



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

## SPIRITUALISM.

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### Spiritual Cosmology.

#### PART III.—INDIVIDUAL EXPERIENCES. THE HARMONY AND DIVINITY OF ALL RELIGIONS.

BY THE ENTIRE BAND OF TWELVE GUIDES.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,  
SUNDAY EVENING, JUNE 13, 1875.

DR. WILLIAM HITCHMAN ON SPIRITUALISM.

The following paper was read by Alexander Calder, Esq., from the Chair, on the occasion of Mrs. Tappan's closing oration, Sunday evening, June 6th, in Cavendish Rooms. Dr. Hitchman had been expected to preside on that occasion by invitation of the guides, but was unavoidably absent owing to professional duties.

Probably there never was a time in the history of Modern Spiritualism when the world of science and learning assumed such an attitude of calm and dispassionate sentiment in regard to its facts and phenomena as at present. I know, from actual observation or official correspondence, that some of the foremost philosophers of our age, at home and abroad, have already witnessed certain results, which they can ascribe not to imposture, fraud, or delusion, but to the genuineness in God or nature. Yes, although their investigations were conducted in the absence of what is called a "professional" medium, and rather, it may have been, in a frame of mind more avowedly sceptical than otherwise; in Russia, as in other nations, heavy bodies have risen very slowly in the air, and remained suspended for a longer or shorter period, without visible or material support. Hands, feet, faces, or figures, not appertaining to any mortal being, life-like in all their various movements, these scientists of St. Petersburg, and other academies, in the year 1875, have touched, grasped, and otherwise carefully examined. Moreover, voices of intelligent spirits, or other unknown existences, have been heard, and conversed with, from mouth to mouth, all the year round; flowers, fruits, and works of art have been brought through the walls of closed apartments, securely locked, accompanied with trance-speaking, automatic writing, &c.

It may be said, therefore, with truth and justice, that the medium of mediums who this day closes her third course of lectures in our metropolis does so with the most blessed encouragement that could possibly befall our common humanity, namely, the faith founded upon facts, and tested by the touchstone of science, or an experimental knowledge of nature, whether called spiritual, mental, or physical, that leaves not a tear behind, save that of comfort and joy.

What appears to me the distinguishing feature of true Spiritualism is pure reason, or the science of man's soul as distinguished from theological abstractions, so to speak, in form of angels of light, and devils of darkness everlastingly. In the best of beings, it would seem, there are some blots, and even in the worst there is some trace of goodness, from matter to spirit inclusive. In the flesh or out of it, we are not without passions, feelings, thoughts, hopes, fears, joys, and sorrows, especially distributed, conformably to culture or neglect; and that something of individuality of life, which actuates the dweller of every sphere in the boundless universe of God, material or immaterial, is consciousness; the highest, lowest, most virtuous, or debased—the bravest, like the meanest coward, is constituted, in real, original, transcendental elements, of the same spirituality of nature, and influenced by the same incentive to nobility or necessity. For example, it is neither illogical nor untenable to say, in the light of spiritual philosophy or mental science, that the heart of Falstaff was sad, and that of Jaques gay, or that Fagin and Sykes were not hopelessly wicked. The highwayman has a spirit as well as the soldier; the thief on the cross, like the great Saviour himself, was spiritually a partaker of the image of God in the kingdom of heaven; and in the last resting-place of the down-trodden and oppressed may be

more bright and beautiful, in spirit and in truth, than the gore-stained despot's living soul, though his tomb were graced by all the pomps and vanities that heraldry or wealth can bestow.

The Spiritual Cosmos is to be unfolded to you here by the whole band of twelve guides, now controlling this worthy and excellent, and most distinguished medium, for the diffusion of that knowledge of time and eternity which cannot but tend to make even the robber himself generous the drunkard sober, the miser just, the cruel man conscientious, the rake honourable, and the fop, if foolish, yet manly or more brave, from generation to generation. Macbeth shall still become more kind and gentle, the bloody Richard less brutal, Shylock increasingly affectionate and good-natured, Claudius the better for his remorse, Angelo publicly upright, though privately tempted to do evil. Blemishes have we all, and the merits of the "coming man" shall redeem them in the science and practice of Spiritualism—a ray of that diviner light which shall purify each vision of mortality, and enable the Othello of all nations shortly to look down upon the feet of Iago, and rest assured that it is a fable, false as hell, which attributes a cloven hoof to the devil himself for ever and ever.

Through the circles high and holy,  
Of an everlasting change,  
Now more swiftly, now more slowly,  
Form must pass and function range.  
Nothing in the world can perish,  
Death is life, and life is death;  
All we love and all we cherish  
Die to breathe a nobler breath.

Lay that truth in lavender of the sweetest, in the choicest portion of your soul's paradise, since, I doubt not, it is revered as one of the highest and most majestic amongst the immortal guides of this cosmopolitan medium, our gifted sister; and I pray that the peace of God may dwell with all Spiritualists richly, in thought, word, and deed, as our angel-guides make the desert of materialism to blossom and flourish like the rose.

#### INVOCATION.

Omnipotent Spirit! Thou divine and perfect soul! who from eternity and to eternity art the same, now and for ever! Whose abiding light, like an infinite and central sun, pervades the universe! Whose soul, with surpassing power and grandest thought, ruleth the atom and the sun—man and the archangel! Thou that with divine and perfect accord movest upon the universe and worlds respond, movest upon the human soul and thought springs into being and the flame of inspiration undying! O God, we praise Thee! Within the hallowed temple reared by Thy hand, before the shrine and altar of an eternity of hopes and prophecies, within the innermost recesses of the lowly and contrite spirit, where the only flame is love, and the undying offerings are of truth, we praise Thee! Wheresoever the stars keep time to the beatings of Thy heart, and souls abide which cleave space with hallowed wings of thought and prayer; wheresoever a lowly spirit bendeth in sorrow, striving to pierce the outer darkness with one ray of hope, Thou, O God, art there! and we within the shrine made sacred by all human hopes and aspirations send offerings from out the altar of our devotions, to the end that human life may become uplifted and exalted, that human hopes may become disenthralled from sadness and fear and terror, that death may be destroyed utterly and all the terrors which it brings cast into oblivion, that nothing may abide save love and mercy and truth and justice for evermore, and that all the nations of men, and all spirits of all nations, and the souls of spirits from all worlds risen and disenthralled from time and sense, may abide in Thy kingdom of loveliness for evermore, praising Thee unceasingly! Amen.

## ADDRESS.

The world of spirit, as the world of matter, is governed by law. That law is as fixed and undeviating in its course as the law which regulates any system of material power. Whatsoever science has discovered or learned is no encroachment upon, nor does it satisfy, whatever spirit may learn. The laws that govern the material universe have not been created by science, only discovered. Science changes her opinion with each new or added discovery; therefore the laws of science are not permanent, but changing; the laws that govern spirit have not been discovered by science. These laws are unchanging, and for every ultimate spiritual truth which the world has ever known, there has never been the slightest deviation or change. Upon this basis, and founding solely the argument of the spirit upon all that which lies beyond the grasp of science, and beyond the claim of scientific scrutiny or investigation, we make our broad propositions, that the spiritual kingdom is all that kingdom that permeates matter, governs it by laws either discovered or undiscovered by man, and that whether there be a human mind to comprehend, or a human formula to state, the laws that govern the spiritual and the material universe alike move on for ever in their harmonious courses. The mind, therefore, which governs, regulates, directs, controls, and has caused every arrangement of the material universe, alike governs, regulates, directs, controls, and has caused the arrangement of the spiritual universe. The centre of material systems, the centre of the solar system, the centre of the earth, implies a spiritual centre—the centre of souls, the centre of spiritual spheres of life, the centre of the great cosmic whole of spiritual existences; and this centre may be clearly known and defined without knowing the circumference. We may arrive at the exact elements of the spirit and of the Godhead without ever knowing the magnitude or infinitude of the extent of their power. Therefore to claim a central spirit for the individual soul, to claim a central source for each individual class of souls, and to claim an Infinite centre whose Infinite circumference is beyond the grasp of the finite mind, yet equally possible, is the proposition of the spiritual cosmos. That this spiritual light and centre does not require to be demonstrated by matter, does not require to be proven by any propositions of material science, is not mindful, and does not in any way regard the changeful forms of human thought, is evidenced by all that is known in the world of spirit or mind as connected with man. The minutest insect that spends its life in the sunshine, basking there for its brief period of existence, fluttering perhaps for even a moment, is as typical of the divine consciousness and power as the loftiest sun or world may be. This insect, undiscovered by man and unknown in his science, moves on to its appointed task and purpose, fills its little moment of life and passes away, though no body of scientific men ever dreamed of its existence. The mind of man sees beyond science, and whatever science has established on earth the spirit of man knew it before, and science is the tardy messenger that spreads it abroad over the whole world. Galileo dreamed of the wonderful thought of the earth's motion, but dared not prove it, and could not. Herschel knew what planet lay beyond the range of the vision of any instrument yet made by man; his mind's eye had traversed there by the sure pathway of mathematical intuition, and when his instrument was perfected, lo, the orb was there. Did he create the planet by creating the telescope with which it was viewed? Are any of the worlds made because men have discovered them? Is any type of existence just formed because science for the first time recognises that type? And are all the truths in science and in the vocabulary of its interpretation new truths because first discovered? Worlds come and go, planets have their birth and decadence, rise and fall, unmindful of human discoveries. The spiritual firmament is alike governed by laws that may or may not be known to the outward understanding of man, but fulfil for ever their infinite purpose, and through cycle upon cycle of eternal systems perform the functions intended by the Infinite. Those fortunate souls that on the verge of time clasp hands with matter, and see God glimmering through the atoms, may somewhat know of the Infinite purpose; but he who would know aright must turn aside from the usual pathways of what is called outward or scientific investigation, and revert to that which we announce, and which ever must be the only incontrovertible principle in nature, the intuition of mind itself. It is said that the spiritual science of to-day is based upon reason; it is not, it is based upon intuition. Reason is its handmaiden; knowledge outwardly is its means of diffusion; but if based upon reason it must falter and fail, where reason falters and fails, which is the limit of matter and of the material senses. Base any philosophy upon an outward predicate, and with the outward predicate it vanishes; base it upon that which is more eternal, and though time and outward things may change, it never vanishes. The spiritual manifestations of to-day are an appeal to man's reason through the senses, but the spiritual philosophy is a revelation from the innermost soul of man through the avenues of inspiration, intuition, thought, and all that pertains to the highest qualities of man's nature.

It has ever been the theory with the divinest minds of the earth that the spiritual, like the material, firmament is governed by these fixed and undeviating laws; and it has ever been a correct estimate with the highest inspired minds of all ages that these spiritual laws bear distinct and special relationship to every individual soul in existence, and to every particle of intelligence animating the entire system of worlds. The cosmos of Plato was none other than this, and, through his intuition, imperfectly stated to the outward understanding, is a revelation of the divine import of whatever comes to the human spirit when disenthralled from merely techni-

cal fetters, either of a scientific or theological nature. The truth is, that underlying all foundations of outward life is a spiritual basis; that the superstructure of worlds and of outward systems of existence has no form save from within; and that, wherever there is an indication of law or intelligence, there is a conscious source of law and intelligence. Human beings worship at the shrine of this intelligence, forgetting that they place themselves above that which they worship if they deny a consciousness animating the nature which they are bound to obey. Human beings, in seeking to espouse reason, divorce themselves from the Infinite soul that they may clandestinely worship themselves instead of the Deity whom they deny. Human beings resolve themselves externally into demigods, setting up in the halls of human sciences a false image of the outward man, saying, "Behold, this alone deserves homage," forgetting that they deny to themselves any attributes for worship of any cause of admiration by denying any spiritual source of existence. The true and entire basis of life is that which, predicating its existence upon the infinite, moves from the infinite outward, and disentangles the sophisms and webs of metaphysical life. Under this direct line of thought we arrive at the innermost, we find the cause. We are not ashamed to confess that the Godhead is revealed to every living spirit who seeks that Godhead within. We are not ashamed to confess that the divinity is revealed to every human soul from within, and not from without; and that the only office of the external province of reason, or of science, or of human knowledge, is an elaboration of that intuition of which man is the epitome. Therefore, when we state that the spiritual is governed by as unalterable laws as the material, you will understand that we refer not only to those laws that are discovered by man, but to those that are yet undiscovered, since every age proves to the human mind that his supposed scientific truths are only approximate truths; and since, in every epoch, man must unlearn that which he has learned in the previous epoch. As the ancients placed their earth upon the back of a tortoise, and the tortoise upon a serpent, and had stars revolving in crystal grooves, so science has its tortoise and its serpent, which it is bound to unlearn with the next cycle of scientific development. You do not forget that the Copernican system of astronomy is of recent growth, and that all the revelations of geology and chemistry overthrow the learning of the ancient alchemists and the scientific *savans* of past ages. You do not forget, also, that to-day you are obliged to discard some of the theories of the first portion of this century, and that scientific truth is so far in its infancy, that, save mathematics alone, there is no scientific finality in the world to-day. The science of mathematics was just as perfect 2000 or 6000 years ago as it is to-day in the principles of it. You must not forget, therefore, that when we refer to natural laws, we mean natural laws, not man's comprehension of them. You must not forget that we mean all those underlying principles of which the present discoveries in human science are but the results and not causes, those fundamental bases of the *vis animus* of life which constitute all that there is of being. Therefore we say the spiritual firmament is governed also by laws, and that from God to man, manifest in the human form, is a direct succession of spiritual causes and results as absolute and potent and undeviating in their course as the development of the flower from the germ which is planted in the soil; and that this spiritual scale is as perfect as the highest conceptions of harmonics or the loftiest blending of hue and colour in the one undivided ray of white light, and that these are as capable of being revealed, understood, known, demonstrated, and by man and to man as any process of outward science or any formula of technical learning.

The first or outermost state in that revelation is man's visible, palpable contact with matter; the innermost revelation is man's idea of the divinity. Between these two lie all the intermediate stages of spiritual life, spheres and circles of being as palpable in their nature and as perfect in their own sway as any spheres of external life can possibly be. Therefore, when we state that around every planet and between all worlds there is no space unfilled, and no portion of the universe unoccupied, it is not even in contradiction to science; but if it were so, it would nevertheless be equally true. As science abhors a vacuum, so the spirit abhors space, and there is no space. That which you move in and call the outer air is known to contain the most subtle and vitalising properties of existence more necessary to being than rock and tree and plant and soil. The atmosphere is vital; within the atmosphere, as within the stone and tree, is another vitality, an innermost essence, without which there can be no outer, as there could be no flower without the germ, no fruit without the seed. This atmosphere, which you think immeasurable, void, is therefore peopled with vitality; and that space, which is only space to your outward sense, and because of the grosser substances of the physical body, is filled with infinitesimal refining substances. These substances constitute all there is of what is known as the interstellar spaces. Around every planet is a corresponding aura, both of physical and spiritual life, the spiritual life being in exact proportion to the advancement of the planet itself, so that if you have from an outward furnace an emanation of smoke, so you have from an undeveloped world an emanation of cloud and vapour and of spiritually-darkening substances. If you have from an earth developed approximately to a sphere of science and learning an atmosphere that is proportionately clear, so you have around that planet an atmosphere that is spiritually clear, and all spirits who are related to, or, according to their spiritual state, are allied to any planet, must, for the time being, exhibit the prevailing aura that exists upon it, indeed are the cause of it. If, from a densely-populated city, like that which you inhabit, upon a little eminence at a distance you may discover a vast cloud of smoke, which you would



be unwilling to enter if it did not seemingly disappear as you approached it, so from a world like your earth, that we shall presently show is in an incipient state of development, there is a visible and cloudy emanation which forms ten times the bulk of the earth's surface itself, and presents an atmosphere many hundred miles from the earth of a cloudy or smoky appearance, arising from and caused by the outward condition of the earth. Corresponding to these is the pervading spiritual atmosphere caused by the spirits that inhabit your earth and the spirits that inhabit the immediate spheres surrounding it, and if we tell you that this sphere is also cloudy, you will not wonder when you consider the average state of the human mind, and the average condition of the human spirit upon earth. The only redeeming feature is that at intervals there is born upon earth a guiding light which represents the prophecy of a race and the hope of humanity. But that you may not be without hope, and that there may be something to look forward to even in the history of the earth, we will state that those spirits that arrive at the degree of angelic states wherein they do not any more especially belong to the earth, but occupy an intermediate interstellar sphere, have been at liberty, and are at liberty, to visit other worlds and other planets, witnessing the states of spiritual advancement upon those planets, and fully informed concerning the various stages of spiritual growth connected with those worlds. You will understand that in the cosmic theory of science avowed by such minds as Humboldt and Strauss, it is the belief that the entire stellar system was once a mass of vapour, that this gradually became cool, and that atoms formed themselves into centres of which the present worlds in the solar and stellar systems are the result. Whether or not this be true, we shall not here discuss, but it is a fact that the spiritual firmament, after the same manner with the material firmament, presents a successive line, a graduated scale of developed and undeveloped planets, and that if you go to the outermost world in the solar system you will find the highest degree of spiritual advancement, and if you go to the innermost world in the solar system you will find the lowest degree of spiritual advancement. We learn by this that the outermost planet must be the oldest and the innermost planet must be the newest world in the solar system. Hence that the state of Mercury spiritually is infinitely lower than that of the Earth (which may be some consolation), that the state of Venus is approximately lower, in some directions only of intellect being higher, as the earth has been at a previous epoch higher in some directions than it now is, but that these fluctuations after a time yield the fruition of an even or an average scale of spiritual advancement, and that upon the planet Mercury there are no human beings at present able to abide, because the planet is not as yet perfected to the degree of maintaining human life, and that it corresponds in its present condition to the geological epoch of the earth in its carboniferous period. The planet Venus possesses human inhabitants, but these are in their outermost or sensuous periods of existence, and correspond to the earth under the dominion, perhaps, of the first Angel or Dispensation that came to earth (*Ouiris*). The Earth itself is third in rank, and occupies that position between the material or external life of intellectualism which is the prevailing atmosphere of the earth to-day, the religious atmosphere being very inconsiderable. Although the earth has been visited with prophets, seers, saviours, those prophecies and those visions and that Saviour have not yet left their prevailing atmosphere upon the entire portion of the earth, nor even upon any appreciable portion of human beings.

Beyond the Earth is the planet Mars, developing higher attributes of spiritual power, and inhabited by souls that have passed through all possible advantages of development upon Earth or some other planet, and possessing a spiritual aura that is next in degree in advance of the Earth, namely, an inclination to spirituality or religion, instead of an external materialism or science. The planetary system, as you will remember, has a break here, and we come to the Asteroids. It was a favourite theory among the ancients, and was, perhaps, even entertained by Copernicus himself, that the Asteroids, occupying precisely the proper place of a planet, were at one time a planet which, by internal fires or some kind of revolution, volcanic or otherwise, was rent or divided, and that they constitute the various fragments of the ancient world, and that this may possibly account for the world which was supposed to be lost by the ancient astrologers, and which under the name of Lucifer, has been handed down as a favourite means of accounting for his Satanic majesty. However much truth there may be in this, the Asteroids occupy a middle position, presenting a sphere of spiritual art in its varied light of music, poetry, sculpture, painting, and literature. They are occupied by souls or spirits who, graduating in these various degrees of art, find their spirituality in the highest expressions of outward harmony. Belonging to the spiritual atmosphere attending these planets or small stars is the sphere, or one portion of the sphere of Harmony, which typifies the link between the pure materialism and intellect of the planets that lie nearer the sun and the pure wisdom and spirituality of the planets that lie beyond the Asteroids. Jupiter, Saturn, Herschell, all the way in direct line to the outermost planet (which has not yet been discovered) present a gradual and inclined plane of wisdom—upon the planet Jupiter, of justice; upon the planet Saturn, of hope and love; and in the outermost of wisdom and absolute truth, and the spiritual states surrounding, these planets present a gradual sliding scale of development, of which the highest height that man on earth has dreamed is the feeble expression, and of which the lowest depth of man on earth, or on any planet, presents a glimmering hope and prophecy. And we assure you that between the earth and each of these worlds there is not a

point of space unpeopled by souls or spirits intent upon the perfection and development of their own beings through the perfection and development of others, and that the lesson which is given to man in his lowest earthly or planetary state is the lesson of vanquishing that substance over which he, after a time, shall become a ruler.

It is stated by science that nature is governed by law. We state that atoms, worlds, systems, and systems of suns, are governed by mind; not only the Infinite mind, but the Infinite mind working through individual conscious beings. We will prove it. Garibaldi proposes to change the course of the Tiber. The Egyptians changed the course of a river. You have altered the meteorological conditions of the atmosphere above you many degrees by manufactures and commerce. The plains and prairies of the West have been made fruitful by the screamings of the steam-engine that brings rains in unfrequented quarters. Egypt rescued from her ancient state of desolation; the deserts in Arabia made to blossom as the rose, are the prophecies of men on earth. If you could estimate the actual change made by man in the atmospheric conditions of the earth itself, you would find that the proportion is as 99 to 100, and that within the epoch known as history by man. If a race of human beings without knowledge can cause thus much change in the temperature, atmospheric conditions, magnetic, and electric currents, and if by the adaptation of elements like steam, electricity, and other undiscovered motor powers, you shall alter the entire purpose of the atmosphere, to the end of bringing to the deserts rain, and taking away from the morasses the superfluous moisture, what may not be done by intelligent minds with knowledge? If, in pursuit of gain, or pleasure, or commerce, or curiosity, the adventurer reveals continents before undiscovered, and makes them amenable to the sway and government of man, bringing forests where none were to be found, and planting in the desert the gardens of civilisation, what may not be done by gigantic minds released from the fetters of individual want, and only intent upon the pursuit and expression of knowledge? The earth itself is as a gigantic ball in the hands of an ancient soul who, moving upon spirits and men, sways the atoms of matter to the purpose of bringing perfection of the highest possible kind to this earth, waiting patiently through long epochs of unfoldment, that matter, through the process of infinite change, may work out the ideal purpose of that soul. Other worlds, in charge of other souls advanced to a greater degree of perfection, and performing the highest functions twofold in the hands of individual spirits as a rose blossoms beneath the care of the skilled horticulturist. Compare these productions (pointing to a choice bouquet on the table) with the wild rose of the wilderness, and you see what man may do. Compare the world in the outermost sphere of the solar system with the earth in its present state, and you will see what spirit can do, aided by knowledge, wisdom, and the fulfilment of its perfected powers. The world of spirits is not a world of idleness, but of work. The unfolding cycles of human life present to the soul the fullest opportunities for the development and expression of every power; and all intermediate states of spiritual life, as well as man in his lowest state upon earth, are swayed and governed after their kind and type even by this highest mind, who uses them for the intermediate labour of developing and unfolding a world. If Franklin upon earth can, seemingly by accident, draw lightning from the heavens, which now is made your messenger, what cannot that soul do sitting in the midst of those elements and governing with the flames of thought the actual power wherewith to create and govern worlds? The spheres of spiritual life are, therefore, spheres of intensest activity and thought. The individual mind that follows its grovelling aims, mindful only of the petty personality which is enveloped by the outward form, has very little in common, it is true, with the spirits and angels of those spheres who, forgetting personality, are more individualised and capable of governing and controlling others. What poor and narrow limit the human thought of daily life affords, caring for the outward body, and intent upon its pleasures merely! What narrow compass or sphere of vision is embodied in the individual mind that is more intent upon the praise of men than knowledge of them, and values more the esteem of his outward consciousness than all the truths developed in the starry firmament! Small, indeed, are these beginnings; but, as the child must, before it can walk, many times seemingly fall, so the spirit, before it finally grapples with matter and overcomes it, must seem to be the petty thing that every human being sometimes feels him or herself to be. And before an angel can be aware of its surpassing powers it must have struggled through contact with and supremacy over matter to the extent of vanquishing every possible tie that can bind to the outer man or the mere personality by which human life is known. The man Christ, revealed in Bethlehem, unmindful of the person so that the individual soul was spared, presents the ideal type of man when, forgetting himself, he remembers only the truth, pursues it, and serves it, and becomes thereby an individual. Persons are not individuals; they are too much absorbed in their outward selves; they form too small and narrow a compass to be considered as such. Individuals are self-forgetful, and by their surpassing sacrifice of martyrdom, heroism, or the expression of it, reveal the individuality that lies hidden in the human spirit. The worlds of spirits that surround each planet partake of the nature of the minds upon those planets; but the worlds of angels that abide between and through all these partake of the nature of no planet, and belong to no class of personalities, but are in themselves cosmical, and may govern a world, or a system of worlds, in the realm of thought, and abide each as a consciousness without

the petty thought that occupies and is the prevailing idea of the human mind. Such great souls as these fill all those spaces that are supposed to be void, and occupy worlds which they themselves have aided to evolve, or caused to be formed, in exact proportion to their ideal of harmony. All that distant stellar and beautiful realm wherein is revealed system upon system of worlds, so remote that they seem as nebulous masses—all the stellar way whereby the space of heaven seems cleft in twain with a pathway of light, is made of systems of worlds, each one of which is governed and guided by a master mind who has, even from the nebulous mass, moved upon those planets and bade them do his bidding, each governed and directed by a soul that, having vanquished in lesser states of being material substance, outwardly guides and directs it now, to the end that all other souls may likewise become as he, possessed of the master-key of knowledge and of science, able to unlock the secret mysteries of creation, and reveal the potent spell whereby the atom and the world are made.

Strauss and the modern philosophers must have a primordial cell before organic life is made, and must have the atom before a world is formed. The soul thus risen and disenthralled is not in need of any such beginnings, since it knows whereof the primordial cell is made, and sees the atoms ere they are whirled into outward form, and knows that the beginnings of all life are the spirit. Science cannot go behind the molecule, or the duad, or the monad of atomic structure. The soul that is behind nature knows whereof the monad and duad of outward structure have their beginnings, and sees that a thought from the primal centre of one of these souls is able to people a planetary world. Jupiter swaying the heavens and governing the lightnings in their course might be a fable to modern interpretation, but the thought of it was born in the gigantic soul that, ruling the earth and swaying the solar system, looks forward to the perfection of every human spirit even unto angelhood crowned and glorified. Thus are worlds made, not from the outer to the spirit, but from the spirit to the outer. But the thought which is within the soul may have shape and form and expression, and so sway and govern itself that instead of slumbering in the godhead the soul itself shall, like God, though in a finite degree, express the Infinite.

To what end is all this formation of life? To the end just stated, that a veiled divinity, or a soul self-contained, possesses no expression of its power. Consciousness is that expression. Contact with matter affords that; and the spirit of man is the fragment of a soul sent into outward form for the purpose of revealing its consciousness by longing for the other fragment duos. These are the sublime truths upon which hinge all spiritual life and existence, and without which the hope and aspiration of immortality were as a bauble, and all worlds were as toys. Time was when the solar system was not. Time never was when the entire substances in all the systems of the universe were not shaped in some form of planetary life. If chaos was here, there was order elsewhere. If there was no room for a soul upon the earth because it had not yet been born, there were other worlds and other room whereby souls were still developing their contact with matter. Time will be when the world and all the solar system shall have expressed the highest purpose possible for matter to express, and will then merge again into the original chaos or cosmos; but this in turn will be again evolved, and other worlds, while the solar system is chaos, will express the highest thought, and be peopled by races, and give forth angels that shall be borne to the worlds of spirits with added powers because of this contact. The ultimate of matter is to perfect and develop this individual property of soul. When the outer sheath which contains the germ yields the fruition and the germ, the sheath perishes. So when the earth has done all that it is possible for matter to do, it will fall again into the hands of the Infinite, and be outwrought in other forms and other worlds. The primal thought alone remains. The intelligence abides behind the substances. But for this thought the wreck of worlds might bring the wreck of souls likewise. If the spirit were the result of the outer, when the outer had perished the spirit also had fled for ever. But because the soul is self-centred and self-contained, when worlds perish the soul shall not perish. Because the soul is self-centred and self-contained, when systems and suns fade, triumphantly it shall mount upon the heights of seeming destruction, and behold all decaying forms, and yet not perish. All outward substances have their birth and decay, but the soul of man has not its decay; while matter changes it abides for ever.

Souls themselves must have their ultimate. If we have stated the ultimate of worlds—to evolve the highest type of matter—and give to the human spirit the loftiest expression possible, then we must also state the ultimate of souls, which is that every soul intent upon its loftiest attainment becomes the possessor of the power of creation. If outward form manifests to man his power of changing matter, the ultimate spiritual form manifests to man his power of creating matter, and the soul becomes the instrument of the Infinite mind of evolving and perfecting worlds and systems where other souls may abide for ever and ever. If such transcendent themes and hopes are ill-suited to the present purposes of human life, they are not ill-suited to those who seek for some glimpses beyond matter, are striving to penetrate and probe even to the highest recesses of the human spirit. Therefore we give this as the prophecy of the coming time, the loftiest hope which can be given to man, the noblest prophecy that can be revealed to the human understanding: that no spirit is so low, and no soul so engrossed in outward substance, but that through other lives and other worlds and other processes of change it may at last blossom into an angel of light, wearing upon its brow also the fruition of the power of Deity; that no spirit is so downtrodden upon earth,

or oppressed by matter, but that the Great Infinite soul of the universe holds it within the hollow of His hand, and by such processes of uplifting and elevation presents to it the lofty and sublime fruition of creative power. When that perfection is attained, no longer men and women, no longer spirits merely, but angels, with the two-fold attributes of Deity centered in your minds, you reach out your thoughts and behold all that are in chains and in bondage, and in the darkness of the senses uplifted and disenthralled by the one magic power of the perfection of the Infinite soul, of which man is the image.

Before withdrawing the present control, we have to express our thanks to the committee who have had in charge these lectures, and to the audiences for their uniform interest and attention to our utterances. Whatever may not be in accordance with, or may be beyond the accepted methods of human thought, we make no apology for. We are glad of the opportunity to give utterance to our ideas, and leave entirely to the minds of those who have followed us to judge, and to the future to decide, as to their adaptation to human needs.

In the poem which will follow the spirit "Ouina" will give an account of her heavenly marriage and the world in which she abides.

## P O E M.

## THE HEAVENLY MARRIAGE AND HOME OF "OUINA."

I was sent on the earth as a seer, a prophetess, guide to my people;  
They cast me away with scorn, and slew me with flames and with arrows;  
I was sent to the world of souls, while the leaflets all wept so,  
And the flowers bowed down their sweet heads because I was murdered.  
But I left there a word of my promise, that sometimes the blest angels  
Would weave o'er the world their bright message with blissful evangels,  
And clothe all cruel hearts in love's sweetest garments,  
And make all their arrows keen, wreathed with bright roses.

I flew from the earth like a flame when it bursts from the smoke that's  
beneath it;

I fled like a bird when it cleaves for the first time the outer dominions;  
I rose like the incense of flowers that leap upward to greet the glad  
morning.

Or like the sweet song of the swan that she sings in her dying.

I flew past the spheres that were dark; I was fearful to enter their  
portals.

For I saw there were shadows and shapes even like those of mortals;  
And I saw there were envy and hatred and all low things that I liked not;  
So I passed them, and sped with sweet thought through the uttermost  
spaces.

I passed by the Hunting-Grounds of the souls of my sires and my  
people,

For they had arms and weapons, and on earth I never liked bloodshed;  
I passed by the earth and its shadow; I rose even unto the heavens!  
And the stars I knew, and could name them as sisters and brothers;  
They nodded and beckoned to me as I flew with swiftest pinion,  
And seemingly clapped all their hands in great joy at my coming.

And I, with my swift thought—I fled, I knew not whither.

But something upbore me and said, "Come hither, 'Ouina,' come  
hither!"

And then there came to me, far out of a distant planet,  
Twelve spirits arrayed in white, with stars on their foreheads;  
Maidens of light, with garments to clothe me and drape me with white-  
ness.

And I said, "Why come you to me, for on earth I was slain there?"  
But I saw they had tears in their eyes, and their thoughts were so lovely;  
And the garment they brought me was light; they said it was woven of  
my thought.

They bade me wear it, and they said my soul had a world of its making—  
Made of all the thoughts when I saved the poor bird from the huntsman;  
Made of the spirits of all the flowers I could pluck not from their low  
places;

Made of all the deer that came wounded close to my wigwam;  
Made of all the thoughts of the souls I had sheltered somehow from  
sorrow.

And they said this world was all mine, and peopled by beautiful children  
That had risen up from the earth ere their lives here were completed,  
But were growing there like sweet flowers to a better region transplanted;  
That, if I would, I should have charge of them, and teach them all  
gentlest teachings,  
Such as love, and kindness, and mercy, and all things that humans here  
teach not.

And so, with my white array, I sped fast, and evermore faster,  
The twelve angel-forms gathering near and around me such silver stars  
glistened!

And the air grew like snow-flakes or frost-arrows in the winter;  
And I knew it was white and pure like the thought of the souls that are  
made glad.

Then we came near, and there seemed a sound like silver bells ringing,  
White flowers dropped down from the heavens; all were seemingly at  
prayer.

And I entered a portal whose gleaming was white, like the snows of  
the winter,

And carved with all beautiful shapes; with lily-bells drooping and waxen;  
With images of pure thought, and virgins all saying, "Ave Maria!"

And I knew that this portal was heaven, and that I was becoming an angel.  
And then they arrayed me again in a garment all fashioned of moonbeams,  
As white and as silvery pure as the thought which you have in your  
childhood; [to be.]

And they told me the bridegroom was coming, the soul of my own soul  
And I said, "Who is the bridegroom? I knew none on earth who was  
human;

For all seemed so cruel and cold, and I was a child—not a woman."

But they said, "When a soul is complete, 'tis neither, in heaven, man  
nor woman,

But only an angel made perfect, only a spirit most human,  
That, having great powers and great love, may reveal to earth all its  
knowledge."

And then there dawned on my mind such wonderful truth and such past  
lore,

Of all that the world has e'er known, and all that history tells us,  
And all that the great hearts of men have striven to know in their  
anguish,

But know not because they look not within, but without, for their  
knowledge.

Then I seemed enfolded in the presence of a soul most tender;  
A light that was like the sun flamed around me with radiant splendour;  
And I knew that the love of heaven, with manifold power and compassion,  
Had blended a thought with my own of perfection and holy, sweet  
patience.

Therefore the anthems chimed out from the star-bells that, twelve in  
number,

Seemed all around and above me to echo the thought in their gladness;  
And the sweet children came with white flowers, all strewing my pathway,  
And called me their spiritual mother, and said I must love them,  
Because on the earth, they said, they had known no love and no mother.  
And I wondered if many worlds had many such orphan children,  
And if all spaces were filled with pitiful sights and with sorrow;  
And the answering spirit said, "Oh, no! on the blessed to-morrow  
You will wake to a world that is full of only joy and gladness,  
Where never a thought of pain, of woe, of sorrow, or sadness  
Has ever or can ever come: and this is your spirit-home."

Away in the constellation that you call Andromeda  
Is a beautiful star that you may know by the name of Maonah;  
This silver star is the place where the twelve angels bore me from  
earth-life;

And this is where I now dwell freed from all strife and all sorrow;  
And I only know that the soul which is my soul is wedded unto me,  
As art is wedded to nature, or God is wedded to all souls;  
If before I had no knowledge, now I have all because of that union;  
And that whatever thoughts I possess finds sweet and perfect responses;  
And that nought has "Omina" alone, but, as a soul completed and perfect,  
We stand here before God's white throne, unashamed, unafraid, and  
made holy,  
Because of the pure in heart that shall see God and know Him for ever.

And so with my message I bring you the life that is made of completeness;  
For white souls alone are complete, not the shadows and darkness of  
earth-life.

[your shadows,  
And the children that are given unto me are those that are sent from  
To be made white and pure and free in my kingdom away from earth's  
darkness.

[you,  
So I weave me a mystic spell of moonbeams and pure thoughts around  
And whenever I come to earth I bear you but one sweetest message,  
That there is a time when each soul shall be free from all sadness and  
sorrows,

When in a planet like mine, the beautiful silver Maonah,  
You also may dwell; if you pray and look upward to God, the great  
Spirit,

To make you all pure in heart, that world and that love you'll inherit.

#### JOTTINGS ABOUT DR. CHARLES MAIN, OF BOSTON, U.S.

From the statement we inserted last week, brief as it was, the readers  
of the MEDIUM will not be surprised if we record our regret that Dr.  
Main's visit among us has for the time being come to an end. He has  
left our shores on his mission to the Continent and the East, with in-  
domitable faith and trust in the work he has to do, although severe  
and unseen trials and difficulties may await him. Our regret is the  
consequence of sweet experience. Brief as his visit has been, he has left  
behind him fond memories in not a few hearts. If our words are  
thought to be words of mere flattery to a man, they are mistaken. They  
are the homage which the heart yields to divine gifts—gifts, the in-  
fluences of which the possessor freely dispenses wherever he goes.

As before intimated, Dr. Main possesses a rare faculty of clair-  
voyance in the normal state, combined with a marvellous power of  
magnetic healing. Of these he has given ample proofs. On no occasion  
that we can remember did he enter and quit Mr. Burns's office without  
leaving behind him the beneficial results of his remarkable powers.  
In evidence we may adduce the circumstance that Mrs. Burns, whose  
nervous system has been recently strung up to a high degree of tension  
owing to Mr. Burns's absence from home, on several occasions passed  
off into a most refreshing sleep while seated in her chair; and, truth to  
tell, it was at all times difficult for her to resist the influence. It came  
to be her almost daily salutation, "Now, doctor, keep your hands  
behind you, or I shall be off." She was, however, perceptibly the better  
for it.

On one of these occasions, while Mrs. Burns was asleep, he drew his  
chair beside me, and said, "I am attracted towards you. Your dear  
wife is standing there with her hand on your shoulder. She looks very  
blessed, and wishes to sing to you through me." Whereupon he sang  
so sweetly, and in such heavenly accents, that tears ran freely from the  
eyes of both of us. It recalled the many sweet hours of music and  
song that we had enjoyed together ere she left for her spirit-home.  
Passing his hands gently over my head and face, I seemed to be brought  
fully into the conscious presence of my departed wife, and we three  
seemed to be holding a seance together. Beautiful and consoling were  
the communications which took place. Go where I will, the pleasant  
scenes haunt my spirit-vision, and the words of song never die away  
from my ears. When this little seance ended, I felt that I had been  
upraised by some lofty hand into a higher sphere, and came back to  
earth as it were with a sigh.

At another visit he remarked on my state of health, made a most  
exhaustive and accurate diagnosis of my condition, and prescribed what  
treatment, regimen, and diet I should adopt, and I must say that I am  
beginning to feel, though thus early, the beneficial results. One feature  
of the case was, however, peculiar. He said that much of my indisposition

was of a kind of vicarious nature. I and my departed wife, he said,  
were in such unbroken rapport, and she was so constantly with me, that  
what still clung to her of her earthly weakness was passing off from her  
through me, and hence caused, to some extent, the disturbance from  
which I suffered. This required to be thrown out of me by contact  
with magnetic healers like himself, or by judicious self-management.  
This was to me an altogether new view of things, and showed how  
much more closely linked together are the spiritual and the natural  
than, in times of yore, we have supposed. It also further illustrated a  
point on which I have been much impressed, viz., to what a greater  
extent we may be the helpers of friends who have recently passed to  
spirit-life. Of the main facts thus revealed by Dr. Main in regard to  
my wife, I have had frequent proofs from other sources, but the inter-  
passage of conditions was a new light.

At the risk of being charged with egotism, I would further state that  
Dr. Main's attention was spontaneously attracted to my little boy, who  
happened to be on one occasion in the office. He remarked on his  
highly delicate nervous organisation, prophesied his future, and de-  
scribed his present condition—read him, as we should say, through and  
through. He stated that his nervous tension was kept up by the  
presence of wire-worm, and he prescribed treatment. This high state  
of tension in the boy has baffled ordinary diagnosis. Herein is the  
value of clairvoyance in medical cases. External symptoms are oft-  
times very obscure, and wanting these, medical skill is like a rudderless  
ship, oftener leading on to death than to life.

At Mr. Herne's Tuesday-evening seance Dr. Main met Mr. Wootton,  
who was at the time somewhat indisposed. A few passes gave him  
great relief. Mr. Hudson had described to him the disease from which  
he was suffering, and treatment was prescribed. In addition to this the  
characters of these gentlemen were truly delineated, not phrenologically,  
but clairvoyantly.

Responding to an invitation from Dr. Main, Mr. Wootton, accom-  
panied by his wife, called upon him at his residence. Almost directly  
on entering, the Doctor stated that Mrs. Wootton was suffering pain  
in a certain part of the body, the result of a fall, which he minutely  
described in every particular, and of which he gave the precise  
date. The fall having occurred eight years ago, she never dreamt  
of suffering from it now, and I believe she had never mentioned the fact  
of the fall to anyone, not even to her husband, to whom it was news.  
Mrs. Wootton was, however, suffering from other causes, and the doctor,  
without a question about symptoms or feeling the pulse and inspecting  
the tongue *ad secundum artem*, at once placed his hands on every part  
where pain was experienced. Dr. Main also gave a full description of  
her life, disposition, and character. One other good effect was pro-  
duced, the wavering doubts she at times entertained in regard to Spir-  
itualism were banished from her mind. Mr. Wootton was subsequently  
ordered to apply a yellow clay and potato poultice to his foot, the  
clay ingredient, as the Doctor remarked, being a prescription nearly  
two thousand years old by one greater than he. Mr. Wootton bears  
testimony to the soul-elevating influence of Dr. Main's marvellous spiri-  
t-emanations. He felt himself a better man from the contact.

Mr. Ackerman, hearing the good report of the Doctor, was anxious  
that his suffering wife should come under his influence. For this pur-  
pose Mr. Ackerman went to Dr. Main's house with a letter descriptive  
of the case, and containing a lock of her hair. After discussing the  
matter together, Mr. Ackerman, feeling the same good influence already  
spoken of, remarked, "I wish my wife was here." To this the Doctor  
replied, "It matters little; she will be equally benefited at the distance.  
Take out your watch, sir, and note the time; she knows you are here,  
and will feel the influence." The time was twenty minutes past ten a.m.  
On Mr. Ackerman's return, his wife told him that at a certain time  
during the morning she was perceptibly affected, that she had heard  
two raps on the sideboard, and looking at the clock, found it was twenty  
minutes past ten a.m.!

On the first Sunday after Dr. Main's arrival in London he went to  
the Cavendish Rooms to hear Mrs. Tappan's last lecture. Directly in  
front of him sat Miss Creighton and Mrs. Burke, in their usual places  
in the front row. During Mrs. Tappan's discourse, Miss Creighton,  
who is under development as an inspirational and musical medium, the  
latter under the control of "Beethoven," passed into a state of trance  
—not a quiet trance, but a restless, muttering one, and she required  
support, which was kindly offered by Mrs. Burke. Dr. Main, diagnosing  
the case at once as one of imperfect control, and perceiving her physio-  
logical inadequacy for receiving the full influence, made a few passes  
over her, and placing his hand on her forehead, induced a quiet condi-  
tion until nearly the end of the poem, when she recovered her normal  
state. It was thought by some that Miss Creighton's guides had pur-  
posed uttering through her a kind of farewell greeting to Mrs. Tappan,  
for this control was foretold by "Ariel" some weeks before at Mrs.  
Bullock's circle. Dr. Main, however, saw that the attempt would be a  
failure, and would be productive of injury to Miss Creighton. It is  
believed by Miss Creighton and her friends that this meeting with Dr.  
Main was no mere contingency, but was designed by the spirits for  
some ulterior spiritual purpose yet to be revealed. Be this as it may,  
an interest was aroused which introduced Dr. Main to the ladies form-  
ing Mrs. Tappan's special circle.

On Sunday last Dr. Main called upon Miss Creighton, who, with  
Mrs. Richmond, is staying with Mr. and Mrs. Spreckley at Bayswater.  
The visit seems to have merged into a spiritual seance of some hours'  
duration. Those present have the same before-mentioned difficulty as  
felt by others in describing the details by words. Their sensations were  
of a highly-exalted character. Dr. Main himself told me in the even-  
ing that it had been a most delightful occasion. Each member of the  
household had a communication fraught with great interest. Mr.  
Spreckley's whole life from early childhood was unveiled—the suffer-  
ings he had endured and the joys he had experienced. His present state  
of body and mind were most accurately described, and sources of inhe-  
rent disease hitherto undiscovered were revealed. Remedies were also  
prescribed. Miss Spreckley's controls were fully portrayed, as also  
other circumstances in connection with that lady of much personal  
value.

Miss Creighton's mediumship, in course of development, was alluded  
to as of a high order, but from an obscure affection of the heart, of  
which she was totally unaware, her work would lie rather on the



other side than on this. Mrs. Richmond was declared to be suffering from an injury in the neighbourhood of the spleen, the result of a fall, of which she also was unaware. The house was described as well guarded by angelic agency. Dr. Main said there was a "door-porter, who would only admit those who were wanted, and who would not interfere with the good influences of the dwelling."

The conversation turning on the life of Christ, the subject of his nativity in the cave was referred to, when Mrs. Richmond fell upon her knees, and bowed her head in the most devotional manner. Dr. Main placed his hands upon her head, and gave utterance to the most heavenly language conceivable. A solemn awe, mingled with unearthly delight came upon all, and the influences which pervaded the room all constituted a scene of indescribable spirit-exaltation.

Dr. Main's presence at Doughty Hall on Sunday evening is commented upon in another column.

Can it be matter of wonder that we regret the withdrawal of such a gifted being from among us? It is not one gift alone, but he is a man of varied gifts. Above all, he is a man who brings down heavenly and divine principles into the earth-plane, and this is unquestionably the secret of his power. He may, and I think he must, be attended with a band of highly-gifted clairvoyant spirits; but there are also loftier emanating influences, which all who have spoken with him unanimously acknowledge. Such a man cannot fail to do a divine work in the world.

R. LINTON.

#### NEW MATERIALISED FORMS AT MR. HERNE'S SEANCE.

##### TWO MEDIUMS IN THE CABINET.

Mr. Herne held his usual seance on Monday last at the Spiritual Institution, but under somewhat unusual conditions. The Petty family, from Newcastle, being still in town, it had been previously arranged that Mr. Petty, jun., should, on Monday evening, go into the cabinet with Mr. Herne, with the hope both of varying and assisting the manifestations. It is due to Mr. Herne to state that he had quite forgotten this arrangement, and he was about to hold the seance as usual, when he was reminded of it. We mention this because of what arose in the sequel, that at all events there was presumptive evidence he had not prepared himself for the phenomena to be witnessed.

The dark seance was, as customary, held first, for the main purpose, as it is believed, to enable the spirits to collect from the sitters the power requisite for materialisation. At this sitting nothing of consequence beyond the, to us, ordinary phenomena took place.

The second portion of the seance—the light one for materialisation—was that on which the interest of the visitors was more particularly concentrated. As arranged, Mr. Petty, jun., accompanied Mr. Herne into the cabinet, the former lying full length on the sofa, the latter sitting in his customary place on a chair in the centre of the room. The sitters being arranged in the outer room, the gas was lowered to the usual degree. It was not long before the first manifestation took place. It was that of a long, bare, white arm thrust through the curtain, first on one side, where Mrs. Petty was seated, then on the other side, where sat Mrs. Burns.

The second manifestation was that of a fully-formed figure, said to be that of "Chico," one of Mr. Petty's controls. The form and *tout ensemble* were totally different from any materialised form which had been hitherto witnessed at Mr. Herne's seances. The figure was short, with somewhat square, broad shoulders, and the form tapering towards the extremities. The face was dark. The apparel consisted of a white turban-like bandage around the head, one end thereof falling down partly over the face. The trunk was invested with a long, drab, closely-fitting jacket of a mixed texture, and reaching nearly half-way down the thighs, with pockets at the sides. Beneath was a waistcoat of white material, and white—apparently linen—drawers extending nearly down to the naked feet. A long white scarf was worn around the neck, and dangled down between the legs. It is to be regretted that the face of this figure could not be well seen, especially from where I sat—fifth from the curtain. Before the appearance of this form orders were given from within the cabinet to lower the gas still more. This made the forms less conspicuous than usually happens at Mr. Herne's seances.

This figure, "Chico," appeared most frequently at the left side of the curtain, near Mrs. Petty, but sometimes at the middle opening. Among other things, "Chico" handed a flower to Mr. Petty, threw out from the cabinet the curtain-holder, and on re-appearing walked forward and picked it up, shook hands with Mrs. Petty, and twice, on retiring, favoured us with a very brief quick-step dance. There seemed to be a desire to show the medium at the same time with the spirit-form, and, to some extent, this was done. Those who sat near the cabinet, especially on the left side, assert that they saw the medium in his dark dress standing by the side of the spirit-form. It can be positively asserted that the medium's watch was handed to "Chico," who took it and passed it on to Mr. Petty sitting in the circle. A phosphorescent light flickered around the watch as the spirit-form received it. The two hands and arms of the figure were distinctly visible before and during the passage of the watch from the giver to the receiver.

The third manifestation was that of another full form, the name and particulars of which could not be ascertained. It was a tall, large figure. A marked characteristic was that of the right arm—a very large and muscular arm, bent upwards, with the hands, as it were, near the forehead, thus obscuring the face to some extent. What could be seen of the features appeared to be dark. The habiliments were different from those of the last form. The figure appeared at the left side of the curtain only once, and that for a very short time.

The fourth manifestation was again different from all the others. It was a more slender, but well-formed, full figure. It wore a head gear, and folds around the shoulders, but below the drapery was rather scanty, the legs being bare to above the knees. The light was too weak to distinguish the features. Upon inquiry, it was stated that this was the form of Caroline Myers, a relative of Mrs. Petty. It appeared but once, and retired with a graceful movement.

After this, the curtains were drawn widely apart for some time, for what purpose could not be discerned, except to show the presence of the two mediums, who were respectively visible from the different sides of the room, the one in the chair, the other on the sofa.

The fifth act of the evening, however, clearly showed that the object

contemplated was to show the spirit-form and the mediums at the same time. The curtains were widely drawn apart, so that those on my side of the room (the left) could see where Mr. Herne sat, while those on the other side could see Mr. Petty, jun. A form, believed to be that of "Peter," but much fainter than is usually seen when he walks out of the cabinet, was seen standing behind, and slightly to one side of the chair on which sat Mr. Herne. This form was lighted up with a phosphorescent light similar to that proceeding from "Peter's" well-known lamp, the dim light of the outer room being insufficient to illuminate a spirit-form at that distance. That a form was there in addition to that of Mr. Herne was clear, although the individual features I could not discern where I sat. I regarded it as a commendable attempt on "Peter's" part to do what had been so often requested of him—to bring out his medium.

It must here be observed that Mrs. Burns, who had been sitting next the curtain on the right hand side, had been during almost the whole of the above manifestations in a trance state, and we were apprehensive that too much power was being drawn from her. We were, however, assured from within the cabinet that the good "Katie King," whose voice we heard, was guarding her against all harm. To ensure her safety in this respect Mrs. Petty was requested to exchange places and go and sit by Mrs. Burns, which she kindly did.

Soon after this Mrs. Burns passed out of the trance into her normal state, but, sorry I am to say, to witness a most painful scene. The curtains again parted, and "Peter," or the form, was again showing himself standing as before behind Mr. Herne's chair. This was visible enough from my side of the room, and I am told also, from the other, but, as I have said, only faintly. Mrs. Burns spoke some encouraging words to "Peter" to show himself well, remarking that she had been asleep all the while, and wanted to see something now, and asked "Peter" if she might draw the curtain more to the side, when "Peter" answered, in that melancholy tone he sometimes assumes, "Yes, Amy, do what you like." Mrs. Burns was in the act of so drawing aside the curtain when in an instant a person sitting at the lower end of the room near the window, rushed out from his seat, turned the gas fully on, and advancing to the curtain, exclaimed, "The medium is pulling the curtain aside." But what did he see? He saw Mr. Herne sitting quietly in his chair clothed in his usual dress. He cannot deny it. The confusion which followed may readily be imagined. A rush was made to prevent this person doing further mischief. Many were the reproaches that were indignantly and deservedly heaped upon him as the word "imposture" came from his lips. The sudden bursting in of a full gaslight upon Mr. Herne had clearly seriously affected him, certainly for the time being. He rushed forward convulsively, but was conducted to the sofa, when in agony he kept exclaiming, "Oh, my heart!" And if, under these circumstances, he called this man "a villain and would-be murderer" it was excusable enough. That person was Mr. St. George Stock. We feel it right to all mediums and to conscientious investigators thus to publish the name of any individual who so ruthlessly violates the established and well-known conditions of spirit-circles, but in this instance especially, for there were other violations.

Mr. St. George Stock was there by a general invitation from Mr. and Mrs. Burns, who very kindly have given him every facility for investigating spiritual phenomena. This seance was being held in Mr. Burns's house. Mrs. Burns was present in the room. What shall we say of the man who by such conduct would insinuate that Mr. and Mrs. Burns are lending themselves to gross imposture? At the very least we say to him, Go back to your university, Mr. St. George Stock, and learn better manners. Mr. St. George Stock, by his wanton proceeding, insulted everyone present, and did not abstain from even saying that we were miserable victims of imposition. With due deference to him, I must say that there were present on the occasion as clear-sighted and keen-witted men as himself, and he should not arrogate to himself all the ability of the world in matters of this kind. There were men there who from long experience were far better able than he to form a correct judgment on spiritual manifestations.

But let all this pass. I am willing to believe that he acted, as he subsequently admitted, from strong impulse. He came to the seance with a mind much prejudiced against Mr. Herne. What he saw did not satisfy him. He could explain to himself how it was all done. He sat quietly with the thought of trickery rankling in his mind, till at last, mistaking the hand of Mrs. Burns for that of the medium, he became the victim of an uncontrolled impulse to turn detective. He must now see that he has not studied the detective art with sufficient care.

There are two positions a man may take in investigating Spiritualism and kindred subjects. He may place himself in the mental attitude of finding out trickery and of exposing imposture. Or he may simply be actuated by a sincere, honest desire to ascertain truth. These two attitudes, although often assimilated in some minds, have really no necessary affinity. I cannot but conclude that the former of these was Mr. St. George Stock's mental condition at the seance in question. Assured I am that if, on the suspicion arising in his mind, he had openly expressed it, the communicating spirits would have exerted every effort to remove it by demonstrative evidence, and he would have had the sympathies of the sitters with him. Our experience has been that the spirits have always shown an earnest desire to bring conviction to our minds.

Now, what has Mr. St. George Stock gained by his method of procedure? If anything, this—the conviction that the materialised form present a moment or two before he left his seat was not, and could not be, Mr. Herne, for it is impossible that he could have so momentarily transformed himself, and got rid of the mass of white, flowing drapery. "But," says Mr. Stock, "I saw no other form than that of Mr. Herne." I can well believe that where he sat the spirit-form would not be visible. It is now well known that at a certain distance they are not perceptible, that is, a form of the kind that was there present. But at least eight others saw that form, and Mrs. Burns saw it clearly. And those who saw were not exercising the power of clairvoyance—mine was certainly not clairvoyant vision. The testimony of Mr. Stock himself that he saw the medium, taken with that of those who saw both medium and spirit-form, is evidence enough of the genuineness of the phenomena. Thanks, Mr. St. George Stock, for your unintentional piece of evidence.

But more. What if it had been proved that Mr. Herne was holding back the curtain? Why should he do so, but to show himself and the spirit-form at the same time? If Mr. Herne would only do that at future seances it would be most satisfactory and convincing evidence; and, moreover, if Mr. Herne was so holding back the curtain, to show the form beside him, it speaks well for his probity and honesty. Thanks, Mr. Stook, for so vindicating our mediums.

Mr. St. George Stock's little *rencontre* recoils upon him. He has not injured but promoted truth, and we willingly bury the matter in oblivion.

Such conduct, however, is to be strongly deprecated. And for this among other reasons—it makes the spirits timid in appearing before us, lest some ruthless hand should injure them, or through them the medium. With almost trembling aspect do spirits newly manifesting make their first approach to us, and we woo, and coax, and encourage them. We know far too little as yet of the processes and accompaniments of materialisation to justify us in heedlessly invading precincts that ought to be regarded as sacred. Let sitters approach a spirit-circle with the holy desire for truth burning in their breasts, rather than for the low purpose of mere detection; let them patiently wait if all is not at once clear to them, and in the end the truth will assuredly come.

R. LINTON.

#### MATERIALIZATION SEANCES.

To the Editor.—Dear Sir,—Your next number will no doubt contain an account of the seance which took place last night at Messrs. Herne and Petty's materialisation seance, at which I was present. So far as I, an investigator of Spiritualism, could observe, nothing was proved by the breach of the conditions to Mr. Herne's disadvantage, and I am quite ready and happy to add my testimony to that of, I believe, the majority present to that effect. But I have another object in writing this letter, suggested by the incident of last night. I have now been at about half a dozen materialisation seances, and from the utter absence of satisfactory tests, or precautions either, I have come away from all of them with the feeling that they were absolutely worthless to me as evidence of the reality of the phenomenon in question. In the first place the light is so dim that, whatever people may fancy and say, it is impossible, quite certainly, to distinguish the features of the supposed spirit from those of the medium. That, however, is probably, though unfortunately, of necessity. Then the medium may have a mask, or, as far as my experience has extended, very easily an accomplice, who, if not already concealed in the room, can enter it by door or window as soon as the room is cleared and the noise of singing has commenced. No doubt the door leading into the passage, at the Spiritual Institution, is locked. But are there not such things as duplicate keys and oiled locks? At Lambs' Conduit Street it is true that the cabinet seems to afford no facility whatever for an accomplice, but then at Lambs' Conduit Street I have never seen more than a head and some drapery, dimly illuminated by the "spirit-lamp," moving a little way over the table. A mask, a little phosphorus, and a few rags, protruded by a stick, are quite adequate to the production of "John King's" face, whenever I have seen it at Mr. Williams's. You will say these are stale suggestions. So they are; nevertheless they, or some of them, are applicable to every "materialisation" I have witnessed. And how easily could they be made inapplicable! It is not pleasant for an outsider at one of these seances to worry the Spiritualists present by insisting on precautions which they, perhaps, from their longer experience, can afford to dispense with. I, for one, cannot and will not make myself such a nuisance. I prefer to wait for some clue which I can follow up, and which may lead me to some conclusion on the subject. By pursuing this method I have already entirely satisfied myself that other phenomena are genuine, and no one can be more anxious to be rationally convinced of the more conclusive proof of Spiritualism which materialisation would afford. But there is much that, to say the least of it, is suspicious. Last night, for example, I could not help feeling that if the person who turned on the gas had chosen a better moment for his purpose, when "Chico" was before the curtain, and had thereby set at rest, one way or the other, my doubts respecting that mysterious apparition, which in form and voice so remarkably resembled young Mr. Petty's, my just indignation at the breach of the conditions would have been unavoidably tempered with some feeling of gratitude. It was a wrong thing to do—a thing I should never dream of doing myself, but if the individual in question thought otherwise, he might at least have given us some benefit of his act. As it was, he proved nothing, either for or against the mediums.

I think, Sir, if you admit this letter it may be useful in inducing Spiritualists to insist on some more satisfactory precautions than are at present adopted at materialisation seances. I append my name and address, not for publication, but for your satisfaction, and beg to subscribe myself your obedient servant,

INVESTIGATOR.

London, 15th June.

[These suspicions are wholly gratuitous; at the same time every investigator should have special seances for his own satisfaction. Ed. M.]

#### SPIRITUALISTIC FUNERAL.

On Friday, the 11th instant, at the Old Cemetery, Birmingham, was interred the mortal casket of Nelly Groom, aged eighteen years, the eldest daughter of Mr. and Mrs. Groom, so favourably known as hard-working Spiritualists. There was a total absence of the usual "paraphernalia of woe." No plumes, no crapes, no bathbands, no black gloves; everyone attending wore just what they chose—several wore white gloves, a few young ladies wore white dresses, but no sign of mourning was visible. The ceremony was conducted by Mr. R. Harper, who read first, part of the 107th Psalm, next two short chapters from the Persian Litany (singularly appropriate), and, lastly, a short inspirational paper, which was as follows, and which claimed to be from "Dr. Samuel Johnson," upon spirit-birth:—

"Many confederated legions of wise spirits are present at the birth of a human spirit into complete existence. The ministry of soul-sympathy by these legions is the solution of their presence. Every component element of complete sympathy is present in the souls thus gathered together. Sacred harps of exquisite tone and full compass for expression are crowded around the royal birthplace. The most complete soul-melody thrills the consciousness of the vast assemblage as they witness and share the joy of another and another born out of great

tribulation, and made partakers with them of the stupendous fact of immortality.

"The moons and the suns, and the systems of planetary worlds are rife with the revelation of vast myriads of organic individualities, struck off from the great parent soul by contact with matter. This astounding result is in every case more or less perfectly completed when a human spirit is born out of the material envelope, which envelope has been the conditioning agent in producing its self-conscious identity. The mythologies of the ages as to 'what we are here for,' are all exploded by the knowledge that individuality is only possible through contact with matter.

"Every constellation of the heavens has its conclave of spiritual heavens, in which reside the vast progeny as the systems forming those constellations. Every one of the Roman warriors who helped to conquer the old world of the Roman period has seen and made note of the utter insignificance of one little globe like ours in the mighty solar spheres of the great universe.

"The souls of the great whole of supernal being, with all the embryo souls now being developed in the womb of material substance, supported by all the sentient entities who have not yet reached the condition of conscious selfhood; all these make up the sum of the universal soul, who ramifies through, and vivifies every sentient monad and every colossal angel.

"The mighty prospect of the human soul in its unending career of unfoldment is the one most moving subject connected with spiritual birth. The supreme cosmogony of the universal soul is very ominous of the vast, the profound, the unthinkable altitudes of perception, and knowledge, and power, and capacity to love which must be the inevitable destiny of the wondrous entity which we call a soul.

"Surely this view of the dignity of the soul, of the boundless expansion of its capacities should help us to command a noble initial life, should prevent us from falling into any form of meanness, and should richly freight our consciousness with splendid emotions, drawn from the strong love of our common father and mother, God.

"Let us abundantly soar upward in our conceptions of our own inherent nobleness and grandeur of constitution, and let us meditate more and more upon the wisdom and deep love which is manifest in the great design of our common progenitor. All might, majesty, glory, and dominion be his for ever and ever."

Here followed a hymn and a prayer. Then Mr. Harper gave a short address, very nearly as follows:—

"The worn and tired clod of earth has been committed to the friends for the purposes of careful sepulture. The freed spirit is now hovering near to catch the faintest sympathetic emotion which may rise in our hearts on the great occasion of her birth into the free life of the spirit. The ministry of sympathy on this occasion is more than satisfactory—it is hearty and joyous.

"In most instances of transplanting in early physical life there is something to regret in the promise of a full blooming, and an old age of ripened sweetness, unfulfilled. But here the conditions of life were such that the most crushing blight fell upon the young life ere it had reached the adult stage, and the whole conscious life for two years seemed to have become one long pain. The sufferer ardently longed to be free, and made the most touching appeals to her parents to let her go without torturing her by mutilating her body. The secret conviction was a long time present that she could not recover, but the completest submission to the will of the Highest was constantly uppermost. Set in a frame of more than ordinary sensitiveness, the soul was of a pattern the most joyous and virtuous. Her common manner was of the most cheerful and often joyous expression, even under suffering. Her full sensibilities made her wonderfully rich in refined ideas and superior convictions. Moral robustness was her characteristic, and sweetness of disposition was the most transparent trait of her character. She forms one more link in the great chain of sympathy which binds us to the inner and higher state. May we all profit by her translation, through much sweet communion with, and influx from, her refined spirit."

The coffin was now carried to the grave, where nearly everyone present placed the flowers they carried upon it, and it was lowered into the deep grave. Another hymn was sung, a short prayer was said, more flowers were scattered, completely hiding the coffin, and all was over.

DOUGHTY HALL CHORUS will meet every Wednesday, at eight o'clock, at the Spiritual Institution, for the purpose of practice. Additional voices would be welcomed by Miss D'Arcy.

MISS CHANDOS AT MRS. BULLOCK'S HALL.—On Thursday evening, the 10th inst., Miss Chandos gave a mesmeric entertainment at Mrs. Bullock's Hall, 19, Church Street, Islington, in place of the readings of poems by Mr. Burns, who had gone on a provincial tour. Miss Chandos began by making some remarks on the practical uses of mesmerism, which, she said, should be studied and known by everyone, but especially by those who intend to make a proper use of it. No danger ever arises from it to anyone except through those who attempt to practise it without having a thorough knowledge of its laws. Miss Chandos selected a youth from the audience, and psychologised him at once. She afterwards put him through a great number of experiments to illustrate the power she wielded, and from the moment he became controlled until she left off she kept the audience in one continual roar of laughter. Miss Chandos then concluded her entertainment with some most interesting and instructive observations upon the difference between psychologising and mesmerising, and the effects of the former in the ordinary domestic, social, and commercial relations of life, on sensitive individuals, defining clearly to the meanest comprehension, wherein this difference consists. Her audience listened to her with most marked attention, with whom she is evidently a great favourite, and having been invited frequently for some time, she has at length promised to give another series of lectures on Mesmerism, of which due notice will be given. Some musicians who had promised their services for the evening had omitted to come. Mr. Aldridge and some others gave some songs, &c., which enhanced the otherwise very instructive and pleasant evening's amusement.

### 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:—

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The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

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## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 18, 1875.

### MRS. TAPPAN'S MISSION.

Mr. Cross's letter indicates how Mrs. Tappan may be fully employed till her return to Lancashire in September. Carlisle, Preston, Barrow, Ulverston, &c., might occupy her till she goes down to Cornwall in November. Next week, in reply to letters of inquiry, we shall give full instructions for the getting-up of her meetings successfully. Send for a specimen copy of our illustrated window bill.

### PROPOSAL FOR MRS. TAPPAN TO VISIT SCOTLAND.

To the Editor.—Dear Sir,—As we have resolved in Scotland that we shall hear the voice of that most wonderful medium, Mrs. Tappan, I think it right to let it be known through the columns of your paper that we shall be happy to receive the co-operation of all interested in the matter. They can either give us time or money. If the former, we shall find them work, if the latter, we shall give thanks, and ask no questions. Anyone sufficiently interested to offer us their assistance will please communicate at once with our Treasurer, Mr. Jas. Bowman, 65, Jamaica Street, Glasgow; and now as "giff-gaff mak's guid friens," we, on the other hand, have an offer to make. It is this (although I make it without having consulted Mrs. Tappan), that if there be any residents in some of the smaller towns who think they would like their townsmen to hear this most gifted of all inspirational mediums, they might immediately communicate as above; because I could promise them, I think, some valuable co-operation on the part of the Spiritualists of Glasgow. What about Paisley, Greenock, Perth, Dundee, Aberdeen, Dumfries, &c., or, during the season, why not Dunoon, Rothesay, Largs, &c. Personally I shall be glad to do whatever I can to help in this matter, and I know many in Glasgow who will do the same. This noted lady has now been some two years from America, and has never been in Scotland. I consider this a disgrace to us, and now I should like to repay the selfishness (?) of the southerners, by taking and keeping her here for two years to come—at all events, we mean to give her a good Scotch welcome, and after conducting her over our heathery hills, and putting a colour on her cheeks, we shall send her away full of a new inspiration, which she can find nowhere but here.—Yours, &c.,

A. Cross.

### MRS. TAPPAN'S ENGAGEMENTS IN THE PROVINCES.

Mrs. Tappan will visit and lecture at the following places:—  
LIVERPOOL.—Concert Hall, Lord Nelson Street, on Sunday, June 20th, afternoon and evening.

MANCHESTER.—Temperance Hall, Grosvenor Street, Tuesday evening, June 22nd.

Thursday evening, June 24th; and  
Sunday, afternoon and evening, June 27th.

EDINBURGH.—The first week in July.

GLASGOW.—The second week in July.

Other engagements to follow.

Mrs. Tappan will spend the month of August at Saltburn for repose.

NEWCASTLE.—Last week in August, commencing Sunday, August 29th, and three week days.

BELFEL, DERBYSHIRE.—Sept. 7th and 9th.

LIVERPOOL AND SOUTHPORT, the week following.

CORNWALL, in November.

THE BIBLE AND SPIRITUALISM.—On Sunday, June 20, Mr. Hooker will lecture on the "Bible and Spiritualism," at the hall of the Paddington Secular Society, Church Street, Edgware Road, two doors west of the theatre; to commence at 7.30. Admission free.

MRS. TAPPAN AT MANCHESTER.—Mrs. Tappan will deliver four inspirational lectures, in the Temperance Hall, Grosvenor Street, as follows:—Tuesday and Thursday evenings, June 22nd and 24th, commencing at eight o'clock; and on Sunday, June 27th, afternoon at half-past two, evening at half-past six. Admission—Front seats, 1s.; back seats, 6d.

### DOUGHTY HALL.

On Sunday next, June 20th, Mrs. Burke will resume her readings and illustrations from Farrar's "Life of Christ," interspersed with observations and pictures of the home-life of Jesus. On Sundays, June 27th and July 4th, Guy Bryan, M.A., will lecture on the "Origin, Formation, and Ultimate Destiny of the Universe," in which will be considered also the origin of evil, and the object had in view in the creation of matter; being the substance of communications written through the lecturer's hand by the spirit "Thomas Olowes," who was his tutor when in earth-life. Service at seven o'clock. Admission free. Doughty Hall, 14, Bedford Row, Holborn.

### SUPERVISION OF SEANCES.

To the Editor.—Dear Sir,—Will you be kind enough to publish the accompanying invitation, so that if any of your good mediums desire to visit this place they may correspond with us.—Yours, truly,  
New York, June 3, 1875. J. B. NEWBROUGH.

"Dear Friend,—It being known quite well that there is at this time, throughout this country, a great waste in spiritual manifestations being frequently exhibited before illiterate and unappreciative audiences, the Spiritualists of this city, desiring to make the most of these God-given truths in a moral and intellectual way, have, after due notice, elected a standing committee to receive and introduce genuine mediums to their society, to assist them at their public seances by preserving order and applying necessary tests against imposture.

"We, the committee, therefore send forth this invitation to mediums who desire to entertain and instruct the people with either physical or intellectual manifestations, to meet with our societies in this city, and they shall be provided with halls, cabinets, and such other things as may be necessary for their illustrations of spirit-power.

"J. B. NEWBROUGH, Chairman, 128, West Thirty-fourth Street,

"E. D. CULVER, Secretary, 114, Nassau Street;

"H. J. NEWTON, 128, West Forty-third Street;

"E. P. MILLER, 41, West Twenty-sixth Street;

"Mrs. JEWETT;

"Mrs. LANE, and others.

"New York, 1st June, 27 S.S."

### DR. SEXTON AT GOSWELL HALL.

A goodly number of persons assembled at Goswell Hall on Sunday evening last, despite the unfavourable condition of the weather, to listen to a profound and eloquent discourse by Dr. Sexton on the "Unseen Universe," comprising a critical examination of a recent work, entitled, the "Unseen Universe; or, Physical Speculations on a Future State," and an answer to Professor Clifford's article on the book in the "Fortnightly Review." The discourse was essentially a scientific and a philosophical one, and therefore, perhaps, a little above the comprehension of some who were present, but, nevertheless, all seemed greatly interested.

On Sunday evening next Dr. Sexton will deliver his last oration in this hall, the subject being "The Characteristics and Tendencies of the Age."

On the following Sunday Dr. Sexton will commence a series of thirteen discourses at the Cavendish Rooms.

### HALL OF PROGRESS.

To the Editor.—Sir,—At the monthly social meeting of the Marylebone Association of Inquirers into Spiritualism, held at the above hall on the 9th instant, it appeared to be the general opinion of the meeting that lectures delivered once a week upon Spiritualism would considerably assist in spreading its truths.

It was also suggested that certain evenings (to be publicly announced) should be devoted to correcting erroneous statements, which occasionally appear in different organs of the press, concerning Spiritualism. And it was proposed and seconded that a meeting be announced to take place in the above hall on Wednesday the 23rd instant, at eight o'clock, to make arrangements for carrying out the above suggestions. All Spiritualists taking an interest in such work are cordially invited to attend.—Yours faithfully,  
G. F. TILBY.

90, Church Street, Paddington, June 12th, 1875.

MARYLEBONE ASSOCIATION.—The Committee of the above association met on Tuesday evening, when Mr. Hunt, the secretary, tendered his resignation, not having sufficient time to attend to the duties of the office. The Committee is anxious to receive communications from any lady or gentleman who would undertake the duties of secretary. Please address Mr. J. Maynard, 103, Lisson Grove, N.W. Committee: G. F. Tilby, James Cain, E. Draisey, Frederick Tindall. The Committee of the above association will be glad to receive assistance from their brother Spiritualists in obtaining a house or room to meet in.

MR. SADLER AT HIGH GRANGE, NEAR BISHOP AUCKLAND.—We hear that Mr. Sadler's three seances at High Grange have given the greatest satisfaction. The physical manifestations were very convincing, many of them arising under test conditions. The floating of instruments still playing, writing, the direct voice, spirit-hands and touches, the production of letters, flowers, carpets, books, and other objects, were among the phenomena. The homely manner and kind disposition of Mr. Sadler, and the excellent way in which he conducted his seances, appear to have won for him a high reputation.

MRS. BULLOCK'S SERVICE.—On Sunday evening last, being Hospital Sunday, Mrs. Bullock's guides advocated the domestic treatment of the sick where they could have the healing power of sympathy, rather than the varied influences of crowded hospitals. At the close of the service, two gentlemen were controlled, one by a spirit who stated he was known in earth-life as the "Baptist Father." He passed away in 1846, but now deplored having taught and written upon the doctrines of the sect to which he belonged. The other gave the name of "Dr. Increase Mather," Boston, U.S., who suffered great agony from having treated God's children as devils, and driven them from their homes, but who were now occupying far higher spheres in the spirit-world than he was himself. Mr. Wallace will attend at the hall on Sunday next.



## SEANCE AT MRS. GUPPY'S.

On Wednesday, the 9th inst., Mrs. Guppy held another of her series of private seances at her residence in Kensington. Mrs. Burns and her sister were invited on the occasion. There were altogether eleven sitters, including Mrs. Guppy.

The usual conditions of the circle having been observed, each sitter was requested separately to express a wish for either flowers or fruit, or both. Requests were made for oranges and strawberries, blue flowers for Mrs. Guppy, Muscatel grapes and cherries, red roses and neotaries, black Hamburg grapes, a green wreath of any kind, white roses and bananas, a yellow flag and green currants, dark pansies, ivy leaves and preserved fruit, pink roses and nuts, pine cones. All these were showered down by the spirits in great profusion, with the exception of the yellow flag, green currants, and the pine cones, these being substituted by other flowers and fruits. Mrs. Burns found some of the flowers inserted down her neck, and the fruit was placed in her mouth; her sister had a large bunch of fifteen pink roses.

Mrs. Guppy exclaimed that her hair was being pulled. On turning on the light, it was found that bunches of flowers were entwined in her hair. The fruits that were brought, except those in season, were mostly preserved.

A bell was placed under the table, which Mrs. Guppy requested should be rung in the room, and also down stairs. This was responded to several times. Mrs. Burns and her sister heard movements of the spirits about the room.

The refined character of this seance rendered it of unusual interest, and Mrs. Guppy is exercising her remarkable mediumship in a manner that must inevitably commend spiritual phenomena to the consideration of persons of high and refined taste.

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Dr. Monck	2	Mr. Edward Snell	1
Mr. Martheze	10	Mr. Mark Fooks	1
Mr. Wason	4	Mr. W. Backhouse	1
Mr. Cameron	8	Mr. T. Blackburn	1
Mr. Thomas Grant	6	Mr. John Wright	1
Mr. John Culpan	4	Mr. O. Murray	1
Mr. J. B. Parker	4	Mr. J. V. Gooch	1
Mr. Adshead	4	Mr. John Woodhead	1
Mr. Samuel Hocking	4	Mr. Fusedale	1
Mr. John C. Ward	4	Mr. Coates	12
Mr. John Howard	4	Mr. J. E. Blake	12
Mr. Ralph Gregory	4	Mr. Geo. Wilson	6

## SPIRITUALISM AND ITS WORK FOR WOMAN.

Mrs. Burke, secretary to the "White Messenger's" Fund, requests us to publish the receipt of the following additional donations:—G. N. Strawbridge, Esq., £2 2s.; Mrs. S. Baker, Brighton, £1; Mrs. M. A. Cook, Camberwell, 10s.; Mr. C. Parsons, Rochdale, 5s.; a Well Wisher, 2s.

MRS. VANCE is informed that Dr. Newton is now in St. Francisco. Letters can be addressed to him, Care of H. Snow, P.O., Box 117. We are not aware when he will revisit this country.

WE would call attention to the proposal by Mr. Wilson to deliver a course of six lectures on the Teachings of Nature. We understand Mr. Wilson has been twenty-five years working it out, and the designs we have seen would alone repay the interest in attendance.

EAST LONDON SPIRITUAL INSTITUTION.—The quarterly tea-meeting will be held on Sunday next, June 20. Mr. Cogman for some time has been doing an excellent work in the east end of London, and well deserves the support and encouragement of those interested in the welfare of the cause.

MR. BURNS'S "Reply to Talmage" is being circulated in thousands, and is arresting a large amount of attention. It should be placed on sale side by side with the tract to which it replies. It may be had now in any quantity for sale or gratuitous circulation. A dozen copies will be sent to any address, post free, on receipt of 1s. 9d. in stamps.

## EDITORIAL RAMBLES.

## SPIRITUALISM ON THE BORDERS.

On the morning of Monday, May 31, we were at the Newcastle Railway Station soon after 6 o'clock, where we met our Brother David, who is on the Geological Survey. We proceeded with him to his station at Haltwhistle, and during the day drove to Borcovicus, the Roman stronghold on the Roman wall. The locality is most interesting on many considerations. The view of the fells as the summits are gained is grand. The scenery is not wild and heathy, but soft and green, particularly soothing to the overworked brain. Far up towards the Scottish border the wastes become more bleak, and small lochs, some pretty and cozy, others weird and "cauldrie," vary the scene. Each crag, valley, and water sheet has its legend, and haunted places are "thick as leaves in Vallambrosa." We met with those who have experienced unusual visitations, unaccountable on any other grounds but that of Spiritualism. Why so much ghost-lore exists must be due to the fact that the population contains a large proportion of mediums, some of whom are under development. Any observing person possessed of a knowledge of Spiritualism cannot fail to notice the outcroppings of the psychical strata—to borrow our brother's phraseology—in many of the experiences of the inhabitants. No doubt a large proportion of mythical legend is yet extant, but it may in its origin have had a closer relation to veritable experience than the superficial mind of the materialistic scientist is disposed to admit. It seems strange that such an important and widely-prevalent form of mental phenomena as ghost-seeing should have been in this enlightened age so persistently overlooked by those wise beings whose province it is to give a scientific explanation for everything. It would be easy to find any reasonable amount of corroborative testimony to the fact of ghost-seeing. Our coachman favoured us with several instances. One man, whom he well knew, never passed a certain haunted spot but he saw the same identical spectre. He got used to it, and its appearance was by him regarded as a matter of course. He was a strong, fearless man, and not in the least degree of the effeminate stamp. Others also saw the same phenomenon, and the manifestation can only be explained by the supposition that these seers were natural clairvoyants or mediums, and knew that what they experienced was fact, though disbelieved in and ridiculed by their townsmen who were not possessed of the gift.

## CONQUERERS OR CONQUERED.

The Roman wall, stretching across the north of England from east to west, is an interesting monument of the past. It is in a perfect state of preservation at the point we visited. It is a stone wall about four feet high and four feet broad, copped with turf, and extending along the brow of a series of crags that seem to have been placed by nature for its reception. As we stood on the once defiant rampart of the selfish, lying, and materialistic Romans, we felt proud to trample on this eloquent monument of their ignominious defeat. Their vaunting annals may paint our forefathers as naked savages, and tell of the superiority of Roman masonry and arms, but this wall, the most ostensible evidence of their architecture, remains to contradict somewhat the boast of written history. We Britishers have been woefully wronged and calumniated one time and another. The Roman misrepresented our worth, though the fact of his defeat tells too plainly of his inferiority. The Christian apologist appropriated our native piety, christened our gods, gathered the fruits of the moral soil as if from seeds of his own sowing, and reviled our inspired bards as heathens. The continental robbers seized our lands, and made us glad to pay them to this day several pounds an acre annually, that we might have the privilege to slave and toil for a living. The travellers of foreign firms in the royal business have made a good speculation in "governing" us, and yet the invincible Briton survives it all. No doubt all these vicissitudes have been the way of Providence, but the end is not yet; we are and have been these 2,000 years in a state of transition. Our history is a fable put into our mouths by foreigners, our religion is a hybrid superstition, our supposed rulers are aliens. Like obnoxious manure and agitating implements on a fallow field, these superimposed burdens goad the soul of Britain, which will never be itself again till it grows through them all, obliterates them, assimilates their essence, and casts off their clay; blooming forth again, the Western Isles, the abode of philosophy, freedom, and enlightenment, with a true history, a native religion, and a perfect social system; but before Britain shows her true worth she must again become British, and throw off all that is foreign to her ancient genius.

Ascending the South Tyne in the opposite direction, we came in the evening to Alston, the highest market town in England. It is, indeed, a bonny place, and we met some of its canny people, hearty Spiritualists, who have solved the initial problems of the science. Some disappointment was experienced that we could not remain to lecture in Alston and Haltwhistle. Further on arrangements for that purpose may be effected. The field is a rich one, and will pay the spiritual cultivator.

Tuesday, June 1, enabled us to pass down the Tyne to Haltwhistle, make a short call, and proceed to Carlisle, where we found an old phrenological friend, who is now a medium, and deeply interested in the cognate science of the spirit. We heard of the earnest labours of our correspondent Mr. J. C. Ferguson to make the cause known, and also that numerous private circles are held in the town and in little communities where it would not be

supposed the revolutionary thing had set its foot. Though there is no public movement in Carlisle, yet the cause of Spiritualism is far from being unknown.

#### MEDIUMSHIP IN GLASGOW.

We reached the counting-house of Messrs. Burns, Crawford and Co., Glasgow, about 6 o'clock in the evening, and were immediately accosted by our steadfast friend and co-worker Mr. Nisbet, who had the kind invitation to extend to us to be present at a special seance by Mr. Duguid, to be held that evening.

We have in former years had sittings with the celebrated Glasgow painting-medium, and in an early number of this journal described the process of painting in the trance, and the production of direct spirit-paintings in less than a minute. Specimens may be seen by the visitor at the Spiritual Institution, 15, Southampton Row. When we were last in Glasgow, three years ago, we had a sitting with Mr. Duguid, at which the "Persian," one of his controls, gave a portion of a narrative of his earth-life accompanied by sketches. The medium in the trance described a temple which had existed in the olden time. The matter was carefully taken down by Mr. Nisbet. The spirit also used the hand of the medium to take the pencil and sketch some of the architectural adornments of this temple. Latterly the other spirits controlling Mr. Duguid have taken to a more effective means of illustration. They produce drawings and paintings by direct action. Indeed, one of the specimens at the Spiritual Institution is a portrait of the "Persian" himself, and it is one of the first of these efforts. This "Persian" was a contemporary of Jesus of Nazareth, and travelled with him through many lands. A few years ago a direct drawing was given in *Human Nature*, representing Jesus restoring to life a man whose body was cast into a river in India. This picture was so much appreciated, that the number of *Human Nature* containing it was soon out of print.\* A great number of other pictures have been given since, and the narrative has been so far completed that Mr. Nisbet has in active preparation a volume, the contents of which will shortly appear in the MEDIUM.† We ask every reader not only to subscribe for a copy, but to promote its acceptance amongst those at all friendly to the cause. It will be the most extraordinary book ever offered to the public. Apart from its being an actual history of the doings of Jesus when on earth, related by one of his contemporaries, it will contain much of the spiritual philosophy and history of these times which will cast a halo of light around the theological speculations of this present day. More than that, it will be illustrated with accurately reproduced *fac-similes* of the direct illustrative drawings done by the spirits themselves. These are, indeed, works of peculiar merit as well as of interest, as may be judged from the specimen given with a full prospectus in *Human Nature* for May of this year.

Mr. Nisbet, on meeting us on our arrival in Glasgow, explained that the spirit-artists had a special evening for themselves once a month on which to give drawings for the illustration of the literary matter communicated at the other weekly sittings. The direct-drawing sitting was to be held that very evening, and Mr. Nisbet's kind proposition was that we should, if possible, waive all other considerations and accompany him to it. Narrow is the way and strait is the gate that leadeth to this particular seance, and few there be that enter therein; and though we considered ourselves unworthy on account of the exhausted state of the body, yet we determined on keeping father and mother waiting for our arrival one night longer, and accept the invitation. The seance was held at the house of the medium, where the influences are more favourable than can be met with anywhere else. Mr. Duguid is now a photographic operator in the establishment of Mr. Bowman, who takes a paternal interest in all that concerns the welfare of the Glasgow painting medium. We found him reclining on a couch for the purpose of vital recuperation. He finds his close work indoors and heavy medial duties rather exhausting. At a glance we noticed a great accession of brain development during the last three years; and, venturing to name the fact, Mr. Duguid frankly confessed that of late his hats got all too small for him. The upper range of brain-organs are indeed much increased in development, no doubt, partly due to spirit-control, and partly to having had to learn a new business in being taken into Mr. Bowman's photographic establishment.

#### THE PAINTING SEANCE.

We were soon joined by Mr. Bowman, Mrs. Bell, and Mr. Mackay; and, after a short conversation, the sitting began. Mr. Duguid occupied a chair towards one side of the small sitting-room, and in front of him, in a curved line, sat the visitors in the following order:—Mr. Bowman, Mr. Burns, Mr. Mackay, Mrs. Bell, Mr. Nisbet. Almost imperceptibly, during conversation, the spirit-artist "Jan Steen" entranced the medium. Some humorous pantomime was indulged in by this mirth-provoking spirit, and Mr. Nisbet asked a few questions of the "Persian" relating to some points in the manuscript about which he was not clear. A small table was then placed between the sitters and the medium, upon which was put the case of paints and artist's apparatus. Two pieces of card, about ten inches by seven, were also shown on the table. These were the remains of a number of such cards, which bore on their backs the initials of the usual sitters and consecutive numbers. These marks were adopted to guard against any shadow of deception or misunderstanding being introduced into the proceedings. In respect to tests, the arrangements in that circle are

most peculiar, and so noteworthy that we must pause a moment to remark thereon. In all that concerns the operations of the spirits, the sitters observe the utmost deference, and in every movement consult their wishes and convenience. This ensures to the invisible operators necessary conditions, without which they could not work. On the other hand, the spirits, in matters physical, allow sitters every precaution which will have a tendency to eliminate deception or fraud of any kind. The concessions between spirits and mortals are mutual and thorough, and they thus, in honour preferring each other's claims, arrive at that happy understanding in which each side, while guarding their own interests, are equally scrupulous respecting the domain of the other party.

This cordiality proceeds from a peculiar form of "development" on the part of the sitters as well as the medium and spirits. We feel that there is not as yet a word in the language to accurately describe this social condition, and hence we must request to be understood in the best way the reader can conceive of the matter. It amounts to this, that certain persons get so closely in sympathy with the medium and spirits, that all their proceedings are agreeable and helpful to the result which the spirits have in view. From the beginning Mr. Nisbet has been the protector and guide of the medium on the earthly side, and on our former visits we observed that Mr. Nisbet could enter into familiarities with the medium while entranced which would have been highly prejudicial had they been performed by any other person. Now this duty is shared in by Mr. Bowman, who appears to attend to physical requirements, while Mr. Nisbet devotes himself to the literary portion of the duties. And so Mr. Bowman undertakes the task of tying the medium, a new arrangement which was not in vogue when we last visited Glasgow. Mr. Bowman is well adapted to this work. He has a full, warm, generous nature, and gives off that influence which is helpful and as it were lubricative to the mediumistic process. His mind is intuitive and spontaneous, and instead of concentrating itself on the main object, sings, laughs, jokes, and converses in endless variety, suiting his words by actions nimble and adroit. The seance becomes accordingly a kind of entertainment, very enjoyable, but which would require a commentary much longer than itself to describe it.

The tying of the medium is done with fine silk handkerchiefs. The entranced medium first places his wrists across each other like the letter X or St. Andrew's Cross. Mr. Bowman then takes the fine silk handkerchief, which sinks into the flesh like wire, and ties the wrists by crossing the ligature over them in the two directions between the limbs of the cross formed by the hands and arms of the medium. This is to us a novel mode of tying a medium, and if any person will try it they will find it most effectual. This being accomplished two other handkerchiefs were used to tie the medium's elbows back to the upright sides of the chair. In this position he could not use his hands or touch the articles on the stand before him. The sitters all held hands. The gas was extinguished. Singing was indulged in, and after about five minutes the controlling spirit indicated that the gas might be re-lit. Upon doing so one of the marked cards which had been on the table could nowhere be seen. It is a puzzle to the sitters where the card on which the picture is afterwards found can be during this interval between the commencement of the drawing and its final accomplishment. It has been looked for in all directions, but has not been on any occasion discovered. "Steen," in reply to questions on the matter, causes a shrewd smile to pass over the face of the medium, and gives David's head a knowing shake. At all events we found that the medium was yet securely tied, and that one of the cards was missing. Having searched for the card without avail, the gas was turned off, and we sat as before for a few minutes, and on lighting up the card was again on the table, but covered with a truly magnificent pencil-drawing containing six or seven artistically-grouped figures representing the casting out of a devil from a man by some Egyptian disciples of Jesus. As a work of art it is a perfect beauty, and only equalled in interest by its fellows, which lie in a carefully-protected packet at the studio of Mr. Bowman.

The spirit then directed Mr. Bowman to open up the case on the table, and take from a packet of magnetised cards one specimen. This Mr. Bowman was careful not to handle much, but the spirit found it necessary, notwithstanding, to use the hands of his medium to dust it, so as to clear it of all foreign influence. Darkness was produced, and in a short time, on re-lighting, this identical card had a beautiful landscape painted in the centre of it, in various colours, which were still wet, and when the brush was applied to the nail the wet colours came from it also. This beautiful little picture was, by the courtesy of the spirits, presented to us. It is, perhaps, the very best direct-painting which has been thus given, and if we can find the means of reproducing it we may soon announce copies for sale, so that every Spiritualist may possess a copy of such a remarkable production of mediumship.

The seance was then continued some time for physical phenomena. The musical-boxes were wound up and started by the spirits. The little one was floated about, and carried somewhere, apparently out of the room, for the sound seemed much more distant than, on trial afterwards, the limits of the room would permit. "Steen" was delighted in seeing Mr. Bowman puzzled as to how this effect was caused.

"Steen" is very sparing either in giving information or directions. He allows the sitters to adopt such means as may be most agreeable to them, and in doing so exhibits the greatest indifference imaginable. "Shall I untie the medium?" says Mr. Bowman. "Just as you like," replies "Steen"; "Shall I allow the spirits to untie him?" "Just as you like"; "Shall I turn down the gas,

\* Copies of the picture, well adapted for framing, may yet be obtained, price 6d. each. It ought to hang on the walls of every Spiritualist.

† They appear on our last page this week.



then?" "Just as you like," again reiterated the inscrutable and apathetic "Steen." Mr. Bowman did "like." The gas was extinguished. We sat under test conditions, and soon permission was obtained to light up. To our astonishment the medium, still entranced, had his hands tied behind his back. We were all asked to examine the knot, and Mr. Bowman asked, "Shall I untie him?" "If you like," was the stereotyped answer. Accordingly Mr. Bowman set to work, but the handkerchief, now twisted into a fine cord, was so deeply insinuated into the wrists, the knots were so tight, and so awkwardly placed, that Mr. Bowman had to give up the effort in despair. This acknowledgment of defeat elicited a quiet laugh of intense satisfaction from the spirit "Steen," who, when asked, "Shall we put out the light and let you untie him?" resumed his wonted indifference, and again replied, "Just as you like." This being seemingly the only way of getting the medium released, Mr. Bowman again was forced to "like," and almost immediately the handkerchief was thrown across the room to Mr. Nisbet. All this while the medium's elbows were firmly tied to the back of the chair, as at first. Thus the seance came to a termination. Mr. Duguid was roused from his trance, and, in the stupor of returning consciousness, gazed with profound astonishment on what had been done during his sojourn in the inner world.

On our visits to Mr. Bowman we heard much of the remarkable phenomena constantly taking place at that spiritual centre. A party of Indian spirits operate in the production of the physical phenomena. Mr. Bowman is absolutely certain as to the fact of the extraordinary elongation of Dr. Monck, as recorded by him in these columns a few weeks ago. We had a conversation with Mrs. Bowman on the subject, and in the very room in which it occurred. It is a lofty apartment. Mrs. Bowman says she held the Doctor's hand all the time, and to satisfy the doubts which arose in her mind, she placed her foot on that of Dr. Monck, pressed her side against his, and felt him solid all the way up, reached up as far as she could, and yet the Doctor's hand was pulling up higher, and his voice was heard, as used by his control, "Samuel," coming from a still higher elevation. Mr. Simpson holding the medium's hand on the other side, got upon a chair, and his testimony fully corroborates that of Mrs. Bowman. We saw a letter from Dr. Monck to Mr. Bowman, telling of a repetition of the telescopic manifestations which occurred while the Doctor was reading the report in *THE MEDIUM*. "Little Bear" and others of the Indian band are supposed to have some hand in these matters. We wish Mr. Crookes or some other investigator would put Dr. Monck through a series of experiments with the view of fully establishing this new phase, which may truly be termed telescopic mediumship.

We heard of some remarkable drawings done by the spirits direct, through the mediumship of Mr. Duguid. We give an instance:—A card, which has been recognised, is placed in an envelope by one of the sitters in view of all the others. The envelope is sealed, and immediately laid on the table. Four hands are then placed on the envelope, and are never moved till the manifestation is over. When the envelope is opened, a beautiful drawing of a lady in ordinary costume is found on the card, and this picture is recognised by a gentleman and his friends as a portrait of his deceased daughter. During Dr. Monck's visit a lovely drawing was obtained in a similar manner of a figure which the Doctor had seen in vision. Experience in this form of mediumship reveals to the thoughtful mind many important conditions which these phenomena require. On one occasion, such as has just been described, Mr. Bowman said, "Now, 'Steen,' shall we sing?" "Just do as ye like." "Well, we'll think intently on what you are doing in that envelope." "Oh, no, ye maunna do that," eagerly exclaimed the spirit-artist. "Ah! 'Steen,' we have got the better of you this time," chuckled Mr. Bowman, and forthwith went on with the singing, and accordingly the drawing was duly accomplished. Singing, then, seems to be useful in occupying the minds of the sitters harmoniously, and thereby protecting the fine mechanism of the spirits from the thought-shafts which would otherwise assail it from the minds of the sitters if unemployed. Watching the electrical apparatus at Mr. Crookes's serves a similar purpose, and frees the operations of the spirits from mental interference. Many interesting facts in the science of Spiritualism are being recorded from day to day in various parts of the country, and when collected will lead to greater certainty in the production of the phenomena.

#### OUR HOLIDAY.

We were in Scotland altogether seven days, only two of which, Thursday and Sunday, we were at home with the auld folks—rather a short holiday to involve a journey of over 800 miles. The parental verdict was—"Thoo micht as weel no hae cam hame ava." Business, and our duty to the cause, kept us on the move all the other days. Our last evening in Glasgow was spent at a social meeting held at the rooms retained by Mr. Bowman at 164, Trongate. Before leaving London, we were not at all aware of the arrangements in Glasgow, but felt that we would do well to meet a few friends whom it would be impossible to call upon individually, and hence proposed to call a meeting ourselves at some convenient place. Mr. Bowman kindly relieved us of this responsibility, and he did the thing well. We find that the room which we inaugurated for Sunday meetings three years ago is yet kept open every Sunday evening for the advocacy of Spiritualism, and on other evenings for such seances as may be required. In one corner is a cabinet covered with cloth, in the seams of which there are long stitches made with white thread. On asking the meaning of this, we were told that, during seances, Mr. Robert Duguid,

brother to the Painting Medium, was sometimes carried by the spirits into the cabinet, through its walls, and, as a test, after the usual form of fastening, the interstices were sewn with thread, as a further precaution against the cabinet being opened to allow the medium to pass through. We might occupy much space with an account of the extraordinary mediumship of Mr. Robert Duguid. The whole family seems to be mediumistic. Mr. Bowman keeps a room apart for select seances, and we are glad to find that this special form of investigation is becoming more prevalent amongst Spiritualists everywhere. The rooms are kept by an intelligent lady and her son, who live on the premises, and sell the literature, so that 164, Trongate, is a veritable Spiritual Institution in many important respects. Mr. Bowman is the responsible party in respect to it all; and it would appear that in this case, as in others, one man inspired with an idea is a much more efficient controller of such matters than a promiscuous committee.

Before the meeting we were introduced to Miss Bessie Williams, a remarkable drawing-medium. She has an immense portfolio of beautiful designs in scroll pattern, or whatever else it may be called. She commenced one large sheet in our presence, and promised to finish it and send it up to adorn the walls of the Spiritual Institution, London. We know four ladies of the same name who are mediums, and one of them for drawings of the same kind. We were also introduced to Mr. Birrell of Hamilton, who has been for a long time a medium for various forms of spirit-communication. Dr. Priestley in spirit-life has just communicated through him a valuable invention, which has been designated the Priestley-Birrell retort. It will cause a revolution in the production of oxygen gas and of steam. When Mr. Birrell meets with the needful means he will bring these valuable products of mediumship and spirit-ingenuity before the public. The *Cui bono?* question is being answered in a variety of ways.

It was scarcely expected that the meeting on Tuesday evening, June 8, would attract a large number of visitors, as very little trouble had been taken to urge attendance. The announcement had appeared in the *MEDIUM* and in an evening paper. The room soon filled to overflowing, and with an audience of a quality which any movement might be proud of. The cause has indeed made great strides in three years. We remember our first lecture in Glasgow in the Temperance Hall, Candleriggs. Hundreds of hard-working, intelligent men listened with marked attention, to be sure, but no Spiritualist nor anyone else would appear on the platform with us. Our dear "Old Man," with the "sparkling things" in his cap, as described by Mrs. Hardy's spirit, was there, and other intelligences from the upper realm, and we did not feel particularly lonely. Give us a crowd of our kind in the flesh, and the efficient aid of those in the spirit, and that is all we ask for. To be allowed to work is our only reward. The results are in a higher hand. The spiritual worker has no place for applause, preferment, or patronage. He gets so used to difficulties and rebuffs, that he is truly thankful when these are for a season withdrawn. Our surprise may be imagined, then, when we found ourselves the occasion of the meeting on that evening, and a process of lionising about to begin. To bear it all was the hardest work we have had to encounter for some time.

#### THE MEETING AT GLASGOW.

The tables were elegantly furnished with cakes and buns and biscuits of various kinds, fruit, sweetmeats, and flowers, with water as drink. Mr. Bowman wisely remarked that the evening was warm enough without the steam of tea, and that the visitors were to make free with the comestibles while the proceedings went on.

Mr. Nisbet was voted to the chair, and opened the meeting by stating that it was an extraordinary one, as Mr. Burns was an extraordinary man. Had it not been for him, Spiritualism would not have fared as it has done. Mr. Burns would tell them much that would be valuable both in an individual and social sense. He hoped the proceedings would tend to brotherhood and union. He had a great regard for harmony.

Mr. Bowman sang "A Man's a Man for a' that."

Mr. Nisbet said he had on his left a gentleman from London, Mr. Freeman, one well known in connection with Spiritualism, and he would call upon him to make the first speech.

Mr. Freeman expressed his pleasure at seeing so many Spiritualists assembled on that occasion. In one sense Mr. Burns was his father, for years ago he had been directed to him at Camberwell to obtain information on the subject of Spiritualism, and Mr. Burns recommended the perusal of Adin Ballou's book. He was further recommended to make the acquaintance of Mrs. Everitt and of Mr. J. M. Spear. On a subsequent call Mr. Burns directed him to Mrs. Marshall, where he got raps on a piece of paper which he held in his hand, and having thus become convinced of the genuineness of that manifestation, he received from his mother in spirit-life information of which he was not personally cognisant. When he repeated it to his father afterwards, he was astonished, and desired to know who had told him. Since that time Mr. Freeman had spoken out on the subject—on travel or at home, and whether in the commercial room or in the presence of scientist or divine. He had found that Spiritualism was good and true.

Mr. Leary gave a song.

Mr. A. Cross, the president of the Society, made a few remarks to excuse his absence during the remainder of the meeting. He was glad to see that their visitor was thrice welcome. Personally he was glad to acknowledge and meet the man, notwithstanding all differences, who had made Spiritualism what it is in this country.

Mr. James Brown then entered the room, and Mr. Nisbet desired him to address the meeting. Mr. Brown said his fears warred with his hopes as to the success of the meeting, but when he saw the hall so well tenanted, it fairly took his breath away, and he desired to be excused for a little.

Mr. Macdougall sang "When the Kye come Hame."

The visitor from London was now called on, and gave an address

occupying about an hour in duration. It was well received by the meeting, and it was said to contain much valuable matter.

Mr. R. Crawford recited in a very effective manner Thackeray's "White Squall."

Mr. J. Brown then responded to Mr. Nisbet's invitation, and commenced his remarks by observing that the chairman and himself had commenced the investigation of Spiritualism about the same time. He expressed his great pleasure at meeting with Mr. Burns and so many friends of the cause. When Mr. Fowler, the phrenologist, lectured in Glasgow many years ago he had met Mr. Burns at one of the meetings. At that time the speaker was full of enthusiasm in the matter, but could not meet with any other person to share his views. Mr. Burns completed his views, so to speak, in Spiritualism. He found him to dispense the light which he possessed freely and fearlessly. Mr. Brown obtained from him some literature on the subject, the existence of which he was not aware of. He had also derived benefit from the Progressive Library. Mr. Brown continued to say that the tracts he gave away at that time, and which he thought were lost, were now bearing fruits, and he was occasionally receiving thanks from those who had long ago heard of Spiritualism from him for the first time. He hoped the Glasgow friends, like their visitor, would speak out, and not hide their light under a bushel. He deplored the lack of interest which was apparent all around him. He was pained to learn that only eleven copies of the *Medium* were sold weekly at these rooms. He thought eleven dozen was a more likely quantity. Mr. Brown's speech is sadly mutilated here. In his historical allusions he spoke of the permanent good which had resulted from lectures by Mr. T. P. Barkas, delivered in the city about twelve years ago. Space will not permit us to record all the hearty expressions of appreciation which flowed from the speaker's lips, both as regards the cause and the guest of the evening.

Mr. Bowman gave a humorous recitation, "Gather the Siller," which created much mirth. Mr. M'Whinny sang a song. Mr. Walker proposed a vote of thanks to the chairman.

Mr. Nisbet, in responding, said it was the love of the cause which brought him there. He urged the friends to attend that hall on Sunday evenings and hear the excellent addresses which were given there from time to time.

The audience dispersed slowly. It was a perfect love-feast. Many were the blessings and expressions of affection and regard which the visitor received, and the meeting was generally regarded as one of the best ever held in Glasgow.

We are thankful even for the kindly sympathy of our Scotch friends. In all Scotland there are not perhaps more than half a dozen who spare anything more. Commerce is the religion of the Clyde-side city, and profit its God. We felt our utter insignificance when, on going "back again," after a twenty-one years' pilgrimage, we had but one shilling in our pocket. Our countrymen cannot understand such folly as to work for the best part of a lifetime and have no "siller" gathered up. Our Scotch friends do not object to see good done, but it must pay. If it does not yield a profit, then it is not "good," and should be abandoned. Another theory of Northern extraction is that we should be helped on in our purely business avocations, that we may have the wherewithal to sustain our spiritualistic efforts. Happily thereby the principle is admitted that at least one Scotchman may be an infidel in respect to the god Profit. Scotland, perhaps, can afford to have one prodigal son, and we accept our destiny.

Mr. Bowman kindly entertained us, and our aged father, who had come in from Ayrshire to mingle with the friends of his boy. A small business transaction made our shilling a guinea, which enabled us to make our next stage southwards.

Our notes on Preston and Liverpool will find a place in our next number.

#### MUSICAL INSTRUMENTS MADE BY SPIRITS.

To the Editor.—Sir,—Knowing how glad you are at all times to be furnished with information respecting Spiritualism, and the interest you take to make the same known through the *MEDIUM*, allow me to describe a most extraordinary seance, which took place at my chambers on Friday evening last. By way of preface, I may state that this occasion was the first time a spiritual circle had ever been held there. Before commencing the room was duly darkened, the doors carefully closed, the medium searched, so that nothing could be concealed about him, and I may mention by way of parenthesis that I do not possess a single musical instrument of any kind, nor were any in the rooms, and certainly could not subsequently be introduced without detection. Everything being now ready, the gas was turned down, giving very little light, and the circle, consisting of three ladies and three gentlemen and myself, commenced sitting at nine o'clock, all joining hands. After a short interval the usual symptoms were experienced, slight raps and the table moving. While one of the ladies was stating that she did not like sitting in total darkness, to which another assented, and while all hands were joined as aforesaid, the gas was lowered by imperceptible hands to the lowest possible minimum of light. As this was objectionable, the two ladies left the circle and the room. It was then determined by the remaining sitters to extinguish the gas and renew the sitting. Almost immediately a written communication was made suggesting that the medium (a lady) should be put behind a screen and the two gentlemen remain sitting at the table. In obedience to this request a quasi-cabinet was formed in the window recess, and the medium covered by the dark woollen curtains. The gentlemen then retired to the table at the opposite end of the room, commencing a plaintive song, during which a sound was heard rustling like the violent friction of silk, and immediately the medium demanded a light, complaining that she was smothered with water. On lighting the gas she came out from behind the curtain, and was found to be wet with a delicious perfume. I may here mention that nothing of the kind was found when searching the medium, and I never keep such a thing myself, and had none in the place. At this juncture the two other ladies re-joined the circle, and upon the medium again retiring the gas was turned down so as to give a slight light, and we began singing a hymn. While singing a sound like the indistinct rattle of a tambourine afar off was

heard. Upon inquiry the medium stated she had a bunch of keys in her pocket, which she immediately threw into the room some distance from her. Thereupon the rattling became louder and more distinct, but still appeared at a distance. While still singing, the medium announced that the spirit of her brother "Willie," holding a concertina, was present, together with another male spirit-form, and then became entranced, when in mistake something was thrown across the room over the chandelier to where the circle was formed. This subsequently was found to be one of the medium's boots. Then the slight musical sounds of a concertina were heard, which gradually became louder as it accompanied the words of the hymn. The music and hymn were repeated. While the music was being played, two sets of distinct raps were heard, one on the door and the other on the ceiling, and on the termination of the music a conversation was held with the two spirits. "Willie" promised further stronger manifestations at our next sitting, and gave the medium a portion of his concertina, which is now in my possession. The power being now exhausted, the seance closed.

What makes the foregoing so extraordinary and wonderful will be seen from the following explanation. For some time past I have been sitting at a private house, situate at some distance from mine, the circle only comprising the members of the family, who are in independent circumstances, and entirely above adopting any means of deception. About three weeks ago the spirit "Willie" stated that he would make a concertina, and when finished would play it at a time mentioned. The appointment named could not be kept through personal engagements of my friends, and after our last sitting I made a remark, wondering when "Willie" would play his concertina. On Thursday last, my friends received a spiritual communication, stating that "Willie" desired them to come to my chambers to sit on the following evening, and then he would play his concertina. This was communicated to me, hence the sitting described above.

I cannot conclude this without mentioning the fact that while the sounds of music were heard, a most extraordinary sensation crept over me. The feeling was like the flesh being rubbed with points of many pins, with a trickling of cold water all over the body, at the same time being bathed in a profuse perspiration, accompanied with a violent trembling, which, as the sounds became louder, and when the instrument was apparently drawn out, became quite strenuous, and I had no power to restrain myself. The medium was also affected in the same way. I have experienced the same feeling when "Willie" has on former occasions played the piano at my friend's house. To those of your readers who are of a sceptical turn of mind, and question the correctness of the foregoing statement, and exclaim that it is all humbug, and that we were the victims of delusion, deception, and trickery, I answer and say such reasoning does not apply to us, as my friends are in such an honourable position as place them beyond suspicion, and neither they nor I have any purpose to serve beyond that of inquiring into and investigating the great truth of Spiritualism, and if we resorted to such artifices and subterfuges, we should only be deceiving ourselves, as our circle is one entirely confined to the family; and, finally, as to any trickery being practised, the idea was perfectly impossible, as I solemnly declare that the room, containing nothing but the furniture ordinarily used in a sitting-room, and no perfume such as that put on the medium, tambourine, or concertina, were ever in the room since my occupation thereof, and could not be introduced by any mortal present without detection. As I am desirous that the facts of this interesting seance should be recorded and made known to the great increasing body of Spiritualists, and may be useful to convert those who are wavering, and being under the impression that no musical sounds have been heard without the instruments being present in the room at the time, which, if wrong, I shall be glad to be corrected, must be my excuse for taking up such a valuable space in your journal.—Yours obediently,

WALTER M. MILLER, Solicitor.

41, London Wall, London, E.C.,  
14th June, 1875.

#### DOUGHTY HALL.

On Sunday evening last Mrs. Burke gave the promised Readings and Illustrations from Farrar's "Life of Christ," interspersed with observations on the home-life of Jesus. The occasion was altogether one of unusual interest. Mrs. Richmond, so well known in association with Mrs. Tappan, kindly rendered assistance in giving out the hymns, Mrs. Tappan, who is now on a provincial tour, manifested her interest in the service by sending to Mrs. Burke a very appropriate invocation, dictated by her guides, to be offered up before the address.

We cannot pretend, without giving the whole verbatim, to do justice to an address which so strongly appealed to our warmest sympathies. The filling in by details of the bare Scripture narrative of the life of Christ, in which, indeed, so little is given of the ordinary daily existence of the world's great teacher, invested the address with unusual attractions. The doings of the great of this world are often chronicled with the utmost precision, and minutiae little cared for are sometimes given *ad nauseam*. The warrior, who has led armies to slay by thousands human beings on the battle-field, has his history all unveiled. A Napoleon, a Wellington—we can trace them from the cradle to the grave; but of the Prince of Peace how little has been told! Many of the biographies of men who have lived among us give us a thorough insight into the whole of their individual existence. But of the life of Jesus, as to its minutiae, who knows it? Of the eccentric Dr. Johnson we know everything, as though we were living in his household. But of Jesus, one of the great saviours of the race, what know we? A few leading facts only. Of vast and immortal moment are these leading facts, but their very importance excites the curiosity as to minor details. And the mind naturally yearns to know all that can be known of one whose higher life was so grandly spiritual and divine.

To meet this yearning of the mind, Mrs. Burke has undertaken this series of lectures. Taking Farrar's "Life of Jesus" as a basis for her facts, though not for her theology, Mrs. Burke traced the history of Jesus from his birth in the cave to the approaching hour of trial, bringing it down to our conceptions by many illustrations of domestic life, manners, customs, and so forth, in the East. That which to many minds seems almost mythical was presented in all its every-day reality. We felt how Jesus walked and lived, a true man among men, with the



cares and pleasures of common life, making us one with him in our humanity, yet that there was in him that divine presence that made all earthly things wear the aspect of the heavenly. These vivid and beautiful pictures of the home-life of Christ must be heard to be appreciated. That which gives such a thrilling interest to the whole subject is, that we can view all these details in the higher light of Spiritualism, which casts a hitherto unrecognised radiance over the entire history of the Messiah. The life of Christ from a spiritual standpoint is a life indeed—the grandest marvel of human history. Yet it is withal such a life as indicates the possibilities of the soul.

When referring to the healing powers of Jesus, Mrs. Burke made most graceful and grateful allusion to her own case in the following words:—"I stand before you as a living example of the power of spirit-healing. For ten weary years I suffered from what was termed a cancerous tumour. So grievously had it preyed upon me that my life was said to be fast ebbing away, and that shortly it must cease. At this point, through the mediumship of Mr. Slater, the spirits undertook the cure, and in less than six months the cancer was entirely dissipated or wasted away without the aid of ordinary medical science. I think it my duty on all occasions when I can to record my gratitude to the unseen world, as well as to the kind instrument through whose mediumship the cure was performed."\*

At the conclusion of the lecture, Mr. Linton, in the course of a few remarks, observed that the mantle of the great teacher had fallen upon some in our own times, and that we had among us now kindred teachers and prophets, men of exalted views, with whom to come in contact was at once to be uplifted into a higher sphere. Such a man had been walking among us for a few days, as he could from sweet experience personally testify, and moreover that man was present in that room, and he hoped that our friend and brother, Dr. Charles Main, from Boston, U.S., would favour the meeting with a few words of encouragement. Mr. Ackerman echoed these sentiments.

Dr. Charles Main acceded to the request, and spoke for a short time in that all-absorbing way that makes the words he utters sink beneath the power of his all-dominant spirit. He expressed his deep sympathy with the noble life that had occupied our attention. He referred to the fact that from his childhood he had himself been exercising, often, and for a long time unknowingly, the gifts of the spirit, and briefly narrated some of his experiences. He spoke of cases of fever cured in the short space of ten minutes, and adduced an instance in which a patient was one minute lying on the bed racked with the agony of inflammation, and the next minute was quietly playing the piano, and the following day pursuing the ordinary avocations in full health. Many were the cases of instantaneous cure. These things, said Dr. Main, and "greater things than these," as the Master said long ago, are to be done. The powers of the great Master are still among us, but to employ them to full effect the spirit of Jesus must be there too. Let Spiritualists harmonise their lives with their great principles, let them lead lives of noble action, and there will be but one true empire upon earth, and that empire the sway of Divine Love.

Immediately upon Dr. Main resuming his seat, Mr. Towns, who became controlled, left the place where he had been sitting, and walking up to Dr. Main, took him by the hand, and, in the trance-state, gave expression to very spiritual and beautiful sentiments, making special reference to the mission which had brought him from America. There was a tragic interest about this circumstance. Dr. Main afterwards explained that the spirit who had controlled Mr. Towns was that of one of his guides "Isaac Hopper." Singularly enough, that guide had stated before leaving America that he would give him a public welcome in England, and with it his blessing. This communication through Mr. Towns, whom he had never before seen, was the fulfilment of that prophecy.

It was the experience of many present that a very exalted and harmonious spirit pervaded this meeting. Whether from the sympathies aroused by the subject-matter of the discourse, or from the harmonious natures of those present, it may be hard to say. From several clairvoyants who were present it would appear that we mortals were not the only listeners. Spirit-forms were seen standing side by side with the lecturer, and others were attendant upon Mr. Linton, over whose head bright stars were described as descending from above. Be this as it may, influences were at work which made us feel "it is good to be here."

R. L.

#### UNSUCCESSFUL SEANCES.

To the Editor.—Dear Sir,—I beg that you will allow me a little space in your journal to express my views upon the above subject. Many seances have undoubtedly been unsuccessful and unsatisfactory; but if we wish to have a more comprehensive knowledge of these failures we must go more fully into the matter than we hitherto have done.

On Wednesday evening, the 2nd June, a seance was held at the Half Moon Inn, High Street, Gateshead. A kind friend wishing to convince a few sceptical acquaintances of the truth of Spiritualism, engaged Mr. E. G. Sadler to be there as medium. Unfortunately for the cause there were no manifestations. It was what might be termed an unsuccessful seance.

I have no complaint whatever to make of the conduct of those who comprised the circle. With few exceptions it was all that could be expected. The amount of scepticism present, and the uncongeniality of the public-house no doubt tended to the failure upon that occasion. Public mediums have much to contend with in such mixed circles. I consider that the manifestations are much retarded, if not entirely prevented, by the antagonistic influence proceeding from sceptical minds. But sceptics to become converts must be convinced. It is undoubtedly a mistake to admit too many sceptics at one time.

But the manifestations occurring at seances are of such an extraordinary character as to raise suspicions in the minds of those who, generally speaking, are not accustomed or acquainted with them.

It too often happens that when sceptics are placed next the medium no manifestations occur. Whether that be on account of the acuteness of those sceptics in preventing trickery, or the antagonistic influence proceeding from them, is a matter for serious consideration and controversy. [Yes, to those ignorant of the matter. Ed. M.]

See particulars of this case in the MEDIUM, No. 232, for September 11, 1874.

Mediums, under influence, often complain of the inharmonious state of the circle. It appears that the want of harmony and the overpowering influence of scepticism retards the phenomena; but, at the same time, we ought to be careful that we are not so harmonious as unconsciously to break the test-conditions.

It is evidently the idea of some sceptics that we are, as it were, deceiving ourselves, and that "the truth is not in us."

On the evening in question, it was evident that the gentleman sitting to the left of the medium was of opinion that the marvellous phenomena and manifestations were the result of trickery. The slightest movement of the medium when entranced and convulsed he viewed with suspicion. I will not say whether he was justified or not, but it was evidently his intention to keep a good look-out. The spirit controlling the medium complained sadly of the tenor of his mind. It was my opinion that the scepticism of the sitter next the medium, together with his mistrust of the medium, was the result of the failure. Nevertheless, it is best to be sure. For aught we know, in an unguarded moment, the medium's hand might be taken away, elongated, and perform all. I prefer roping and sealing the medium securely. Then the influence of scepticism, however powerful it might be, would have less effect, as there would be no contact with the medium. Physical manifestations nearly always create doubt and suspicion; and should all the physical manifestations of Modern Spiritualism cease to-morrow, its higher philosophy would still exist, and its doctrinal truths would germinate in the minds of thinking people.

After all, it was perhaps as well that no manifestations occurred on the evening in question. There were jumbled up in mixed confusion, Radicals and Tories, High Churchmen and Low Churchmen, the heterodox and orthodox, sectarians and unsectarians, teetotallers and constant tipplers, cynics and socialists, believers in the phenomena and unbelievers; therefore it would be difficult to predict, had there been any manifestations, upon whose unfortunate head the blame would have fallen, in the way of tricking, for the verdict would certainly have been to that effect.—Yours, &c.,

JOHN STUBBS.

Newcastle-on-Tyne, June 9, 1875.

#### COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at Cambridge Hall, Mr. Wilson announced his intention to preach a sermon, and would therefore introduce himself as the Cardinal Wilson, Arch-Keeper of the Blue. The title Cardinal represented one of the sixteen points of the compass, as illuminated by a ray of light. As appropriate to Hospital Sunday, he would submit to them the text from Isaiah, chap. lv., part of ver. 1—"Ho! everyone that thirsteth, come ye to the waters," or "Ho! everyone that is ill, come ye to the hospital." The word thirst in the Bible represented distress and desire. "As pants the hart for cooling streams," and numerous other examples, were given in illustration. We also transposed waters to hospital; and hospital was now narrowed down to an institution for relieving pain. The word came from hospitality, or the distributing sustenance to the stranger and the necessitous. The host presided at the hospitable board, and the host was typical of the Holy Ghost that is worshipped as the host. The Knights Hospitaller went about relieving distress; and the word host had now narrowed to the keeper of a public-house, and the hospital to a centre for medical assistance. The word thirst had a wide signification, as thirsting for knowledge, fame, applause, or success. All places that relieve this thirst are hospitals, as the College, the Museum, the Church, and the Lecture-hall. But, looking at hospitals as for the reception of diseased applicants, the question we have to ask is, Why are the people diseased? and the answer is to be found in the bad and confined dwellings of the poor that the country permits the landlords to compel the poor to occupy. As the landlords promote disease, the landlords should pay for the hospitals to cure the disease. It is not the people's fault; they would be healthy if they could. We, therefore, in offering our subscriptions to the support of the hospitals, should do so with a determined protest against the wretched dwellings that are owned by the landlords. How long such a state of things is to be permitted is a question for the people themselves to answer. The Cardinal then appealed to the Church for subscriptions, and a generous response was conceded.

The subject for next Sunday will be—"The Justice of the Almighty in Creation."

#### PIC-NIC OF SPIRITUALISTS IN THE NORTH.

To the Editor.—Dear Sir,—Like Brother Forster, I think that a social gathering would greatly assist in bringing about a true brotherly friendship among us. My friend suggests that Thomas Brown of Howden-le-Wear be asked to attend.

We have had Mr. Brown at New Delaval, who gave an address, under control, on "The Wisdom of God in the Creation of the World." It would be pure nonsense of me to try to give any idea of the glorious speech. We also had our spirit-friends very clearly described. I advised the Spiritualists of the North to engage Mr. Brown for a few private seances in their own circles at home, and I think I have got as many engagements as will employ our esteemed friend for a fortnight. If this pic-nic could be got up when Mr. Brown is down here, I have no doubt he will be glad to meet with us. By the time this arrives, our arrangements, I hope, will be completed.

GEORGE SMITH.

New Delaval, Northumberland.

PASSED on to spirit-life, on June 12th, John Barr, sen., late of Beith, aged eighty-six years, uncle of Mr. James Burns, London.

CORRECTION.—In the article entitled "Evidence of Spirits in all Times," which appeared last week, read "Chalmers's Biographical Dictionary," &c.

SWEDENBORG SOCIETY, BRITISH AND FOREIGN.—The Sixty-fifth Anniversary of this society was held at the society's house, 36, Bloomsbury Street, London, on Tuesday, the 15th instant, Dr. Stocker in the chair. The committee report a wide-spread diffusion of Swedenborgian literature, amounting to some thousands of volumes. The gift by Mr. Benjamin Attwood of £1,000 has greatly contributed to this result, enabling the society to make a large number of presentation copies. It is believed that this policy has tended to disseminate a knowledge of the views of the great seer.

### A TEST SEANCE WITH MR. WEBSTER AT MRS. BULLOCK'S HALL.

To the Editor.—Dear Sir,—I trust you will kindly find a corner for a short description of a test-seance held on Friday last, subscribers only being present, numbering about sixteen persons. The medium, who arrived after a hard day's work, at once stated that he would give himself up to his control, so that for whatever those present got by way of test, they must not hold him responsible. The medium was at once controlled, and continued to be so until about half-past ten. The spirit known by the name of "Zoud" asked one of the sitters if he was not living at a place where there was a large number of books, and that he had failed in an undertaking some time ago, both of which the gentleman said were true. Another person, totally unknown to the medium, or to anyone present, desires to add his testimony to that of others as to the success and genuineness of Mr. Webster's mediumship. The perfect alteration in manner, voice, and bearing during the control assured him that it would be impossible to assume such a character and carry it out successfully without detection. The control told him things known only to himself and family, who are resident many miles from London, of which Mr. Webster could not be cognisant, and he thought it but justice to Mr. Webster to accord him his sincere thanks and wish him God-speed. The medium very minutely described the more marked characteristics of another gentleman, especially that of having the appearance of wearing various dresses, and personating characters. This appears to be a fact, the gentleman having been in the habit of giving dramatic readings for some years. The medium also described very accurately the appearance of his mother, who, the control said, was present. Being asked as to her age, he replied over eighty; she was about eighty-four when she died. It is said, Let facts speak for themselves. In these cases they speak somewhat loudly; loud enough to induce many to at last ask, Can these things be true which we, amongst others present, know to be so? But alas! men's minds are so cramped with priestcraft and theology that the mind, the noblest of God's gifts, is almost blotted out; but the time will surely come when man will assert his manhood, and, shaking off his shackles, say, "Come, let us reason together."—Yours truly,

J. R. HERNE,  
G. R. TARNES.

BIRMINGHAM.—To the Editor.—Dear Sir,—Our Sunday meetings at Birmingham are going on in the most satisfactory manner. We have some useful discussion after every lecture, and the response to the collection towards expenses fairly liberal. The hall is opened on Sunday morning for free discussions on philosophical and social questions. On Sunday morning last Mr. Starling started a debate on "Comte's Positive Philosophy," which will be renewed on Sunday next, June 20th, at 11 a.m. At seven in the evening Mr. R. Harper gave a lecture of a most instructive and absorbing character on "Mediumship." Some of his own experiences as a medium were most lucidly detailed, and elicited much approbation. A request was made at the close of the lecture that the subject be renewed on some future occasion, which the lecturer kindly acceded to. Sunday next, June 20th, the subject for the evening will be as follows:—"Spiritualism: its Relation to the Bible and other Inspired Books." Friends of the cause are invited to purchase members' tickets, 1s. monthly. Copies of the MEDIUM may be obtained at the Athenæum every Sunday morning and evening on application to Mr. Perks.—J. MAHONY.

### ANACALYSIS,

An attempt to draw aside the veil of the SAITIC ISIS; or, AN INQUIRY INTO THE ORIGIN OF LANGUAGES, NATIONS, AND RELIGIONS.

BY GODFREY HIGGINS, ESQ., F.S.A.,

F. R. Asiat. Soc., F. R. Ast. S., late of Skellow Grange, near Doncaster.

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CHAP. III.—The Sun the first object of adoration of all Nations—The Gods not deceased Heroes—The Chinese have only one God—Hindoo Goddesses—Toleration and change in Religions.  
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CHAP. IV.—Why Cyrus restored the Temple—Melchizedek—Abraham, what he was—Abraham the father of the Persians—Daniel—Book of Esther, Persian—Zoroaster—Variation between Persians and Israelites—Sacrifices—Religion of Zoroaster—Zendavesta—Observations on the Religion of Jews and Persians—All ancient Religions Astronomical.  
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MR. W. CLARENCE, PHYSICAL MEDIUM, will give by special request, six public seances at the Spiritual Institution, 15, Southampton Row, London, on the following days:—June 22nd, at three o'clock; June 23rd, at eight o'clock; June 29th, at three o'clock; June 30th, at eight o'clock; July 6th, at three o'clock; July 7th, at eight o'clock. Admission to each seance, 2s. 6d.

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

SUNDAY, JUNE 20, Mrs. Burke, at Doughty Hall, 14, Bedford Row, at 7.  
MONDAY, JUNE 21, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.  
TUESDAY, JUNE 22, Mr. W. Clarence, Physical Medium, at 3. Admission, 2s. 6d.  
WEDNESDAY, JUNE 23, Mr. Herne at 3. Admission, 2s. 6d.  
Mr. W. Clarence, Physical Medium, at 8. Admission, 2s. 6d.  
Musical Practice, at 8.  
THURSDAY, JUNE 24, Mr. Herne at 8. Admission, 2s. 6d.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

FRIDAY, JUNE 25, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.  
SATURDAY, JUNE 26, Mr. Williams. See advt.  
Notting Hill, at 11, Blechynden Mews, at 7.30.  
SUNDAY, JUNE 20, Dr. Sexton, at Goswell Hall, 86, Goswell Road, at 7.  
Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.  
Mrs. Bullock, 19, Church Street, Upper Street, Islington, at 7.  
Notting Hill, at 11, Blechynden Mews, at 7.  
Maida Vale, H. Warren's Developing Circle for Spiritualists only, 7, Kilburn Park Road, Carlton Road. Room for a few more sitters; at 8.  
MONDAY, JUNE 21, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.  
Mr. Williams. See advt.  
TUESDAY, JUNE 22, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.  
WEDNESDAY, JUNE 23, R. Clark, 36, Edith Grove, Fulham Road.  
Notting Hill, at 11, Blechynden Mews, at 7.30.  
THURSDAY, JUNE 24, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.  
Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.  
Mr. Williams. See advt.  
FRIDAY, JUNE 25, Mr. Herne's Seance for Spiritualists, at Herne's Oak Villa Rockmead Road, South Hackney, at 7. Admission, 5s.  
Dalston Association of Inquirers into Spiritualism. A Seance at their rooms, 74, Navarino Road, Dalston, E., at 7.30 p.m.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JUNE 20, 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, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 8.30 p.m.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.  
BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.  
MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.  
HALIFAX Psychological Society, Old County Court, Union Street, 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.  
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 3 and 7 p.m. Trance-mediums from all parts of England, &c.  
Mr. Coates, (open air), London Road, at 11.30.  
DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6.30 p.m.  
SOUTHSEA, At Mrs. Stripe's, 41, Middle Street, at 6.30.  
LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.  
GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.  
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. Local mediums.  
OLDHAM, Spiritual Institution, Waterloo Street, at 6.  
TUESDAY, JUNE 22, KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.  
STOCKTON. Meeting at Mr. Freund's, 2, Silver Street, at 8.15.  
NEW SHILDON, at Mr. John Sowerby's, 85, Strand Street, at 7 p.m.  
BIRMINGHAM. Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.  
LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.  
WEDNESDAY, JUNE 23, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
OSSETT COMMON, at Mr. John Crane's, at 7.30.  
Mr. Perks's, 312, Bridge Street, at half-past seven, for development.  
LIVERPOOL. Mrs. Ohlsen, at 319, Crown Street, at 8.  
THURSDAY, JUNE 24, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.  
BIRMINGHAM.—Mrs. Groom, 166, Vincent Street, Ladywood. Admission 2s. Commencing at 8 o'clock.  
FRIDAY, JUNE 25, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.  
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