



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

# SPIRITUALISM.

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## EDITORIAL RAMBLES. THE CAUSE IN PRESTON.

We left Scotland two days sooner than we otherwise would, in order to attend a presentation which was made to Mr. E. Foster of Preston, on Wednesday evening, June 9th.

From a statement which Mr. Foster made in the number of the *MEDIUM* reporting the Wallace Testimonial *Soirée*, it would appear that he was first attracted towards Spiritualism as an opponent, and had William Howitt as an antagonist in some newspaper discussion. Our first acquaintance with Mr. Foster was made by Mr. Fowler examining his head publicly on the platform a considerable time before Spiritualism had been at all introduced to Mr. Foster. He was then much interested in humanitarian and theological questions, and from that moment we regarded him as a man with whom we had a peculiar sympathy. Of late years Mr. Foster has devoted himself most assiduously to the promotion of Spiritualism. He is a chemist and druggist, and is almost constantly behind his counter, on which stands a pile of spiritual literature with a written placard inviting all who enter to "take a copy." Mr. Foster, who is a well-informed and clear-headed man, also appeals to his customers orally, and it may be truthfully said that many a day his lecture on Spiritualism extends over much of the time from morning till night. This form of advocacy, in addition to extensive newspaper correspondence, has made him very well known as an exponent of the cause, and his shop has for a long time been resorted to by all in the district who desire to gain information on Spiritualism. The amount of good done by this missionary station is incalculable, and could not be effected by a body of agents without the expenditure of a vast sum of money.

Mr. Foster has also given much attention to the spirit-circle. Mr. Tom Eves was developed as a medium in his library, and others have also been used in various forms of spirit-communion. He shows a small sheaf of direct spirit-writings, which have been obtained under very satisfactory test conditions, and some of which have been described by him in our columns. So freely has Mr. Foster devoted the use of his house for the holding of circles and for the promotion of Spiritualism, that his friends determined on recognising his services by the presentation of a suitable testimonial. A portrait was suggested, and a small company of friends met together in his parlour on the evening named above, to hand over the picture to the gentleman whom it so well represents.

### THE PRESENTATION.

Mr. T. Eccles was called to the chair, and in a very warm and cordial speech detailed the generous service which Mr. Foster had rendered.

Mr. Atherston, who had acted as secretary, apologised for the absence of some friends who had found it impossible to be present.

Mr. Harkness made a very hearty speech, and referred to the great pains the committee had taken in providing the work of art about to be presented.

The Chairman then called upon Mr. Toulmin to make the presentation, which he did in a few suitable remarks, and with evidence of deep and sincere feeling. The picture was seen to be an enlarged photograph by Mr. Edge, beautifully finished in the highest style of art. A scroll on the handsome mount bore this inscription: "This Portrait was presented to Mr. Edward Foster as a mark of esteem by a circle of his friends and admirers, for the kindness that he has at all times shown, and the facilities which he has afforded them for the investigation of Spiritualism. Preston, June 9th, 1875."

We then had an opportunity of expressing our personal obligations to

Mr. Foster, and of also referring to his public labours in connection with the movement. We felt it an honour to contribute to such a purpose, and regarded it as one of the pleasantest incidents in our tour to be present on such an interesting occasion. This appreciative form of Spiritualism was one which should be more heartily exhibited everywhere, and among those who deserved such recognition none were more worthy than the gentleman whom they had met to honour.

Mr. Stones had known Mr. Foster as an admirer of Swedenborg, and regarded him as a pioneer. The speaker feelingly alluded to the comfort and value of Spiritualism. His wife and children in the spirit-world had ministered to him, and he felt that Spiritualism was the promised Comforter and spiritual Truth. He was pleased at this public acknowledgment of Mr. Foster's independent advocacy.

Mr. Foster was too overcome with emotion to proceed with his acknowledgment when called upon to do so. But in a few well-chosen sentences he expressed his appreciation of the act which had that evening bestowed upon him the singularly beautiful work of art then seen by him for the first time. He thought the mediums who had laboured in the cause were worthy of more consideration than he was. He had merely given space, and had participated in the good received. It afforded him great pleasure to provide whatever facilities were in his power for the investigation of Spiritualism. He alluded to their first seance. They had sat a long time and received no manifestation. He was about to rise and consider the matter all moonshine, when the table moved and gave hopes of further results. He thanked those who had been associated with him for the earnestness and zeal with which they had carried on the investigation from that time. Other circles might get more wonderful phenomena, but he questioned if any had done more good, for the intellectual matter conveyed had been of a superior kind. If good resulted from his advocacy, and the facilities he might have been able to afford, that would be his adequate reward. At the same time his utterance was not sufficient to express his feelings at receiving such an expression of regard from those who had worked with him.

After the formal proceedings, an effort was made to hold a seance, but the room was too crowded, and the happy party broke up at a late hour.

Next day, instead of visiting Mr. Harrison's school at Dalton-in-Furness, as we had intended, we took a little rest, and with Mr. Foster visited his brother's machine factory, where we saw one of the new "Prestonian" printing machines, ready to be sent out. This is certainly the most remarkable printing machine of the present day. It can print ten thousand copies an hour from one set of movable type, all other web printing-machines requiring that stereotype plates be used. A web of paper four miles long is run in at one end, and at the other the papers drop out printed and cut into single copies. It is self-acting, and when once started properly, requires no attention. This machine is highly spoken of both in this country and in America. We hope to have the necessity of requiring one of them to print the *MEDIUM* some day. Much will depend upon the activity of our friends in extending our circulation.

In the evening we had a seance with Mr. Thomas Walker, a young man whose mediumship has been spoken of in our columns, more particularly on the occasion of our reporting the address which he gave at Liverpool. The mediumship of this young man is a disputed point. Some say he is really entranced, others that he might do it all without any abnormal concomitants. We first sat for physical manifestations, all holding hands round the table, the medium's hands being firmly grasped by the gentleman that sat next to him. The circle was very unfavourable for phenomena, but the movement of objects on the table was sufficiently decided to indicate the presence of genuine power. After this experiment, the spirit desired a subject to be presented upon which to give a discourse. A

gentleman suggested "Charity, and in what it Differed from Faith." The remarks which followed were extremely apposite; though it must be confessed there is no great scope for exposition; yet the matter presented was of such a nature as to enable us to speak favourably on behalf of the assumed control. In all such disputes, we think it well to proceed by patient and private investigation, and let the manifestations declare for themselves rather than take too strong ground on either side.

Mr. Foster, in referring to the Buguet prosecution, produced a photograph of his brother which we obtained for him by sending his own *carte-de-visite* to Paris. The copies returned bore an additional likeness, which showed a strong family resemblance to Mr. Foster's portrait. It has been indisputably recognised as being a likeness of his deceased brother. Mr. Foster gave his testimony in respect to this photograph at the time in the MEDIUM.

Mrs. Harkness and other friends are also eagerly engaged in promoting Spiritualism in the town. Preston presents an instance of what may be done for the cause by personal effort. No society exists, scarcely any public meetings have been held, very little public money has been spent, and yet the cause has made great progress. It is suggested that arrangements be made to secure a visit from Mrs. Tappan in September.

#### RAMBLES IN LIVERPOOL.

Has the reader ever reviewed the past, and observed that the experiences recorded therein all harmonise in one grand experience, in which a number of distinct phases of character succeed each other to the ultimate development of an individuality, which no one of them adequately foreshadowed? To a certain degree, the succession of diverse functions in the life of the individual may be regarded as reincarnations; and by a series of such in the physical state, and the further prolongation of similar changes in the super-physical state, we can see the principle of reincarnation adequately represented without the necessity for supposing that it is needful for men to return to earth after having once had the experience which residence thereon affords. Whatever may be the basis of these speculations, we are certain of the fact that our past has been a chain of connected links exceedingly varied in character, but also so intimately related to each other, that the present could not have attained its proper development without the smallest of them. These links have been in some instances attached in a marked manner to certain places, and Liverpool is a spot with which our life-work has been peculiarly connected.

In the summer of 1860 we concluded a sixteen-thousand-mile tour with the temperance orator John B. Gough. This journey took us into nearly every part of England, Scotland, Ireland, and Wales, giving us a thorough knowledge of places and their progressively-disposed residents, of very great use to us in after years. Our association with the great American orator was of the happiest description. If ever there was a man inspired to do a pure and disinterested work for humanity, it is John B. Gough. His sincerity and love of moral purity are the strongest points in his mission, and strike a sensitive chord in the human soul, which mere professionalism, however talented, could never touch. We were the last to say "good-bye" to him as the steamer left the Mersey on his departure for America in 1860. During the same week Messrs. Fowler and Wells, the celebrated American phrenologists, arrived in Liverpool from New York. We were introduced to Mr. Wells, and, on behalf of Mr. Tweedie, completed arrangements for the publication of the English edition of their works. On returning to London, the superintendence of this department and the importing of works from America became our chief duty; and it was in the course of its fulfilment that we first came in contact with "progressive" literature, including the works of A. J. Davis, the *Banner of Light* and the *Herald of Progress*. The profound truths expressed in the noble works of the great American seer revealed a truth to our mind which the physical manifestations witnessed by us several years before had failed in making clear. In due course, the idea forced itself upon us of promoting the literature of Spiritualism in this country through the establishment in the Strand. We did some work in this direction, but the department was given up, and we accordingly announced a depot at Camberwell in 1863. In the September month of that year we again visited Liverpool,—this time as the secretary of Mr. L. N. Fowler. Our second visit with that teacher was in September, 1865. During the two years which intervened, we had made the acquaintance of a number of Spiritualists in Liverpool, who were, however, in most instances unknown to each other. Our stay in the town was considerable, for after having concluded his public courses, Mr. Fowler taught a private class the principles of phrenology. This delay enabled us to make the acquaintance personally of our various correspondents, when the thought suggested itself that it might be possible to bring them together, and introduce them to each other. To this end we addressed a note to all we knew, and on the last evening of our stay in Liverpool, the parties met at Mr. Wall's Hotel, Islington. Mr. Wason, whom we saw on that occasion for the first time, was called to the chair, and a conversation was engaged in, occupied for the most part with questions on theology, showing the incipient nature of the thought-processes of a number of those present. Following that meeting, Mr. Wason printed a circular bearing the names of those who attended, twenty-three in number; and as a result, a Society was formed, the No. 1 ticket of which

was held by Mr. George Wilson, who investigated Spiritualism in Glasgow some twenty years ago, and was one of our earliest Liverpool correspondents. This Society did some work, and then passed away; but as our purpose is not to trace the histories of Societies, we shall take a rapid stride over the intervening years till April, 1872, when we again visited Liverpool on the occasion of a tour into Yorkshire and County Durham. Our visits during the seven years previous to this had not been of particular importance. On the occasion in question, we gave three lectures in the Camden Street Hall, the first being on a Sunday evening. It was a pioneer meeting in every sense of the term, for it was the commencement of those Sunday-evening meetings which have been in Liverpool such a marked feature in the history of the last three years. No one accompanied us to the platform. The warmest disciples of the movement seemed cooled by the heavy falling rain, and stood afar off as parts of the public audience, leaving the lonely and weary pilgrim to mount the boards and to plunge into the service, sustained alone by his friends in spirit-life. Mr. Meredith vouchsafed to raise a hymn. The result was, however, successful. Mr. Chapman thus reports:—

At our meeting last night, all expressed themselves highly gratified with your three lectures. It was thought the town was thirsting for a public exposition of Spiritualism, and that your visit had not merely convinced many outsiders, but had been the means of establishing a great many of those who have been long seeking the truth in the most holy faith of Spiritualism. The Society has been stimulated to glorious action. Your concluding remarks have taken deep root, and the Society is going to carry out your advice. They resolved last night to have Sunday public meetings, and agreed to take Mrs. Spring's dining-hall (which will accommodate four or five hundred) to have lectures, conversations, singing, recitations, trance-speaking, &c., &c. This was carried very unanimously, and all seemed to blend together in the one sentiment that the time had come when we should launch out upon the public, and make known more fully to the world those things whereof we have been instructed.—Yours in the bond of spirit-brotherhood, J. CHAPMAN.\*

Mr. Morse, during the summer, continued the work thus inaugurated, and the series of Sunday meetings since that time are well known to our readers.

Again we visited Liverpool to attend a conference of Spiritualists in the summer of 1873. For no conduct of ours, we found "the bonds of spirit-brotherhood" rather rudely snapped. We thought we had held on by the same consistent course, but our reception by once warm friends was not in keeping with that idea. Evidently something new was in the atmosphere, or rather the old, old story of self struggling to overthrow principle.

"What direful work from wild ambition springs!  
The wreck of empires, and the bane of kings;  
Discord, with hideous grin, and livid eyes,  
Swift through the host on sooty pinions flies."

Faction, not Spiritualism, was the presiding genius of the occasion, but having faith in the ascendancy of the Sun of Truth, we were content to abide till the time came round when the chilling atmosphere of the arctic latitudes of human motive would be again warmed up and enlivened by the genial beams of heaven. Since that time we have twice spoken in the Islington Assembly Rooms, and on each occasion we have marked a steady progress in the attendance and in the conduct and spiritual development of those who composed the meeting. We also discovered that our sincerest friends were sometimes not those whom we most assiduously served, but that a strong undercurrent of Spiritualism worked in harmony with us, which, however, might not show itself on the surface ripple amidst the discords there floating about.

#### THE NEW SPIRITUAL CENTRE.

On the occasion of our last visit we reached Liverpool on Friday, June 11th. The afternoon was spent in visiting. Our first destination after taking up our abode at the Spiritual Centre was Mr. A. Lamont's. Our regret at not meeting, as on previous occasions, with his hospitable wife was somewhat compensated for by the assurances of spiritual communion which he had experienced since her departure from earth-life. One instance was particularly interesting as affording good tests. Mrs. Lamont always expressed a great desire to be personally acquainted with Mrs. Burns, but the opportunity was never afforded her in earth-life. After her decease, Mrs. Burns was repeatedly visited during the night by Mrs. Lamont's spirit, who appeared bodily in the room, and asked Mrs. Burns to visit Miss Lottie Fowler that she might send a message through that medium to her husband in Liverpool. Being repeatedly urged, Mrs. Burns arranged a sitting with Miss Lottie Fowler, and received a communication which contained facts altogether unknown both to Mrs. Burns and to the medium.

Calling on Mr. J. Lamont, he was, after tea, kind enough to take us to the residence of Mrs. Nosworthy in Everton, where we had the pleasure of meeting with Mrs. Tappan for the first time for many months. The state of that lady's health and our engagements have kept our orbits very distinct of late. We were pleased to see her look so well after her journey from London, for, be it remembered, railway travelling is the most disagreeable exercise for sensitives, and jars the nervous system in a very painful manner, of which the muscular and obtuse can form no conception.

\* MEDIUM for May 3, 1872, p. 161.



On our return to the Spiritual Centre, we found visitors from a distance awaiting to see us, but before introducing them, allow us to give a short description of the place. A few weeks ago it was intimated in the MEDIUM that a coffee and news-room had been opened in Liverpool, but we had no idea that it was such an eligible place as a close inspection proved it to be. It is No. 33, Russell Street, a respectable thoroughfare near to Lime Street Station, and a continuation of some of the best streets in Liverpool. The location is therefore desirable in several respects. The house is one constituting a terrace, with gardens in front. On passing up the side walk, the house is entered by several steps, giving the place a bold and inviting appearance. On the left hand of the entrance passage is a neat parlour, while immediately in front is the back room, which is the coffee-room proper. Up one stair in front is a public room for seances, committees, or meetings of any kind; in the rear is a pilgrims' resting-place, very comfortable and scrupulously clean. The whole house is well furnished, and presents a cheerful and neat appearance.

As we had been invited to pause at Liverpool on our way south to give two lectures on the Sunday, we were glad to arrive two days sooner, and, if possible, get up a kind of a "house-warming" at the Spiritual Centre. Little effort seems to have been necessary, as it has been from its first opening a favourite resort for the friends of Spiritualism. As the hour of meeting approached on the evening in question (Friday, June 11), the news-room was already crowded, waiting the signal to go upstairs. The parlour was also well tenanted with a select party, amongst whom were a clergyman, a professor, Mrs. Ohlsen, &c. As the company were about to retire to the meeting-room above, Dr. Hitchman's carriage drove up, and that gentleman, accompanied by Mrs. Nosworthy and Mrs. Tappan, made straight for the Spiritual Centre. It may be imagined that the little meeting in the parlour became a very joyous one with such agreeable additions. Mrs. Tappan dreaded the consequences to her health of lengthened confinement in a crowded room. As it is a well-known fact that a delicate medium suffers far more from sitting passively in a crowded room than in being controlled to speak, we took occasion to remark that, as the meeting was one of goodwill and good wishes to the Spiritual Centre and its proprietor, that Mrs. Tappan and her friends would confer a great obligation on all concerned if they would be so good as go upstairs and constitute part of the meeting, and their absence would be excused as soon as they had favoured the enterprise with their presence. Accordingly Dr. Hitchman led up Mrs. Tappan, and other gentlemen the remaining ladies, and the upper room was found to be very crowded indeed by a happy and highly-respectable gathering. It may be noted that Mr. Wilson, the holder of the No. 1 ticket of the original society formed after our first meeting ten years ago, was not only an original member of the present Psychological Society, but, if we mistake not, was its treasurer for some time. Need we wonder, then, that his house-warming was attended by such well-known Spiritualists as Mr. John Lamont, Mr. John Chapman, and others connected with the Psychological Society. Mr. H. Pride, poet; Mr. S. Pride, artist; Mr. W. S. Balfour, Mr. W. Glendinning, and other well-known friends of the cause, were present. Indeed, it was altogether a high-class gathering, and we felt that we had not done amiss in clipping off two days from our "holiday" to be present.

Amidst acclamations Dr. Hitchman was called to the chair; and mark our feeling of unutterable astonishment when he launched forth in one of his most eloquent speeches by stating that he had met with those who had come on that occasion to do honour to "his friend Mr. James Burns of London." Much more followed, and well said it was, but seeing that the affair was the house-warming of the Spiritual Centre we perceived that the expedient had been resorted to of putting us in the fire in order to augment the heat. We know not how the Spiritual Centre felt, but one thing is certain, we were very warm indeed, and the more so when Mrs. Tappan, at the conclusion of the Doctor's address, rose under spirit-control and spoke to the key-note struck by the chairman. Mr. Bond, who was present, kindly jotted down her remarks.

#### MRS. TAPPAN'S SPEECH.

Mr. Chairman, Ladies and Gentlemen.—We presume it would not be out of order, as inhabitants of another sphere only a little removed from yours, to likewise offer our congratulations on this occasion, alike to the worker whom you have assembled to welcome, and to those who participate in that work, and who are here with fraternal greetings.

In ancient Galilee it was customary for those endowed with gifts of the spirit to meet in the upper chambers—sometimes where John lived, and sometimes where the other disciples lived—that they might, free from the noise and persecution of the outer world, hold sacred communion with the spirit. A parallel to this has certainly existed in Modern Spiritualism, since, driven by social ostracism, and, as in the case now in Paris, by illegal persecution, the instruments of Spiritualism are obliged to assemble together in solitude, and sometimes in secret places, for communings with the spirit-world. But that this is not altogether the case is evident by the fact that large assemblages of people meet in a country assembly, firm in its political basis, to listen and receive the benediction and blessings which this message of immortality has to bring to men. So it is that, often in defiance of materialism, there are strong and brave hearts ready and willing to take up the advocacy of that which is a truth to the world and a benefit to mankind. It was not always, however, as agreeable and pleasant to be a Spiritualist as even it is to-day; and, undoubtedly, when the brother whom you have

welcomed here first engaged in his work, he was obliged to do so in defiance, not only of the sneers of the world of science and knowledge, but in face, perhaps, of absolute want, and sustained private and individual trials as well as those of a public nature; and it is because of his earnest labours in those earlier years that you are enabled to assemble here to-night and give him welcome. Hence, to the pioneers of this cause, more than perhaps all others, should be given due appreciation, for sympathy is the solvent among Spiritualists. It is sympathy that sustains the mediums through whom the spirit-world communicate with you; and mediums are as indispensable to Modern Spiritualism as language is to the expression of thought; and if you do not surround those who are mediums and those who are workers, the chain of communication is broken, the wire is cut, and the spirit-world is left to invent other methods to reach those who are encased in other forms. It was said by one of the guides of this medium, who, we believe, was a physician in earth-life, that sympathy should always be extended to those who are workers in any cause. Sympathise with one another; sympathise with the influences that surround each and every individual, bearing in mind that there is no human soul but what has a burden, and that if you add to that burden you press them and become their persecutors; bearing in mind that whatever sympathy you have for them is so much towards lightening the burden. And when you add that sympathy, it makes such a force, and forms such an element of light, that no power on earth could withstand it; for so strong is truth, that it makes these—a small handful of devoted followers—stronger than thousands of men in arms, or the whole forces of the world of law that has its origin in might and not in right. Hence, we say, cultivate this strong solvent of sympathy; let it become to the spiritual world what the daylight is to the natural world—the only absolute indispensable element upon which minds here and minds in spirit-life can co-operate and work together, to the end of breaking asunder the obains of materialism and theology that now, on the one hand and on the other, fetter the human spirit, and make it pause on the brink of despair, whether there be or not an immortal life beyond death.

We also give to our brother cordial greeting. It was in his presence, and by a circle of friends whom he collected together, that our first utterance was given in England; and by the encouragement there received, we decided to cause our medium to remain among you (with what results, perhaps, some of you are aware). But, certainly, had it not been for that little spark of sympathy, no word of ours would have been received on English soil; and but for the persistent sympathy with our work, the English reading public would not have known what these words were.

We have great cause, therefore, to thank you personally, and do so on behalf of the whole circle of guides which surround this medium; and whenever earnest minds meet together to receive truth we would have you remember that sympathy, like a shrine, makes its altar above, and, with a living flame, its incense rises up to heaven.

On Mrs. Tappan concluding her speech we rose and apologised to the meeting for the necessity which existed for Mrs. Tappan and her party leaving the meeting before the proceedings terminated. Accordingly Dr. Hitchman installed Mr. Priest in the chair, and led the ladies from the room. A new meeting was set on foot; Mr. Coates spoke, and so did Mrs. Ohlsen in the trance, and we gave an address on "Individualism," or something of that sort, which, by the kindly way in which it was received, was well adapted to the warming of the Spiritual Centre. We fear we entirely forgot to make our acknowledgments for the kind things that were said respecting us, but the onslaught was so unexpected that we were quite taken unawares. We regretted that our worthy host and hostess, Mr. and Mrs. Wilson, were not presented to the meeting, but these good people regard much more the practical than the sentimental part of their duties. All present rejoiced at the perfect spirit of harmony which pervaded the meeting. It was declared to be one of the best which those of long experience ever attended.

#### PSYCHOPATHY IN LIVERPOOL.

On Saturday, after visiting Southport, we called on Mr. Coates at the Psychopathic Institute, 1, Dunkeld Street, West Derby Road. We found Mr. Meredith and Mrs. Coates in attendance, as well as the principal. Near the entrance-door is a neat parlour, which is convenient as a waiting-room, and above is an ample apartment for operating in, and which is also used for seances, &c. In one corner is a cabinet formed by the adjacent window recess. The books showed an amount of practice in the healing department which astonished us. We were not prepared for such marked success. Since our return to London we have received the following report from Mr. Coates, which supplies the kind of information needful to complete this part of our history:—

It is now three months since the Institute was opened in this town, and we essayed to heal the sick by the laying on of hands, and with what success will be seen from these statements. One hundred and ninety-three cases have been attended to, over one hundred without fee or reward, and indeed, in some instances, like the nine lepers in the days of the Great Healer, forgot even to return thanks. Among the various diseases that have been treated might be mentioned paralysis, rheumatism, gout, writers' cramp, nervous debility, weakness of limbs, disease of the liver and kidneys, all of which cases have been more or less successfully treated. A mesmerism seance has been held at the Institute every Tuesday evening at eight o'clock, during which the reality of psychopathy or mesmerism and its applicability to the cure of disease has been demonstrated. These seances will be continued right through the summer, and in autumn it is our intention to enlarge our sphere of action by lecturing in the most suitable halls that we can obtain in the country. We also recommend, as well as use in our method of treatment, magnetised water, oils, flannels, and earth or clay; nor do we neglect to use, when directed by the aid of clairvoyance, the flower of the field, and the herb of the forest; all, when judiciously used, become grand auxiliaries

to the healing art. We shall now append a few cases out of many to complete this report of our three months' labours:—

Case 1.—Miss Dohson, Green Lane; five years of age. Helpless, not able to walk for two years; could not be touched, sleepless. Now sleeps well, walks with the aid of a little cane, and suffers no more pain; will dispense with the stick soon.

Case 4.—Miss Hore, 37, Seven Street; fifteen years of age. Paralyzed for twelve years down the right side. Under treatment one month. Progressing favourably, her hand and foot obeying the magnet. Will be undoubtedly cured.

Case 20.—Herr Hubner, 24, Bailey Street; fifty-six years of age. Disease of kidneys. Carefully examined by clairvoyant, and few simples of the field prescribed. Cured. One treatment!

Case 43.—Mrs. Jehu. Suffering four years, and under the care of the faculty. Symptoms: Spitting blood, hectic cough, and all the externals of consumption. Cured after a short course of treatment.

Case 3.—Mr. Mitchell, 1, Constance Street. Acute erysipelas; successfully cured after three treatments.

Case 50.—Dr. Brown, Standish Street, Burnley. Nervous coldness; many years a sufferer. Cured before he left the room. One treatment only.

Case 160.—Mr. J. Lamont, Fairfield. Relieved and cured whilst suffering severely from nervous prostration.

We could give forty more such testimonials did time and room permit, but this is enough, we think, to show that our labours have not been in vain, and if we have not been made rich in pocket we cannot complain of these and other rewards and evidences of healing gifts, which we pray all men may learn to exercise.

J. COATES.

June 22, 1875.

#### OUR SUNDAY MEETINGS AT LIVERPOOL.

Sunday, June 13, opened with a steady fall of rain, which lasted till just before the afternoon meeting. In the morning we walked out to the site of the open-air meetings in London Road, but there was not one on the ground, only a few persons appearing in the streets. We feared we should have a thin audience at the Islington Rooms, but not so. The room was fuller than we have ever seen it on an afternoon. Our discourse addressed to Spiritualists was on the various departments of the movement, and the best way of working them.

In the evening the place was crowded to suffocation, by an audience that the most ambitious speaker might have been proud of. The discipline, so to speak, of the listeners at that hall is much improved. No discussion, questioning, or inharmonious of any kind is apparent. All come to hear and judge for themselves. The greater number are armed with the "Spiritual Lyre," and join heartily and harmoniously in the singing. We have seldom heard a better-sung congregation, showing a great improvement since our visit last autumn. Much credit is due somewhere, and London Spiritualists, who are poor songsters, should institute a special inquiry to know how all this musical sweetness is brought about. We fancy we have never been at these rooms but we have seen Mr. Bretherton at his post with his feet on the pedals and his fingers on the keys. He has one or two leading voices to sustain him, and melodious tunes are selected, and being thus efficiently led the audience soon "learn their notes," and accordingly take delight in the exercise. No doubt something else has been done, which those who know best may point out at their convenience.

Mr. John Lamont conducted both services. In the evening Mr. Priest made an introductory speech, which happily helped us over a very useful preliminary. Mr. Priest is an excellent speaker, and a source of great strength to any meeting-committee. Our remarks were on "The Harmony of Spiritualism with Secularism and Religion." The people seemed to be well pleased. We felt a good influence, and that is nearly all we know about it. The respected president, Mr. Wason, also sat on the platform, and made a speech at the close, in which he was pleased to speak kindly of our effort. After the meeting we met rather a large supper party at Mr. Wason's residence.

#### MRS. TAPPAN'S MEETINGS AT LIVERPOOL.

These highly-successful gatherings took place on Saturday and Monday evenings, June 12 and 14, in the Concert Hall, Lord Nelson Street.

Quite a large community have been in the habit of attending that hall on these evenings, and it was thought that they would be popular for the peculiar occasion. The committee were not disappointed in their expectations. On Saturday evening the large Hall, said to be capable of accommodating upwards of 2000 people, was very handsomely tenanted. Dr. Hitchman presided, and Mrs. Nosworthy performed a selection of music on the pianoforte. Mrs. Tappan's oration, which we hope to give next week, was of a high intellectual description, and was well received. On Monday evening the audience was still more numerous, and visitors from a great distance could be observed in the Hall. Dr. Hitchman again presided, and in his opening speech gave vent to a piece of exquisite humour. The newspapers had twitted him on the profound character of his utterances, and the inexplicably long words used by him at the Saturday's lecture. To suit himself to the comprehension of the junior newspaper scribes, he composed a speech all in words of one syllable, with which he introduced Mrs. Tappan. Here it is:—

Friends,—This is the time to say that I wish you to hear, in peace, a speech from one whose fame is wide, in fact, all through the world. Yes, all through the world she is known to be just to the truth of God and the cause of man, which you may call flesh, soul, mind, or brain, just as you please, so long as you do that which is right and true for this life and the next. I need not speak her name—there she is, true to her own soul now as she has been far, far o'er yon sea—in the old world,

as in the new; her name is known, I say, to those who are in the flesh, aye, and to those who are out of it. I have made a speech from time to time for the sake of aid to new truth for four times ten years—in short, since I was a child of ten years of age, and no more. Then I spoke; yes, in Greek at school for a prize, and won it too; the name of it was and is, not a "Walk up Bold Street," but the joy of each age or time, that loves good and great souls, to wit, "Not Paul but Christ." Now, I say, you are to have a great treat this night, I doubt not, when our guide or friend will rise to speak of form and soul in the next stage of life, the Moræ wire, as it were, at this end; and that, I am sure, will prove a sure test, or guide to truth, in all that we ought to know. All the old or young men of the press, I dare say, have not read a "Walk up Bold Street" in its prime tongue; still, when they write in this hall, or out of it, let them be so kind as to state the truth of our friend—I do not care for one's self—when she says, as she does, great and good things of soul, flesh, mind, or what not. Call a spade a spade, if you like; I call things in that way, too, with tongue, pen, and ink to boot. I like the truth, in sight, sound, or form, the facts of soul, flesh, mind, or books—some, I think, are not yet ripe to learn or know all the truth in height, length, breadth, and depth, of the will of God to man; still, let them be more just than they have been when they write or speak of the things of this world and the next. I have made speech and speech from time to time, and no note have I made, in this tongue or that, till now, and I do so in the hope that the young or old men of the press will not go home with false words or wrong verbs, or to the shop where they print, and send forth a sheet we buy and read from day to day, and say of us, who live new truth, those things we do not say or write, but tell the plain tale of soul, flesh, or form in this world, or out of it, such as, this night, one dear soul on that side will give to our friend with a large brain and mind on my right hand. I call and I say to each one here now, List in peace; be still, and may God bless you with more truth in your hearts and lives. Yes, give us more light, more light, more light.

Mrs. Tappan's oration was again prefixed with music by Mrs. Nosworthy. The oration, which has been reported, was an impressive statement of moral principles, and will soon appear in our columns. The audience listened with great attention. The chairman concluded by reading the opinions of the London press on Mrs. Tappan's first London meeting at St. George's Hall, and intimated that he had been reading a paper in London just before that time, and urged the reporters whom he met with at his meeting to attend that of Mrs. Tappan. They had evidently given heed to his request. An instance of spiritual manifestation read from the chair was questioned by a voice from the audience, when the Doctor referred to us for confirmation. Mr. Priest proposed a vote of thanks to the Doctor, which we seconded, and took occasion to fully substantiate the position which had been questioned, and also to state that the time would come when Dr. Hitchman would be regarded with respect for his boldness in standing up for Spiritualism upon the same platform with such men as Wallace and Crookes, the foremost names in science, and in that time the so-called leaders of public opinion would be consigned to a well-merited oblivion.

Mrs. Tappan's meetings were a great success, as they must be in all intelligent communities in which they are prudently worked. The meetings in the same hall on Sunday last seem to have been even more attractive. Respecting them Mr. John Lamont writes:—

Dear Sir,—Your parcel arrived safe and was duly distributed, many of the recipients eagerly examining its contents while waiting for Mrs. Tappan to commence. [This was in allusion to a parcel of 1,000 of Mrs. Tappan's orations in the MEDIUM, which we sent for distribution.] The meetings were of an eminently successful character, the attendance large, the attention close, and the addresses first-class. The oration in the evening by "Theodore Parker" was one of the most sublime pieces of oratory that perhaps was ever delivered, the audience listening with breathlessness during the hour and a quarter which Mrs. Tappan occupied as the mouthpiece of the controlling spirit. At the close Mrs. Tappan was so exhausted that she fainted, and with difficulty was restored to consciousness. Her first inquiry was, "Have I been floating in the air?" It is matter for deep regret that Mrs. Tappan's health is in such an unsatisfactory condition. It appears to me that a long rest is absolutely necessary in her case. Trusting that you are none the worse for a hard holiday, faithfully yours,

J. LAMONT.

London Road, Liverpool, June 21, 1875.

Our narrative must be cut short till next week.

THE NEW HALL, 19, Church Street, Upper Street, Islington.—On Sunday evening, June 27, Mrs. Tredwell will address the audience under spirit-control. Admission free.

THE "WHITE MESSENGER" fund, for which Mrs. Tappan lectured at Doughty Hall on "Spiritualism and its work for Woman," received from Mr. G. R. Hinde, Darlington, £1 1s. Further subscriptions may be sent to Mrs. Burke, Secretary, 15, Southampton Row, London, W.C.

DARLINGTON.—The usual quarterly gathering held here will this time take the form of a picnic to Rokeby Abbey, near Barnard Castle, on Tuesday, the 6th of July, when, owing to the exceeding natural beauty of the scenery and other attractions, it is hoped that the Spiritualists of the district will show up in good numbers, as usual, and help by their presence and gifts to heighten the enjoyments of the day.—G. R. H.

THE Dalton Grammar School, advertised weekly in our columns, was noticed at the commencement of the year as having afforded a very fine Christmas entertainment. Another entertainment has just been given by the pupils. The *Barrow Times* says, "There was a very large and select attendance. The programme was gone through with much ability, and was thoroughly appreciated." The *Barrow Herald* gives the programme. Part first, vocal music. "The pieces were all ably rendered. Percy Ross Harrison, Esq., B.A., the master, accompanied the vocalists." The second part of the programme comprised selections from Shakespeare's play, "Julius Cæsar," and a laughable sketch. The report says, "The room was filled by a select audience. The pupils exhibited great power of memory and acquitted themselves well." We hope to see this school increasingly patronised by Spiritualists. Send for prospectus.

## M.A. (OXON) ON BUGUET'S PROSECUTION.

To the Editor.—Sir,—I have written so much at one time and another about spirit-photographs that I venture to ask you to place before your readers the note which I have appended to the chapter on the subject in my "Researches in Spiritualism" now appearing in *Human Nature*. Recent disclosures in Paris have shocked some unstable souls, and it seems to them that Buguet is a sort of Samson, who has been able to pull down the whole Spiritual edifice in his own fall. Let it be said very plainly that he is nothing of the kind, but an ordinary person who has cheated himself into a mess, and then has lied himself partially out of it. His word, by his own showing, is worth very little; and, when it is placed in opposition to the word of anyone else, it is worth absolutely nothing. He has cut himself off from any claim to belief. But, feeling this strongly, I am not at all disposed to underrate the importance of the blow which he has dealt to Spiritualism. He has put a stick into the hands of our enemies which they will not be slow to use. I expect to make acquaintance with it for some time to come; and I am not at all grateful to Buguet for it. But, though I may object to it, I am quite sure that it will not cause me to abandon my conviction in the genuineness of some of Buguet's pictures, e.g., my own double, and that of the Comte de Bullet's sister; nor to cease from investigating the subject of spirit-photography at all times and in all ways that I can.

June 22, 1875.

M.A. (Oxon).

(From *Human Nature* for July.)

When at the close of this chapter I complained that no direct evidence of imposture was brought forward to support the allegations freely made, I did not think that I should so soon be in possession of what I demanded. A recent trial in Paris has furnished clear evidence of a long and systematic course of fraud on the part of one of the photographers of whom I have spoken in this chapter. Buguet, by his own confession as well as by demonstration, stands revealed as an impostor. During the time that the trial was in process, it would have been improper to allude to the subject. I refrained, partly from that feeling and partly because I had nothing but hearsay evidence to go upon. But now that the case is settled, my readers may reasonably expect me to state what modifications in my conclusions have been made by those disclosures. I will do so with complete frankness; premising, first of all, the position in which the case stands.

It will be remembered that in speaking of Buguet's pictures I selected two classes for comment, rejecting all that did not come within them. The first, on which I principally insisted, included those only which had been recognised by one or more persons (generally by more than one) as portraits of friends who had departed from this life. I was not fortunate enough to obtain such a picture myself. On the only occasion on which I sat to Buguet, the resulting photograph showed a spirit-form which I did not recognise. I depended, therefore, upon the evidence of credible persons. Much that was offered I rejected as insufficient. What I finally accepted, I placed before my readers entire.

The second class mentioned included pictures which had been taken under test conditions. On these I laid no great stress, except as evidences of inexplicable occurrences. The first is the class on which I rely as evidence. Both, however, are impugned in the late trial. Buguet affirms that none of his productions are genuine, and that all alike are the product of knavery and fraud. The recognitions are coincidences, the result of a disordered fancy. The whole subject is one vast imposture on a very credulous and half-witted set of people; and M. Buguet seems to consider himself as a rather clever fellow, who has traded, as so many others do, on the follies of his fellow-creatures. The judge was of a different opinion, for he sentenced him to a year's imprisonment and 500 francs fine.

It is impossible to say now how much of his impending punishment Buguet may have bought off by this iniquitous and lying statement. There is strong reason to believe that the instigators of this prosecution were determined to crush Spiritualism in Paris once and for all. The *Revue Spirite* had been ill-advised enough to answer an allocation of the Archbishop of Toulouse, in which he spoke, from his own point of view, about the truth and tendency of Spiritualism. It was a pity to do so, for the document was of the usual windy character that such utterances affect, and no reply could have had any effect against one who believed himself to be the sole possessor of truth. Moreover, discretion might have whispered that the Catholic Church was all-powerful, and that Paris was under martial law. However, the reply appeared, and the result is that the Editor of the *Revue* is condemned to the same term of imprisonment as is Buguet. The prosecution was not instituted by any person who felt himself aggrieved, and bears throughout traces of clerical origin. The case was tried by a judge who was strongly biased,—the very judgment bore internal marks of having been previously prepared,—and Buguet had been well primed beforehand with the story he was to tell. As soon as it was found that he could be manipulated, he was released from prison, while M. Leymarie was held in durance almost to the last. During the time that elapsed between his release on bail and the trial, Buguet had ample time to make large additions to his box of ghosts which was produced at the trial. Any real spirit-picture could be copied and added to the list which formed the "pièce de conviction"; so that if an inconvenient piece of testimony was put in it could be disposed of by reference to the ghost-box. Buguet being released on the understanding (as I believe) that he should turn king's evidence, he had ample time to fabricate any ghosts that he might need. The man who did not scruple to do it for the purpose of trading on the feelings of his clients before, would not hesitate in order to save his own carcass. When the trial came, his story was ready. "Spiritualists are fools; and I am a knave. They would be duped, and I duped them." It is the old story of Orton over again; "plenty brains" preying on "plenty money."

The English papers, one and all, regard the moral of the trial as this—the utter folly of people with the evidences of fraud before them persisting in believing that Buguet had the power to produce true pictures of spirits. Well, I am as incredulous as the most sceptical of them. I not only believe, I know, as surely as I know anything, that some of

Buguet's pictures were genuine. I have the direct affidavit of such persons as the Countess of Caithness, and the Comte de Bullet, to say nothing of others; and in the plainest English I affirm that I consider their statements as valid and true, in spite of any affirmations of such a person as Buguet is on his own confession.

I have, moreover, the fullest proof in my own case that results were obtained which prove the mediumship of Buguet. I received full details of those results by spirit-communication long before any news came from Paris. Therefore, if the picture was fraudulently produced, my information must be so too. I have never found it so in other cases, and it will take far more than the word of Buguet to make me believe it. The pictures of my double, and of the double of the Comte de Bullet's sister are genuine and real. Of that I entertain no doubt.

That the "accursed greed of gold" drove an originally good medium to cheating is unfortunately true. That mediums who are exposed to all kinds of mixed influences are in great peril thereby is also true. Buguet is not the first man who has so fallen. His unenviable notoriety will rest hereafter on the cold-blooded attempt made by him to save himself at the expense of all truth.

The outcome of all will be clear ere long. In the inception of a science, it is necessary to weed out from time to time facts that appear doubtful, and to revise opinions grounded on insufficient premises. If Buguet's results are to be utterly expunged, which is far from being the case, there is sufficient evidence for the reality of spirit-photography to make us pursue the subject in confident expectation of future results.

M.A. (Oxon.)

## A SEANCE WITH MRS. GUPPY.—A TRUE GHOST STORY.

From a private letter concerning the first of these remarkable seances we extract the following incidents:—

Mrs. Guppy, at Mrs. Berry's request, sat on Friday evening, at half-past nine o'clock, in a drawing-room having folding doors, no other sitters being present than the two ladies named, who sat holding each other's hands. The spirits directed the folding-doors to be opened, when opposite the ladies appeared a very handsome man with a wreath of roses on his head. In a whisper he said, "Take the wreath of roses from my head," and he moved through the table until his face almost touched Mrs. Berry's, who took the wreath as requested. He then said to Mrs. Berry, "Put your face close to Lizzie's (Mrs. Guppy), so that you may see my profile." The ladies were dreadfully frightened, and Mrs. G. wished he would go away. The apparition then melted away, and through the table was spelled out, "Shut the folding-doors and open the other (the passage-door), so that Mrs. Berry can see my full face, as the light will be at her back, and in the face of the spirit." This was done; and after a short time the spirit slowly rose out of the table about three feet, and in answer to Mrs. B., bowed once for "No" and three times for "Yes," like the "most sensible creature." The ladies saw him "as distinctly as possible." He was very dark-complexioned, with very handsome beard. This letter also names some other manifestations, and states that Mrs. Guppy and Mrs. Berry, feeling too nervous to sit again alone, got Mr. W. Gill, of Brighton, to sit with them on the following evening, whose record is before our readers.

To the Editor of the *Brighton Examiner*.

Sir,—An opportunity of being present at one of Mrs. Guppy's spiritual Seances falls to the lot of only the favoured of mortals. Many a seeker after the marvellous would almost give his ears to witness the phenomena that occurs in her presence. What we have so long and so learnedly spoken of as the "Laws of Nature," Mrs. Guppy seems openly to set at defiance and treat with contempt. Within her wondrous sphere Gravity is—to use a slang expression—nowhere. "Psychic Force," as Sergeant Cox will persist in calling our spiritual friends, plays some very fantastic tricks. Inanimate things become animate, and taking unto themselves wings, fly away. Flowers and fruits in rich profusion come through the ceiling or walls of the room, without leaving an opening or even a mark to show the spot, and do not sustain the slightest damage in their rough passage! On some occasions a score of different flowers and fruits have thus mysteriously arrived from Mrs. Guppy's friends,—each particular flower or fruit having been specially wished for a minute or so previously. Sometimes heavier articles are introduced—a goosebury bush—clothes-prop—flower-pot, watering-can, or even live animals. If I say much more the reader will begin to smile, indeed it is a question whether he has not done so already. Although he may be disposed to swallow the raps that come on a table, it is not to be expected that he will swallow everything that comes in his way. I never blame a man for honest scepticism, but bigoted scepticism I abominate. In my investigation of Spiritualism I have, so to speak, contested every inch of ground, and, so far as I have now got, I am perfectly satisfied. But now for a "Memorable Relation," to quote from Swendenborg:—

On Saturday evening last I found myself sitting at a small round table in company with two ladies, one being Mrs. Berry, the lady through whose mediumship were executed the series of drawings illustrative of the Origin of Species, which a few months ago were publicly exhibited at St. James's-street, where they excited no small amount of interest and comment, the other lady being the world-renowned Mrs. Guppy—the Empress of Physical Mediums. In the presence of two ladies so marvelously gifted, I naturally expected great things, and my expectation was more than realised. After sitting for a few minutes in the gaslight, our invisible friends told us, by rapping on the table, to put out the gas. I did so. Almost immediately we heard the rustling of leaves over our heads and smelt the perfume of roses. In reply to a question from Mrs. Berry, a spirit-friend said he would try to materialise himself as on the night previous, when the two ladies only were present. We were requested to open the folding doors of the drawing-room (we were sitting in the back part), and I drew up the Venetian blinds of the front parlour, admitting just sufficient light to make the darkness visible. We could see each other pretty clearly, as also the various articles of furniture in the room. We sat closely together round one half of the



table, with our clothes pinned together, and a vacant chair stood at the table between Mrs. Guppy and myself. In a short time something white appeared over the chair, rising to about fifteen inches above the table—it looked like a column of cotton wool—gradually it seemed to unfold, and a dark shade about the size of a man's hand appeared on it. A further process of development revealed the semblance of a face, and the figure suddenly shot up to the height of 5 feet, startling us somewhat by its rapid evolution. It then sunk down to its former dimensions, but every minute the face was getting clearer. We inquired if he was the same spirit who had shown himself the night before, and he nodded assent, as he did also to a further question as to whether he would be able to materialise himself more perfectly. He disappeared for a moment, and it was rapped out that Mrs. Berry was to take the wreath from the spirit's head, as she did on the previous night. He soon appeared again, this time so plainly that I could see his outline well defined. He wore a white turban, which came down on each side of the face and met under the chin. It was of a pure white material of some kind, and contrasted strongly with the olive-coloured complexion of the face. This time he rose to his full height and leaned over the table, touching both ladies, and bending his head down till it nearly touched the table. Mrs. Berry took from him the wreath as requested. We examined it afterwards in a better light and found it was a wreath of roses. It contained about a dozen very choice roses, artistically interwoven together, and emitted a delicious fragrance. Mrs. Berry was requested to lay it on the table, and a few minutes afterwards it was carried away just as mysteriously as it was brought. She was allowed to keep the wreath brought on the previous occasion. Once more our ghostly friend showed himself—this time in great perfection. We had seen the gradual development from the white misty appearance to the "human face divine." The spirit again leaned over the table and brought his face within a few inches of mine. I saw every lineament. It was indeed a lovely face—the features exquisitely chiselled—the expression serene. His age appeared to be about 25 years. I looked upon him with feelings of awe and reverence. O that every materialist might witness such a proof palpable of immortality! "The fool hath said in his heart, there is no God," no spirit, no future state—Spiritualism proves the contrary. The sceptic might be ready to suggest that we were the subjects of optical illusion—that our ghost was a phantom of the brain! If so, what about the wreath of natural flowers that we saw and smelt and handled? The ghost was no less real than the rose he placed in my hand, which now lies on the table before me, and which I now again take in my hand and smell. After describing the above phenomena at such length I must pass over others that were also worth mention, such as the production of spirit-hands—and spirit-lights—the latter floating about the room, and touching us when requested, &c. Our circle was a very small one, but there were some wonderful elements therein. We sat with our hands interlocked. The ghost did not creep from some mysterious cabinet in which the medium had been placed—personation was entirely out of the question. The medium was with us and talking to us—she was not even entranced as mediums invariably are during the production of such a phenomenon, but was herself a witness. The seance was in every respect remarkable, and will be heard of by many Spiritualists with considerable surprise, the materialisation of spirit-forms being a new development of Mrs. Guppy's marvellous mediumship.—I am, Sir, yours truly,

Brighton, June 19, 1875.

#### SPIRITUALISM EXTRAORDINARY.

From the *Birmingham Morning News*, June 18, 1875.

The following letters have been forwarded to us by Mrs. Tyndall, of Edgbaston. They were sent to her in reply to inquiries with respect to the spiritualistic manifestations of Dr. Monck, at Saltash, Cornwall:—

"Culver Park, Saltash, June 12th, 1875.

"My Dear Madam,—I have never attended a public seance, and know nothing of the jewellery mentioned in your letter, although it has been freely talked about and commented on in the *Devonport Independent*. What I do know is this—one afternoon last autumn, Charles Bydder, Chief Engineer R.N., H.M.S. 'Valiant,' called on me and introduced Dr. Monck, just as we were sitting down to dinner. I invited them to join us, which they did. After dinner, Dr. Monck sat down in an easy-chair, gave a gasp, and appeared to become insensible; loud raps and blows sounded from the dining-table, as if someone was trying to smash it with a hammer; the room shook as if an earthquake was in operation. Dr. Monck rose up, let down the venetian blinds and drew the curtains, making the room nearly dark. A sailor came through the curtain, gave me a hard blow on the back, grasped my hand, shook it, and in a gruff voice said he was glad to see me. I, rather astonished, said, 'Who the — are you?' He blew a boatswain's call, and piped 'grog,' in a voice which I heard every day for four months at sea, and I said, 'Why, this is Robinson, the bosun of the old 'Bolton.' We then talked together for about five minutes about various incidents that occurred on the voyage, and the figure vanished. Another came, who, in a very loud voice, told me that he was an engineer and architect before the Pyramids were built, and that they turned out better work in those days than we did now. We saw various lights resembling moonlight floating about the room.

"I have never seen Dr. Monck since, but if you fall in with him give him my compliments, and say I should be glad to see a little more of this if he should come West. I will give your letter to Mr. Bydder and Mr. Innes, and ask them to write to you and say what they know.

"You may make any use of this letter you please. I was from 1843 to 1849 Assistant-manager of the Swindon Locomotive Department, Great Western Railway. Charles Sacré, Engineer of the Manchester, Sheffield, and Lincolnshire line, was my pupil. I constructed the Geelong and Melbourne line in Victoria, and if you publish this my old friends will know that I am not easily deceived. I only state what I know to be truth, and am, yours very truly,

"EDWARD SNELL, C.E., M.V.P.I.

"P.S.—Several other figures appeared, but they talked to Bydder, and I will ask him to tell you what they said.

"Dr. Monck woke up after being about two hours in an unconscious state, asked one of us to blow in his eyes, and then said he knew nothing of what had occurred while he was asleep. I never saw him before this

and have not seen him since; he is a stranger to me. If you publish this, please send me the paper."

"Port View, Saltash, Cornwall, June 14, 1875.

"Dear Madam—My friend Snell has placed your note in my hands, saying, 'Please yourself in replying,' at the same time reading to me his own reply, in which my name is mentioned. I consider it my duty to society, and especially to Dr. Monck, to narrate some of the phenomena as truthfully as I can, endeavouring to underrate rather than exaggerate. In the first place, Dr. Monck has confused names and places (and no wonder, when it is known that he is unconscious of what takes place). The seances at which the trinkets were produced was at the home of Mr. Wyatt, Old Town Street, Plymouth. The person was Mr. Widger, cabinet factory, Union Street, Plymouth. He became acquainted with the truths of Spiritualism through his making me a small round table very strong in the legs. He has assured me that the spirit of his wife placed the pair of gold links in his bosom, just inside the waistcoat, and a voice requested him to put his hand in and take them. He identifies them as the same she had worn, and at the time were in a small drawer of the chest of drawers used by her. The distance between the houses, about half-a-mile. I am sure Mr. Widger would feel a pleasure in testifying to the truth of the above. My own experience of Dr. Monck's power partakes of greater marvels. My acquaintance with the science at that time did not extend over two months, and hearing that a Dr. Monck would hold seances, I determined to proceed with my investigations, so I called on him, in company with my wife, at his hotel about twelve noon. While sitting in his room, a heavy knock came on the table while he took coffee. I found he had no engagement, so invited him to dine with me at Saltash, which he accepted. To make a long story short, we did not part company until our arrival at Saltash, and having to pass my friend's house, we called with the object of asking him and his wife to come to my house in the evening; but it was not to be thus. Mr. Snell and family were about dining, and invited us to join, which we did, in all twelve. After dinner, all sitting talking, Monck, Snell, and myself smoking, Monck suddenly expressed a feeling of stupor coming over him, and shortly after rose from his chair, rushed to a bay window, lowered very rapidly the three Venetian blinds, closing the damask curtains, and pinning them together in the centre, himself being on the inside. The next moment, a figure of a man, four inches taller than Monck, came through the side of the curtain, which was firmly secured by a cord and tassel. It went round to each of us, patting us, and speaking to us. Then followed a long conversation between him and Mr. Snell, proving his identity with the boatswain of a ship Snell took passage to Australia in some twenty years ago. He seems to have taken a liking to me, as he came repeatedly to me to tell me of incidents that occurred on the voyage. On each occasion of his coming close to me, I remarked the dreadful, unpleasant odour from his breath, similar to what I have experienced from persons who drink copiously of rum, and being over thirty years in Her Majesty's Navy, in the course of which I have often felt the same. Now came a wonder. He says to me, 'Come with me; naval man.' I arose. He led me to the farthest corner of the room, placed me with my back against the wall. He says, 'You arn't frightened, are you?' I replied, 'No, not a bit,' which was true, although I was then sure it was a ghost. He replied, 'Stand stiff; look out; I am on your back.' I answered, 'Yes, I know you are,' as I grasped hold of a pair of very solid thighs, which then encircled my neck, and in that position, being close to my eyes, I could see they were encased in brown trousers, similar to cords. I walked with him on my shoulders into the middle of the room, and I positively declare I felt no weight. I am sure he was in that position a minute and a half. He then said, 'I am coming down now,' on which I lost hold of him, and the noise made by his boots on the floor appeared as if they were made of lead. This was the feature of the evening. It disappeared as it came, and on Monck coming to reason, he knew nothing that had taken place. Several of the company were remarking on the unpleasant odour of his breath, which satisfied me I was not deceived. I immediately requested Monck to allow me to smell his breath, which I did, and which I declare was perfectly sweet. I here remark the doctor wore a suit of superfine black, with thin boots. Later in the evening the Doctor was controlled by the spirit of my father, who whispered to me, 'There is another Ned present,' my father's name being Edward, Snell's name being Edward also. He folded a piece of paper, and pretended to attach a seal to this document, and with a pencil wrote the words, 'I appoint my son Charles Edward Bydder.' This alluded to his will, and my being his executor; but the extraordinary part was the exactness of the handwriting to that of my father's, and so entirely different to that of the Doctor, who writes a scrawl, when my father wrote a stiff round hand. It was so exact I could detect it at every turn. My father has been dead to us ten years. My mother next controlled Monck, who gave me her maiden and Christian names, the town and church she was married in, the year, also the year of her birth. I had to refer to an old family Bible to prove the correctness of the dates, and in every particular they proved right. It was during those visitations that the house was so violently shaken. It really seemed that the earth shook, for it resembled the shock of earthquake which I have felt, for everything in the house was shaken; the servant in the kitchen was alarmed. While this was proceeding, Monck suddenly exclaimed he saw a beautiful female form passing in the air outside the window. I looked in the direction, but only two persons saw, and those were mediums, one being my wife, the other being Snell, jun., aged sixteen. My wife recognised it as being the figure of her mother, but did not see the features. After the two controls given, 'Samuel Wheeler' took the command of the Doctor, and gave us some splendid tests. He told us the spirit of my wife's mother had shown us spirit-power. He came to me, and said a piceaniny spirit wanted to come to my wife. I desired him to assist it, asking him to ascertain its name. He whispered to it, and, turning to me said, 'She says her name was Bertha Agnes; did you have one so named?' 'Yes,' I replied, 'bring her.' And to the view of nearly all in the room, the bright form of an infant, with its long drapery, gradually appeared, coming round close to myself and wife, who sat next me. Another came, and could only show its hand; every line was distinct, and close to us. The most convincing test was the child's name, as it only lived six months, and died five years ago. Dr. Monck is an entire stranger to me, never having, to my knowledge, seen him

before, and have not seen him since. He did not know I intended to call on him, so that his visit to Saltash was quite accidental. I esteem Dr. Monck as a man of the strictest integrity and truth, and am prepared to endorse any of the reports I have read of him in the MEDIUM as true in every detail. I sincerely trust the work he has undertaken will be successful. In honesty I must state Monck neither expected nor took a fee from us, so that he had no interest to produce any or none of the many wonders produced through his mediumship. I had almost forgotten to mention that while 'Samuel' was talking to us of the spirit-world, &c., the whole sitters were very perceptibly touched on various parts of the person by soft hands at the same moment of time, each exclaiming where they felt it. An empty tumbler at the same time was striking against the stud of a gentleman's shirt. I am afraid, my dear madam, I shall exhaust your patience, and apologise for the length. You are welcome to make any use of the enclosed truths, and I would feel a pleasure in communicating with any person on the subject in support of the truth and Dr. Monck's mediumship. Should you see him, please convey my best wishes to him. I have witnessed as great marvels with my own children. I should feel a pleasure in relating some of them to any inquirer.—I am, dear madam, yours respectfully,

"C. A. BYDDER, R.N."

[We quote this article, seeing that the statements corroborate others which have appeared in the MEDIUM as declared to be the fact by Mr. Bydder. The genuine, manly, old English style of these testimonies, fully signed with the names, shows that there is real pluck in our midst yet. May the number of able-bodied Spiritualists increase!—Ed. M.]

#### MR. CLARENCE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I was one of a company of six who were present at the first of Mr. Clarence's advertised seances at the Spiritual Institution this afternoon. I think we were all satisfied that Mr. Clarence possesses in a remarkable degree the mysterious force, which, whether utilised by spirits or spontaneously active, is admitted by every candid and patient investigator to be instrumental in producing the phenomena habitually witnessed. No honest and intelligent person could be present at a few such seances as we had to-day without perceiving how gross is the improbability of the popular opinion which attributes all these manifestations to the trickery of the medium and his imagined accomplices. In a company of strangers the possibility of collusion cannot, of course, be excluded, but when it is borne in mind that, in a properly examined and secured room, the trickery theory requires at least two accomplices to be present at every seance where manifestations occur at a distance from the medium (because for such he must be released by both his neighbours, and be able to move about the room). That a habitual investigator like myself has not invariably met even one other person at the seances of the same medium when such manifestations have occurred, and further, that usually any person present may obtain a seat next the medium, it will, or ought to be acknowledged that this danger is the minimum consistent with the barest possibility. But this, sir, is by the way. Before the commencement of the sitting, Mr. Clarence invited us to search the room, a liberty I had already taken before his arrival. The candle had not been extinguished for more than two or three minutes before the guitar was played about the room, lights were said to be seen (I did not myself observe them), and somewhat unpleasantly emphatic blows were bestowed by the guitar and tubes upon the heads of the sitters all round the room. Then the alphabet was called for, and we were directed to sing. Our performance not appearing to give satisfaction\* (at which I confess I was not at all surprised), the musical-box was wound up and ministered to the spiritual passion for harmony. Then we were told that we must more effectually exclude the light from the window, which, allow me to remark, is a constant trouble to the sitters at Southampton Row. Having partially succeeded in this, we got the much-prized manifestation of the "laying-on of hands," several of the sitters being favoured in this way. A voice which none of us recognised whispered some words, and called by his name one of the gentlemen next the medium. "John King's" familiar voice also addressed us two or three times. Other manifestations, too many to recount in detail, occurred, notably the very heavy musical-box (which required considerable force to lift or even push about) was moved up and down the table in any direction requested by the sitters. During the occurrence of the manifestations Mr. Clarence frequently spoke to us, thus evincing, if proof was required, that he was in his seat.

I add one circumstance for what it may be worth. About ten minutes before we actually rose, the medium expressed an opinion that the power was exhausted, and I, as custodian of the matches, was about to strike a light. Before doing so I asked the agency—spiritual or otherwise—whether we were to go? An emphatic "No" was rapped out, and accordingly we continued to sit, and were rewarded by some further manifestations. Then, having administered this snub to the medium, the same agency dismissed us, and we departed after a short but most satisfactory sitting. Mr. Clarence is likely to become as popular as Mr. Herne among the many who are interested, either as Spiritualists or as investigators, in watching the operations of this strange force which has developed itself among us, and in tracing its effects to their true origin.—I am, your obedient servant,

London, June 22nd, 1875.

INVESTIGATOR.

#### COMPREHENSIVE CHURCH OF ENGLAND.

On Sunday afternoon, at 3.30 p.m., at Cambridge Hall, Mr. F. Wilson lectured on "The Justice of God in Creation." In the first place, What is Justice? The appeal against partiality. If there was no impartiality there would be no demand for justice. Justice was like prayer, the result of circumstances. If we had justice there would be no necessity for prayer other than for self-improvement and a closer walk with God. The next step was to consider Creation, which is the perceptible to the senses. The next question is, What do we mean by God? The all-pervading Spirit of whom we know nothing, but as whom we recognise everything. The Maker of the laws that govern materiality, mentality, and essentiation; that having made these laws, which it is, or should be, our perpetual effort to discover, He has no intention of alter-

ing them for the benefit of individual supplication; that having made the all good, man must conform to the good.

God made the world both self-contained and fair,  
The parts were balanced with paternal care,  
The whole obedient to the Almighty will,  
Each atom had its duty to fulfil;  
Thus all complete, each in position stood;  
God blessed it and pronounced it very good.

It was a common argument to prove the injustice of Creation in showing how one animal preyed upon another—that the weak should be at the mercy of the strong was a Nemesis, as that,

Great flies had lesser flies  
Upon their backs to bite 'em,  
Lesser flies had smaller flies,  
So on, *ad infinitum*.

But Mr. Wilson would point out that no sentiment could exist without its negative. Pain taught health; heaven, hell; good, evil; friendship, hatred, &c., and the presence of fear created joy in the absence of fear. The analysis of animal life was explained, and that it was only the weak and the aged who fell an immediate prey to the destroyer. It is true that man had to endure great injustice; but whose fault was it? He had personally a sense of justice and the desire for improvement planted within him; if he did not use these gifts, but chose to submit to kinglycraft, warriorcraft, and priestcraft, he must take the consequences, and as soon as he chose to exert his sense of independence, the blessing of God would go with him. It was no use praying to Jupiter, he must put his own shoulder to the wheel. Being as we were, we could not do otherwise than as we did do; being as we are, we could not do otherwise than as we shall do. The whole system of nature, the whole procedure of its laws, were mathematical, and the laws that govern the mind of mankind are as mathematical as the laws of nature. You know that you have to answer for yourself; why do you not think, work, and prove for the benefit of yourself and others?

The subject for next Sunday will be "The Analysis of Morality."

#### READINGS ON THE LIFE OF JESUS.

Mrs. Burke had a very nice meeting at Doughty Hall on Sunday evening. The attendance was of a highly respectable class, and great attention was paid to the readings. Mrs. Burke is a lady of talent, and well adapted to do a public work. Her disinterested labours in giving these readings are worthy of high appreciation, and ought to stimulate other ladies to come forward and do what they can to promote the progress of knowledge. If the female talent of the country, which is now lying in a latent state, were exerted for spiritual purposes, a powerful ministry would be thereby afforded which would soon overwhelm all traces of spiritual darkness and moral degradation. The spirit-world has perceived this power in woman, and has largely used her for mediumistic purposes. The consciousness of this latent power has yet to dawn on woman herself. We think that ladies like Mrs. Burke should come forward and do something to promote the object of human advancement and usefulness, rather than clamour for a political and social status for woman. Undoubtedly woman will be accorded that claim which she, by her action, proves herself entitled to.

To our thinking, Mrs. Burke might have had a text more worthy of her spiritual intuitions. Dr. Farrar's book is a hopelessly materialistic and every-day treatise, chaining the reader's attention down to dreary temporalities, and leaving the spiritual entirely out of view. Mrs. Burke, to some extent, mended this defect by observations of her own. But we think if she had taken the plain gospel, and depended upon her own impressions, she could far exceed Dr. Farrar, who adds thereto his theological traditions. The doctrine of substitution adroitly introduced by him is, in the light of Spiritualism, a very much disputed dogma, and ought to be subjected to strict examination before it is allowed to form a part of the opinions of Spiritualists.

We wish our spiritual teachers would become inspired by the magnitude of the Messianic work being done in this our own day. To adulate Jesus, and to dwell upon the more insignificant circumstances of his career can be no good to him, while it diverts the attention of the people of to-day towards an age in which they can take no part. There are over-taxed brains, drooping spirits, and empty pockets battling for truth in many directions, and if to these struggling apostles the light and countenance of womanly sympathy were directed, the risen Jesus would no doubt participate much more in the tribute than if it were offered to the dead past which he honoured sufficiently by his own self-devotion and suffering. It is not those who cry Lord, Lord! but those who mingle their helpful sympathies with the needy and deserving around them that shall receive the blessing of Jesus and of the millions in the spirit-world who, with him, labour for the spiritual advancement of men.

At the close Mr. Towns was controlled, and walking up to Mrs. Burke, gave utterance to warm words of encouragement and benediction. Mr. Ackerman expressed his opinion that the thanks of the meeting be accorded to Mrs. Burke for her services.

Mrs. Burke is desirous of being useful in this work, and will repeat these readings either in London or the provinces. She has others in preparation. Address her at 15, Southampton Row, London, W.C.

J. HENSHAW, Leeds.—"Evil to him who evil thinks."

THE COUNT DE REMUSAT A SPIRITUALIST.—The illustrated newspapers of last week contained portraits of this distinguished statesman, who has just passed away from the earth-sphere. The Duke d'Audiffret-Pasquier, President of the Assembly at Versailles, in announcing the death of the great politician, said, according to a report in a French paper, that "his esteemed friend in philosophy belonged to that school of Modern Spiritualism which recognises the soul of man as derived from a divine source, and that those high thoughts consoled his deceased friend very much during his last moments." This statement was received with great applause from every part of the assembly. This fact is very significant, implying that the most eminent men of the age are indeed Spiritualists, and that their adhesion thereto is received with fervour in the most distinguished assemblies.

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

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.  
Two copies " " 4d. " 17s. 4d.

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

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

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.

The *Banner of Light*, weekly. 15s. per annum.

The *Religio-Philosophical Journal*, weekly. 15s. per annum.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JUNE 25, 1875.

### THE PARIS PROSECUTION.

A matter of concern with many friends of the movement is the late prosecution in Paris. We do not think the event ought to cause particular pain to any but those immediately concerned. By no such difficulties can the cause of Spiritualism be injured. It is true the newspapers take an unwarrantable view of the circumstances. It is also true that Buguet has proved himself unworthy, and that others have suffered who in all probability are not guilty. But no one fact has been brought forward to invalidate any position taken by the Spiritualists. Even spirit-photography comes through the ordeal unscathed.

The confession of Buguet is thoroughly false, and the article of M.A. (Oxon) points out how the evidences of fraud may have been manufactured for the purpose of casting a doubt on spirit-photography. It is not the Spiritualists who have been imposed upon, but the prosecuting powers in Paris, who, out of their hatred to Spiritualism, are willing to swallow any lies and imposition if they served to favour their purpose. The newspaper reports truly say—"It is curious that the prosecution was not instituted on the complaint of any customer, but spontaneously by the police, for reasons not explained." No one of Buguet's patrons appeared against him. Another newspaper states—"Notwithstanding the palpable exposure of the imposture in open Court, a host of respectable witnesses, including a Russian marquis, the Comte de Bullet, Mr. Sullivan, formerly United States Minister at Madrid, two French colonels, and several ladies, appeared for the prisoners, and, undismayed by the sarcasms of the presiding judge, protested that they really had seen unmistakable portraits of deceased relatives." Had the object of the Court been to get at the truth respecting Buguet's powers, "the sarcasms of the presiding judge" would have been an impertinence; but the power which was prosecutor was also judge, and had at its control the means of getting up such evidence as suited its purpose. The polite, accommodating Buguet, so deferential and demure, was found to be an easy tool; and when a man will call himself a scoundrel under any considerations, he will not scruple at daubing with obloquy Spiritualism or his dearest associates.

Parisian Christianity and French law have really been the only dupes of Buguet. The testimony is voluminous as to his ability to obtain spirit-photographs; and no Spiritualist regards spirit-photography as a proved fact except when the portrait of the deceased person is obtained. We have yet to see that with the box of models produced in Court, pictures could be obtained of the kind produced by Buguet.

The credulity and assumption are all on the part of the enemies of Spiritualism. It is true the cause has been betrayed as far as the mercenary power of the traitor could extend; but this is no disgrace to Spiritualism, which thus stands in honourable relationship with Jesus of Nazareth, the weightiest affairs of nations, and the truth in every form. We feel sure, on the other hand, that this agitation will do Spiritualism a great deal of good. The fact that so many eminent persons have been quoted as believing in the photographs, and not only believing but having incontestible evidence of the truth of spirit-photography, is itself a lesson which all the insinuations and abuse of the newspaper writers cannot undo. We regret that there are weak-backed people calling themselves Spiritualists, who get into a nervous state of trepidation over this difficulty, and feel as if they would renounce the facts to which a few months ago they set their names with enthusiasm. Truly, if there is such weakness among us, greater trials even than the present are needed to develop strength. A continuous career of prosperity and favourable circumstances do not develop the greatest amount of power. The strength of the defender of a new truth is alone tested when his props are knocked away from under him and

he has to rely upon the strength of his own judgment. We hope all will rely upon the facts, and allow Buguet and his sham trial to stand in the relationship of an affair which does not in the least concern them.

The facts given in *Human Nature* for January and February, and many which have never been published, are in our opinion thoroughly reliable. Had they not been of such a character, they would never have found publicity in that direction, and the conduct of Buguet no more invalidates these facts than does the sale of adulterated bread undo the nutritive properties of the staff of life.

We hear it said that since the trial Buguet has been seen at large in Paris; and if it turn out that his punishment is like his trial—a sham, we may look upon the affair as a great triumph for Spiritualism, which drives French Christianity and French law to resources of the meanest description in order to protect themselves against a power which their actions plainly show puts them in a very uneasy state of mind.

### DR. SEXTON AT CAVENDISH ROOMS.

On Sunday next Dr. Sexton will commence his regular services at the above rooms, having delivered the concluding discourse at Goswell Hall on Sunday evening last. A considerable number of quarterly tickets have been disposed of, admitting to the reserved seats for the next thirteen Sundays. Many Spiritualists objected to Goswell Hall, on the ground that the room was inconveniently situated and in an unpleasant neighbourhood. These difficulties will now be removed, and we trust, therefore, that large audiences will assemble on each Sunday evening. Now, just two years ago the Doctor gave a series of orations there, which drew large crowds to hear them, and his popularity amongst Spiritualists has certainly not diminished since that time. By special request he will on Sunday next repeat the powerful discourse that he gave last Sunday evening at Goswell Hall, on the "Characteristics and Tendencies of the Age." Service will commence at seven o'clock, the preliminary part being as usual conducted by Mr. Parkes. Admission free.

We are glad to find that there is some probability of Dr. Sexton being permanently occupied in London for Sunday lecturing, for though we do not grudge our provincial friends the advantage of his great abilities, yet there is a metropolitan need for such services, which cannot well be spared. The life must be maintained at the centre, and there is no one at present in the lecturing field so well fitted as Dr. Sexton to sustain the cause.

### MRS. TAPPAN AT GLASGOW.

Mr. Nisbet has favoured us with proof of a bill announcing Mrs. Tappan's forthcoming meetings. We hear, however, from Mr. Bowman, that, later on, the arrangement made for the Crown Hall had to be abandoned, as the proprietor would not permit Sunday meetings. The City Hall had, accordingly, to be taken for Sunday, July 4, and the City Hall Saloon for Monday, Thursday, and Friday following. If our Glasgow friends can fill the City Hall, it will be one of the largest gatherings of Spiritualists ever held under a roof in this country. The City Hall is one of the largest rooms in Scotland, and is withal very popular. We hope thorough success will attend this effort. We hear that arrangements are also being made for the meetings in Edinburgh, but the particulars have not yet reached us.

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

Manchester: Temperance Hall, Grosvenor Street, Sunday, June 27, afternoon and evening.

Glasgow: City Hall, Sunday, July 4; City Hall Saloon, Monday, Thursday, and Friday, July 5, 8, and 9.

Edinburgh to follow.

Newcastle: August 29, and following days.

Belper: September 7 and 9.

Liverpool and Southport the week following.

Cornwall in November.

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

Address: Mrs. Tappan, 15, Southampton Row, London, W.C.

MRS. TAPPAN AT MANCHESTER.—Mr. Fitton writes us, under Tuesday's date:—"Our meeting to-night has been tolerably well attended, and has passed off very pleasantly. The subject was selected by the guides and approved of by the audience with acclamation, in preference to the others announced at the time. Mrs. Tappan will also speak on Sunday afternoon and evening, June 27th, at the Temperance Hall, Grosvenor Street.

ERRATA.—In printing in last week's MEDIUM Mrs. Tappan's concluding oration at Cavendish Rooms, the title, "Harmony of all Religions" was inadvertently used instead of the "Spiritual Cosmos," which is the true title of the oration. In Dr. Hitchman's paper, printed in the same column, read "from month to month," instead of "from month to month."

DR. MONCK AT BIRMINGHAM.—Dr. Monck has numerous engagements in Birmingham. His stay will be short. Intending investigators desirous of securing his services should send him their names at once to care of Mr. Franklin, 100, Suffolk Street, Birmingham. Dr. Monck will give the preference to circles of friends requiring private light and dark seances at their own residences, or, if more convenient to them, at his own rooms. A few tickets for single admissions to select seances may be obtained on application at the above address. To prevent misunderstanding it should be stated that the Doctor sits only with *bona fide* investigators, and objects to receiving sitters who are actually hostile to Spiritualism. He does not guarantee the occurrence of phenomena, they being independent of his control, and simply undertakes to sit with inquirers who are prepared to accept whatever may be obtained, whether much or little. Each sitter will be expected to observe the conditions usually laid down at these seances. Dr. Monck will receive (without fee) at stated times investigators who wish to obtain information concerning Spiritualism and its literature, the formation of seances, &c.



## GUY BRYAN, M.A., AT DOUGHTY HALL.

Early in the year this gentleman delivered a discourse at Doughty Hall which created a profound sensation throughout the country. Mr. Bryan was lately a clergyman of the Church of England, but is now not only a decided Spiritualist, but also a writing medium. He has abandoned the title Rev., as well as left the Church Ministry, and now his former tutor Thomas Clowes, writes through his hand discourses which he has been announced to give at Doughty Hall. The first will be delivered on Sunday Evening, June 27th, —Subject, "The Origin, Formation and Ultimate Destiny of the Universe." "The Origin of Evil, and the object had in view in the Creation of Matter" will also be discussed. We hope a large and sympathetic audience will meet Mr. Bryan, whose advocacy, as well as the matter given, are well worthy of the generous support of Spiritualists. Doughty Hall, 14, Bedford Row, Holborn. Service at 7 o'clock. Admission free.

SHIRLEY BALL sends us an encouraging account of numerous tests received through the mediumship of Mr. Webster at Mrs. Bullock's hall. Subscribers seem to have special privileges for investigation.

RETURN OF MRS. HARDY TO LONDON.—Many of our readers will be delighted to learn that Mrs. Hardy will arrive in London early in the week, and may be heard of at our office. She has made the tour of France, Switzerland, and Italy, and is much improved in health.

SCOTLAND GATE.—Mr. Elliot says, "We are getting on very nicely with our planchettes and circles. Mr. Brown is coming among us for a week. I have no doubt but in a short time we might get plenty of work for him."

MISS BESSIE WILLIAMS, Birmingham, remits 4s. to the Spiritual Institution as the proceeds of a seance. The attendance was poor, as the notice, though set up in type, was overlooked, and did not appear in the MEDIUM. We thank our sister for her kind effort.

WEST BROMWICH.—On Monday next, June 28th, 1875, Mr. J. Mahony will lecture on "Spiritualism; is it a Delusion?" at St. George's Hall. Admission—gallery, 6d.; body of the hall, 3d. Discussion specially invited at the close of the lecture; chair taken at eight o'clock.

A FEW spiritual workers met at 90, Church Street, Paddington, on Wednesday evening, and decided on commencing a series of Wednesday evening meetings at that place, to afford the public information on Spiritualism. The meetings will commence on Wednesday week. Mr. C. White, president; Mr. G. P. Tilby, communicator.

MRS. BULLOCK'S HALL, Church Street, Islington.—Mr. Linton will shortly deliver his lecture on "Telegrams from the Stars," showing the harmony between the modern discoveries of science and revelations from the spirit-world. The lecture will be illustrated by the oxy-hydrogen lantern, and will probably be given on Wednesday evening, July 7th.

THE Workman's Hall, 65 and 66, Drury-lane, seems to be actively conducted. There are lectures, readings, or entertainments on Tuesday and Thursday evenings, and the hall is open every evening. Mr. Fowler has given two lectures on Phrenology, which were well received. He lectures again on July 6 and August 3. Mr. Redman will present "Electro-Biology" on August 31.

A PICNIC AT MANCHESTER.—Mr. Fitton writes to state that it is proposed by the Manchester Spiritualists to have a picnic on Saturday, July 10th, when they will be glad of the company of as many of the friends from the neighbouring towns as may be able to join them. The picturesque village of Hayfield, in the centre of the Derbyshire Hills, is the place selected, and a more beautiful spot could not be picked out in England. The train will leave Manchester about two o'clock in the afternoon, and ample refreshments will be provided for a charge of one shilling. Further particulars are promised.

THE "ECHO" ON IGNORANCE.—In reporting the trial of Buguet, Leymarie, and Firman, the *Echo* takes occasion to comment on the "ignorance and credulity" of Spiritualists, and says the photographic apparitions of the prisoners were exposed! This puts one in mind of the old woman who complained that her house was noisy, because so many *omnibus* passed the door. Before liners quote Latin they should learn their declensions. Had this gentleman done so, he would have known that a noun of the fourth is the same in the plural as the singular. Of course he never saw the line of Horace. "*Persicos odi, puer, apparatus.*" That is not in his "line."

"SPIRITUAL GEMS FROM ENGLISH POETS" is the title of an entertainment to be given by Mr. J. Reginald Owen at the Islington Assembly Rooms, Liverpool, on Tuesday, June 29, for the benefit of George Ruby, of London, a distressed medium. The doors will be open at half-past seven. Readings to commence at eight o'clock. Admission, one shilling each. When we were in Liverpool last week Mr. Owen was selling tickets rapidly. The selection to be read embraces the most enjoyable portions of the works of the best known English poets. We hope Mr. Owen will be well sustained in this effort to promote the comfort of a destitute old man, and also to introduce to Spiritualists a high form of intellectual exercise.

MR. COGMAN'S QUARTERLY MEETING.—"A Constant Visitor" thus reports the proceedings on Sunday evening:—"We had a very full meeting, and after the tea was cleared away Mr. Jennison was called to the chair. The favourite hymn, 'Catch the sunshine' was sung, and the chairman gave a history of the early development of his mind from the age of thirteen; then followed speeches from Mr. T. Whitmore, Mr. Newman, the regular chairman, Mr. Davis, Mr. Blunderfield, from Notting Hill, who spoke well and gave some interesting information as to the progress they were making. Surely he must have brought all the converts from that part as well as their celebrated medium, Mrs. Moss, who was entranced and gave us some very fine specimens of spiritual philosophy and sweet poetry. Miss Young was afterwards controlled and spoke with her usual eloquence. There were several gentlemen whose names we could not get that made excellent speeches, but as we had no reporter the matter is lost for the paper. I hope some pen abler than mine may give a more lucid account of that most glorious meeting."

## INDISPUTABLE EVIDENCE OF SPIRIT-COMMUNION WITH THIS WORLD.

A DISCOURSE BY MRS. CORA L. V. TAPPAN AT LIVERPOOL, AUG. 26, 1874, ON SUBJECT CHOSEN BY THE AUDIENCE.

The word indisputable seems to be especially emphasised. It would call for two conditions. First, an indisputable source of knowledge or evidence which would be an infinite source, and an indisputable receptacle of knowledge which would be also an infinite intelligence. Anything short of the infinite may be disputed, because anything less is included in time and space, and therefore is separated from the distinctive particles that make up human intelligence by time and space. If the whole human family could be gathered together in one place, at one time, and witness one single proof that would be indisputable, that might represent the possibility of answering the question; but even then the separate conditions of each individual mind to receive that evidence would constitute a barrier. Therefore, we have to consider the various relative proofs of Spiritualism, leaving for each individual mind to decide that which is indisputable.

You are aware, doubtless, of the historical evidences afforded by what is termed Revelation; that in all time, and among all classes or nations of people, there have been comparative evidences of spiritual power; that these comparative evidences have taken the place of absolute authority, and that this authority is compiled in the various works called the Bibles of the different nations; that these works express the highest epitome of human knowledge concerning spiritual things; that in the form of the Vedas of the ancients, in the form of the Zend-avesta among the Medes and Persians, in the form of the various Bibles of the different Asiatic nations, in the form of the Koran of the Mohammedans, in the form of the Scriptures of the Hebrews, which in the Old Testament makes a portion of the Christian Bible, and is embodied with the later records in the New Testament—in all these works are contained evidences to humanity as a body concerning the communication between the Divine mind, his celestial beings, and humanity; and these express in their various forms the different thoughts and the different emotions of the Divine mind as connected with man, and the laws for his moral guidance. The authority in Christendom upon this subject is to be found chiefly in the Old and New Testaments, and there are especial evidences of a communion between man and angelic beings—instruments of the Divine mind for the presentation of spiritual truths to man. The Old Testament is valuable chiefly from the communion of angels—the appearances of angels as men talking and conversing with men; and the prophecies and gifts of the spirit there recorded, as pertaining to the Children of Israel, are valuable from the fact that these visitations at divers times, and under divers circumstances, are recorded sometimes as the visitations of angels, sometimes as men appearing, and at all times as messengers of the Lord, showing that men, angels, and messengers were synonymous terms, and that the appearance of an angelic being in human form sufficiently proved that the two lives, angelic and earthly life, resemble one another, and these continuous appearances through all the history of the Hebrew race, and their wanderings, to their prophets, and foretelling future events, show a distinctive natural process or method of communion between the two worlds. When these, however, culminated in the history and life of Christ, it was supposed that the epoch of the Christian era completed the revelations of God to man, and that angelic beings were no more permitted to minister to humanity. Hence the records contained in the New Testament, and the accounts of ministering angels and spirits; the appearance of Christ's spirit to Paul of Tarsus; the appearance of the angels upon the Isle of Patmos, and the angel of the Lord speaking to John, are supposed to complete the history of God's communion through angelic beings with mortals; and yet it is recorded in the early history of the Christian Church that these visitations continued, and it is still maintained by devout Christians that the very spirit of Christ is with them when their heart changes from the carnal to the spiritual man. So that, if the visitation of spiritual beings terminated with the vision of John upon the Isle of Patmos, when they revealed themselves to him in person as angels, and upon which he would have fallen down and worshipped them, but they told him not to do so, as the angel appearing was a fellow-servant, a prophet; and although that angelic visitation seems to have culminated all visible communication, yet, wherever Christ's spirit is said to abide to-day, and wherever, in any conversion to the Christian religion, his spirit makes itself manifest apparently as a spiritual manifestation. Besides, the long line of saints in the calendar of the Church illustrates most decisively a communion of spiritual gifts, and the communion with saints is one of the recognised canons of the Roman Catholic Church. Therefore, it not only belongs to the Christian era itself, and to the especial time and advent of Christ, but to all succeeding generations that believed in Christ and have experienced these spiritual changes.

But as the scientific and secular mind of to-day is prone to dispute everything that is recorded in history, and especially everything recorded in sacred history attributed to the early Christians, to the ancient Hebrews, to the Egyptians, to the Medes and Persians, and to the Indians' superstitions, and as all sacred records and revelations are pronounced by the modern scientific mind as so many evidences of past superstition, and as this word superstition seems to be a conspicuous bugbear in the scientific world, the history of contemporaneous writers not termed sacred would form a valuable testimony in this direction. We are not without these records. Fortunately the name of Socrates is as much and more revered in

the scientific and literary world than many of the Christian and so-called sacred writers; and fortunately Socrates testifies, in the midst of all his wisdom and learning, to the continued presence of his *Dæmon* or guardian angel, who warns him of danger, predicts to him events that are coming, reveals to him the state of the future life, and makes the gateway of death one of glory and grandeur. We are not without evidence in the writings of that almost Christian moralist, who, though a heathen, has uttered many sentiments that even Christian philosophers have been compelled to admit were beautiful and perfect; and when he pictures the gateway of death, it is not as a final closing of life, but only as a gateway through which beings pass on to a future existence. Pythagoras and Plato, Aristotle and Confucius, confirm these records of the Christian writers, of the Hebrew prophets; and then, what shall we say of the founders of the Reformation themselves? Of Luther, who, though not visited with an especial kind of angelic being, nevertheless saw a spiritual being in his presence? Of Wesley, who distinctly avows and records certain manifestations and phenomena in the presence of his family that could be ascribable to none other than spiritual sources? Of Swedenborg, whose whole life and closing years was composed almost wholly of visitations, revelations, and promptings from the world of spirits, and of an infinite number of poets, philosophers, and sages of every age that have given their testimony in favour of the presence and communion of spiritual beings? Of the blind poet himself, who, while giving to the world the most perfect system of Christian theology in the form of verse, has, nevertheless, declared that millions of spiritual beings walk the earth unseen—a sentiment borrowed from the ancient Greek poet Hesiod, who affirmed it two thousand years before. Therefore, when the testimony of the sacred writers is rejected by the modern scientific mind, we have the testimony of profane writers or contemporaneous writers; and if the visitation of ghosts, and the various scenes and sights in Scotland, throughout Germany and Europe, among the nations of North America and the aborigines of every country may be fairly ascribed to superstition, surely the testimony of enlightened philosophical minds, that upon every other subject are considered authorities, cannot be set down simply as superstition because it relates to man's spiritual nature. But if we come to what is considered as indisputable proof, it must refer to one of two methods—that proof which it is possible for every human being to have demonstrated through the usual avenues of the senses, or that proof which it is possible for every human being to have demonstrated through intuition. In either case the proof is equally valuable to the person receiving it; but in the case where it is demonstrated by the senses it is valuable, not only to the one receiving it, but to all to whom the testimony of this one is valuable, and to all who are endowed with similar senses.

Now, while it may be considered as a matter of imagination, speculation, superstition, or a proneness in mankind to believe in the marvellous that in every history of the world, and among all classes of people, there have been visitations from spiritual and angelic beings; and while the testimony upon this subject would form a greater proof than that which now forms the proof of any living science, still if this testimony is rejected by modern thought, then is the whole spiritual world—Deity Himself—blotted out in the midst of the too literal and materialistic tendencies of the 19th century. It is not sufficient that God has created the earth, and that every atom, and every globule, and every form of life manifests a distinctive evidence of intelligence; it is not sufficient that there are distinctive proofs of intelligence in the leaves of the flower, but God demonstrates his presence and power continually, not only by setting the world in motion, and causing the world and its systems to perform their functions through laws, but by each special and separate existence that is daily being awakened. No matter whether it be the result of pre-existing law, or the continued action of the Divine mind, every morning that dawns upon the earth is equally a manifestation of the Divine presence. But that does not satisfy the materialist; and although it is believed even by the scientific mind and materialist, that in some subtle way, and through some process of natural law, there is a great and infinite soul, he sums the matter up, and pronounces the origin of it unknowable; but if he has not explored all possible regions of human science, here and hereafter, how can he determine that which is unknowable?

With reference to spiritual intelligences, therefore, and their capability of conversing with men, and manifesting indisputable proof of their presence, we must remark that the only things considered indisputable in the 19th century, and in this age of utilitarianism, are those things, first, that can be proven to the senses of man; and secondly, that can be made available to the external uses of man; while all that region of thought, intelligence, inspiration, and intuition, considered as so valuable in time past, is not regarded as testimony to-day. If we, therefore, require proofs of spiritual presence, those proofs must not come to the inspired poet, philosopher, seer, or sage. That is only considered a criterion of inspiration which appeals in the least uninspired manner to the most uninspired portion of human life, namely, the senses. That is proof of spiritual life, or considered as such, that represents the spirit, not in its spiritual state to the spirit of man, as Christ presented himself to Saul, as the angel appeared upon the Isle of Patmos, as the angel of the Lord upon Sinai; but that is considered indisputable which makes the spiritual being conform to the laws of material senses, and proves by its materiality that it is present with you. This is modern proof. Fortunately, however, this proof is not lacking. Fortunately the strict requirements of this material age, and the loud clamouring for occult proofs of spiritual

communion, have led to a succession of subtle sciences that have finally resolved themselves into materialised expressions of spiritual presence and power.

These materialised expressions are found within the last twenty-five years in the records of the manifestations of Modern Spiritualism. The first sound, produced near Rochester, New York, indicating intelligence and the presence of an outside power, was a demonstration indisputably of the proof of Spiritualism, since sound occurred without any visible external method of producing it; since there was no instrument, scientific or otherwise, that could have produced it; and since this sound, when questioned, and when distinctly and palpably communicated with by preconcerted signals, proclaimed that it was caused by the presence of a departed spirit. Here was a sound capable of being proven by one of the human senses. Here was an expression of intelligence capable of being formed by the mind; and this intelligence manifested its independence of all surrounding minds by declaring it to be a spirit that had passed from earth. Now it might require, perhaps, a greater length of time than we are willing to employ, to give the various expressions of scepticism that have accrued as the result of that simple sound. To give the various denials, the various scientific processes by which it has been thought it might be accounted for, and finally to give that scepticism its due weight that exists in the mind of the world when a statement of this kind is first made, since mankind are prone to deny everything that they have not seen, heard, felt, tasted themselves, and since mankind, even to seeing, feeling, and hearing any new manifestation in the universe, are liable to consider it impossible, and that their senses are deceived. And had this occurrence only taken place once, and only in the presence of an isolated family, and only under such circumstances as might be considered doubtful and ambiguous, then of course it would be questionable; but the fact is that it continued to occur, continues to occur to this day, not only in that family, but in the presence of millions of people; and the evidence of those millions of people, upon any other subject connected with human thought or intelligence, would be considered as indisputable testimony; but upon this one subject it is not considered indisputable, merely because it is unusual. You are aware that even so great a philosopher as Lord Bacon has said that upon questions of unusual occurrence, the testimony of one man is not considered sufficient; but when the occurrence shall take place repeatedly and consecutively, and more than one mind—a score of intelligent minds—attest to its accuracy, it were folly to deny it merely because it is unusual.

You are perhaps aware that Professor Tyndall has said that there are moments when the human judgment must be suspended, and that upon testimony concerning incidents of an extraordinary character, the entire judgment must be suspended until the testimony is complete. It is customary, he adds, for men of science, in their pursuits, to suspend judgment in this way; but it is not customary for men usually to suspend judgment upon an unusual occurrence. They either at once pronounce it false, or impossible, and so bar the door to the reception of further evidence.

The question of Modern Spiritualism, as you are aware, is yet in its infancy; and yet during the last twenty-five years, the augmented proofs of the facts alone would form a sufficient number of volumes to fill this room. These proofs are not theories, are not speculations, are not statements of men's opinions, but are the careful result of collective facts witnessed in the presence of intelligent and competent people, and testified to by them. This collection of facts is more than sufficient to make or unmake any existing science in the world. This collection of facts is more than sufficient to prove or disprove any other process of human thought. This collection of facts, if added to astronomy, chemistry, or geology, would make the position of any theory as invulnerable as steel and adamant. If it could belong to the theory of Darwin, or belong to the theory of Professor Spencer, or Huxley, or Dr. Carpenter, their various theories would be absolutely impregnable. It forms a compilation of facts connected with actual occurrences in the presence, not of dead people, but of living witnesses, to whom you can have access daily, and whose words and works can be transmitted to you, not by historical interpretation, not by interpolation, not by catechisms and commentaries, not by creeds and statutes, but by living individuals.

If a man were accused of murder, and there should come ten people from this room simultaneously and declare that they had seen that man commit the act, there is no court of justice in all England but would condemn him. From this room there might be ten, twenty, or one hundred witnesses who will declare that they have seen under precise circumstances, some proof of the presence of a departed spirit; that they have either heard the sound, witnessed movements of tangible bodies, witnessed the presence or person of a spirit in materialised form, heard the voice or received distinctive, sure testimony through one of the five senses of the presence of a spiritual being. There could be found, doubtless, in this town alone, thousands of persons who would testify that they daily hold converse with spiritual beings as intelligently as you hold converse with one another, either by seeing them, by hearing their voices, or by written communications, or by signals that are as intelligible as the signals of the telegraph operator. Upon any subject connected with daily pursuits and business, upon the magnetic telegraph itself, upon the method of writing by letter, and conversing with friends, or meeting them casually in the street and receiving a message from them, or in the still more secluded communion with your individual friends or family by the fireside, there is no one of you who professes to have a doubt. You do not doubt that you can go from here to London by rail, or that you



can go across the ocean in ships propelled by steam, or that it is possible for you to hold intelligent communion with your friends more than a thousand miles away by the simple click of the magnetic machine. You do not doubt that every day you each hold converse, not only with one another, but with friends that you do not see; and you no more think of disputing with a man if he tells you he has met a friend, and has had such and such a conversation with him, than you think of knocking him down; and yet when we say that there are thousands of persons in this city alone that have received communications, as palpable as those you are daily receiving, from their invisible departed friends, you who have not seen it set yourselves to work to dispute it; and you require not only the testimony of a thousand competent witnesses, of ten thousand competent witnesses, of twenty-four millions of competent witnesses (which there are in the world), but of the entire population of the world itself, including your own individual *ego*, and say that this is the only indisputable proof that you can have. This, fortunately, is accessible to you. Although it is not possible for every man to be an astronomer, although it is not possible for every man to follow chemistry and become proficient in it, although it is not possible for each man to be a geologist, still it is possible that every human being can be a Spiritualist, in the sense of having ocular and palpable demonstration of the presence of spirits; and this process is so simple that we wonder there should be a man within the radius of intelligent literature of to-day who could even dispute its possibility. Though it may not have been convenient to avail themselves of a stated method of attaining this communion, and although it may not have been convenient to visit the mediums through whom these evidences come, still we wonder that, in the midst of the testimony we have referred to, any intelligent man can doubt the proofs.

There is a difference between saying you have not yourself witnessed the proofs and denying they are possible. That only is disputable which can be successfully refuted, and we say that the burden of proof is on the other side, since the testimony of a sufficient number of intelligent human beings that the facts do occur is already in the world; the burden of proof rests with those who dispute it successfully, and refute the statement that those things do take place. In the presence of the proofs that Mr. Crookes and Mr. Varley have given to the world of the actual materialisation of the spirit-form under circumstances precluding the possibility of deception and fraud, and of that spirit-form presenting itself palpably to the human touch and sight and the hearing, and of presenting clear evidences of materiality, we say that it rests with Professor Tyndall to disprove this fact before he denies the existence of a disembodied spirit. In the presence of those who say that they hold daily communion with spiritual beings, giving intelligent proofs of that communion, we say it rests with the unbeliever to show that this is the result of some aberration of intellect or of mind, and to show that any disease of that kind ever simultaneously and in all parts of the world broke out at once, attacking high and low, the learned and unlearned, the scientific and ignorant, the minister in his pulpit and the child by its mother's knee—that there ever was such an intellectual miasma as to cause twenty-four millions of people living upon the earth at the same time, without any previous communication, to declare that they could hold converse with departed spirits. Such a discovery and phenomenon in the mental world would be more wonderful in itself than the admission of the fact, since the judge upon the bench would go on with the ordinary processes of law, and at the same time be attacked by this singular and subtle disease; since the man in his laboratory, intent upon discovery, would be attacked by the same disease; since the child upon its mother's knee would be made to prattle far beyond its years, and declare itself to be under the influence of a disembodied spirit; and since the grey-headed seer, approaching the grave tremblingly, would look up rejoicing, and declare that death has no longer an existence in the world. The only wonder to us is that there can be found an intelligent mind to dispute the possibility of the occurrence of these things. Remember, we make a difference between those individual experiences and those who have not experienced these things individually, but if you only receive that as proof which you yourselves experience, the amount of human knowledge is exceedingly limited. If you only receive that as indisputable which your own senses have confirmed, that you only know that to be true which you have seen, felt, heard, and handled yourself with your five senses, and if this constitutes indisputable proof, then all mankind are fools, since the great proportion of human knowledge consists in the testimony of what you believe others are qualified to give you, and since authority in everything connected with science, literature, theology, astronomy, and every branch of human learning, is one succession of authority after another, and that which a man individually knows is limited to the small radius of his individual sphere in life, which is quite as limited as that of the atom itself when compared to the whole of the universe.

We do not consider that, aside from these proofs we have stated of actual occult manifestations of modern Spiritualism, there is no other indisputable proof in the world. We believe that there is an intuition in every enlightened mind prompting it towards a spiritual state, and we believe also that intuition is infinitely superior to any testimony of the human senses. The eyes may err. There is no such thing as absolute sight. That which you see is only relative, and you can discover that just by simply comparing the different visions of two or a dozen or one hundred different people. The ears are liable to err, and that which

the outward sense confirms by hearing is liable to an infinite number of misinterpretations. It is the thought alone that approves correctly the nature of proof, and the thought alone that in communication with thought becomes the most final and absolute proof in the universe. It has required ages to solve the simple mathematical problem, or to point out the methods of its proof, that the shortest distance between two points is a straight line; but the child without any method of instruction starts intuitively to the point it desires to reach in a straight line, even forgetting the obstacles in the way, and, it may be, falling down in the attempt; and that intuition shows that intelligence is far superior in its intuitive state to all the processes of the schools, since they required ages for its elaboration. The human intellect that requires the spirit to descend to an earthly state, and take upon it the form of matter and make it acceptable to the human eye, is certainly a materialised mind indeed. That intelligence that, rejecting the proofs and innate consciousness of the human spirit—rejecting the intuition and inspiration of the soul, and all loftier and sublime evidences—requires that the spirit shall make itself palpable to one of the five senses that only serve for material existence, is indeed an individual, and that age which requires it is indeed an age that needs some outpouring of the Divine Spirit, or of the spirit-world upon it; and because these things do take place, and because the spirit is thus capable of expressing, then the wise philosopher and the profound critic at once say, "Why should the spirits demean themselves, and lower themselves, to rap upon tables, or toss furniture about, or make themselves so material?" Do you know why, now? The material mind of the nineteenth century will have no other proof. And one fact, that an intelligence separated from human organisation has been able to express itself through rapping and tapping on tables, moving furniture, or materialising to itself a form, entirely overthrows the whole theory of Spencer, Tyndall, Huxley, Carpenter, and all the material philosophers who contend that it is impossible. That which is well attested as having occurred once is sufficient proof to overthrow the claims to impossibility, and this communication not only occurring once but simultaneously, repeatedly, continuously, and attested to by minds as scientific and discriminating as their own, becomes as a matter of fact indisputable, for whatever is attested to in the world of science, as being shown and proven by half a dozen or a dozen scientific minds, there is no mind in the world that has the hardihood to deny it. As we have stated, however, these proofs are available to all minds. Like the magnetic telegraph, like the communication by letter, like the voyage across the ocean, if you avail yourselves of the method you can soon have personal indisputable evidence. It only requires that in the family circle, by the family altar, you shall arrange yourselves in three, or five, or seven, or any given number, and earnestly desire that some testimony of the presence of spirits may be made manifest to you, and if you pursue it carefully as you would any other pursuit—as carefully as you would the investigation of the science of astronomy, of geology, of chemistry, or any other subject—you will assuredly have the evidences in your own family. There is no family without a medium or mediums. There is no family where these manifestations may not be produced with less trouble than you would take to get a galvanic battery, and without any of these external appliances whatever. All you require is unanimity, punctuality, and a desire for the truth. Seek the proofs in this way, and, in less time than it would require for you to become proficient in any occult science, you will have not only an internal proof—not only the proof and the testimony of twenty-four millions of living beings—but proof at your own fireside, and by your own hearthstones, and that is proof considered sufficiently indisputable to answer the most cavilling minds of the nineteenth century.

#### A NARRATIVE AND A CONFESSION.

Dear Mr. Editor,—I know that your paper is open to both sides of a question, and that even a "villain and a would-be murderer" like myself may expect a fair hearing. On the evening of Monday, June 14, I availed myself of the free permission always kindly accorded me by yourself and Mrs. Burns to attend Mr. Herne's seance at the Spiritual Institution. Mrs. Burns having informed me that young Petty of Newcastle, of whom I had seen astonishing accounts in print, was to assist with his mediumship that evening, my hopes of a good seance ran high in consequence. When Mr. Herne entered the room there was a swollen and baggy appearance about his clothes, but my suspicions at the time were not aroused, and I thought no more of it than that he had grown stouter since I saw him last. On coming in he told the Petty's he had quite forgotten the arrangement that the two mediums were to sit outside the cabinet, and did not say, as was erroneously stated in last week's *MEDIUM*, that he had forgotten young Petty was to go into the cabinet with him. It would be superfluous to enter on a detailed account of the evening's seance, as that has already been done in your columns with a minuteness and pictorial power which I am utterly unable to rival. What my powers of observation enabled me to see amounts roughly to this:—Two figures, clothed in white, a little one just the size of young Petty, which was introduced sometimes as "Chico," "John King's" wife's father, and sometimes under other characters, and a big one strongly recalling the figure of Mr. Herne, which I believe purported to be "Peter." These two figures peered round and peeped between the curtains, the little one always keeping near Mr. Petty, to whom, no doubt, it had an affinity. At times they advanced a little way out into the room, and occasionally varied the proceedings by kicking up their heels on retiring. Meanwhile the spectators were engaged in declaring that they saw the mediums beside these figures. One old gentleman near me exclaimed with great emphasis that he distinctly recognised the features of the medium standing beside the smaller of the two. Now there is nothing I more earnestly

desire than to obtain some positive proof of materialisation, and so terminate a long series of painful doubts. I leant forward in my chair, and gazed earnestly in the direction indicated by each fresh speaker, especially when the old gentleman already alluded to made his solemn affirmation. My sight is very good, and there was absolutely nothing to see. I must speak the truth as it appears to me. The issues of this question are of such moment that it would be folly to defer to the opinions of others. Your correspondent of last week is at pains to inform me that there were persons present who from long experience were far better able than myself to form a correct judgment on spiritual manifestations. This I will not for one moment dispute. The question is not what was discernible by the spiritually-illuminated vision, but what was palpable to the dull corporeal eye of sense. The one thing which saves Spiritualism from the charge of being a new superstition is that it claims to provide ocular proof where other systems demand faith. Such proof it has been my lot to a great extent to obtain, and it was as a Spiritualist that I was touched to the quick by the discrepancy between the report of my own senses and that of the persons sitting round about me. "This, then," thought I, "is the kind of evidence which I have so often deemed overpowering!" My faith in human testimony received a shock which must hereafter weaken the credit I can repose even where I believe it to be most deserved. I shall never be able to rid myself of the thought that if the people on Monday night could testify so positively to the appearance of faces and forms of which I could not detect a single trace, perhaps the same might be the case were I present at seances which, when recorded on paper, present the most plausible and convincing appearance. Strange capriciousness with which the power of observation is bestowed! A gentleman on my left, a most earnest Spiritualist, admitted at the end of the proceedings that he had discovered no forms throughout the evening beyond the two in white, while a gentleman on my right, further away from the curtain than the other, is privileged "distinctly to recognise the features of the medium standing beside the spirit." "Investigator," having placed himself behind the row of sitters, was bound to no particular spot, and by leaning over could get as near the curtain as anyone. All that he deposed to having seen was a phosphorescent light. This my neighbour on the left also discerned, so did I, and thought it to be a linen streamer pendant from the "spirit's" head, and seeming to glisten, as any white object will in the dark. After the retirement of the two forms there was a pause in the proceedings of ample length to allow the mediums to resume their ordinary mundane habiliments. Then the curtain was drawn up, and I heard it declared that the spirit-form was beside Mr. Herne. I gazed intently forward and saw Mr. Herne leaning out of his chair with his hand on the curtain—"only that, and nothing more." In a moment of infatuation I jumped up, turned on the gas, and advanced into the inner room, where I found the medium wide awake, exactly in the position I have described. The rush of indignant spectators that followed prevented me "from doing farther mischief," that is, from collecting my wits sufficiently to propose that the mediums should be searched. I believe I owe it to Mrs. Burns's interposition that I am now alive to tell this tale, for certainly the company manifested the most laudable desire to tear me limb from limb.

Such is my narrative. Now for the confession. Circumstanced as I was, long on friendly relations with yourself, and present by Mrs. Burns's invitation, the method I chose of entering a disclaimer was a most ungracious one. Reflection speedily assured me of this, and next morning I penned a full apology to Mrs. Burns for my conduct, which, later on, I repeated to yourself, and desire now to reiterate in public. I have no wish to defend my procedure; nevertheless, I did not thereby, as a contributor to your pages has taken upon himself to assert, "insinuate that Mr. and Mrs. Burns are lending themselves to gross imposture." Mrs. Burns afterwards assured me that there really was a white figure standing behind the medium's chair, and repudiated my suggestion that it might have been visible to her clairvoyantly. But she was sitting nearest to the curtain, whereas those whose positive affirmations so aggravated me enjoyed no better opportunities of observation than myself. This figure, however, was totally invisible to me, and therefore obviously could not have been of the same kind as the two that walked out from behind the curtain, so that its appearance proves nothing for the genuineness of the "materialisation," which was the main question at issue. As to the fact of the seance having been held under your roof, you, Sir, know far too much of the conditions of mediumship to stand voucher for the genuineness of any manifestations whatever. You have often warned the public that they are not justified in accepting any phenomena but such as occur under conditions absolutely precluding the possibility of imposture. In the present case it is peculiarly absurd of your contributor to saddle you with a responsibility which must rest upon Mr. Herne alone. After that person had succeeded in ruining himself when he meant to ruin his partner, you, knowing as others know, that, despite all, he was possessed of genuine powers, were unwilling that such mediumship should be lost, and opened the doors of your Institution to him. It was a benevolent act, and it would be hard indeed if, in return for it, you were to be burdened with the awful responsibility of guaranteeing all Mr. Herne's manifestations. We have to say and hear hard things in this matter of Spiritualism. Your contributor seems to find no language too strong to express his reprobation of my inconsiderate act. Fortunately I have not to butcher anyone's reputation. When a man commits suicide, there is no need to stab him. It is matter of history that Herne, after his split with Williams, deliberately exposed his own knavery, giving mock seances, in which he dressed up in masks to play ghost, and exhibited the performance of tying and untying himself before Spiritualists of position in London, who are ready to vouch for the truth of this statement. But I turn from this topic for fear my confession should be changed into an indictment.

I have said that I do not wish to defend my act on Monday night. It was a crime, and, what is worse (if we may trust Talleyrand) a blunder. Exposure is of the nature of rebellion, and, to justify itself, must be successful. Had the move been premeditated I would have chosen the fit moment for it, namely, when the white figures were about the room. As it was, indignation got the better of me at the wrong moment, and even "Investigator" has lifted up his heel against me. But, setting aside my personal case, which is of very little interest or importance in face of the tremendous issues involved in Spiritualism,

let me be permitted to dwell for a moment on the general bearings of the question. If mediums wish to be safe from molestation they must express their conditions. There is no law of honour or morality that makes it obligatory upon a man to submit to being duped, and there are plenty of persons in the world beside myself who, in a fit of disgust, will fail to see the cogency of a merely assumed compact. Had I been asked to pledge my word I would of course have kept it, even though I believed that there was foul play on the other side. But if mediums do not find it to their interest to impress conditions upon spectators they must expect the consequences.

I had much more to say of a general nature, but I find I have already trespassed so much upon your space that I must reserve or suppress it. In conclusion I beg once more to express my regret for the discourtesy into which I was betrayed towards Mrs. Burns. The thought of it has really pained me much. I was about to extend this confession further, and acknowledge that under any circumstances it was the duty of the spectator to sit out a seance with patience, for fear of rooting up the wheat with the tares. But upon my life I do not know that I could say so with sincerity—the tares do seem so rank. Rather, then, let me be shut out, if it must be so, from the blessings of spirit-communion than spoil a most genuine by what might after all be an hypocritical confession.

SR. GEORGE STOCK.

[This case involves many points extremely difficult of treatment. First, we have the tendency of conviction in either direction as to the honesty of the medium, guiding or misguiding the ordinary power of vision. The first time Miss Martineau visited the sea, she says she could not see it, though her feet were within a few yards of the rippling waves. It is estimated, however, that at least eight persons saw the figure standing beside Mr. Herne at the moment the light was turned up. The sitters on either side of the room could respectively see the position of both mediums, and a third figure was certainly visible near to Mr. Herne. The difficulties attending all being satisfied in a large circle in which the positions of the spectators are so diverse is a matter which cannot be readily mended, except by a repetition of the experiment under more favourable circumstances. Perhaps the best way to do in such case is the usual one, for the sitter to express openly and candidly his doubts and difficulties, and thus give the spirits an opportunity of removing them by further efforts to exhibit themselves. This is continually done in circles, and the spirits are in the habit of saying, "Do you all see me?" when, if anyone says, "No, not very clearly," then an effort is made to satisfy that sitter. On principle we accede to the thought that every investigator should obtain satisfaction for himself, but there remains the question as to the best method of arriving at truth. It is to be disputed whether turning on the light is in any way satisfactory. That it is attended with great danger to mediums there can be no doubt; and had the light been turned up while Mrs. Burns was entranced, the consequences might have been very serious. It is not the best method to lay the burden of demonstration upon any one seance, or to stake the credit of the medium thereon. Phenomena partly developed and imperfectly observed can be set down neither for nor against the medium; and we know that mediums have been much injured, and even demoralised, by the hastiness of observers in attributing to them trickery, and also from the suspicions which have followed. No doubt Mr. Herne acted unwarrantably in trying to depreciate the abilities of his former partner, whom he came to view as a rival; but that does not militate against the certainty of his own mediumship, which, by a proper method of investigation, may at all times be credited for what it is worth, without any chance of deception. The circle which Mr. Stock attended was simply an experimental one, and no form of opinion was urged upon any sitter, only, that the conditions might be preserved with the view of affording the greatest satisfaction to the greatest number. We make it a point never to report the appearance of forms as materialised spirits till the conditions render the matter a certainty, and on the other hand we do not attribute imperfect manifestations of the kind to the dishonesty of the medium. Neither form of procedure would be fair. As investigators of Spiritualism we are not on the fidget all the time to convict the medium of imposture, but to observe genuine phenomena. No manifestation is accepted as genuine without full reason for so doing, and thus no premium is put upon deception, which is practically stamped out. The interest of medium and sitter then becomes one, and the mind of the observer is left unbiassed by any deflecting suspicions which would thwart the judgment, and therefore the power of vision. The psychological query remains—If a man acts and thinks imprudently is he capable of seeing prudently? Perhaps it may be found that the power of vision is no more an independent faculty than the tendency to act generally. It is the mind that sees—not the eye, and the biassed mind must see imperfectly, even as it thinks and acts imperfectly. The mind possessed by "psychic force" sees only the phantom of its chimera. The one in which lurks suspicion sees every act tinged with suspicious circumstances, and no doubt the person who is resolved on seeing spirits will sometimes see too much. The determination of the facts of Spiritualism, particularly that of the forms, has a much wider basis than a passing glimpse, being powerful enough, indeed, to overcome all the outward influences which operate in opposition thereto. Mr. Herne has been examined thoroughly before some of his most successful materialisation seances occurred, so that the baggy appearance of his dress need not be referred to. The investigation of Spiritualism is a work attended with so much difficulty that many weary steps have to be taken in its accomplishment, and, though this experiment may be regarded by many as unwarrantable, yet we have no doubt but its discussion may remove difficulties from many minds, and lead to more scientific forms of investigation.—ED. M.]

HALIFAX.—Mr. Bottomley writes us that Mr. Sadler has given six additional seances, at which the physical manifestations were of a most convincing and satisfactory character.

DARLINGTON.—Mr. G. R. Hinde says in a letter to Mr. Burns, "Your last address here has left a good influence among us, and cheered some drooping spirits." The excellent "conditions" afforded are somewhat to thank for the tone of the address, and the superior singing of the choir was perhaps an important element of harmony in the surroundings.



PIONEER JOURNALISM IN THE CAUSE OF SPIRITUALISM.

We published a letter from Mr. Carpenter recently, and, had space permitted, the following should have also appeared in the same issue. It will not be too late to be read with interest now:—

DEAR FRIEND BURNS,—In reply to your favour received last evening, I beg leave to say that my little periodical, entitled *The Spiritual Messenger*, was first issued in Sept., 1858, but that, not receiving sufficient support, it died a perfectly natural death in May, 1859, my duties as a mesmerist and journeyman printer precluding also the possibility of my devoting more time to it than that which over hours afforded; and this was found to be inadequate, whilst the duties of compositor, editor, general correspondent, and publisher were centred in one individual.

I may notice, however, that foremost amongst those from whom I received encouragement were Mr. B. Morrell, Keighley; Mr. George Barth, Mr. K. R. H. Mackenzie, Mr. W. D. Macpherson, Mr. Turley, Mr. Tiffin, Rev. J. G. Wood, Wm. Howitt, Dr. Dixon, Mrs. Jones, and others. But I cannot help remembering that my early efforts in the cause of Spiritualism were put to the blush by what Mr. B. Morrell was doing at this time, September, 1858. I quote from a letter of his, bearing this date:—

"Prior to my becoming a Spiritualist, I had never, to my knowledge, seen one single letter of type, nor did I know anything of their shape. Mr. Weatherhead, the owner of the type and premises, is a grocer (wholesale and retail), and purchased type, printing machine, &c., to give greater facilities for carrying on the *Telegraph*. A journeyman was engaged, and an errand boy, but besides requiring me to be present a great portion of my time, we were compelled to employ another person. We then found that it cost more for composing alone than we could get the whole done for, including paper for 1,000. Being satisfied something must be wrong, I remonstrated, but was assured that one journeyman could not get it out weekly. Finally, Mr. W. suggested that I tried to learn it myself. On my success seemed to depend the existence of the *Telegraph*. In three weeks I entered upon it single-handed, with two of my own children, one nine, the other eleven years of age, and succeeded in bringing it out weekly, besides attending to proofs, to correspondence, to the new patent machine, &c."

Thus, Sir, is afforded a peep behind the scenes in connection with two of the earliest efforts of Spiritualists in England, if, indeed, the *Messenger* lived long enough to be worthy of a place amongst them.—I am, dear Sir, faithfully yours,

WILLIAM CARPENTER.

3, The Terrace, Ladywell Park, Lewisham, April 4th, 1875.

HIGH MASS.

I will go to my chapel-of-ease  
While the morning is joyous and young,  
On the top of the hill in the breeze,  
Overlooking the fields and the trees,  
To hear the High Mass sung!  
I've a natural altar there,  
And a pew that's fit for a king,  
Where I hear the choristers sing,  
Beating time with their wings i' the air;  
And the deep tone of the sonorous wind  
Accompanies truly the strain, to my mind.

My Eucharist lamp 's in the sky,  
Diffusing its thanksgiving beams;  
And the blossom a censer seems  
Gently wafting its incense on high!  
List to the church bells. *Benedictus!*  
*Miserere.* God protect us!  
"Jesus bless us," the wind said;  
And the tall oak tree bent its head.  
"Pray, oh! pray for us, star of the morn!"  
And waves of shadow pass over the corn!

I can see the dear country for miles,  
Where my reverend forefathers trod,  
Bending low at their sacred piles,  
To worship Osiris, their god.  
Far back in the tail of time  
(For so do the poets sing)  
They met in the bardic ring,  
To sing their devotions sublime  
In the grandest of music and rhyme.

I can hear the murmuring sea,  
I can hear it whisper and pray;  
And this is its orison aye,  
"Miserere Domini!"

Oh! would I could live in this breeze,  
In the face of the beautiful sea,  
From sin and its manacles free,  
In my natural chapel-of-ease!

J. REGINALD OWEN.

43, Cobden Street, Everton, Liverpool.

DR. MAIN.—Dear Mr. Burns,—I write a few lines to say how much pleasure it gave me to see Dr. Main (from America), who was good enough to call on me yesterday. He seems to have experienced some difficulty in discovering my local habitation. I was most agreeably and favourably impressed with his frank cordiality, fraternal confidence, the elevated tone of his mind, and his high-minded earnestness in his mission. He was impressed to afford me the benefit of his great magnetic power, and I am much indebted to him for the careful and elaborate way in which he was pleased to dispense his passes. The result was a feeling of invigoration and exhilaration I have been long a stranger to. May every blessing attend so good, worthy, and earnest an advocate of our cause.—Yours truly, D. MAHONY.—Paris, 53, Rue d'Auteuil, June 18, 1875.

THEOLOGICAL NUTS.

37. As God is righteous, must not the desire for universal salvation be a righteous desire?
38. Did God desire universal salvation when he created man?
39. Will God carry his original desire into execution?
40. Can finite man frustrate the purposes of the Almighty?
41. Is every individual under obligation to be thankful for his existence?
42. Can anyone be thankful for that which, on the whole, is not a blessing?
43. If anyone be rendered endlessly miserable, will he still be under obligation to thank God for existence?
44. Would endless misery benefit the Almighty as the inflictor?
45. Would endless misery benefit the saints as spectators?
46. Would endless misery benefit the sinner as the sufferer?

CORRECTIONS.

To the Editor.—Sir,—In my letter in last week's *MEDIUM*, under the heading of "Musical Instruments made by Spirits," two or three important errors have crept in, and therefore I trust you will allow me to correct them. In the ninth line of the first column the word "him" is printed instead of "her." And the fact after of the spirit of the medium's brother "Willie" appearing, holding a concertina and the medium becoming entranced; it should be, "when in *this state*" something was thrown across the room, &c., instead, as printed, "when in *mistake*" something was thrown, &c. My address is also misprinted, 41, London Wall, instead of "91." I correct this, as it is important in these matters correct addresses should be given in stating these marvellous manifestations, as it is a guarantee of the truth of the statement set forth.—Yours obediently,

WALTER M. MILLER.

91, London Wall, E.C., 19th June, 1875.

THE DOUBTS OF IGNORANCE.

So much is being said on the subject of deceit, trickery, &c., at present in respect to Spiritualism, that it may be interesting to some of our readers if we remind them that the same thing was said of the electric telegraph, now scarcely thirty years in operation.

We therefore extract from a recent number of a contemporary, *Nature*, the following:—

"The first line was between Paddington and Slough, on the Great Western Railway. This short line was a kind of Madame Tussaud's—daily advertisements, and a profusion of visitors entertained, or, as they imagined, duped or bamboozled, at one shilling a head, into the belief that standing before the little instrument in the Paddington station, it would there and then convey their thoughts, and in intelligible language return a response from a station some twenty miles distant. Inquiries as to the 'time of day,' 'state of weather,' or general health of the operator, served to test the accuracy of the new invention. Nevertheless, nine out of every ten persons who were attracted by the printed placards sown broadcast about the station left the Paddington terminus as little impressed with any belief that what they had seen represented the future germ of a great invention, as if they had viewed the automaton chess-player. Necromancy, witchcraft, and delusion seemed to be the parting impression on their minds as they left, in return for their shilling charge."

V. W. PINKNEY, Sunderland, acknowledges receipt of a parcel of books from Mr. John Scott, Belfast.

RECEIVED: No. 4 of the *Medical Inquirer*; a monthly journal and review. It is the organ of the movement for the repeal of the Contagious Diseases Acts. The number before us contains the discussion on the subject before the Dialectical Society. London: Trubner, price 3d.

MR. W. EGLINGTON, the physical medium, wishes to join a quiet, harmonious circle of Spiritualists residing near any of the stations from Bishopsgate Street to Hoo Street, Walthamstow, where he can have his powers fully developed to the best advantage. Friends will please address, W. Eglington, St. James's House, Greenleaf Lane, Walthamstow

PHILOS (Liverpool) pitches into re-incarnation, which subject he says was brought on for discussion at the Islington Assembly Rooms on Friday evening. Some attributed its origin to Jesuitism as a rock on which to split Spiritualism. It is a curious fact that "Allan Kardec" (so-called) was, before he took up that nickname, a writer to the leading Jesuit organ. Our correspondent much more fears false friends and pretended mediums. Spiritualism is fact and individual findings or it is nothing, and let us be careful of introducing into it opinion of any kind. "Philos" should use his own name when he writes so forcibly.

TO KILBURN SPIRITUALISTS.—Some spirit-friends esteemed for their integrity during earth-life, we are requested to state, have promised to divulge some high and as yet unknown truths concerning the spirit-world, but for this purpose they require certain conditions to be fulfilled. They desire that a circle of not more than eight nor less than six sitters shall be formed, to consist of moral truth-seeking individuals. This circle must be held in or near Kilburn, as an inhabitant of that place is designated by the spirits to arrange and be present at each sitting. Address, Mr. John Easton, 3, Camden Place, Maida Vale, N.W.

ANCIENT BILL.—Copy of a bill found among the ruins of Wentworth House, the property of Earl Fitzwilliam:—

November 1st, 1605.—The Revd. T. MacGuire—

To J. Jones, joiner, for repairs done at the chapel.

	S	D
Solidly repairing St. Joseph	...	iiiij
Cleaning and ornamenting the Holy Gost	...	vj
Repairing the Virgin Mary behind and before, and making her a new child	...	v . vj
Making a nose for the devil, putting a horn upon his head, and glueing a piece to his tail	...	iv . vj
Properly balancing Jesus Christ	...	i . 0

Settled, John Jones ... 11 . 10

January 5th, 1606.

**A MANCHESTER APOSTLE.**—When we last visited Manchester we heard much of the Sunday evenings at the Free Trade Hall, conducted by William Birch, jun. This gentleman's lectures are reported and published weekly, price 1d., and the proceeds are devoted to the support of the Corn Brook Orphan House. The circulation is said to be very large. A Manchester correspondent says, "This good brother is doing more good than all the paid parsons in Manchester, and is on the right way to Spiritualism." His fatherly care of destitute orphans and diligent labours for the promotion of religious truth generally indicate that he is a Spiritualist of the right stamp, whatever may be his theological background.

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 " 3.—Appearances of the Human Spirit, and Residences in the Spiritual World.  
 " 4.—Spiritual Science.—Science of the Kingdom of God.  
 " 5.—The Purpose of God in Creation.  
 " 6.—The Divine Activity under the Form of Light.  
 " 7.—The Human Body and Spiritual Planes.  
 " 8.—The Planet Saturn and Ceres.  
 " 9.—Spiritual Marriages.  
 " 10.—Spiritual Symbols.  
 " 11.—The Lost Orb. Part I.  
 " 12.—The Angelic Society of Aaron's Rod.  
 " 13.—The Lost Orb. Part II.  
 " 14.—Unity, Harmony, and Identity in Heaven.  
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 CHAP. II.—First God of the Ancients—The Sun—Duple Nature of the Deity—Metempsychosis and renewal of Worlds—Moral Evil—Eternity of Matter—Buddha—Genesis.  
 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.  
 CHAP. IV.—Two Ancient Ethiopias—Great Black Nation in Asia—The Buddha of India a Negro—The Arabians were Cushites—Memnon—Shepherd Kings—Hindoo and Egyptians similar—Syria peopled from India.  
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 CHAP. II.—On the word Aleim or Jewish Trinity—Saddai Adonis—Trinity of the Rabbis—Meaning of the words Al and El.  
 CHAP. III.—Esdras and the ancient Jewish Cabala—Emanations, what?—Meaning of the word Bersait—Sephroths and Emanations continued—Origin of Time—Planets or Samim—Observations on the preceding Sections.  
 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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#### SEANCES AND MEETINGS DURING THE WEEK, AT THE SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN.

- SUNDAY, JUNE 27, Guy Bryan, M.A., at Doughty Hall, 14, Bedford Row, at 7.  
 MONDAY, JUNE 28, Mr. Herne, Physical Medium, at 8. Admission, 2s. 6d.  
 TUESDAY, JUNE 29, Mr. W. Clarence, Physical Medium, at 3. Admission, 2s. 6d.  
 WEDNESDAY, JUNE 30, Mr. Herne at 3. Admission, 2s. 6d.  
 Mr. W. Clarence, Physical Medium, at 8. Admission, 2s. 6d.  
 Musical Practice, at 8.  
 THURSDAY, JULY 1, Mr. Herne at 8. Admission, 2s. 6d.

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

- FRIDAY, JULY 2, Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 3 p.m. Admission 2s. 6d.  
 SATURDAY, JULY 3, Mr. Williams. See advt.  
 Notting Hill, at 11, Blechynden Mews, at 7.30.  
 SUNDAY, JUNE 27, Dr. Sexton, at Cavendish Rooms, 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 28, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.  
 Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.  
 Mr. Williams. See advt.  
 TUESDAY, JUNE 29, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C.A., as above.  
 WEDNESDAY, JUNE 30, R. Clark, 36, Edith Grove, Fulham Road. Notting Hill, at 11, Blechynden Mews, at 7.30.  
 THURSDAY, JULY 1, 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, JULY 2, 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 27, 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, 6.30 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 29, 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 30, 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, JULY 1, 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, JULY 2, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.  
 NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.



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