaving their seats without detection. When we were all placed in the position described, and each person in the circle held the hand of his neighbour, the gas was turned out, and we were in total darkness. Almost immediately after the gas was turned off loud rappings were heard on the floor, and we were told by the knockings that we were to sing. A few simple melodies were sung by the company, and during the singing, and in the intervals between the singing, various phenomena occurred. A very sceptical gentleman, well-known in literary and commercial circles, whom I took to the seance with me, seemed to be specially favoured with attention by the agents, spirits, psychic forces, or whatever you please to designate them, that were moving about the room. His boots were taken off and one of them placed on my knee, his neck-tie was unloosed and removed, his watch was taken out of his pocket and placed in my left hand; money was removed from his pocket and rattled apparently in a human hand; his legs, arms, body, face, and head, were patted and stroked by both large and small hands, apparently those of a child and those of a full-grown man; a cigar was placed in his mouth; an infantile form placed its arms round his neck and audibly kissed him; and yet during the whole of this time, while this attention was being paid to him by his newly-found friends, every other person in the circle was receiving manifestations of the presence of some unaccountable force possessing intelligence, and the manifestations to them were of the same kind but not so numerous as in the case of my friend.

I was sitting at a considerable distance from each of the mediums and perhaps received fewer direct tokens of the presence of an intelligent force than any of the circle present. I felt occasionally cold currents of air passing over my hands, although the room was intensely warm. My leg was grasped by a strong hand, my friend's watch was placed in my left hand, and after a few minutes was removed, and the Albert chain attached to it was shaken and dangled round the greater part of the circle of sitters, and it was again placed in my hand with as much precision as if it had been broad daylight. The hand which had seized my leg now took hold of my left boot—I wear somewhat tight-fitting Wellington boots—and the foot was lifted as it might be by a professional "Boots," the heel was firmly grasped in one hand, and the toe of the boot seized by another hand, and in less time than it takes me to describe it the boot was off, and placed on the knee of my sceptical friend. While all this was going on, tambourines were played round the circle, the chandelier was being rhythmically struck near the ceiling, and, indeed, the inner portion of the circle appeared to be filled with invisible forms of life, all equally active and all equally demonstrative and amusing. During all this time the mediums had been securely held by the feet of the gentlemen who sat opposite to them, and could not have moved from their chairs without their movements being at once recognised. Whoever or whatever produced the effects I have briefly and imperfectly described, they could not have been produced by the mediums. After having sat for about an hour in the midst of these mysterious forces, and among, to human science, those inexplicable phenomena, the gas was again lighted, and the mediums were found bound as they were when the light was extinguished, and each in the circle held the hands of his neighbour.

After a little conversation, arrangements were made for the second part of the seance, which was expected to result in what is termed "Materialisation of spirit-forms." A cabinet was again extemporised in the corner of the room, by placing opposite the recess a four-folding screen. With the exception of long dark curtains hung over the recess, there was not anything in that corner of the room. I carefully examined the recess, and with the assistance of the hostess, gathered together all the anti-macassars in the room, and rolled them up in the form of a pillow. I placed this extemporised pillow at one end of the recess, in order that the medium, Miss F., might lie on the floor, and rest her head on the pillow. The anti-macassars were all formed of dark material; there was not a single white article among them. I introduced Miss F. to the recess, and before doing so, examined her dress and mode of fastening it. The medium was left alone in the recess, lying on the floor, with her head resting on the pillow already described.

We then formed a curve of chairs across the room, the curve being immediately below the chandelier. The chairs were nine in number, eight of which were occupied; they were arranged for and occupied by the following ladies and gentlemen in the order in which I have placed

them:—Mr. R., Mr. B., Miss W., Mr. S., Mr. R., Mr. B., Mr. H., Mr. I., No. 9—the last chair, No. 9, was unoccupied; my sceptical friend occupied the fifth chair from the left, and I occupied the sixth. In the curve of chairs behind the front row sat, reckoning again from the left, Mrs. M., Mr. M., Master M., Miss M., Mr. P., and Mr. T. The sitters being so arranged, all holding the hands of their neighbours, the gas was turned down, but not out. There was sufficient light to enable us to recognise with ease all who were present, to distinguish the pictures on the walls, to trace distinctly the pattern of the hearthrug opposite to me, and when I took out my watch to ascertain the time I saw the time indicated with most perfect ease. I pushed the chandelier close to the ceiling, and before Miss F. entered the recess I requested her to stand on the hearthrug, opposite the mirror, in order that I might register her height by the reflection of the gaslight on the mirror.

We were holding hand in hand, and for a few minutes sung some popular melodies. In about five minutes the door of the screen began to move, and a small figure cautiously glided or walked out. This small figure was wrapped in what appeared to be luminous white gauze muslin. The apparel appeared to consist of two garments, one garment extending from the waist to the floor, the skirts surrounding the figure with a train of variable dimensions, but usually about eighteen inches long and frequently changing in brightness. The other garment covered the upper part of the body, and extended to the limbs like a tunic. This child-like figure came timidly to the centre of the fireplace opposite to where I sat, and took up in its hands a fire-paper which was lying within the fireplace, and after visibly and audibly shaking it, laid it down. The figure then moved further into the room, and, lifting the skirts of its dress, showed a pair of black feet, extended its arms and showed black hands, drew aside several times the part of the tunic that covered the upper part of its body and showed its black skin. I remarked in a low whisper to the gentleman on my left, "You see the exact height of this figure by the height of the mantelpiece," and he said "Yes." The figure, child, apparition, or psychic form, call it what you will, appeared to have heard the whisper, and moved, immediately to the mantelpiece, stood upright under it, turned its face upwards towards it, and raising a little hand rapped audibly against the under surface of the white marble mantelpiece. I remarked to my friend on my left, "You see that the full length of the figure is one inch less than the height of the mantelpiece." The figure or child then passed to the side of the room on my extreme left, and kissed the gentleman, Mr. R., who sat there, and returned and stood near where I sat. I said, "Will you please to come and kiss me?" It immediately, with a quaint, child-like, modest expression, shrouded its face with its mantle, drew its head towards its shoulders, and shrank away behind the screen, drawing the fold of the screen after it as it entered.

This remarkable phenomenon was followed by another yet more remarkable; in fact, as wonderful as any that have yet been recorded, and certainly more striking than any that have been recorded as taking place in Newcastle-on-Tyne.

The next form that moved from behind the screen was a female figure, which at first sight presented a somewhat curious masculine appearance. The long black back hair was drawn forward over the neck, and hung on the breast like a long dark beard, the length of the apparent beard being about nine inches; it was not, however, difficult to see that this beard was apparent and not real, as it opened and closed with the motion of the figure. The first action of the female figure was to stand before the glass on the mantelpiece, and I observed its height in relation to the reflection of the gas jet, and saw that it was at least four inches less than the medium. The figure moved gracefully about in front of us, dressed in long, flowing white robes—robes that resemble no terrestrial fabric with which I am acquainted. Luminous gauze would, perhaps, most nearly resemble it; but then luminous gauze would be tolerably transparent; and yet these white luminous robes are not transparent; they altogether hide the object over which they pass; and I observed that when the figure stood before the dark, black fireplace, the robes did not in the least diminish in whiteness and brightness, which would not have been the case had it been ordinary muslin. Another remarkable feature connected with the robes is this, that there does not appear to be the least indication of folding or rumpling; they are smooth, graceful, and flowing, and white, so that I believe "no Fuller on earth could whiten them." This female figure passed across to the left side of the front circle, and sat or reclined on a large arm-chair which was standing near to Mr. R. Mr. R. asked permission to shake hands with the form, and I distinctly saw the hand stretched across and shaken by Mr. R. The figure then rose and moved forward opposite to where I sat. I requested it to shake hands with me; it immediately placed its hand on mine, and we as certainly grasped each other's hands as any two hands in this world ever did grasp each other. The hand was small, soft, and warm. The figure again retreated and again moved forward towards the right side of the room, where stood the unoccupied chair, No. 9. It motioned to have the chair removed, and Mr. F., who sat near the chair, removed it; the figure then walked past him, and went deliberately to the piano, which was open, and strummed upon it for about two minutes. I observed the figure as it stood near the piano, and saw that the top of the head-covering reached within an inch of the bottom of a picture-frame that was hanging on the wall. The figure then drew out the music-stool, sat upon it, and again played upon the piano. Before leaving the piano it closed the lid and returned to the front of the circle as before. The figure was then asked if it was related to any one present, each one asking in succession, and to each the reply, by a shake of the head, was "No." The figure was then asked to shake hands with the whole company. It deliberately and gracefully went to Mr. R. and shook hands with him, and afterwards went to all present in both circles and shook hands with each. It again came to the front and sat upon a large arm-chair at the left side of the room. It exhibited its hands, lifted the skirts of its dress, and displayed a pair of small, neat, naked feet. It then drew the chair forward to the centre of the hearthrug, rose upon the chair, and looked into the mirror. When in the chair I saw that the top of the head of the figure exactly divided the reflection of the centre ornament of the ceiling, and thus gave me another separate measure of its height. The figure next sat on chair No. 9, and permitted the gentleman who sat on No. 8 to feel the texture of the hair descending from its head. The figure then moved to the table, took from it a large scrap-book, sat down on the large arm-chair immediately in front of me, placed the book on



its knees, opened it, and then extended its hand for a pencil, which was reached to it by Mr. J. from chair No. 8. The figure immediately began slowly and deliberately to write in the presence of the whole company, who distinctly saw the figure writing on the book. I traced the motions of the pencil over the page, and, had the characters been larger, the writing was done so deliberately that I could have read it during the process of writing. The whole page was filled with writing in the course of about three minutes. The book was closed and laid upon the chair, and the figure, which had been with us for fully thirty minutes, passed behind the screen. In the course of a few minutes full light was again asked for, the screen was removed, and Miss F. was found lying in the recess, dressed as when she entered, and in a condition of deep trance. I requested the lady of the house to remain with Miss F. until she recovered from the trance, to take her directly into an adjoining bed-room to undress her, and to see if she had any white garment of any kind upon her person or in her possession. The hostess did as I desired, and reported that the young lady had not a single white article of wearing apparel on her person, all her clothes, both upper and under, being dark.

The following is a verbatim copy of the writing which I saw the "materialised female spirit-form" write in a scrap-book:—"My friend is not here to-night. I am so sorry, because I cannot say when I will have the power to show myself again. I must bid farewell to all; and my very kind love to Edward, Harry, and Susan, hoping it will be returned. Do good, and in doing good is to receive good. Good-bye. God bless you all, and my fervent prayer is, God protect you from all evil. Your home is in heaven; also my home. Good-night!"

The phenomena I have described were witnessed by fourteen townsmen and townswomen, and if you desire confirmation of my statements, I shall be glad to furnish you with the address of each of them.

I shall not at this stage of the investigation express any opinion as to the theory by which these phenomena can be accounted for, but shall confine myself to a description of facts, or what appear to me to be facts, and when these have been established to the satisfaction of judicious students of psychology and physics, it will then be time enough to found theories.—I am, &c.,

INVESTIGATOR.

Newcastle-on-Tyne, July 13, 1874.

#### MR. PETTY'S SEANCES, NEWCASTLE-ON-TYNE.

Mr. Petty has received the following letter, which he forwards for publication:—

Dear Mr. Petty,—In returning you thanks for the privileges bestowed upon myself and wife, in being invited to sit with you to investigate the subject of Modern Spiritualism, I wish briefly to notice the sitting on the 8th inst. In my past experience of upwards of two years I have witnessed, to my mind, startling manifestations, but nothing equal to those on the date above named, when the sitting was specially held for materialisation. As an investigator, I first satisfied myself that there was nothing in the cabinet but one chair. I then turned my attention to Mrs. Petty, and soon felt satisfied there was nothing about her person when she entered the cabinet but her ordinary evening dress, and that necessarily very light. After a hymn was sung, and an earnest appeal to the Giver of all good, I confess I was surprised when the spirit-form parted the curtains and made its appearance, heaven help me! so real, so tangible. It was about the same height as the medium. Does the form know my thoughts? It comes with outstretched hand for me to examine it. Where are the rings which the medium wore on entering the cabinet? There are no rings here, neither is there any impress on the fingers of either hand; and the hands feel different to those of the medium. I confess I left it convinced that it was not the hand of the medium. But the white robes, where did these come from, flowing from head to foot in front and sweeping the floor behind? how have these been produced? With a respectful bow the form retires, leaving me to solve the problem to my own liking. But only a short interval ensues and another form appears. This one is also clothed in white robes, apparently of the same material, but considerably shorter than the last. It has long black whiskers, and comes close to me. I did not know the person in this life or I must have recognised the features. I must not forget to notice how both forms put the curtains on one side, apparently with the intention of the sitters seeing the medium sitting in the chair; but I cannot say I distinctly saw the medium. The sitting closes, the medium leaves the cabinet, my wife is privileged to inspect her under garments, and declares them to be for the most part of a dark colour, and that the medium has nothing about her person that could in any way imitate the white robes we had just before been gazing on. Such were my experiences during the seance, described as briefly as I can, and I confess I retired to rest with a decided opinion that the forms seen could not possibly have been the medium; and that there was any other person in the room was out of the question, as the light was burning dimly all the time. I am forced to accept the conclusion that these phenomena must have been the work of the inhabitants of the spiritual world. Wishing you every success in your efforts for the cause, I remain, dear Sir, yours fraternally,

M. MARTIN.

650, Scotswood Road, Newcastle-on-Tyne, July 10th, 1874.

P.S.—As I hear you intend reporting the seance to the editor of the MEDIUM AND DAYBREAK, I give you my opinion in writing, which you are at liberty to use as you think best.

#### SELF AGAINST ASSOCIATION.

To the Editor.—Dear Sir,—A printer's error has to be corrected: "Neutral platform of Spiritualists, principles, and plans," should have been Spiritualism, principles, &c. That slight change throws the principles and plans on the Association, and not on the platform of Spiritualists, as it appears in the MEDIUM.—I am, yours truly,

July 18th, 1874.

J. ENMORE JONES.

[We gladly admit the correction, but "Spiritualists" was the term employed by our correspondent in his "copy," to which we have referred.—ED. M.]

Mrs. STRIPE of Southsea has given us a call. Mr. Stripe departed to the better land a few months ago, and Mrs. Stripe has recently resumed her seances, which were interrupted by her bereavement. There are good trance-mediums in the family.

The following characteristic letter appeared in the *Brighton Examiner* of July 14:—

#### AMUNG THE SPIRITS.

2 the Hedditer of the Xaminer.

Sir,—I've just Been indulging myself 2 sum Spirits, and under the influens of the Same I am now Desirous of saying a fue Words 2 the Intelligent Reader. Not meny days Ago I suddenly found Myself at the Spiritul Institooshun, London. Thare was a Lot going on thare, & a Lot Going off also, for it Happened 2 B the Publishing Day of the 14d. Weekly Organ of the Spiritul Movement in this Country,—"The Medium & Daybreak." Kwire after kwire ware kwicky Packed up & Dispatched 2 the uttermost parts of the Earth, & Copy after Copy was neatly folded up in a Rapper for Posting 2 Addresses well known in the Sientific and Christian World. "The Medium" does not Boast of the "largest circulashun in the world," but it Downtless Xceeds the circulashun of eny Other Paper in the Spirit World. In the "Guide Books" & Maps of the Grate City the Spiritul Institooshun may Not find a Place, but unpretenshus tho it B, & Small tho its Revenue is, I seeriously Dowl weather eny Other Public Institooshun in London is accomplishing a More Momentus work. The littel Institooshun in Southampton Row makes its influens known and Felt throught the Civilized World! The Ernest Enkwirer after Spiritul Trooths cood Not Do better than Look in at the abuv address—He will see Plenty 2 astonish—Ear Plenty to Eddify, & Feel better for the same. The "Deus Machina" is always Pleased to see Enkwirers & put them on the Rite track. If the Stranger sees a Middle ajed man thare of the Scotch perswashun, with long strate hair, that is the "Deus Machina," the Life and Soul of Spiritulism in this Country,—the jentleman who Rejoices in the Cool and Refreshing Name of Burns. Of all the indefatigable workers in the caws of Progress, I shoold think Mr. Burns is the indefatigablist, & Mrs. Burns is Littel less So. But I am Digressing Sumwot. The Seen is changed! I find myself at the Cwystal Palace, in a Saloon at the back of the Royal Boxes. It is a Private Spiritul Seance given by Miss Fay 2 the Representatives of the London Press. Miss Fay is an American young lady, unmarried of coarse, small Figger—Luxuriant Hair, & only 20 years of age. Colonel Fay is a Fine Military looking Party—No dowl at sum time or other he Belonged 2 the Heavy Dragoons or Life Guards. He follers a more Peeceful Calling Now as the Xhibiter of Spiritul Fennominer. Probably he is Related 2 Miss Fay, as a Cusson or Unckle. The Audience Numbered about 150.

[After describing the seance minutely the writer continues:—]

The Seen is changed. I am elsewhere, even at Lamb's Conduit-street, 1 amung 5 & 20 persons. The occasion is a spiritul Seance with Mr. Williams. We sit Round a tabel & join Hands. As soon as the Lite is Put Out, the Musicle instrooms that ware Lying kwietly on the tabel take flight, & enjoy Themselves by Swimming about the Room. Brilliant Lites Put in an Appearance, & several persons are tuched by Spirit Hands. Soon "John King" arrived on the Seen, & xpressed his plezhur at Meeting us, kindly enkwired How I was, & how we ware getting on at Brighton. He then shook hands with me, & asking me 2 stand up, took my hand up as high as I cood reach, within a short Distance of the Ceiling! All this time the Medium was held by his 2 hands, & the Members of the Circle Remaned as thay Ware. "John King's" hand feels just as Natral as the hand of a Mortal. Sum peepel will B kwite ready 2 say that it was a mortal hand I grasped—most likely that of Mr. Williams, who was standing on the tabel unknown 2 us 5 & 20 fools! But what will such peepel say when I tell them that I not only herd "John King" speek & grasped his hand, but saw Him, & that others besids myself can Testify to the fact! I have Long felt Dezirous of Seeing a Gost—I mean a Real Visitant from the Spirit World. I have seen meny Sham Gosts in Times Past—Banko's Gost—Hamlet's Father, Pepper's Gost, & Others, but Never Saw a Real one till the Abuv Eventful Nite. Praps it was only Sighkick Foorce that I Beheld—Praps only the Medium in Disgize. But then the Medium was securely Tide Down 2 a seat; and, Beside, the Gost travelled thro the Air—Now here, now thare—no obstacles impeded his Progress. He brawt with him a Wonderful Lamp, with which he illuminated himself, so that I cood See him 2 the best Advantage. The Lamp is about the size of a Duck's Egg & of the Same Shape—he holds it in the Palm of his hand, & Ever and Anon Breathes upon it. Those who have felt it, say that it resembles a piece of Glass; but whotever its composishun may B, it is xceedingly Luminous, & a puzzle to Sientifick Men. After staying with us for about 20 Minnits, "John King" wished us Good By, & made tracks—Ware? I may here obzerve that the "John King" who Manifests at Mr. Williams's Seance is identically the same as the John King who has so frekwently visited Brighton on the occashun of Mr. Herne's Seances. The Vice may B instantly Recognized.

The seen is agen changed. I am at a Private Villa, in Highbury Hill Park. I Got thare by a Slice of Luck. With a "favord fue" I sat in the Dark at a tabel. The Medium on this occashun is a Lady, who years ago Immortalized Her Name, or the Spirits Did it for her, by Transporting Her threw the Air a Distance of Several Miles—threw Bricks and Mortar awlso, in2 the Midst of a Fue Astonisht frends, who ware kwietly sitting in a private Room! I need scarcely Menshun that the lady's Name is Mrs. Guppy. It Must Not B supposed that she is a Professhunal Medium, & made the Ariel trip as an Advertizement—on the contrary, she is a Lady of independent Means, Moving in the highest circle of Society; Has Nothing 2 gain by a Professhun of Spiritulism, but much 2 Lose, in the Present condishun of Society. Mrs Guppy gives Seances only 2 those she chooses 2 admit; & to the thousands of curiosity seekers who wood Beg for her favors, she wood praps say "Not for Joe!" The Cashual obzerver wood Remark that she looks a very unlikely Burd 2 fly, & the Sientest wood say the law of Gravity in her case wood B harder 2 overcum than in the case of a Fairy form. But the Fennominer that okurd on the abuv occashun was little less marvellus than the Ariel journey. At the request of a jentleman, who, by the Bye, Brawt No end of Discredit on Spiritul Mannifestashuns, by Grasping a Gost and xclaring that it was not jenuine, a specific number (30) flowers ware brawt by the Spirits & throne on the tabel. The Door of the Room was Locked, & the Shutters Bolted 2 the Windows—yet the flowers kame—we cood heer the rustling of the



Leaves as they came threw the Air, & Smell thare Fragrance. On Lighting up, we found a Heap of Roses, & and on Kounting them we found the Exact number asked for. Afterwords, suffiscent Lite being Let in2 the Room 2 render objects Disernabel—2 Bunches of Lavender ware seen 2 cum up threw an aperture in the tabel, over which a Pocket Handkercheif was held. I was told that the abuv Seance was a Very Ban one, & that frekwently Large things, such as Gooseberry Bushes, Entire Sun flowers, Flower pots, &c., are Brawt, on Rekwest, by the same invisibel Power! If such things Do Happen, it is Nothink 2 B Wonderd at that Mrs. Guppy cood B carrid from her Villa at High-bury 2 Lamb's Conduit-street; or that another gentleman, a thoro Skeptic, was carried off in the Same Marvellus Way on a Subsekwent Occa-shun.

I cood almost have Wished for the same Konvayance, after leeving the abuv villa, and finding myself kompelled 2 tramp several miles B4 getting home. I intended writing a Long Letter, Noing the Grate interest taken in Spirituulism by yure Reeders, But I am Now More Disposed 2 Cut it Short, Reserving whot I have Left unsaid 2 a Nother occa-shun.—I Remane, Sur, yures Spirituully,  
DAMOCLES.  
July 7, 1874.

#### A GREAT FRENCH DOCTOR.

A recent number of the *Cosmopolitan* contains a long article respecting a medical gentleman whose card appears weekly in our advertising columns. We make a few extracts:—

DR. P. A. DESJARDIN having yielded to the solicitations of a host of his clients and friends, has established himself in London, 43, Euston Road, N.W., for the treatment of chronic diseases. We think it would interest and please our readers to lay before them a translation of one of the numerous articles which the French papers have devoted to his studies, his practice being replete with many new and wonderful effects in the curative art.

FAMILIAR SCIENCE.—ELECTRO-MAGNETIC EXPERIMENTS BY DOCTOR DESJARDIN.—Had Dr. Desjardin lived during the Middle Ages he would certainly have been condemned to the stake as a magician and sorcerer. But in the nineteenth century, in the full blaze of scientific knowledge, we content ourselves with admiring him as one of the most eminent and enterprising practitioners of this generation, which already possesses so many. Of an indefatigable and inquiring mind, Dr. Desjardin must have been attracted by the charms of these studies (electro-magnetic therapeutics) at a very early age. Gifted with special aptitudes, he devoted himself entirely to the analysis, and ended by completely identifying himself with this science to which he has devoted his life. He has brought with him, from his voyages in Nubia, Africa, and Egypt, those countries of magic lore, and still filled with mystic influences, some very interesting documents. No sooner had he drawn from electricity its last secret than he wished to bring entirely under his control magnetism, of which he saw the immense advantages. At the commencement, somewhat sceptical, then discouraged by ineffectual essays, he finally threw all his energy into this extraordinary science, with which, little by little, he thoroughly made himself acquainted. In the exercise of his medical profession Dr. Desjardin had but one idea, one object in view, that of applying his knowledge to the cure of diseases. In the beginning he only hazarded slight experiments, seeking to conciliate, with his discoveries, the forces probantes de l'organisme, trying to equalise the electro-magnetic with the other faculties of the brain, each day improving his instruments, and, in fine, subjecting electricity to act in accordance with his will, in spite of the thermometrical variations. Having for basis the rule of the transport of the "molecules" foreseen by Berthollet, and pointed out by Berkeinstein, of Lyons, Dr. Desjardin found out, through the organical functions, the transpositions of infinitesimal metallloid particles as well as of vegetable matter. The passing into the system of iodine, silver, iron, or valerian, being now a well-known fact, it is easy to understand what rapid cures may be effected by electricity for its basis. As regards magnetism in itself, Dr. Desjardin has raised it, in the medical point of view, in the light of a revelation. If the word science did not exclude all idea of miracles, one might doubt the science itself, judging by the immediate cures often effected, to our knowledge, upon those to whom all medical treatment proved unavailing. We were present, some time ago, at a public seance given by Dr. Desjardin, and we were the first to appreciate the precision and simplicity with which the new professor carried out his experiments. All those present were under the influence of his thoroughly comprehensible lecture, so profitable, in a certain point of view, to the promotion of science, so easy is it for the student, as well as the author or artist, to study the phenomenal manifestations of the brain in contact with the magnetic action. Therein, indeed, has Dr. Desjardin sounded the innermost depths of a mine, of whose curious and instructive mysteries he has given us an interesting revelation.

#### GARIBALDI ON HUMAN EMANCIPATION.

Garibaldi has addressed the following letter to General Bordonc apropos of the fifth centenary of the death of Petrarch, the celebration of which takes place at Avignon:—

"My Dear General— Caprera, July 1, 1874.

"De' vivi inferno (Roma) un gran miracolfa  
Se Cristo teco alfine non s' adira.

These magnificent lines of the great poet of Vaucluse prove the anti-clerical character of his immortal genius. Petrarch, as much as Dante, is certainly one of the most vigorous of the great pioneers who struck at the very foundation of the monstrous edifice of superstition at a time when inquisitors of all orders roasted human flesh with as much ardour as could be shown by the anthropophagi of the Cannibal Islands. The men who prepared the great French revolution, and to whom the world is indebted for the immortal declaration of the rights of man, the Voltaires, the Diderots, the d'Alemberts, and all the members of that galaxy of giants, would certainly blush to find themselves succeeded by the poor pigmies of to-day who constitute the misfortunes of humanity. But before those glorious forerunners of human emancipation, as well as by the side of them, we may justly place the songster of Larra, and, under his auspices, as an antithesis of clericalism, we may cement the fraternity of peoples, and, above all, that of France and Italy, who are destined to march together in the path of civilisation.—Yours faithfully,  
G. GARIBALDI."

#### A PREACHER REPRIMANDED.

Last week we alluded to the attack made on Spiritualism by the Rev. Mr. Fenwick of Darlington. A long and able article from the pen of Mr. Mark Fooks, replying to the preacher, appears in the *Darlington and Stockton Times* of last week. Mr. Fooks says Mr. Morse's superior manner of discourse could not have incited the attack of Mr. Fenwick, and quotes the opinion of Mr. Serjeant Cox in "What am I?" respecting Mr. Morse's trance-speaking:—

I have heard an uneducated barman, while in a state of trance, maintain a dialogue with a party of philosophers, on "Reason and Foreknowledge, Will, and Fate," and hold his own against them. I have put to him the most difficult questions in psychology, and received answers always thoughtful, full of wisdom, and invariably conveyed in choice and elegant language. Nevertheless, a quarter of an hour afterwards, when released from the trance, he was unable to answer the simplest query on a philosophical subject, and was even at a loss for sufficient language to express a common-place idea.

He then shows that Spiritualism itself, which has amongst its adherents so many distinguished men, cannot be the cause of the preacher's scurrility, but thinks the pamphlets of ministers and others as ignorant as Mr. Fenwick himself must have inspired him. Mr. Fooks concludes:—

I have appeared thus publicly with some reluctance. Had I consulted my own feelings I should have remained silent or have written under a *nom de plume*. There is something, however, which every man owes to allegiance to truth and vindication of his highest convictions when they are needlessly outraged, and it is under this stimulus that I now seek publicity to protest against the libellous language of one who should hail Spiritualism as an ally of true religion rather than an enemy. Whatever Mr. Fenwick or the religious world may think, and despite all they can say, Spiritualism will remain a great fact. It is a growing belief gradually outstripping and either superseding or enclosing all other forms of religious belief. It is the only system which can absolutely demonstrate to man his immortality. I do not deny that there is much that may appear trivial and foolish, and some little that may be false connected with the subject, and which may be found if sought after, but the same may be affirmed of nearly everything else. I can promise, however, that if the investigator of spirit-communion is seeking for truth he will discover very little of these objectionable elements. I would advise Mr. Fenwick, and any other objector, to take advantage of the coming visit of Mrs. Tappan to Darlington if they desire enlightenment on the philosophy or practical aims of Spiritualism, which, let me say, I have no intention personally to enter upon.

#### A "DIGNITARY OF THE CHURCH" DENYING REVELATION.

The *Athenæum* of Saturday contains a review of a new book which seems likely to excite a great sensation. It is entitled, "Supernatural Religion: an Inquiry into the Reality of Divine Revelation," and is published by Messrs. Longman. The writer, according to the reviewer, is "a man of ability, a scholar, and a reasoner, whose discussions are conducted in a judicial method. He writes like an earnest seeker after truth, looking around at all particulars pertaining to his inquiries, and following up every question to its proper end." The conclusions at which he arrives, the reviewer adds, are "painfully negative"—they involve, in fact, the plain denial of any Divine revelation in the Scriptures at all. The general conclusion arrived at is thus stated by the author himself:—

"We gain infinitely more than we lose in abandoning belief in the reality of Divine revelation. Whilst we retain pure and unimpaired the treasure of Christian morality, we relinquish nothing but the debasing elements added to it by human superstition. We are no longer bound to believe a theology which outrages reason and moral sense. We are freed from base anthropomorphic views of God and his government of the universe; and from Jewish mythology we rise to higher conceptions of an infinitely wise and beneficent Being, hidden from our finite minds it is true in the impenetrable glory of Divinity, but whose laws of wondrous comprehensiveness and perfection we ever perceive in operation around us. We are no longer disturbed by visions of fitful interference with the order of Nature, but we recognise that the Being who regulates the universe is without variableness or shadow of turning. It is singular how little there is in the supposed revelation of alleged information, however incredible, regarding that which is beyond the limits of human thought, but that little is of a character which reason declares to be the 'wildest delusion.' Let no man whose belief in the reality of Divine revelation may be destroyed by such inquiry complain that he has lost a precious possession, and that nothing is left but a blank. The revelation not being a reality, that which he has lost was but an illusion, and that which is left is the truth. If he be content with illusions he will speedily be consoled; if he be a lover only of truth, instead of a blank he will recognise that the reality before him is full of great peace."

This particular case is of special interest, because—as the *Athenæum* says—the writer is understood to be "a dignitary of the Church."

[The above is from the *Birmingham Daily Post*. When Spiritualism is more generally acknowledged, the scientific nature of revelation will be better defined, and that which purports to be revelation will be more intelligently appreciated.—ED. M.]

THE *Auckland Times and Herald* devotes upwards of a column to a very careful and interesting report of Mr. Morse's recent lecture in the Town Hall, Bishop Auckland.

MR. J. J. MORSE AT WELLINGTON.—On Wednesday evening, July 15, about a score of gentlemen met to hear Mr. Morse. The subject—"Dead Men: Where are they and what are they doing?"—was handled in the usual clear and logical manner. After the oration, the "Strolling Player" controlled, who answered a great number of questions, some of which had been carefully arranged beforehand by the principal secularist of the village. The peculiarly quaint and witty manner of the "Stroller" was well received, though his careful and complete answers to questions were much admired.—J. K. S.



## AN AMERICAN HEALER.

American papers give long reports of the practice of Dr. Eliza Foster Stillman, who is operating on the highest dignitaries of State. This report says much for the progress of Spiritualism. It will be seen that Mr. Crookes's name is a household word in the highest circles in America, and principally through his boldness in respect to Spiritualism.

The *Independent* says:—"This is an age of wonders—of great discoveries. The scientific world is overflowing with them. But greater than them all are the constant development of so called spiritual phenomena. Scientists have, from the first, ignored investigation into this philosophy, until it has come to be considered quite the thing to condemn without examination. This practice is changing, and occasionally we find a scientist, like Professor Crookes of London, seriously, conscientiously, and earnestly bringing the facts of science to bear upon well-established results, in order to discover, if possible, the hidden law through which such results are obtained.

"Among the most wonderful phenomena ascribed to direct spiritual intervention, is that power possessed by certain persons to cure disease by the laying on of hands.

"There is now in this city one of the most remarkable examples of this character the world has ever seen—Mrs. Eliza Foster Stillman, who has wrought some of the most wonderful cures on record by magnetic power through the laying on of hands."

The *Washington Capitol*, a paper certainly not open to the charge of superstition, in speaking of this remarkable woman, says editorially:—

"She administers no drugs, pays little attention to diet, and scarcely makes any change in one's habits. Her entire practice and process is so simple that it seems ridiculous until one notes the result. Nor are her patients ignorant, superstitious people. One meets at her rooms many of the more noted men and women in our midst, and all bear the same testimony to her singular success. Our Vice-President, for example, finds, for the first time since his sad attack, any relief; and we could, if we were at liberty to use their names, present quite a list of educated men, well known to the country at large, who are patients and have received marked benefit.

"Having heard much of her power I, like doubting Thomas, called at her rooms, to see for myself the wonders said to be wrought under her hands. I became convinced, while conversing with some of her patients, that the day of miracles had returned.

"I found Mrs. Stillman a lady of commanding presence, fine personal appearance, and extremely engaging in her manners. I also discovered, in conversation with her, that, in addition to this unknown healing power which comes through her hands, she had acquired a scientific knowledge of medicine in the regular schools, and could talk as learnedly of diseases and their remedies as any of the accepted professors of medical science.

"I met at her rooms a gentleman seventy-seven years of age, a regular physician of the old school, who, after exhausting the knowledge of the learned professional artists, had received through the magic of this woman's hands his hearing, the loss of which he had mourned for many years. And this was accomplished with one treatment.

"In striking contrast to this case was that of a young girl, who had also been cured of deafness by the same process."

## THE LOCATION OF THE SPIRIT SPHERES.

To the Editor.—Sir,—I have read with interest the practical queries as to spirit-life lately propounded in the *MEDIUM* by "J. G. S.," with the replies thereto. May I ask in like manner, How are the spirit-spheres situated in the solar system?

We have been told that the spirit-world begins where the earth's atmosphere ends, and that all the interstices between the planets and the stellar systems are occupied by it, but, when we come to reflect on the complicated motions of the different planets and their satellites, nay, that the sun himself, with all his dependents, is ever marching onwards through what we call space, a number of questions present themselves for solution, a few of which I venture to lay before you:—Mrs. Tappan, in the address published last week, describes the spirit system as consisting of three heavens, which she calls "spheres." Now, are we to understand by the word "sphere," as here used, a body, "every point on the surface of which is equidistant from a point called the centre"? I would ask, therefore:—1. Is the "terrestrial sphere" and aura of spirit-substance of the same figure as the earth, concentric with it, and surrounding the earth at a distance of about forty-five miles from the surface? If so, does it possess a movement of rotation, coincident with that of the earth and on the same axis? 2. Is the second or "interstellar" sphere, said by Mrs. Tappan to be inhabited by spirits one degree removed from a planet, in like manner concentric with the "terrestrial" sphere, the floor (if we may call it so) of the one forming the roof of the other? If so, what distances (if any) are observed between the spirit-spheres of two contiguous planets, for instance, the Earth and Venus? 3. Is the "celestial heaven" a sphere, in a geometrical sense, like the others, surrounding the entire solar system, the sun forming the centre? In "Theodore Parker in Spirit Life" the spirit, in relating his first return to earth, describes the appearance of the earth's atmosphere, seen from the spirit-world, as that of a stream flowing vertically, i.e., partly in the atmosphere. This would lead to the idea that the spirit-world is a plane, surrounding the earth at the equator. Supposing this to be so and the entire system from the sun to Neptune to be filled by it, what is above it? What is below? What provision is made for the motion of the planets and their satellites therein?

The above are only a few of the questions that might be asked on this interesting and practically inexhaustible subject, and, in the hope that some high authority will take the matter up and vouchsafe a reply to what I have set forth, I venture to lay these problems before you, and remain, dear sir, yours truly,

GEO. L. MILLER.

S. St. Albans, Everton, June 9, 1874.

[We recommend our correspondent to read a "Stellar Key to the Summerland," with illustrative diagrams, by A. J. Davis, offered with *Human Nature* at half price. A further supply of the work is being obtained from New York.—ED. M.]

E. HALL.—Thanks for your kind efforts. The results have not yet appeared.

## THE TOMB OF THE HOLY DONKEYS.

Once upon a time there was a great Sheikh Ali, a holy man, who kept a holy tomb of an ancient prophet. The tomb was on a hill, under a big oak tree, and the white dome could be seen for miles around. Lamps were kept burning day and night in the tomb, and if any one extinguished them they were miraculously lighted again. Men with sore eyes came to visit it and were cured. The earth around the tomb was carried off to be used as medicine. Women came and tied old rags on the limbs of the tree, as vows to the wonderful prophet. Nobody knew the name of the prophet, but the tomb was called "Kobr en Nebi," or "tomb of the prophet." A green cloth was spread over the tomb under the dome, and incense was sold by the Sheikh to those who wished to heal their sick, or drive out evil spirits from their houses. Pilgrims came from afar to visit the holy place, and its fame extended over all the land. Sheikh Ali was becoming a rich man, and all the pilgrims kissed his hand and begged his blessing. Now Sheikh Ali had a faithful servant named Mohammed, who had served him long and well. But Mohammed was weary of living in one place, and asked permission to go and seek his fortune in distant parts. So Sheikh Ali gave him his blessing, and presented him with a donkey, which he had for many years, that he might ride when tired of walking. Then Mohammed set out on his journey. He went through cities and towns and villages, and at last came out on the mountains east of the Jordan in a desert place. No village or house was in sight, and night came on. Tired, hungry, and discouraged, poor Mohammed lay down by his donkey on a great pile of stones, and fell asleep. In the morning he awoke, and, alas, his donkey was dead. He was in despair, but his kindly nature would not let the poor brute lie there to be devoured by jackals and vultures, so he piled a mound of stones over its body, and sat down to weep.

While he was weeping a wealthy Hajji or pilgrim came along, on his return from Mecca. He was surprised to see a man alone in this wilderness, and asked him why he was weeping. Mohammed replied, "O Hajji, I have found the tomb of a holy prophet, and I have vowed to be its keeper; but I am in great need." The Hajji thanked him for the news, and dismounted to visit the holy place, and gave Mohammed a rich present. After he had gone Mohammed hastened to the nearest village and bought provisions, and then returned to his holy prophet's tomb. The Hajji spread the news, and pilgrims thronged to the spot with rich presents and offerings. As money came in Mohammed, brought masons and built a costly tomb, with a tall white dome that could be seen across the Jordan. He lived in a little room by the tomb, and soon the miraculous lights began to appear in the tomb at night, which Mohammed had kindled when no one was near. He increased in fame and wealth, and the prophet's tomb became one of the great shrines of the land.

At length Sheikh Ali heard of the fame of the new holy place in the desert, and as his own visitors began to fall off, decided to go himself and gain the merit of a visit to the tomb of that famous prophet. When he arrived there with his rich presents of green cloth, incense, and money, he bowed in silence to pray towards Mecca, when suddenly he recognised in the holy keeper of the tomb his old servant Mohammed. "Salam alaykoom," said Sheikh Ali. "Alaykoom es Salam," replied Mohammed. When he asked him how he came here, and how he found this tomb, Mohammed replied, "This tomb is a great 'sirr,' or mystery, and I am forbidden to utter the secret." "But you must tell me," said Sheikh Ali, "for I am a father to you." Mohammed refused and Ali insisted, until at length Mohammed said, "My honoured Sheikh, you remember having given me a donkey. It was a faithful donkey, and when it died I buried it. This is the tomb of that donkey!" "Mashallah! Mashallah!" said Sheikh Ali, "the will of Allah be done!" Then they ate and drank together, and renewed the memory of their former life, and then Sheikh Mohammed said to Sheikh Ali, "My master, as I have told you the 'sirr' of my prophet's tomb, I wish to know the secret of yours." "Impossible," said Ali, "for that is one of the ancient mysteries, too sacred to be mentioned by mortal lips." "But you must tell me, even as I have told you." At length the old Sheikh Ali stroked his snowy beard, adjusted his white turban, and whispered to Mohammed, "And my holy place is the tomb of that donkey's father." "Mashallah," said Mohammed, "may Allah bless the beard of the holy donkeys!"—*The Women of the Arabs*, by Dr. Jessop.

## ANOTHER CLAIRVOYANT HORSE.

To the Editor.—Sir,—Seeing in your *MEDIUM* of the 10th inst. an account of the clairvoyance of a horse, a somewhat similar instance occurs to my remembrance, which may be acceptable to your readers. When a child, living in a village in Berkshire, I remember to have heard much about a haunted lane, which lane terminated in a common, at the entrance of which a figure draped in white, or, as it was called, a "ghost," appeared very frequently to persons passing that way late at night. Those who saw this form were so terrified, they declared they would walk miles to avoid that common. Those who heard and had not seen pooh-poohed the idea as "gross folly," "imagination," or worse. At some public meeting at an inn in the village the "ghost" was discussed, and a relative of two or three who had seen it laid a wager of five pounds that he would ride up the lane to the common, and that "if he did see anything it would not frighten him." Mr. — left the party in high glee, but he was found insensible very early in the morning on the bank at the top of the lane by some labourers going to their work. The horse was nowhere to be seen. Mr. —'s account was that on the verge of the common his horse started, and no gentle usage or spurring would induce the animal to go on. At last he looked down and saw on his left, near the horse, this tall white figure on the ground. He remembered nothing more until the workmen picked him up rather shaken by the fall. He found his way home to his farm, where the horse had arrived before him, to the great consternation of his family.—Yours very truly,

L. N.

Brighton, July 12th.

I HEARD a voice from heaven saying unto me, "Spiritualism is a renewal of soul in the light of life—a new form of old knowledge, a temporary beholding of eternal truth—a further development of man in the image of God," and my heart and my intellect re-echoed, Amen.—W. H. July 14th, 1874.



# THE PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.

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The Discovery of Truth, the Diffusion of Truth, and the Application of Truth to the Welfare of Humanity.

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The carriage of books backwards and forwards is payable by the Subscribers. Parcels may be enclosed at any part of London. A Fortnight is the time allowed for the perusal of a book, except in the case of Local and District Subscriptions.

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### MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, July 26th, Islington Assembly Rooms, Islington.  
Afternoon at 3 o'clock; evening at 7 o'clock; admission free.  
Last time but two, previous to leaving for America.

GLASGOW.—July 27th.

LONDON.—August 4th, 5th, 6th, and 7th.

NEWCASTLE.—Re-engaged. Sunday, August 9th; also 10th and 11th.

SALTBURN-BY-SEA.—August 13th.

BRADFORD.—Sunday, August 23rd. The Alhambra Music Hall, West-gate; afternoon at 2.30, evening at 6.30.

HALIFAX.—Monday, August 24th.

BRIGHTON.—September 6th.

**SPECIAL NOTICE.**—Mr. Morse will sail for America on Thursday, October 15th. He has a few dates for September still vacant. Early application is requested.

Mr. Morse may be addressed next week, care of Mr. J. Bowman, 65, Jamaica Street, Glasgow.

The eighth half-yearly meeting of the Dalston Association will take place at 74, Navarino Road, on Thursday evening, July 30, at eight o'clock. Members are urgently requested to attend.

SIR CHARLES ISHAM's article on spirit-forms has been quoted in the *Northampton Mercury*, a paper for the county in which Sir Charles resides. The article is going the round of the newspapers generally, so that in penning it the author did a piece of work the importance of which it would be difficult to estimate.

### MRS. TAPPAN'S APPOINTMENTS.

STOCKTON.—Monday and Tuesday, July 27th and 28th, in Borough Hall.

GLISBORO.—Thursday and Friday, July 30th and 31st, in Priory Hall.

LEEDS.—August 4th, 5th, and 6th, in Music Hall, Albion Street.

ROWLEY BRIDGE.—August 2nd, in the New Lyceum.

BOLTON.—August 9th, Co-operative Hall, afternoon and evening.

BURY.—Monday evening, August 10th, Co-operative Hall.

MANCHESTER.—August 16th.

OLDHAM.—August 23rd, and three following days. (Third visit.)

Letters for Mrs. Tappan may be addressed to her, care of Messrs. Hinde Brothers, Bright Street, Eastbourne, Darlington.

Mrs. CORA L. V. TAPPAN will deliver two impromptu orations in the new Lyceum (built for the purpose), Hollins Lane, Sowerby Bridge, on Sunday, August 2nd, 1874. Subjects for each oration and a poem to be chosen by the audience. Doors open in the afternoon at two o'clock, service to commence at half-past; doors open in the evening at six, service to commence at half-past. Admission: Front seats, one shilling; back seats, sixpence. Tea will be provided for the accommodation of friends in one of the ante-rooms of the Lyceum at sixpence each. The Lyceum choir will sing solos, duets, anthems, and selections from the "Spiritual Harp," suitable for the occasion. Mr. A. Cross of Leeds is expected to take the chair. The Lyceum scholars, with their badges and banners, will, in the morning of the same day, go through the exercises, marches, &c. (to commence at ten o'clock a.m.), as carried out by the Spiritualists of America.—HENRY LORD, Secretary.



### THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
Two copies " " 4d. " 17s. 4d.  
Three " " 5½d. " £1 3s. 10d.  
Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E.C. Curtice 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.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 24, 1874.

### MRS. TAPPAN'S ORATIONS IN PAMPHLET FORM.

Some time ago we offered to print the whole series of orations by Mrs. Tappan which have appeared in the MEDIUM, and supply orders at the rate of 4s. 6d. per 100 copies, if we received encouragement to proceed. We obtained only a few orders, and so the publication was suspended for a few weeks; but now that Mrs. Tappan is in the provinces we have resumed the work. There has just been published two of her most interesting and comprehensive orations, namely, "Mediumship" and "Spiritualism; its Advantages to the Present and Future Life." Some months ago there appeared "Spiritualism as a Science and Spiritualism as a Religion," and "What Great Teacher has produced the most Potent Effect upon Society, and Why?" These four are on sale at 1d. each, or we will adhere to our former offer, and supply 100 copies for 4s. 6d. or £2 per 1,000, for cash. Arrangements may be made to print the name and announcements of societies on the wrapper. We append a list of the whole of Mrs. Tappan's orations, and we are prepared to print any one of them immediately on receiving orders for the same, at the prices quoted above.

NO. OF MEDIUM.

- 182—Spiritualism as a Science and Spiritualism as a Religion.
- 183—What Great Teacher has produced the most Potent Effect upon Society; and Why?
- 184—The Realm of Spirit. 185—There is no Death. 186—The Spirit.
- 187—(Two Orations.) The Individual Human Spirit; and, The Connecting Link between Spiritualism and Science.
- 188—Mediumship. 189—Is Spiritualism Witchcraft and Sorcery?
- 190—(Two Orations.) The Experiences of a Scientific Mind on Earth and in Spirit-life, as told by Himself; and, Mystery and Meaning of the Number Three.
- 191—(Two Orations.) On the Connection between the various Mental Sciences and Spiritualism; and, The Nature and Occupations of Spiritual Existence.
- 192—(Two Orations.) The Temple of the Soul; and, Some of the Methods of Producing Spiritual Manifestations.
- 193—(Two Orations.) The Dual Apparition of the Embodied Human Spirit; and, The Heavenly Home and Spiritual Kindred.
- 194—(Two Orations.) The Eternal Progression of the Human Spirit; and some further Suggestions concerning the Methods of Spiritual Manifestation.
- 195—(Two Orations.) Cui Bono? and, A *Résumé* of the series on Spiritualism and Science.
- 196—Mrs. Tappan's Experiences as a Medium; also her Portrait.
- 197—The Spiritual Outlook for the New Year. 199—Purity.
- 200—The Need and Efficacy of Prayer. 201—Spiritual Gifts.
- 202—Charity. 203—Some of the Historical Evidences of Spiritualism.
- 204—"And these signs shall follow them that believe."
- 205—(Two Orations.) The Origin of Evil: its Introduction into the World, and the Remedy suggested by Spiritualism; and, The Signs of the Times.
- 206—The Many Mansions: or, Different Conditions of Spiritual Life.
- 207—The Influences of the Present Life upon the Future.
- 208—The Celestial Arcana: or, The Realm wherein the Attributes of the Spirit are Known and Understood.
- 209—An Address suggested by the Twenty-sixth Anniversary of Modern Spiritualism. 210—A Sermon for the Season.
- 211—An Answer to those who pronounce Spiritualism Satanic in its Origin.
- 212—Answers to several Important Questions concerning the Spirit-world. 213—The Hope of the World.
- 214—Further Consideration of the Methods of Spiritual Life.
- 215—Memorial Discourse on the Life and Works of Judge Edmonds, by Theodore Parker.
- 216—An Account of his passing away and Experience in the Spirit-world, by Judge Edmonds.
- 217—Spiritualism: its Advantages to the Present and Future Life.
- 221—The Occupation of Spirits in Spirit-life; and to what Extent are they Permitted to impart their Knowledge to Mortals.

THESE numbers of the MEDIUM are still in print, and may be obtained through all booksellers, price 1½d. each; the whole set 4s. post free; or of

WE also call attention to the new edition of the "Cora L. V. Tappan Number" of the MEDIUM, which is a very instructive document, and should be well circulated in those districts visited by Mrs. Tappan. The price for quantities is 6s. per 100, and it sells at 1½d. per copy.

### MRS. TAPPAN IN LANCASHIRE.

We have received a letter from Mr. T. Kershaw, Oldham, so late that we can only give extracts. He says Mrs. Tappan has visited Oldham twice, and given seven inspirational orations. The subjects have been various, and for the most part, or entirely, chosen by committees from the audience. On one occasion Dr. Hale, of Rochdale, and Mr. Albert Bright, son of John Bright, M.P., were on the committee. The subject chosen by them for lecture was "Spiritualism in Relation to Science," and for a poem "Woman's Rights." The committee expressed their satisfaction.

"On all occasions," says Mr. Kershaw, "the people seemed highly pleased, and gave hearty rounds of applause. Questions were answered after each lecture, and in such a manner that people were astonished. Her orations have made such an impression on the minds of those who had the pleasure of listening to her that she has been invited to visit us again, and I am making arrangements for her to give five more orations in Oldham; Rochdale, Ashton, and Bacup to follow. Our only fear is that her time will be too limited to permit her to do all that we would require. I shall endeavour to do all I can to induce her to come and give us a few discourses during the winter, which will be the means of spreading the cause in this locality."

### HEREAFTER.

O, tell me, tell me of the Land  
To which the Lord's unfailing hand  
Shall guide His faithful ones at last,  
When earthly cares are overpast.

There are rivers, crystal rivers,  
Flowing evermore;  
Streamlets, where God's sunlight quivers,  
Winding to the shore;

Waterfalls and soaring fountains  
Mingle harmonies;  
Leafy hills and purple mountains  
God-ward ever rise;

There are valleys, sweetly blooming  
With the meekest flowers;  
And there is no need of glooming  
For God's tender showers;

O, and little birds are singing  
Ever-varying lays,  
Purely chording with the ringing  
Of seraphic praise!

And God unfolds the wondrous meaning  
Of the treasures of that Land;  
We on earth are symbols gleaming—  
There His people understand.

July, 1874.

HENRY PRIDE.

MR. BURNS has been invited by the Lyceum Committee, Sowerby Bridge, to occupy the platform on the second Sunday of the inauguration of the new building.

A NEW EDITION of "Seed Corn" has been printed. All the numbers are in stock, 1s. per 100 post-free, or 7s. 6d. per 1,000 carriage unpaid. Sow them widely; they have raised many plentiful crops.

RAMSBOTTOM.—On Sunday next two addresses will be given in the Odd Fellows' Hall, Bridge Street, Ramsbottom, by Mrs. Scattergood. Afternoon at 2.30, evening at 6 o'clock. Front seats 4d., back seats 2d.

A GENTLEMAN who is at present making arrangements for a visit from Mrs. Tappan to his town says:—"It is a pity Mrs. Tappan cannot visit every town in England. She is doing more for the spread of Spiritualism than all the mediums put together."

OLDHAM.—Mr. T. Ellis, of Manchester, will give two lectures in the Temperance Hall, Horsedown Street, on Sunday, July 26. Subjects: Afternoon, at 2.30, "Spiritualism and Science." Evening, at 6, "Spiritualism and the Bible." Doors open half an hour sooner. Admission 2d. and 4d.

"If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute, who wanders in the forests of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both?"—*The Literature of Europe.*

MRS. BERRY calls our attention to a recent narrative printed in the *Times*, and asks, "One question I should like solved, and it is, Where did the bird spring from in that moment of time so graphically described? It appears they were 600 miles from land when they were picked up. How was it there was only one bird, and that bird made its appearance when a human sacrifice was to have taken place? Does it not remind one of Abraham with his son Isaac when a ram came for the burnt offering?" Mrs. Berry appends an extract from the article in the *Times*, to which she alludes:—"So threatening became the emergency that Webster felt the time had come to check further mischief by a desperate remedy. He took deliberate aim at the furious sailor who was crying out for blood and making frantic efforts to sink the pinnace, but luckily his gun missed fire. What might next have happened if no help had come it would be vain to conjecture, but as soon as Webster had recapped his gun a bird flew over the boat, and was shot on the instant." The circumstance to which Mrs. Berry alludes is that of a boat's crew who were several days at sea without provisions, and some of the men determined to cast lots who should be killed to become food for the others. Webster by his heroic conduct kept the whole in check, and the shooting of the bird averted the most painful crisis. The boat was ultimately picked up, and Webster was rewarded by the Queen with the Albert Medal, second class.



## A CHALLENGE FROM MR. BUGUET TO THE PRESS.

Mr. Burns.—Dear Sir,—Since I left Paris for my late sojourn in London, Spiritualists in general, and myself in particular, have been the subject of much talk in the Paris newspapers. The *Tintamarre* has been particularly hard upon us, and has given what he calls an explanation of the *tricks* played by the mediums to catch the money of the people foolish enough to believe in them. Of course, amongst his (the *Tintamarre*) many explanations was one purporting to say how I proceed.

All this has come to my knowledge since my return here, but as these papers may have come into the hands of some of our brethren in England, I cannot, of course, leave them under such an impression. I must tell them what I have done to refute their sayings respecting my power to obtain spirit likenesses. I have requested the reporter of the *Tintamarre* to come to my studio, and obtain spirits by his own proceedings, and then, if he will accept the written engagement to give a faithful report of my process, that is to say, that I do nothing which is not done in ordinary photography, and that if spirits appear it is by my power as a medium, and not by any spurious means, I will allow him to follow my operations. I am obliged to ask for a written engagement because French newspaper reporters are well known as *farceurs* (farce-players), and they will, perhaps, find it hard to admit that the fool is not he whom they pretend to be so; but, as we say in French, *Comme on connaît les saints ou les honore*. The present case is certainly one for the application of the proverb. If the reporter of the *Tintamarre* agree to my terms (which are, I believe, just), I shall have the pleasure to send you, with a copy of the said paper, a translation of his article.—I remain, yours truly,  
 Paris, July 21st, 1874. Pro ED. BUGUET,  
E. F.

Mr. Buguet will return to London and give photographic sittings as soon as 150 sitters are entered, at 30s. each, to be paid at the time the name is registered. The names of intending sitters will be received by—

Lady Caithness, 46, Portland Place.

Mr. Burns, 15, Southampton Row.

Mr. Harrison, care of Mr. E. W. Allen, 11, Ave Maria Lane, E.C.

Mr. Coleman, 1, Bernard Villas, Upper Norwood.

Mr. Samuel Guppy, Morland Villas, Highbury Hill Park, Holloway.

Mr. Shorter, 23, Prince of Wales Road, Kentish Town Road.

Mr. Slater, 19, Leamington Road Villas, Westbourne Park, W.

Mr. Iremey, 64, Seymour Street.

Mr. Loe, 171, George's Road, Bermondsey.

Mr. S. C. Hall, Avenue Villa, Holland Street, Kensington.

Mr. Wm. Gill, 145, Marine Parade, Brighton.

Mr. Thos. Farrall, Long Street, Sherbourne, Dorset.

We have received the following testimonial to Mr. Buguet's powers as a spirit photographer:—

MR. EDITOR,—In truth and justice to Monsieur Buguet, medium-photographer, from Paris, while in London, 33, Baker Street, I certify that the spirit which is behind me in my photograph is the spirit of my dear mother, who departed this life about twenty years ago at Versailles, France. Mons. Buguet was unknown to me before his arrival in London.

It would, perhaps, not be out of place to say that about six months ago I begged one of my good guides, "Eloosool," a Spanish prince, who was killed in a battle at the age of thirty, one hundred years ago, if he could put me *en rapport* with my dear mother and sister. His answer was that it was impossible at that time; that it would be necessary for me to pray for them before they could communicate with me, and to wait patiently. Now, I may safely say I have not had any communication at all with my mother, and no idea whatever about her before my sitting; far from that, I was expecting a good spirit who promised to come. Deceived in my expectation, but agreeably, I must say, thank God! I did evoke that very evening the said good spirit, and asked him why he did not come. He answered, "Your dear mother asked to be allowed to come; how could I refuse a mother to go and see her son?" I also received that evening, for the first time, a very fine communication from my mother, too long to send it to you.—Yours truly,

UN FRANCAIS.

## DR. SEXTON'S SUNDAY MEETINGS.

We hear that arrangements necessary for the opening of a series of Sunday-evening meetings at the Marylebone Music Hall are going on favourably. The announcements will be issued to-morrow, and all Spiritualists who can aid in the distribution of the same or of invitation tickets will be supplied with the necessary materials on application to the secretary, Mr. C. White, 46, Dorset Street, W. The meetings will commence on Sunday week. The hall is both elegant and commodious, and for the district is remarkably central.

## THE PHRENOLOGICAL SEANCE

Was well attended again on Tuesday evening, and the proceedings were considered of more than usual interest. After the lecture and the manipulation of a number of heads, which afforded good contrasts, the analysis of a lady and gentleman was undertaken by Mr. Burns in a very masterly manner. The lady was Miss Chandos, the lady mesmerist, and it was made to appear that she was possessed of remarkable qualities. Mr. A. Leighton of Liverpool was present, and several times addressed the meeting, he being an experienced phrenologist. A number of visitors from various parts of the country were present. The proceedings were prolonged by a very interesting conversation, in which the best thoughts of the many intelligent persons present were presented.

The phrenological seance is held every Tuesday evening at 15, Southampton Row, at 8 o'clock. Admission, 1s.

## RECOGNITION OF THE SPIRITUAL INSTITUTION.

To the Editor of the Medium.

DEAR SIR,—As an old supporter of the Spiritual Institution, and one who has from the beginning recognised its peculiar merits and uses in relation to the cause of Spiritualism, permit me to lay before your readers a few remarks in regard to what seems to me our duty at the present critical epoch in its career.

A so-called national conference of Spiritualists was held at Liverpool during last year. I had the honour to be invited by the committee of arrangements to occupy the chair on that occasion. Not being able to attend, and presuming that the committee's invitation was more than an empty compliment—in fact, that it directly implied on their part that any statement from me would be acceptable—I penned a letter, which was read at the conference, and of which the following is the portion that applies to the subject-matter of this letter:—

"I am often asked when Mr. Burns is coming to lecture again. In former years—nay, at the very seed-sowing of Spiritualism here—we had many excellent addresses from him. His generous and unselfish advocacy, and also the wide-spread usefulness of his Institution, are warmly recognised here. At the last conference measures were propounded for the sustenance of this institution, which is really the only effective one in existence. If this matter form part of your programme, I hope it will meet with the decisive handling which the institution deserves; for whatever may be thought now, history will show that it, like the advocacy of many of our best speakers, was an angel-appointed means for the spread of the knowledge of spirit-communion, rather than a safe and lucrative outlet for capital—a kind of spiritual fat living."

I have seen no reason to alter these expressions; nay, the intrepid efforts put forth from the Spiritual Institution since that time only render their truth more abundantly apparent. Mr. Burns and the Institution have from the first, with self-denying and intelligent vigour, carried the flag of a truth-loving Spiritualism, as well among the ranks of the movement as into more unpopular quarters. It may be urged that his efforts have been directed more to the poor and lowly ones of earth than towards the regions of wealth and ease; but, admitting the charge—and it is known to be well founded—what more magnificent testimonial could well be bestowed on any mortal? I am aware that, unlike Dr. Sexton, Mr. Burns refuses to become a "pronounced Christian," yet in his work do we find him most faithfully following the glorious example of the loving "Jesus." Let anyone take a file of the MEDIUM newspaper from its beginning, and a mere glance through the immense and valuable mass of facts and philosophy there contained will at once satisfy the man of insight of its importance both past and present. The verbatim reports of the utterances of Mrs. Hardinge, Mr. Peebles, Mr. Morse, Dr. Sexton, Mrs. Tappan, and many others inherently invaluable, are here stored up for the truthseeker of all times. The doings of mediums, both professional and private, of all ranks and grades, are here to be found. Extraordinary occurrences, the publication of which were at the time deemed by many weak-kneed Spiritualists enough to damn the whole cause, but which are now commonly recognised facts, here found a chronicler who loved truth above "Mrs. Grundy." The debate with the Goliath of secularism, Mr. Bradlaugh, was another undertaking most faithfully and ably carried through by Mr. Burns, who I knew was at the very time almost broken down by hard literary work and pecuniary embarrassments. Who would or could have taken on them this particular piece of work? Dr. Sexton was not then available, and it is well known that Mr. Bradlaugh is a man of great brilliancy and power, and one almost daily accustomed to the platform and to the strife of debate.

The MEDIUM is admittedly the most satisfactory organ of the movement taken in its widest sense, and the want of the Spiritual Institution and its various capacities would be keenly felt. I have no desire to impugn the other newspapers or institutions which exist or may hereafter spring up, all of which are doing service in their various ways; but the fact cannot be successfully gainsaid that the Spiritual Institution and its efforts deserve the universal support of the movement; and having first set my own house in order by contributing what I am able in this direction, I would earnestly urge on all who sympathise with my views at once to forward to 15, Southampton Row, any sum, small or great, which they can consistently spare, feeling assured that it is just now, more than ever, necessary for the sustenance of this all-embracing Institution.

Let it not become part of our history that the Spiritualists of this country allowed an intelligent, energetic, and unselfish agency to expire for lack of the bread that perisheth. One almost hears across the great Atlantic the far-off reproaches of the beloved "Emma Hardinge," whose eloquent appeal in this behalf seems now but a deep-buried and forgotten memory.—I am, yours faithfully,

Bishop Auckland, July 14th, 1874.

N. KILBURN, Jun.

MRS. FAY'S meetings at Hanover Square Rooms have been better attended this week than last. To-morrow (Saturday) an additional seance will be given at half-past three o'clock in the afternoon. Doors open at three o'clock. The general conditions will be seen in our advertising columns.

MR. HOME IN ITALY.—Writing from Florence on the 10th instant, Mr. Home notices an allusion we made to Mr. Fenzi, specimens of whose poetry have frequently appeared in *Human Nature*. He says, "Sebastiano Fenzi is a very old friend of mine; we had the honour of being banished from Rome within a few days of each other, and though he was not then a Spiritualist, I liked him very much. I had a little gathering of our friends last night—not for a seance but for friendly intercourse. They had many questions to ask as to the best method of advancing the cause. I gave them the best advice I could. I have had one very interesting seance, and an influential member of the Italian parliament was convinced. On Tuesday we leave for the baths of Monsummano, and as we shall be there only ten days it will be as well to address me 'Poste Restante, Geneva,' as we intend returning to Switzerland." An English lady, residing at present in the neighbourhood of Florence, writes, "We have the famous Mr. Home, the spirit-medium, in Florence. I hope to have him out here with his pretty wife one day this week. I am sorry he is in very bad health just at present."



## SPIRITUALISM IN LIVERPOOL.

Dear Mr. Burns.—Being at Liverpool on a visit to my friend Mr. Chapman for a few days, I was glad to make the best of my time to see all I could on the question of Spiritualism.

I heard Mr. Morse twice in the Islington Assembly Rooms. These lectures were clear and argumentative, highly pleasing to all excepting those who dwell within the iron cage of orthodoxy.

I had also the pleasure of hearing the two orations given by the justly celebrated Mrs. Tappan. The orations by these two eminent individuals were a treat to me of no ordinary kind, and highly instructive. I was introduced to Mrs. J. B. Dickinson, the celebrated medium, clairvoyant, and magnetic healer. Other mediums were present, and a very pleasant evening was spent, and an invitation was given us to call upon her again before leaving. My friend and I called upon the lady again, when she told me that I was possessed of some magnetic influence, and if brought out by practice might become useful. She told us of some very remarkable cures effected by her treatment, and she desired us to visit a female who had been for seven years confined to her bed a paralysed cripple, that could not be raised from her bed even while she partook of the least nourishment. We went direct to see her, and found the bedridden invalid clothed, sitting up, and with all the signs of an effective cure; the skin had assumed its healthy action, and with every evidence of ultimate strength becoming established. This case had been given up by the doctor last December. I hope the poor woman will receive the attention of the well-disposed, as I suppose her clerical and other friends of that class have abandoned her since the spirit-world power through Mrs. Dickinson has so effectively removed the disease. Those claimants to apostolic succession would do well to try to gain the power that would heal disease and cast out devils, &c.

I visited mediums and attended seances private and professional, where some very remarkable things occurred, giving evidence of spirit-world communications. I must not omit to state that I visited Mr. A. Fegan-Egerton's public seance. This seance is announced for eight o'clock, but we waited for the gentleman some time, and the seance did not begin till after nine. Punctuality, held to be of great importance, was not in this case attended to. The "ring test" was given, the ordinary cabinet performances were gone through, but without satisfaction to me at least. I also protest against the ring test in this case as a pretence of spirit-world agency. I was placed next the left hand of the medium, with whose hand mine was joined by the locking of the little fingers, the circle joining hands round.

While conversation was going on the medium sought to displace my little finger from its position, not by taking his away, but by attempting to push mine out of its place. To this manoeuvre I gave a stout resistance for a time, and then allowed it to be done, keeping my attention to the movement of his fingers. When I had allowed my little finger to be displaced the forefinger of the medium was running over mine, so as to reach the fore part of my hand, and then to grasp it. During this change of the fingers the ring was introduced first over his three forefingers, and when the little finger became disconnected the ring was then at liberty to be put on the medium's arm. There was an inquiry from the circle to know what "Jack" was doing, he was so very quiet. The delay at this point of the proceedings was caused by my refusing to allow of the displacement of my fingers from their original position. I now felt the ring touch the outside of my hand at the time that I supposed it to be on his arm. All this time I was careful to keep my hand firmly rested on the table.

The next effort on the part of the medium was to try very gently to lift my hand from the table; this movement I did not give way to. Then took place a backward movement of the medium's chair and all; this also I did not allow to displace my hand from the table, knowing if I did so the whole thing was complete, and the ring put on my arm merely as a trick. Here an intimation was given by the medium that he might be levitated, and then I was to allow my hand to follow where the medium might go; the circle also signified the same. I assented to this, and allowed my hand to be drawn from the table, and I carefully noticed that the ring was being passed round the hand, and gently slid up the arm, feeling the touch of the ring on my hand and on the arm as it was gently slid up to about the middle. Here I felt its weight rest upon my arm, and in about one second a stroke as by a soft substance, and something thicker than the ring, was given partly on the ring and partly on my arm. I waited now for a minute to find if any other thing was to take place, and then stated that the ring was on my arm.

I cannot look on this otherwise than a trick, done solely by material power, and in this case I think it was far from being well done. Though I have given the above explanation of this case of "ring test," I have no scepticism as to the phenomenon, but would like the professional mediums to avoid "tricks," as the confidence of observing investigators is sure to be shaken and driven to scepticism.—I am, yours obediently,  
22, Park Square, Lancaster. E. SPENCER.

[The same post which brought the above letter also gave us a note from Mr. Egerton, asking to know what Mr. Spencer might have written on the seance. We did not think it expedient to send Mr. Spencer's letter to Mr. Egerton, but said we had forwarded it to Mr. Chapman, and that he might have a perusal of it by calling on that gentleman. In enclosing the letter to Mr. Chapman we asked, What had better be done in the matter? Mr. Chapman replies: "The seance referred to in the letter of Mr. Spencer was said by all present to be a very unsatisfactory one; that is, the conditions were bad, the spirit said, on account of the excited state of the medium (Mr. Egerton). I know he was much put about previous to sitting. I saw Mr. Egerton after the seance; he said if Mr. Spencer, who is my cousin, were not satisfied, he was willing to sit again under whatever test he wished, and he had no doubt that he would be quite satisfied as to the genuineness of his mediumship, and of the "ring test" also. Being the first time he had attended a seance of that kind, he was like many others, who have thought the same thing, but afterwards got satisfactory proof. Mr. Spencer has a right to speak and publish the thoughts and sentiments of his own mind. I have spoken to several who were there, and they say Mr. Spencer should be heard in regard to his doubts. For we all agree that Mr. Egerton is a genuine medium; I have had sufficient to satisfy myself of the truth of the phenomena in his presence." We have ourselves received ample proof of Mr. Egerton's mediumship. We

have also great confidence in Mr. Spencer's sincerity and benevolence, and feel disposed to accept his experiences as real, and not imaginary or suggested by vindictive feelings. It is quite unusual for mediums to move their hands about while the "ring test" is being given. Mrs. Holmes used to hold on firmly, and the ring was first felt high up on the arm of the sitter, and when it was a tambourine ring the sound of the cymbals indicated that the ring did not move till it was actually put on the arm. When we had the "ring test" with Mr. Williams, we grasped his hand tightly in ours—the whole hand, and not the little finger. Mr. Williams pressed our hand closely, and we did the same to his, and on went the ring without a single joint being moved. Mr. Herne gives the "ring test" oftener than any medium we know, and frequently in the light. It is generally done with a chair. On one occasion we sat in company with another person, and in an instant three chairs were strung on our arms, the hands of which were grasping Mr. Herne's hands as tightly as possible. If Mr. Egerton were "upset" before the seance, no doubt his power would be impaired, and the question remains whether he attempted to put on the ring in the manner stated, assisted, it might be, by some spirit, who might take part in sliding the ring up the arm. We publish Mr. Spencer's report as his experience. At the same time we point out that it is quite opposed to the usual way in which the "ring test" is given, and we hope the narrative will be useful in restraining all persons connected with Spiritualism from taking any part in producing effects which should alone be attributed to spirit-agency.—Ed. M.]

## THE SEIZURE OF A SPIRIT.

To the Editor.—Dear Sir,—Permit me to make a few observations on Mr. Bassett's account in your last number of the seizure of his wife by Mr. Clark.

The simple facts of that painful occurrence are as follows:—A large party, embracing several persons well known in the world of Spiritualism, were assembled at a seance in one of Mr. Guppy's rooms, from which a large portion had been fenced off to serve as a dark chamber. Mrs. Bassett having had her hands tied in a very slipshod manner by a lady specially nominated by her for that purpose, entered the dark chamber, and sat down upon a chair placed at the end farthest removed from an aperture in the wall of the cabinet, and which aperture was about seven feet from the floor. A voice from the interior informed us that the medium was still seated in the chair in which we had seen her, but that she was in a trance, and that the spirit would show itself. Soon the expected "spirit" made its appearance at the aperture, and it being the first time that I had ever had an opportunity of examining an undoubted ghost, I looked at it somewhat intently. The right eye was bright and sparkling, the left was partially obscured by a gauzy kind of film. At my request the "spirit" withdrew its head, and reappeared with both eyes right. "Would the spirit oblige by coming nearer to the front and showing itself more distinctly?" asked one of the party. The spirit did so, when, as if propelled by a machine, Mr. James Clark sprang forward, darted his arms through the paper walls of the cabinet, and clasped the figure, who was standing on the top of the chair. That figure was Mrs. Bassett, who we had just been told was seated in another part of the dark chamber, four or five feet away from the place to which the chair was now removed. I was seated in front of the aperture, and saw the whole affair, never for an instant losing sight of the parties from the moment of Mr. Clark's seizure of the "spirit" until, after a brief but sharp struggle, both were rolling pell-mell upon the floor, Clark still holding on to Mrs. Bassett.

With respect to Mr. Clark being "seen flying through the open doorway," as alleged by Mr. Bassett, that gentleman must really permit me to say that Mr. Clark was dragged out by some of those present, but only after Mr. Bassett had uttered such threats, and acted in a manner as to warrant the belief that a most serious breach of the peace was likely to ensue. The gentleman who held Mr. Bassett's arms during the removal of Mr. Clark dryly remarked to the excited husband of the medium that the murdering of her assailant would only make matters a little worse than they were.

The muslin mask that was worn by the medium at the time of the seizure is now in my possession. On my suggestion Mrs. Bassett accompanied Miss Shorter and some other ladies into an adjoining room, and was subjected by them to a personal examination, one of the results of the search being the muslin mask now in my keeping. By wearing that mask any person is at once converted into a *fac-simile* of the "spirit" we saw at the aperture.

I do not know if Mr. Bassett is aware of the passionate appeal made by his wife to Miss Shorter in presence of the other ladies, and after the mask and other things had been found, to be spared the humiliation of an exposure; but if he be, it is not easy to understand why he should now have voluntarily brought forward a matter which it was so expedient should have been allowed to remain in the state of quiescence into which it had sunk.

Those who were present will see that I have avoided details as much as possible, and have confined myself to the points introduced (unwisely, as I think) by Mr. Bassett.

I do not judge Mrs. Bassett harshly. If she were in a trance during the time she was in the cabinet, and when she personated the spirit, it is clear that she ought not to be considered guilty of any trickery or deceit; although the mask which was worn in the cabinet, and afterwards found by Miss Shorter and the other ladies, introduces an element of great difficulty.—I am, yours, &c.,  
J. TRAILL TAYLOR.

Nithsdale Villa, Wood Green, London,  
July 22nd, 1874.

THE MEMORIAL EDITION of Judge Edmonds' "Letters and Tracts on Spiritualism," it is hoped, will be finished printing by the time of our next issue.

CREMATION.—In preaching last evening at Westminster Abbey, the Bishop of Lincoln said he could conceive nothing more barbarous or unnatural than to relight those funeral fires that had been extinguished fourteen centuries ago by the silent influence of Christianity. Cremation would, he believed, imperil the doctrine of the resurrection, and so produce the most disastrous consequences.—*Daily Telegraph*, July 6, 1874. [What a lame and impotent conclusion! Worthy of a bishop, but unworthy of anyone else.—Ed. M.]



## MRS. BULLOCK AT THE ATHENÆUM, EUSTON ROAD.

On Sunday evening, 12th instant, a lecture was delivered by Mrs. Bullock, under the influence of her guides. The service commenced with a hymn, No. 77, from the "Spiritual Lyre," at the close of which Mr. Haxby asked the audience if they would select a subject for the discourse, when four subjects were chosen, the one voted for by the majority being "Righteousness," taken from the 5th chapter of St. Matthew, the 20th verse, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." This subject having been selected, Mr. Haxby read for the evening lesson the same chapter as the text was quoted from, to the end of the 20th verse. Another hymn was sung, and Mrs. Bullock rose, and, after uttering a prayer to the Almighty Father, to the All-wise and ever-present God, for an outpouring of that power that emanates and springs forth from the unseen world, that a rich blessing might abundantly rest upon the children gathered together, to lead them on through their labours and land them safe beyond the river, &c., commenced the discourse.

"To-night you have selected the subject of Righteousness, words that fell from the lips of the beloved medium in the days of his life." She went on to explain the meaning of the text, continuing with a flow of words, enlightening the minds of her hearers, setting forth the truths and principles involved in the words chosen, showing that there are in the world at the present time many scribes and pharisees that have been brought up and educated with years of religious experience, and yet are holding their teaching forth, and even worship it as their god; then, in their exalted positions in the material world, dictating, domineering, and swaying the sceptre over their poorer neighbours, making binding laws, and assigning them to this or to that, themselves heaping up wealth, and sowing to the flesh only; while others there are who are teaching men to believe in certain creeds or dogmas, otherwise they cannot enter into the kingdom of heaven. The pharisees are in this way going forth to meet the bride, but their lamps are empty; they have no oil in their vessels. The great medium gave forth blessings to the meek and lowly in heart. Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven. He extended the right hand of fellowship to all mankind. He preached the gospel to the poor in spirit, and to those who were cast down and afar off, without money, and without price. He lived a life of righteousness, calling all men his brethren, and ever praying to his Father, God. He was blessed with a nobler teaching than his fellows, that of spiritual intuition, harmony, a heaven within.

Mrs. Bullock concluded with an exhortation that her hearers would clothe themselves with the principles the great medium taught; they are within each one, and are ready to shine forth like the gem of great price. Cast aside the ignorance and superstition that exist around; seek diligently for the oil of truthfulness that emanates from and leads unto the spirit-world; then the kingdom of truth shall be your principle, a knowledge of the spirit-realm will come down, and will lead you to a higher state of spiritual beauty, purity, and holiness.

At the close of the lecture various questions were asked, and answered by Mrs. Bullock. Mr. Wallace, the missionary medium and trance speaker, and Mrs. Wallace, one of the first of the London trance speakers, were on the platform. Mr. Wallace said a few words to the audience. The meeting closed with another hymn.

On the following Sunday evening Mr. Bullock gave a brief account of the development of Mrs. Bullock as a medium. The account was very interesting, and at its close Mrs. Bullock, under the influence of her guides, gave a lecture.

The meetings are free. Strangers and friends are invited to attend.

## SYMBOLS OF THE UNIVERSAL LAWS.

In consequence of the interest felt by the few who attend Mr. Wilson's Sunday-afternoon lectures at Cambridge Hall at four o'clock, the programme has been extended to three more lectures, namely, on "The Universal Laws," "The Measurement for a Mathematical System of Morality," and "The Chemistry of Language as the Key for Universal Explanation." Last Sunday the subject was "The Universal Laws," on which Mr. Wilson spoke as follows:—What are they? Regularity of sequence under certain conditions, consequently we assume those sequences are fixed. Take for examples the inconceivability of the gyrations of the heavenly bodies and the accuracy of conduct of the invisible spee in a solution going to form the surface of a regulated sized crystal. This latter is the most astonishing reflection that the mind can entertain as disconnected with life. Taking our measurement or analysis that we had applied to work, life of man and woman, thought, &c., namely, the red, blue, and yellow, as the spectrum which enclosed the circle, square, and triangle, and the numbers 5, 8, 3, and applying it to the consideration of the universal laws, we assume that red sympathises with life, blue with reason, and yellow with space. Now, I must here warn you I do not pretend to scientific knowledge as a scientist. I have merely arranged a table of sixteen heads, which I think will enclose within their jurisdiction the whole of the laws of nature, as follows: The first law is order, as you can do nothing without order; the second is relationality; the third is space; the fourth, locality; the fifth, life; the sixth, causation; the seventh, sustenance; the eighth, reason; the ninth is equivalence; the tenth is time and eternity; the eleventh is change; the twelfth, volition; the thirteenth, physiology and biology; the fourteenth, interfraternity; the fifteenth, proof; the sixteenth, faith. Of course it will require much study to spread out the details as a correct map of the universal laws, with these sixteen as a centre circle, and some of these stated heads may be found as inferior laws to others that have not been presented to my recognition. But assuming a possible accuracy we ask, What is life? The motion consequent on assimilation, extending in upwardness to the perception of the addition of consciousness to a refinement of sensation, that can only be recognised by the imagination; for we know not what humanity may become, as dwelling or flying over the earth, as the gift of buoyancy or undulation in diminished gravitation may yet be in store for us. Adam, and King George the Third in his young days, could only travel at the rate of a fleet horse. Now we can go 120 miles an hour. I saw an engine in Crewe Station with a fourteen-feet driving wheel that could do the dis-

tance, and for registering a glance of the mind we exceed the speed of the swift-winged arrow of light. The symbol of life is a drop of water, that we used to see (and may now) at the Polytechnic Exhibition. There it was on the screen, magnified and revealing a world of tortuating motions by non-descriptions to puzzle the old, appal the young, and stimulate the maternal desire to possess a family filter.

The law in harmony with blue is reason, and the meaning of reason is to explain causation. The symbol of reason is a square or a square of squares, as each fitting into the other. (Fit equilateral triangles together at their points and you make a circular hexagon form.) So the square represents that our conduct, our accounts—I wish I could say our faith—is square, as the basis of reason. The yellow, or isolation, is in association with space. For the measurement of space we require ten points to triangulate a third; on this process we can cast the mind into the profundity of the infinitude of space, as to bewilder the intuition. The symbol is extended equilateral triangles, that soon outpoint the limit of visible representation.

At the conclusion, as an appropriate poem to the consideration of the universal laws, Mr. Wilson recited, with his usual clearness and intonation, Thomson's "Hymn to the Seasons," and stated his intention of forming a class at 73, Newman Street, Oxford Street, on Friday evenings at half-past eight o'clock, for the study of comprehension, as a means of opening out the mind and forming a system for the complete arrangement and classification of ideas. The map will be exhibited on Friday evenings until the middle of August.

Mr. MORSE has had excellent meetings in Heckmondwike, and much good has been done. We are glad to hear of the progress which attends the efforts of our Yorkshire friends.

PREVIOUS to "Newton," "Galileo" had arrived at a similar conclusion as regards bodies of different weights; but in advocating it he met with great opposition from the schoolmen, for in those days men had hardly yet begun to question nature by experiment, and were guided almost entirely by authority. The followers of "Aristotle" asserted that a ten-pound weight would fall to the ground ten times as fast as a one pound weight. "Galileo," therefore, let two such weights drop from the top of the tower at Pisa, and they both reached the ground as nearly as possibly together. The larger weight was, however, very slightly before the other, and it was properly remarked by "Galileo" that this difference was due to the resistance of the air. We may, however, exhaust a tall jar by means of an air pump, and contrive to drop a feather and a leaden bullet together from the top of the jar, when the two will be found to reach the bottom at the same moment; then, if air be again admitted, the feather will lag very much behind the bullet.—*Balfour Stewart, LL.D., F.R.S.*

ARCHITECTURAL RELIGION IN NEW YORK—Two ideas seem to have taken possession of the American mind during the past decade—size and speed; vastness and rapidity. For universal exponents of these ideas, observe the houses, the houses, the women, and the churches. The latter present a most striking feature in these transformation scenes. All the little old down-town churches, built in the latter half of the last century and in the first half of the present, have been transplanted in the upper part of the city, mostly in the Fifth Avenue, where they now stand in grand expansion and in full bloom. Notwithstanding the high price of lots in this fashionable locality, to use the popular phrase, congregations of all denominations have stuck at no cost to secure a site for their temples to — in the street of palaces, which seems to be regarded as the only avenue to Paradise—and "good society." Here the Roman Catholics are building a marvellously fine marble Cathedral, which has more the air of an "effete Old World institution" than anything we have ever seen in America. And here, too, we find the old "Dutch Reformed Church" disguised in such a magnificent pile of "frozen music" as to suggest the propriety of changing its name to the "Dutch Transformed Church." On almost every block from Murray Hill to Central Park there towers a lofty, ornate "House of God," some of whose spires reach as far towards heaven as the law of gravitation will permit. "The children cry for bread, and ye give them stones" in the shape of sumptuous churches. We are complacently told that not less than 700,000,000 of dollars are invested in the various institutions and denominations of religion in the United States. And yet the almshouses are full, and prisons too—crime being the natural offspring of poverty. "Certain brave heretics of 'advanced ideas,' are beginning to have the courage to ask if it would not be wise to devote a little more attention to the wants of man, and a little less pomp and circumstance to the 'glory of God,' who needs nothing from human hands, not even the poor lip-service and pious 'praises of miserable sinners!'" Instead of more ostentatious churches, more costly temples dedicated to "Him who dwelleth not in temples made with hands," the common welfare of man demands a multiplication of soup-houses, bath-houses, and school-houses. To catch the little street Arab, wash him, feed him, and educate him, is the first duty of every community to its pauper children. The "wicked" proprietor of the *New York Herald*, who gave 30,000 dollars last winter to feed the starving poor of New York, did more real good than all the prayers at all the churches. It is high time that the mythologies and traditions of musty "Religions," based on ignorance and superstition, should be exploded. The most cultivated intellect of the world is logical, rational, and has faith only in the religion of practical charity—the tangible religion of the soup-house, instead of the empty ceremonies of the church. But I am venturing on a transformation scene of the future, and perhaps a little too remote a future, even for my most cosmopolitan reader. The time will come, however, when these "temples of God" will be pointed to as the follies of man, and when temples to humanity shall be everywhere erected instead. In those "better days" for the coming race, disease and deformity will not be allowed to multiply, and "replenish the earth" with criminals; but there will be at least as much attention paid to improving the breed of man as the breed of horses and the "lower animals." The world moves—the moral as well as the physical world. Only last Sunday the Rev. Henry Ward Beecher rose to the courage of his convictions, and declared his disbelief in the Book of Genesis, including the Garden-of-Eden fable and the Mosaic account of the creation.—*The Cosmopolitan.*



## THE TRANSIT OF VENUS.

FRIEND BURNS.—Being in correspondence with the Astronomer Royal of the Royal Observatory, Greenwich, on the subject of my discovery in the calculation of distances by observation, I have had the honour of receiving from him an official statement in relation to the transit of Venus in December next. Although, as it appears, the transit will occupy nearly five hours, yet we are in the wrong hemisphere to obtain a sight of it, as the sun will be below the horizon the whole period. But it may be of considerable interest to those who feel disposed to enjoy a southern trip next winter. The statement of the Astronomer Royal is as follows:—

"The Transit of Venus across the sun's disc will take place in the morning of December 9, the first contact at ingress being at 1h. 45m. 58s. a.m., Greenwich mean time; and the last contact at egress at 6h. 26m. 54s. a.m. At the time of ingress and egress respectively the sun will be in the zenith at the places whose positions are,

Longitude 151° 36' E. Latitude 22° 57' S.  
81° 24' E. " 22° 58' S."

My discovery for the calculation of distances by observation simplifies the process so much, that any person having a knowledge of the common arithmetic can make the observation and calculation without difficulty with the proper instrument, and with far more accuracy than by the ordinary mode. I have recently ascertained, since my attention was unexpectedly brought to the subject by my spiritual experiments, that it is applicable to astronomical observations as well as terrestrial.

My discovery in the mode of receiving spiritual communications is of such magnitude that it will altogether supersede the present practice of circles for spiritual communications, as I shall be able to show that every person may acquire sufficient mediumistic power to receive communications from his friends in domestic retirement, far superior and more reliable than those received at circles. Notwithstanding this, circles for witnessing the higher-class manifestations, through the mediumship of those whose organisations are peculiarly adapted for that branch of Spiritualism, will be as essential as before. The last-named discovery is what my forthcoming work most particularly illustrates, and will show the every-day life, the occupations, amusements, conversations, even to the announcement of their divine unions in marriage, with as much perspicuity as our earthly revelations. And such a privilege will be no longer confined to the select few, but will be available for every person who values an infinite beyond a finite existence.—Very truly yours,

Bridgwater, June 8th.

CLEMENT PINE.

## AN APPEAL TO SPIRITUALISTS AND FRIENDS OF PROGRESS.

The Spiritualists of Sowerby Bridge have, up to the present, held their meetings in a cottage house at Causeway Head. This has now been found inadequate, and in order to carry out more progressive principles a new Lyceum has been built, to seat about 300 persons, in Hollins Lane, Sowerby Bridge, along with eight dwellings, which are intended at some future time to endow the Lyceum, when they can be freed from mortgage. The building when complete will cost above £1,500, of which £1,000 has been obtained on mortgage at the rate of 5 per cent. per annum, which leaves a debt of over £400. An appeal to the friends of Spiritualism is proposed—that if 300 friends will kindly give twenty shillings each, the remainder will probably be raised at home. Mrs. Cora L. V. Tappan has kindly consented to open the new hall, and she heads the list with a donation of £5, along with several friends in the out district, who have already promised one pound each. The Bradford friends are arranging for a benefit of two orations to be given by Mr. J. J. Morse of London, some time in the month of August.

This is earnestly put before the friends of the movement, as it is impossible to borrow money on a school or lyceum, owing to the action of the School Boards; and as this is the first building in the kingdom of Great Britain belonging solely to Spiritualism, and as the money will shortly be due to the various contractors, it is hoped that those who can do something for the cause will do so. The projectors are all working men, and this is one of the boldest attempts to carry out the true religion or science of Spiritualism which has been undertaken. It is intended, as announced, to open the hall on Sunday, August 2nd, 1874. To those who are not in a position to give the amount named above, smaller sums may be sent, and to those who cannot give money, tracts, books, spiritual periodicals, and back numbers of the London spiritual papers will be thankfully received; and as a library is connected with the institution, those who can help with books will do good in many ways. The friends are thankful for the support and encouragement that has already been given, and kindly solicit further favour and support. The editor of the MEDIUM AND DAYBREAK will kindly receive donations for this great object, or they can be forwarded to the secretary,

HENRY LORD,

Union Street, Beech, Sowerby Bridge, Yorkshire.

## LIST ALREADY PROMISED.

	£	s.	d.
July 14th. Mrs. Cora L. V. Tappan	5	0	0
Twelve other Friends £1 each	12	0	0
A Friend from Oldham	1	0	0
Ditto from Manchester	1	0	0

The amounts and other gifts will be acknowledged in the London spiritual periodicals.

W. D. WRITES, "I was induced by a friend to take in the MEDIUM some time ago, and have had it regularly every week since. The result is I have become deeply interested in the grand truths of Spiritualism, and which I could at once accept if I had convincing personal proof. We require a something to stem the current of materialism that is advancing with such gigantic strides, and which the theological teachings of the present day go rather to increase than to check. If that something is destined to be Spiritualism, it will have achieved a grand and important mission. In this materialistic age nothing will be accepted but what can be brought under strict scientific investigation, and it is needless to add that the superstitious dogmas of the various religious sects are fast losing their hold on the minds of the people."

## COMPULSORY VACCINATION.

(NOTES AND QUERIES.)

1. Birmingham is the best vaccinated town in England. Its Public Vaccinator received an award of £247 4s. in 1872-3 for "successful vaccination." No properly vaccinated country can suffer from an epidemic of small pox.—(Mr. Simon, Medical Officer of Privy Council.)

2. "Of 114 new cases of small pox reported at Birmingham 100 were vaccinated, and five not vaccinated. Of twelve deaths at the infirmary eleven were vaccinated, and one not vaccinated."—*Pall Mall Gazette*, April 10, 1874.

3. "Small pox and scarlet fever were both somewhat prevalent in Birmingham. Small pox has caused more than 300 deaths in Birmingham since the beginning of the year."—*Registrar General's Weekly Report*, Times, July 3, 1874.

4. Query A: What has been the number of cases of small pox, and scarlet fever, and the mortality from each since "both were somewhat prevalent in Birmingham," the town being protected by successful vaccination against small pox?

5. "Of the febrile diseases (2,867) there were 89 of small pox; 86 vaccinia (pure and purulent); 81 measles; 21 scarlet fever."—*Health of the Navy*, "Lancet," July 4, 1874.

6. Query B: Have we not reason to pray that the Lords of the Council may be endowed with grace, wisdom, and understanding, and that the magistrates may execute justice and maintain truth, instead of administering a cruel class-law in support of the big lie, Vaccination? July 10, 1874.

OMNIA SANITAS.

MR. FORSTER, the celebrated medium who has been sojourning in Australia, is ably defended in the *Progressive Spiritualist*, a weekly paper edited by Mr. John Tyerman. We have just received the twenty-second number, and notice an increasing interest in its contents.

A book that ought to be of some interest is now in the Press—"Ten Years of Gentleman Farming at Blennerhasset, in Cumberland." The author, Mr. William Lawson, brother of Sir Wilfrid, has been assisted by Professor Hunter, the chemist, of Glasgow, and Mr. Miller Tiffin, the manager of the farm. The work is intended to give a candid account of the costliness and the failures, but the ultimate success, of a co-operative experiment in agriculture.—*Mirror*.

A most interesting number of the *Harbinger of Light* of Melbourne, Australia, has just reached us. Mr. Terry appears to be making satisfactory headway, a success which his intelligence and devotedness richly deserves. Through a lady medium "John King" and "Katie King" have "christened" the babe of a Spiritualist at Sandhurst in the name of Katie King. The farce of sprinkling was gone through, for the folly of which the spirits were intelligent enough to apologise. We hope to hear of such matters being confined to the nursery in future. Mr. Charles Foster has created quite a stir in Australia.

HOW TO GET SUCCESSFUL MEETINGS, AND KEEP DOWN EXPENSES.—In last week's MEDIUM it was reported that Mrs. Tappan's two Sunday orations at Batley had been so successful as to pay all expenses, also loss on Heckmondwike meeting, and leave a handsome balance to pay for the meeting-room at Morley. Mr. Bradbury says, "I think those hand-bills you sent us were very useful. Instead of having large posters we had three of the portrait placards posted together in a group, and we went from door to door with the hand-bills, which was the means of many persons attending the meetings." The "hand-bill" alluded to is in the form of a four-page circular. The first and second pages are occupied with the poem given by "Robert Burns" through Mrs. Tappan. On the third page are opinions of the press, and on page four an advertisement of the meeting. Better than all is personal distribution. Do not leave such duties to the bill-posters any more than you would leave the saving of your soul to the priest.

MRS. WOODFORD gives private sittings for development to ladies and gentlemen who wish to open communion with spirit-relatives and friends, and who find the mixed influences of a promiscuous circle injurious or unpleasant. Development given in writing, drawing, trance, and clairvoyance. Communion with proper guides established. Medical advice on spirit-magnetism given at same time as may be found necessary. Mischievous and disorderly influences removed by the power of higher spirits. Mrs. Woodforde can refer to numerous ladies and gentlemen whom she has developed under the happiest auspices. Terms, six sittings for one guinea, or slightly reduced terms for parties who may bring one or two harmonious friends to join them. To those who are suffering from indigent circumstances, Mrs. Woodforde offers terms to suit them, her object being to do good and to enable all who would seek her services, rich or poor, to obtain the blessings of a safe and happy development.

MARTYRS FOR TRUTH.—Our correspondence reveals to us many sad cases of suffering for the cause of truth. An instance of the kind has just come before our notice. Our bookkeeper has recently been making an effort to collect a few small accounts in arrears. Apologies for delay come from honest, large-hearted men who have been dismissed from comfortable situations in which they have served the greater part of their lives, because of their attachment to Spiritualism. Deserted by friends and relatives, one of these sufferers remits his few shillings wrung from his small income, now reduced to less than 12s. a week—a small sum indeed on which to maintain a family. No longer can the fiend in the form of unenlightened, selfish humanity, incarcerate or kill the lover of truth. But he can do worse, he can do to death by a slow and more cruel process of starvation the victim of his bigoted zeal. We surely stand in need of social reform when honest, sober, industrious, trustworthy men cannot use their energies for their own welfare and that of the community in general, and why? Because Mammon chooses to pull the purse strings. Is there no method whereby these persecuted ones can assume a course of independent usefulness, and be their own masters? We have had plenty of schemes of communism, and require no more theories, but surely a common-sense coalition of willing workers might be brought about in which the duties of life could be performed independently of the Mammon king and his train of ghastly courtiers, ignorance, selfishness, policy, &c., &c. Must we come to the conclusion that Spiritualists are just as helpless creatures as the rest of mankind?



## ODDS AND ENDS.

THE SUN OF TRUTH THE EVER-RADIATING SOURCE OF LIGHT.—Those who have read Hudson Tuttle's "Arcana of Spiritualism" will remember the suggestive way in which he accounts for the invisibility to us of the spheres, and also for the invisibility of each higher sphere and its inhabitants to the sphere or spheres below it. Whether to be taken literally or not, for spiritual authorities differ, the idea is very striking and beautiful. That it is suggestive may perhaps be shown by what follows. Taking St. Paul's dictum that things invisible are shadowed forth by things visible, we may picture to ourselves the great Sun of Truth, the Infinite Spirit, sending forth its infinite rays in all directions; but, contrary to what we have seen in Tuttle's sun of our tiny system, nothing is an obstacle to these rays, they all reach every spot in God's universe, though, as the distance (so to speak, for God is everywhere) from the great centre increases, more and more of them become latent—or shall we rather say, as it were, active?—until in the very least-progressed worlds, a type of the denizens of which might perhaps have been seen in the now extinct Australians, spiritual light, the light of truth, is all but nought. Whether or not the Australians had any idea of a spiritual world at all, is doubtful. Even in the most elementary spiritual spheres God is there in all his fulness, though as yet wholly or partially unrecognised. Every ray of the Sun of Truth penetrates, although to the undeveloped spiritual eye not yet visible. Like, however, the active rays of the physical sun, though unseen, they are yet ever working. As the spiritual perceptions and spiritual nature are developed more and more of them are recognised and assimilated; but as they are infinite in number, it cannot be said that less and less remain unseen. The finite cannot comprehend the Infinite, therefore it is impossible that any of his creatures should ever see and comprehend the Divinity in his fulness; in other words, progression for man will be never-ending, there will always be new truth to assimilate. From the great Source of light and life, from the infinite Parent, spiritual food is ever streaming forth in all directions, adapted to all stages of development, and which has only to be seen and appreciated to be assimilated. Milk for babes and more and more concentrated food for the more and more advanced—i.e., truth much diluted for infant races and worlds, and less and less unmingled as these advance. This suggests the idea that perhaps in the higher worlds even the physical food of the inhabitants may be more concentrated than with us. Here bulk is a necessary thing spiritually and physically. A man might starve on concentrated food.

July, 1874.

H. M.

## THE ANGELS' SONG.

Open wide the crystal portals,  
Where the angels ever dwell!  
Living, loving, bright Immortals,  
Hark their songs with rapture swell!  
"Dear ones, we are watching o'er you,  
From our bright unfading bowers;  
We are coming to restore you  
Some of Eden's fairest flowers.  
Oh, poor, weary, suffering mortals,  
Crushed beneath the toils of earth;  
Through the opening crystal portals,  
Now we bring you heavenly birth.  
"Here, within these gates of glory,  
Those you love do not forget  
Friends and scenes of earthly story;  
We are brethren, sisters yet.  
And we leave our blissful dwelling,  
Bending down, once more, to you  
Messages of mercy telling,  
Ever old, yet ever new.  
In our loving hands, dear mortals,  
We will bring you gifts divine,  
Beaming through these crystal portals,  
Ye shall see the glory shine.  
"See the crystal gates unfolding!  
See the angels passing through!  
All your spirits' need beholding,  
Living bread we bring to you.  
Feel ye not our fond caressing?  
Hear ye not our voice of love,  
Breathing out the Father's blessing,  
From the throne of light above?  
Still we come to you, dear mortals,  
Still our Heavenly message tell,  
Till we bring you through the portals,  
Safely here with us to dwell."

Malvern, March 31, 1874.

ELIZA F. MORRIS.

ZENOBI.—If you will favour us with your name and address—not necessarily for publication—we shall do what we can to serve you. But how can we introduce you to helpers when we don't know your name? We can also send you a packet of information if you will write to us so that we can reply direct.

The following appeared in the *Index* for June 25, a journal published at Boston, and devoted to the interests of free religion. Its motto is a glorious one, "Liberty and Light," but its practice is somewhat hampered by conventionalities:—"Spiritualists have occasion to congratulate themselves on the endorsement which Spiritualism has lately received from Mr. Alfred Wallace, the distinguished English naturalist. In a recent number of the *Fortnightly Review* Mr. Wallace has an article entitled 'Defence of Modern Spiritualism,' in which the following explicit and pronounced statement occurs:—'The facts of Spiritualism are ubiquitous in their occurrence, and of so indisputable a nature as to compel conviction in every earnest inquirer.' Spiritualism has long been regarded as a heresy by the Church, and a delusion and superstition by science; yet who knows but out of this very 'Nazareth' may come the long-hoped-for demonstration of immortality?' No doubt when great men see something in Spiritualism all the little ones will gladly follow suit.

SIR CHARLES ISHAM'S account of his interview with materialised spirits through Miss Showers's mediumship, as reported in the *MEDIUM*, is quoted entire in the *Northampton Mercury*. That paper frequently alludes to Sir Charles's testimony on behalf of the phenomena.

"NOVOCASTRIAN," a penny-a-liner of the coal country believes in stratification. He felt anxious to quote from the *MEDIUM* Sir Charles Isham's account of interviews with Miss Showers's spirit-forms, but to do so he took the trouble to deposit the valuable contribution between two thick seams of his own composition. It would have shown him more of a gentleman and a respecter of the amenities of journalism if he had acknowledged the source from whence he filched the article which he quoted. Ignoring as he does the facts of Spiritualism, it is but "logical" that he should ignore Spiritualist organs also.

"A PHENOMENON.—At present attending St. Saviour's Church for the deaf and dumb, Oxford Street, is a young person, deaf, dumb, and too blind to see anything on the fingers of any one, however near to her. A deaf and dumb friend sits beside her, and, taking the right hand of the blind person, whatever the minister (the Rev. S. Smith) speaks on his fingers, she transfers to the fingers of the other, and so much does she appreciate this aid that in a letter to Mr. Smith she says, "I cannot tell you how sweet the words sound when they pass over my fingers." She was not born deaf or blind, and has therefore an idea of sound." The above paragraph is cut from a newspaper. The mystery is easily explained. The person in question is a sensitive or medium. Powers of a similar nature are discussed in all works on mesmerism. The closing of the external senses often gives intensified action to the psychical perceptions.

MR. GEORGE BARLOW, Esq., Coll., Oxon, is somewhat known to our readers, letters over his signature having appeared in our columns. Two exquisite poems by him have lately appeared in *Human Nature*. One of them, on "Spirit-Fragrance," is alluded to by "M. A." in his interesting article on that theme in our contemporary for July. Mr. Barlow has published four volumes of poems, chiefly in the form of sonnets. The *Literary World* thus speaks of one of his volumes:—"The quality of his work is by no means out of proportion to the quantity. He has not only a fluent pen, but an indubitable gift of beautiful and harmonious, if not commonly powerful, expression. He is no careless workman, trusting to the force of genius alone, and neglecting the strictness of method and the grace of form. Indeed, grace and finish are the conspicuous and prevailing qualities of his poetry, and the number of awkward lines and words put in to save the credit of a rhyme is so small as to be almost unnoticeable. The thoughts, expressed in a way so admirable, are more often subtle and delicate than strong, though strength is not entirely wanting. In these characteristics the style and the thought are one, or at least the style faithfully reflects the texture of the thought. In conclusion, we do not think we can characterise Mr. Barlow's merits and defects better than by saying that, though we could quote verses of his by the page which would be neither trite, nor awkward, nor dull, yet scarcely a phrase or a sentence clings to us by reason of that inward force and concentrated meaning which makes the sayings of Shakespeare and Goethe, and of many other poets far lower than those in the scale of genius, household words." Mr. Barlow has a fresh volume in the hands of the printer.

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MONDAY, JULY 27, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.

TUESDAY, JULY 28, Phrenological Seance, by J. Burns. Admission 1s., at 8.

WEDNESDAY, JULY 29, Mr. Herne, Physical Medium, at 3. Admission, 2s. 6d.

THURSDAY, JULY 30, Mr. Herne, at 8. Admission, 2s. 6d.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JULY 24, Mrs. Bullock, 54, Gloucester Street, at 8. Admission, 1s.

SATURDAY, JULY 25, Mr. Williams. See advertisement.

SUNDAY, JULY 26, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, JULY 27, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, JULY 28, Seance at Temperance Hall, 103, Mile End Road, at 8.15.

WEDNESDAY, JULY 29, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

THURSDAY, JULY 30, Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary. Mr. Williams. See advertisement.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, JULY 25, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

SUNDAY, JULY 26, 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.

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, Temperance Hall, Grosvenor St., All Saints, at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baires's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Falcitt's, Waldron Street, at 6 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association. Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6.30 p.m.

SOUTHSEA. At Mrs. Stripe's, 41, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well St., Hockley, United Christian Spiritualists, at 6 p.m.

LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.

HULL, 5, Strawberry Street, Drypool, at 7.30.

HECKMONDWICK, service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. John Kitson, medium.

MONDAY, JULY 27, BIRMINGHAM. 58, Suffolk Street, at 8.

TUESDAY, JULY 28, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

SOWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, JULY 29, BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

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

BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

THURSDAY, JULY 30, BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

BISHOP AUCKLAND, at Mr. Falcitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.

BIRMINGHAM, Developing Circle, at 7, Hyde Road, Ladywood, at 7.4 by Miss Baker, assisted by a Clairvoyant and Trance-medium.

FRIDAY, JULY 31, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

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