



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

SPIRITUALISM.

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

No. 274.—VOL. VI.]

LONDON, JULY 2, 1875.

[DOUBLE SHEET—PRICE 1½d.

The New Science.

PSYCHO-DYNAMICS, OR SPIRITUALISM V. SCIENCE.

AN ORATION DELIVERED BY MRS. CORA L. V. TAPPAN, UNDER THE INSPIRATION OF "BENJAMIN FRANKLIN," AT THE CONCERT HALL, LORD NELSON STREET, LIVERPOOL, ON SATURDAY EVENING, JUNE 12, 1875.

DR. WILLIAM HITCHMAN, M.D., F.R.S., &c., &c., in the Chair.
ADDRESS.

Mr. Chairman, Ladies, and Gentlemen,—The subject which is to engage your attention this evening is denominated "Spiritualism *versus* Science:" since in the world of science whatever is connected with mind has not yet undergone investigation, and since in the world of matter that is denominated science which pertains solely to the evidences of the human senses. But were we to give you a distinctive term, and were your present speaker to analyse that which is to be expressed by the word "Spiritualism," we would say that it is the embodiment of science, since it deals not only with all laws that are known to the world, but with all that undiscovered realm of laws as yet unknown and unexplored in the world of matter. The devotee at the shrine of materialism and material science makes this mistake when he declares that any knowledge of the spirit is impossible. No man with any pretensions to scientific knowledge will dare affirm that he is acquainted with all the laws of nature. Between the human and material substances that make up earthly matter and organisation and the infinitude of a Divine mind, there is an infinite realm of cause and effect, the outermost laws of which have been discovered by material science, and the innermost of which have not been dreamed by any mind upon earth. Whosoever declares, therefore, that the world of mind and spirit is an unknowable world, and that certain manifestations in connection with psycho-dynamical force are impossible according to the laws of nature, declares a palpable untruth, since he cannot be in a position to know what is possible in the universe, and he can only judge by his own experience.

There are two sides to the universe—that side which is palpable to the external senses of man, which undergoes the external observation of the senses and is amenable to the control of human powers externally applied; and that vast other side which is not amenable to human control, and which, controlling the earth of matter and man himself, is by far the greater portion of the universe of cause and effect. To that side, heretofore unexplored and unknown, we invite your attention to-night. To that region, heretofore supposed to be hidden, and from which man, groping in the blindness of external senses, has been unable to draw any knowledge or any information, we invite your contemplation and your just and sincere appreciation, bearing in mind that it has been said, not only in ancient days, but by Montaigne himself, that "Whosoever judges without knowledge displays, therefore, his own ignorance, and whosoever, having knowledge, judges for others, displays his own folly." He who assumes to pronounce judgment, therefore, upon that realm of which he confessedly knows nothing places himself in the category of those who are blind and will not see, and having ears will not hear.

The truth lies in all that realm of investigation which to the human mind and intellect is possible, and wherever that possibility extends, whether it be to the outer or inner circles of the mind, there willing thought and an honourable purpose shall extend. The inner investigation of that which belongs to man's control of

matter has not been till within the last half century a subject of supposed human science, and Psychology is so new a science or theme in the world of human investigation that it has not yet been classified in its appropriate place. It is only within the last six months that a Psychological Society has been formed in Great Britain for the purpose of investigating phenomena of mind by the world of science. Psychological societies in connection with spiritual manifestations have existed, but the great body of savans in the world of science have ignored the phenomena of mind as being beyond the usually accepted plane of scientific investigation. But facts become stubborn things, and when a series of facts that a quarter of a century and more of intelligent analysis have failed to disprove are piled up at the door of science asking for admission, there is no body of men in the world that can withstand their testimony, especially when accompanied by absolute proof of the individual integrity, and personal reliability of those who have investigated them.

From a century, therefore, of observation on either side of that plane of existence which you now occupy, I shall ask you to consider the spiritual side of the universe, its blending with the outer world, and the possibility of approximating knowledge of spiritual forces, even while you are in contact with matter.

It is stated broadly by the world of science that a physical substance cannot be moved without known external contact. The substance of which the human body is composed is material; it moves in obedience to the human will; no scientific analysis, save that which has been revealed by psycho-spiritual intelligence, has ever unfolded to the world how the spirit of man governs the material body, and causes it to move in defiance of the propositions of science. It is said that spirit cannot, without proper and adequate mechanical contrivances, applied externally and according to known laws, move any external substance at variance with the known laws of gravitation. It has been proven by psycho-spiritual science that substances can be moved in contravention of the supposed laws of gravitation without any adequate physical forces observable to the human senses or detectable from any human standpoint. From the spiritual standpoint this is easily explained. The same law which enables the human spirit, when embodied, to control by a series of psycho-dynamical effects upon the nervous system, the nerve aura, and the entire structure of the human body, enables a disembodied spirit by the same process, infinitely elaborated, to move external substances through known and palpable laws. The last century has revealed certain distinct and absolute advancements in the external phenomena of science; the next century, if I mistake not, will reveal an incalculable advancement in the world of spiritual science.

The first proposition that I have to lay down to you to-night is the polarity of the atoms that constitute not only the physical and organic structure of the earth, but the physical and organic structure of the human system, to the extent that where electricity is thrown off at right angles during the night, so this electric force is thrown off from the human system in precisely the same manner, with all due allowance for the different positions and varied conditions of the human body. Hence that every human being is either magnetic or electric at alternate periods of day and night; and whenever the human being is magnetic or electric, that force which is denominated magnetism or electricity is the force by which the mind of man governs the body, causes contact with outward creation, and produces physical effect. This force, extended to all the infinitesimal atoms of matter that lie between man's outer organism and the world which is denominated the world of

mind, is uniform in its action, governed by the same laws, amenable to the same forces, and capable of development in the production of power. Hence, when it is discovered that the atoms constituting the earth's atmosphere are more or less charged with this force of positive or negative electricity, and a contravening force intervenes to destroy that effect, it proves that beyond the usual causes and currents of electricity or magnetic life is another and superior power. For the sake of convenience, I denominate that higher force the psycho-spiritual force; and it belongs not only to disembodied mind, but to all embodied minds; and who-soever has been brought to this room to-night by inclination, will-power, curiosity, reason, judgment, or aspiration, has been brought by a process of his or her individual mind acting through this psychological power upon the nervous system, being brought in this way, and showing your independence of the outward atmosphere and the laws of organic external life. A disembodied spirit is here by the same process; and if it be possible for you, in defiance of the usual laws of inertia that control solid substances, to bring your physical organisms constructed with any amount of external matter and solid substance, into this room in obedience to this psycho-dynamic power, then it is possible also for a mind disembodied—or any number of them—to assemble in this room through the same law, and upon the atoms of the same atmosphere surrounding you, by the same process, move upon your minds, give utterance to these words, and in various ways reach the organisms of your outward bodies, and thereby reach your spirits. But the process of spiritual control of the organic structure of the spiritual atmosphere, I must define before I proceed. As I have stated, the external atmosphere is composed of polarised atoms, each one of which obeys the laws of magnetic or electric control. The spiritual atmosphere, in precisely the same manner, but with an infinitesimally finer structure, and composed of infinitely finer substances, obeys the laws of spiritual magnetic or electric control; and upon this finer atmosphere, and in obedience to this rarer law, the minds of all intelligent human beings act, whether embodied or disembodied; and it is no more a miracle that a spirit disembodied may move upon a human brain to speak to you to-night than that a spirit embodied can do so, since the same process enables both to perform the same result; and when my honourable friend, the Chairman, speaks to you and moves you to a comprehension of his thought—he being an embodied spirit—it is no more impossible for me, being a disembodied soul, to move upon an external brain that is alive with these particles of electric force producing the same mechanical action upon the vocal organs, the same vibrations on the mental structure, the same process of stimulus to the nervous ganglia, thereby speaking the thoughts, wishes, properties, and powers that belong to the world of spirits.

Between the two worlds the connecting link is not so far removed, nor so impossible of analysis, as the world of science will have you believe. For every ultimate physical atom I can show you a correlative spiritual force; for every ultimate physical result I can show you a correlative spiritual cause; for every manifestation in the world of matter, defined by science and comparatively understood, I can show you a manifestation or a cause in the world of spirits not defined by science, but capable of being as well understood. The atoms that compose the atmosphere of this room are invisible to every one of you. Decimal particles which make up all the vitality which you at present inhale are impalpable, yet little by little they contribute to the building up of the physical structure, and without them you were a dead mass of clay. The spiritual atoms which lie behind these are as invaluable and as necessary to your spiritual and physical life as are physical atoms; and if your body requires oxygen in a high state of refinement in the atmosphere to sustain physical life, so do your minds require thought in a high state of refinement, or there is death to your mental and spiritual structure.

This mental and spiritual structure, and the elements which feed it we call the oxygen of the soul, belongs to the very sphere of psychological investigation which at present is being revealed to man, and constitutes as great an epoch in the world of science as when, one hundred years ago, Dr. Priestley was persecuted, when, discovering the element of oxygen in the external atmosphere, he found also that other element of spiritual freedom, the latter being the chief cause of his persecution. To-day we announce the oxygen of the spiritual atmosphere, which is the same psycho-dynamic force that is destined to bear as important a part in the world of scientific investigation in the future as oxygen with its various combinations bears to-day. Whatever vitality of outward structure is made up through the combinations known in chemical science, the same vitality of spiritual structure is composed of combinations known in the world of spiritual science. This world of spiritual science from gradation to gradation meets your outer world more than half way, and moves upon the atmosphere that surrounds your minds, producing vibrations, impressions, thoughts, aspirations, prayers, emotions, and the uplifting of all that enables man to rise above the mere brute functions of existence in life, and without this vibration which commences from the Innermost Spirit of the Universe, and through successive circles of outward gradation rules the mortal mind, man, with all his pride and intellect and gigantic physical power, would have no aspiration beyond the material functions which express his external life, and would die as the brute dies—unconscious of immortality. It is upon the wings of this subtle power, and in direct gradations of absolute thought, that the spirit-world rules the mortal world to-day; and the blending of the two states of being are as intimate and constant as the blending of your lives with the external atmosphere, or the rays of light with that which constitutes your

being. As it has been recently discovered that light has a power of force as well as the power of atomic vibration, so it may be discovered in the course of scientific investigation that thought has power of force as it has the power of vibration or impression; and when it comes to be known as a fact that although electric force is as yet inapplicable to the great mechanical purposes, still it has been discovered to be appropriate as the message-bearer of the world, so light itself, appropriate to the illumination and distribution of all the vital forces in nature, having greater dynamical power than any other force in existence, may be discovered to contain the very elements of the new motor power for which the earth is at present longing; and if the power revealed in Modern Spiritualism by the uplifting of heavy bodies, by the creation and condensation of appearances in the atmosphere by gathering together the forces and vital elements of nature in absolute forms, becomes utilised and common in the world of human purposes, then it will be found that the psycho-dynamic power is greater than all other forces combined, since it not only governs the visible universe, but all that universe that lies between you and the ultimate cause of all effects—the Godhead himself. We have discovered, therefore, that this power belonging innately to the sphere of mind is the immediate cause of all external effects of man's contact with matter. We have discovered that every vibration of human thought is more important in the world of dynamical results than the revolutions of all the planets in the solar system. We have discovered that there is more force in a single aspiration of the human mind (I mean perpetually and eternally) than in all the mechanical contrivances which the world possesses to-day. We have discovered that a well-directed aim not only governs one generation of minds and one succession of events from generation to generation, but governs centuries of time and millions of human beings and hundreds of generations by its results. I have seen that a single thought propelled from a gigantic mind even in the direction of hatred or of ambition has power to sway multitudes of beings, and that these have power to govern the earth and make it amenable to their purpose; and from the seas of bloodshed on earth to the highest song or prayer that vibrates throughout the seraphic regions, the power of thought remains alone supreme. It is thought that controls the motor power of earth to-day; it is thought that causes the transmission of messages by the galvanic or electric battery; it is thought that ploughs the seas with myriads of ships constructed by human invention and amenable to the hand of one man; it is thought that sways and governs the destiny of empires and nations to the end of making the wilderness and the desert blossom as the rose, and building up thickly-peopled cities where concentrate intelligence, science, power, and learning; and if those so-called primal and ancient elements of the earth sometimes baffle the skill of modern science, it is only because science is as yet in its infancy, and the winds and the tides and the great sweeping and controlling forces of the universe are alike governed by thought beyond the comprehension of man, and allied to the Deity himself. If these results can be outwrought by man within the province of human history and within the records of many minds now living, what may not be the results outwrought when, added to the sphere of present, visible, and acknowledged science, there comes the actual process of mind itself and the laws that govern the vast kingdom that lies beyond the external world but is palpable and real?

I venture, therefore, to affirm that there is no discovery of human science and no invention of outward conquest over matter but what is passed in direct gradations from the world of spiritual causes to the world of mind incarcerated in human form. I venture to affirm that no Galileo ever dreamed of the wonderful processes of earth's revolution without that thought, on the wings of a seraph, having been handed down through successive spheres of intelligent life. I venture to affirm that no new principle or motor power has been revealed to man that has not been known to innumerable ages in the world of mind above matter, and these are revealed as fast as the slow and grovelling stages of man's outward life will admit. You stone your prophets; you persecute the advancement of science; you sneer and decry the discoveries of new principles; in a few centuries of time you erect statues to their memories, and emblazon their names upon the pages of history.

I was laughed to scorn in the years of my mortal career because I ventured to affirm that the element of electricity in its positive and negative phases would yet govern the world of man. To-day you are depending upon this as your message-boy; and that thought scorned by the world of science becomes to-day the uplifting of thousands and millions of hearts from despair and anguish. I can positively predict that the world of communication or the means of communication between the spiritual and material worlds will in a century of time be as frequently acknowledged and resorted to as the electric-magnetic telegraph of to-day; and that the force which is now scorned and decied, but which we hasten with ready wings as message-bearers to the earth, will become the prevailing force, not only of communication between the world of spirits and the world of matter, but of communication between mind and mind; so that a thought in Liverpool or London, with suitable and accompanying will-power, will reach a mind in New York or Japan upon the very process of dynamic vibration before referred to. And if this seems improbable and wild, it is only the same seeming that made it seem improbable for the lightning to do the bidding of man, or for the earth to revolve upon a centre of its own creation.

This spiritual and dynamical process the world of spirits is employing to-day, ruling minds upon earth wherever it is practicable, and proving that there is more force in an intelligent and well-

directed thought than in all the mechanism employed for the building of pyramids, or which causes the transportation of your merchandise from one country to another. This power of thought we introduce to you; we make it possible for you to direct and govern it; we make it also a new science, and a discovery in the world of philosophy, that through this psycho-dynamic power the universe itself is moved by a succession of spiritual causes, each one having an intelligent and well-directed source.

I have no complaint to wage against the world of science; it professes to deal with results and not causes; it is slow-footed necessarily because of experiment and observation; it must deal with those results which are again and again proven, before they can be stated to the world. But beyond this it is pretence to state that because science has not discovered a principle, it therefore is not in existence; beyond this let the world of science remain silent while the world of intuition moves for ever, swift-footed and with prophetic vision, announcing ages in advance that which science afterwards is compelled to admit as true. I have no war to wage with the prevailing thoughts in the world that are slow to adopt a new principle, and slow to recognise the existence of a newly-discovered force. But I wage war for ever with that inevitable ignorance and folly which declares that because the individual has not seen, therefore a thing cannot be, or because humanity has not discovered this principle, therefore it cannot act. When Herschel, with the prophetic vision of mathematical science, declared that there was another planet and another central sun beyond the solar system, beyond the reach of the lenses then in vogue, it was only that prophecy of all truly accurate science which forestalls the senses and provides improved telescopes for the vision of man. When Herschel's telescope was erected, there, in the very part of the heavens where his prophecy had revealed it, was the planet that made up the complement of the solar system. We offer you a spiritual telescope; that which, added to your outward senses and intuition, enables you to discover that realm lying beyond the plane of external causes, which has been foretold by prophet, seer, and sage, and without which man upon earth were the veriest beggar pleading at the doors of nature for immortality, and receiving a stone instead of bread; without which all aspirations of science were as a bauble and a dream; and Humboldt, with his magnificent theories and analyses, and Plato, with his divine Kosmos, were as baubles in the sight of the Infinite God. I ask of you to consider the existence of these instruments of spiritual force and power that are placed under proper conditions at your disposal, and that make the spiritual world as much a world of causes as the external world that causes it to come within the range of mental analysis and human vision, and reveal the peopled spaces filled with intelligent and active minds, each one intent upon their mission of knowledge and mercy, and distributing their gifts as well they may. Albeit, if the minds upon this planet—which is the third in the solar system—are but feebly advanced and slow, there may be other worlds of minds with loftier powers and more spiritual advancement, that fly where you now grope; that leap where you now stumble; that cleave the air of spiritual space with the wings of thought where you now droop to the earth, trailing your wings in the mire of dogmatism and materialism. "Oh! let there be light!" was not alone the theme of the dying Goethe; but from the very beginning of creation the mind of man immured in clay asks for additional instruments of sight and knowledge that he may span all that intermediate space that lies between him and the wonderful worlds that, like lamps, illumine the heavens. As science abhors a vacuum, so does nature abhor space; and between you and these worlds are intermediate palpable spheres of existence, each one peopled by beings from your and other planets; each one having intentions, thoughts, purposes, emotions, intelligence, and powers in a lower or higher degree of culture; and these, from the lowermost to the highest, are governed by a succession of spiritual laws, of which the feeblest and outermost are seen and known by human science, but of which the innermost and the greatest belong to those gigantic minds that, seeing through and penetrating beyond the mists of outward life, govern, control, guide, direct atoms upon their winged errands of thought and vision, move you with the majesty of their power and motion. This is the world that lies beyond you; this is the power that, behind matter, uplifts and governs like innumerable pillars the structure and edifice of the universe. This spiritual and underlying element, without which gold were dross, and matter, a mere name, and the thoughts of man, piled mountain high, not having that source, and not being sustained by it, were as shining bubbles in the empty air. Oh! believe me, science as yet is in her swaddling-clothes; the infancy of the human race is here, and all that wonderful region, and all those subtle elements that here and there manifest their presence and their power are yet to be known, grappled with, and conquered by man. If man has conquered the wilderness and the wild beasts of the forest, he also has a greater realm to conquer in the spiritual causes and forces of nature. Human passions—hatred and fear, malignant envy, scorn, and ignorance—are the wild beasts in the wilderness of human life. From the world of human causes these are to be expunged; and man has to vanquish first himself, and then he will see that this realm supposed to be peopled with ghosts and hobgoblins, with all kinds of gorgon-headed demons, with fiends of terror, is a world of intelligent beings rising gradation upon gradation, governed by laws, directed by purposes, moving upon and moved upon by the world of mind until all are linked in one gigantic whole to the Infinite purpose and the Infinite Spirit.

Heretofore men have started in search of religion like the knights of old, prepared to encounter all kinds of terrors; prepared, too, to

gaze down upon a burning, seething Gehenna; but when these evils are abrogated, and man finds that he has no greater enemy than that which is within himself, he may start on his journey of religion well assured that between him and the Deity there is no intervening power possible if he direct his compass heavenward, and point his thoughts with the true magnetic pilot to the polar star of safety—Truth. Heretofore men have started in pursuit of science with a sneer upon their lips and scepticism in their hearts, prepared to ignore all revelation as prejudice and ignorance, and prepared, too, that at the end annihilation shall come, and man shall sleep with the brutes. Between these two extremes, and above them, is presented the philosophical solution of the great questions of the universe; and it becomes the important part of Modern Spiritualism, as revealed now and to be revealed through your investigation, to bridge over that wide chasm, that gulf which has separated religion from science, and make them both the handmaidens of the human spirit.

It was my fortune to know intimately a man of gigantic intellect, who was called an infidel; it is my fortune to know intimately many of gigantic spirituality who are sceptical upon science. I say that between the world of science and religion there is no warfare; between actual science and the actual spirituality there is a gradual sliding scale, that, like the spiral waves of harmony, or the spiral gradations of light, extend from the inner to the outward, from divinity to man, from spirit to matter, and continue in one uninterrupted chain of harmony.

Ascertain truly any law of nature, and you have religion; ascertain truly any law of the spirit, and you have absolute science. Between the golden rule and mathematics is no incomprehensible void. All is spanned over and bridged by the arch of spiritual science, comprehensible, simple, plain and perfect, so that he who runs may read, and the child at its mother's knee, breathing a prayer of fear but of love, shall know that the winged butterfly and the storm that terrifies are alike governed by undeviating and beneficent laws.

No longer before the shrine of a blind and soulless nature must men worship, but before the shrine of an intelligent and active cause, whose citadel is the universe, whose temple is the human spirit, whose outer vestibule is the human form and Nature herself, connected by gigantic links of intermediate thought, each one of which embodies a system, and all governing and controlling the souls of men, spirits, angels, and archangels, even up to Deity. From the innermost of this spirit-shrine, with one impulse of pure thought and knowledge, spirits cleave the space that divides you from the comprehension of their world, and ask you to behold with what innumerable circles of light, with what gradations of matter, even the atom and the molecule perform their work and function; and how beautifully the winged butterfly and the star reveal the purposes and harmony of the thought of the universe! From the innermost of this shrine the spirit-world presents to you facts, not for the love of outward jargon nor for the pleasure of mingling with external sensuality and corruption, but only that by so doing they may batter down the walls of materialism in which the human soul is incarcerated, and from the other side of existence leave a winged power that shall uplift the earth from despair. Be sure that it is no especial pleasure either to bear the sneers and scoffs of man or to revel in their external methods, or in their external sciences; but it is a pleasure which no immortal soul, whether on earth or in heaven, can possibly deny himself to reveal a truth, to speak a word of revelation, promise, and hope to man. Bearing that message with its swift-freighted pinions, and assuring you that in the world of visible and external causes it is and will be made amply manifest; I speak to you to-night not from the love of contact with external nature, but from the love of truth, which would impel me, even from the highest heaven, to burst the walls and barriers that I might bear the message to the lowest upon earth, "You have an immortal soul; you shall live for ever!" The new epoch that is dawning upon the human earth, the time that is now in its infancy, is an epoch of the revelation of spiritual causes through a systematic and direct process of human science and knowledge, arranged so that the infant in the school may learn, and the grey-haired sire may see the pathway plain before him. The new epoch that is dawning is one that uplifts man from the mere standard of an external didactic reason to a reason inspired by hope, prophecy, immortality, and the certainty of a continued individual existence.

Whatever may have been heretofore only the favoured and isolated in the world of humanity have been certain of this; whatever may have been heretofore only prophets, seers, and saviours could reveal this to the world. There is now an infinite number of messengers waiting upon the wings of thought for an avenue or open door, or psycho-dynamic medium, whereby they can hold converse with human beings; and the only message they bear on the freighted burden of their thoughts and on the pinions of their mind is that in mind, as in matter, there is no death; in the world of spirit, as in the world of external force, there is no annihilation; that every ultimate principle and every ultimate atom in the universe is immortal; and that the soul of man is not alone a mockery in creation. The only and the uplifting message which they bear is that from the highest sphere which spirits have knowledge of to the lowest child of earth there is a connecting link of inspiration and control which even in dungeon cell and even in chains of perjury and vice give hope to that soul, uplifting it from the slough of despair to the region of hope and promise and love. And I assure you that but for breaking this silence, but for revealing the methods whereby this might be attained, I would not wend my way through the spheres that are still contaminated with

earthly passion, through the vapours and mists that rise, spiritual even more than physical, from your earth, through the doubt and dissonance and gloom that to an enlightened spirit seem to hang with a pall over the earth.

But for this I would wing my way to some happier star, where, on the wings of the sun's light, and in obedience to the magic of the thought of the human soul, every atom is radiant and every form transparent with the light of the Spirit, where flowers abound that do not wither, and where the voices that are heard are those of harmony and not of discord; where seraphs abide, each one a winged flame of light.

Having won advancement and power by the knowledge of the soul itself to bear this message, I state to you from more than a century of experience in time and in spirit that there is palpable, continuous, and uninterrupted communion between all worlds, and that the new epoch of time shall be when thought, and not the senses, outwardly shall govern humanity; when aspiration, and not appetite, shall be the controlling power; when spirituality, and not materialism, shall be the dominant force; and when the abiding and controlling prayer of the spirit shall express itself in words and deeds of holiness; when matter itself shall be amenable to man's constant control, and a breath of thought or aspiration truly uplifted shall reach the winged seraphs that guard the throne of Truth night and day, and 'twixt you and that infinite Soul shall be uninterrupted and palpable communion now and for evermore.

IMPROMPTU POEM.

It was suggested by the speaker that the subject for the poem should be selected by a member of the press, whereupon a reporter present submitted "Happiness," which, being accepted, Mrs. Tappan gave as follows:—

HAPPINESS.

For ever fleeting, for ever flitting,
The vision of Happiness lies on before you,
With ravishing pinion, with thought so uplifting,
Calling and calling the whole way to implore you.

For ever the breath of its magical pinions
Allures the spirit to hope and despair;
For ever inviting to lovely dominions,
For ever vanishing when you are there.

Happiness! *ignis fatuus* ever,
Leading you onward still but to destroy;
He who seeketh with utmost endeavour,
Findeth you never, oh, false, fickle joy!

What you pursue you never attend to,
If you pursue it with selfish cold aim;
What you seek not, that is yours ere you ask it,
If it is kindled with Love's holy flame;

What you most give, that most you possess still—
Happiness given to others endures;
If you pursue it by seeking it not, 'twill
Ever be yours, 'twill ever be yours.

Strive to attain it by giving to others—
Joy still increases when shared with the world;
Sorrow disperses when you share each other's,
And happiness still is before you unfurled.

They who have found it know not by what pathway
They gain the blest boon which all mortals must prize,
But martyrs and saints, driven heavenward in fire,
And those that went out with most sorrowful eyes—

They are the ones that true happiness gather,
By helping each other you strive thus to win
Not joy, but the pleasure of working together,
And lifting the world from its darkness and sin.

Behold! o'er the martyr's brow rises the glory;
Behold! the rough pathway is strewn now with love;
Ye seek not, but find it for ever before you,
And God giveth every soul happiness above!

JOHN.—We may perhaps take the liberty of observing that some persons are related by kinship to spirits, and others by spiritual affinity. We know experienced investigators who are seldom attended by their relatives in spirit-life, but are in frequent intercourse with spirits whose motive is similar to that which actuates the life of the sitter. The law seems to be, those persons who continue in the family or hereditary form of thought remain in spiritual sympathy with those of their kindred who have left their sphere. On the contrary, those men and women of original mind and progressive views who walk on ahead of public opinion relate themselves spiritually to advanced and philanthropic spirits under whose guidance they naturally fall, and aid these saviours of humanity in carrying out their benign intentions. This statement will be corroborated by many of our readers, and should be carefully kept in view by those who investigate the question of identity. We may also here remark that it is not necessary for the establishment of identity that the person now in the spirit-world should have been known during earth-life. It is usual for spirits to be well known to investigators who had no acquaintance with them in earth-life. The Persian spirit of Mr. Duguid, Glasgow, "John King," and many others are identified every time they manifest as the same spirit and are known by the name which they have assumed.

THE MIRACLE club is the title of a spirit-circle now being instituted in New York by Col. Olcott. They are going to try to furnish such reports as will ensure popular credence. Better not; the best plan is to let everybody investigate on their own account. We nevertheless wish the club success. Its findings will stimulate similar effort on the part of others.

EDITORIAL RAMBLES.

LEAVING LIVERPOOL.

During our stay in Liverpool we met with many gratifying testimonies as to the progress of Spiritualism, and the work it is effecting for those who look into its claims. A gentleman from Yorkshire told us of a friend in a Lancashire town who had private sittings with a boy-medium of a most extraordinary kind. This lad would, under influence, be induced to call on this gentleman, and he would sit down, and spirit after spirit would come and recount the incidents of forty years ago. Besides these tests, they had most marvellous spiritual phenomena. Though they tied the boy with abundance of rope, still he would get loose, and this in full light, while they were looking at him. The knots would be undone before their eyes, no means being visible whereby this extraordinary result was effected. This is, indeed, a form of mediumship superior to that which takes place in dark seances, and indicates a time when the power of spirits over matter will become a more indisputable fact, but still, perhaps, as inscrutable as at present. This gentleman, though favoured with such remarkable instances of mediumship, knew nothing of Spiritualism as a movement, and did not know that there were any publications devoted to the subject. Mediumship places those who are favoured therewith in such a position that literature is not particularly required, seeing that they can gain information at first hand.

We also heard of instances of gratifying results produced in the moral character of individuals by their adhesion to spirit-teaching and the higher influences of the spirit-circle. The slovenly and dissipated have been induced to give over tobacco, alcohol, and impure food, and to live respectable, earnest lives, enjoying many blessings themselves, and labouring to diffuse like benefits to others.

We were also pleased to meet with the gentleman who was stated to have become a renegade from Spiritualism by attending the inquiry-room of Moody and Sankey. The evangelistic statement was a gross falsehood. Our friend, who is a powerful medium and a very resolute man, attended the inquiry-room for the purpose of observation, and, as an offset to his impenetrability, the story was originated of his conversion.

We have made notes of many personal memoranda which space will not permit us to enlarge. We were pleased to see Mr. Tom Ives, who is now engaged in mining operations in Cumberland. Mr. Fegan-Egerton is expected to resume his mediumship soon. A "Liverpool Reporter" favoured us with an interesting personal sketch of Dr. Hitchman and Mr. John Priest, which we are obliged to omit on account of the demands upon our space.

We cannot take our leave of Liverpool without recording our earnest thanks to real friends who had sufficient interest in our work to perceive our requirements, and had the kindly sympathy to take part in meeting the same. In most instances these helpers desire to be unnamed. By their contributions they pay for services done by us for the general cause in that town. Once, our aid from recognised workers in Liverpool was more ample than it is now, but political ideas have filled the minds of some, and at the same time speculating adventurers have emptied their pockets. Possibly these lessons are for some good, and may ultimately serve to guide the future steps taken by those who would do their best to sustain this movement. We received £4 0s. 3d., the amount collected at our two meetings on the Sunday, for which act we thank the contributors and those who made the suggestion.

GREAT EXCITEMENT AT MORLEY.

Leaving Liverpool early on Tuesday morning, June 15th, we made a business call at Bury, and reached Morley in the afternoon. We found the place in a state of great excitement such as we have never before witnessed. The Rev. T. Ashcroft of Bury, whose name has repeatedly appeared in the MEDIUM as an opponent of Spiritualism, had been lecturing against it in the town, and we were invited to deliver a lecture in reply. Having been at work almost day and night for nearly three weeks, we were quite in an unfit state for the task of controlling a stormy public meeting; but after a short rest we prepared for the attack. The published lecture—"Spiritualism, and why I oppose it"—was handed to us and, making a few marginal notes thereon, we proceeded to the hall. Mr. T. Etchells of Huddersfield kindly acted as chairman. The friends of the cause from the neighbouring villages were present to sustain their side of the question. Mr. Ashcroft, the opponent, had also been challenged to attend and defend his principles. The meeting was called for 7.30, but long before that time every available corner of the hall was occupied, and a crowd of people thronged the street. Before the hour announced we took our place on the platform, on which, besides the chairman, were Mrs. Butterfield and Mrs. Bradbury. These ladies, being mediums, sustained us very much by their influence. Looking around the hall, which is said to hold upwards of four hundred, we beheld a sea of up-turned faces crowding close around the small platform, and stretching away to the furthest corner, the passage towards the door being perfectly jammed by standers impatient to see the fray commence. The audience was for the most part composed of young men of the working class—hands at the various mills and factories. It was an intelligent and respectable-looking audience, full of good, sound human nature and honest sympathy. They were, with but few exceptions, our recognised foes; but in looking at them we could not perceive them to be such, notwithstanding the dose of priestly poison which their minds had imbibed. Their look was open and kindly, and their reception of us was in keeping therewith. Mr.

Etchells opened the proceedings with a short address, which was well received; when he at once called upon us to proceed. We had received a pencil note requesting us to deal with stated passages in the lecture to be answered, and not to treat the subject in general terms. The writer of that note was no doubt quite unprepared for what he was about to receive. We introduced ourselves by stating that some eight or nine years ago we delivered two courses of lectures in that town, and had since that time visited it repeatedly; that we had never seen anything in the Morley people to cause an honest man to fear; and that we had no misgivings as to the issue on that occasion. Then opening the printed lecture in our hand, we began at the first page, and took one paragraph after another till the conclusion, dealing with each subject according to its seeming importance and the time at our disposal. As we proceeded we found it necessary to diverge with explanations which rather encumbered our reply, but were absolutely necessary for the audience, seeing that they were quite unacquainted with the subject, even in its simplest details. There was a high spiritual influence present which enabled us to handle the intellect with much readiness, and at the same time to soar above the level of low personalities, which constituted the bulk of the discourse in our hands. We treated the salient points in the most unreserved manner, denouncing without mercy such portions as required that treatment. The audience took it all with great earnestness, and without the slightest dissent. The only points upon which a few endeavoured to raise a laugh or exclamation of disapproval were when some fact respecting the phenomena was stated, which their experience was unprepared to endorse; but the general argument as opposing the matter presented in the lecture under review was apparently received with cordial assent. We spoke for two hours and a quarter or longer, and when we sat down, being drenched with perspiration and overwhelmed with heat from the crowded state of the room, we fell into a fainting condition, and had to struggle our way to the window, which we opened for fresh air. During this time a gentleman who affected a clerical get-up arose and began to speak with great noise against Spiritualism, but of his matter we gathered not the slightest idea, for the sounds which met our exhausted brain were the yellings of the audience, who seemed to require some safety-valve after their long and patient attention to our address. The chairman bore with this speaker for some time, and, when we returned to the platform, we suggested that if there was to be discussion, some conditions of debate ought to be laid down at the commencement, after which we would endeavour to sustain our part therein. This opponent ultimately took his seat, and Mr. Etchells had to leave to catch his train, and the meeting was then without a chairman. Mr. Ashcroft was then occupying a position on the platform. He had a paper in his hand, from which he read a challenge to the effect that the Spiritualists should upon that platform afford the evidence of spirit-communication. He also had much to say about "his friend" Mr. Lees, the "ex-medium" of Birmingham, who, he said, had been converted. We offered a few words in reply, to the effect that if the "ex-medium" had been converted we were very glad of it, for according to report he stood much in need of it. As to the challenge, it was entirely beside the question, as we would endeavour to make clear to the audience. Communication with the spirit-world is purely a personal matter, and no one is certain of the fact but he who experiences it. Thus, a person on that platform or anywhere else might be quite certain of having communicated with a relative or friend in the spirit-world, but no other person present could be made certain of the fact, but would have to take his testimony in respect thereto. This explanation the audience listened to with earnest attention, though they had been challenged by the inflammatory remarks of the previous speaker to disregard whatever might be uttered from the Spiritualistic side. Mr. Ashcroft seemed quite puzzled by the reply. Evidently he had nothing to say for himself. For once in his life he looked thoughtful, or, shall we say, thought-empty. We had previously intimated to him that we should be glad to retire if it suited his purpose, as our physical condition was such as to cause us some apprehension. Mr. Ashcroft thereupon advanced this overwhelming argument: "Mr. Burns says he is tired, and would rather be in bed, and bed is the best place for him." The audience did not see either fun or argument in this. He then reverted to his challenge, and said that if the Spiritualists would not take it up, if Mr. Burns would not accept it, then he was a coward. As soon as the disorder which our "Christian" Brother took great pains to excite had subsided, we told the meeting that we had not done anything in the way of cowardliness. We had come there among avowed opponents, and maintained our position at great length, and controlled the opposing elements. We had challenged the presence of our opponent to defend his principles, and there he was, and had nothing to say. We had permitted conduct in that meeting which our opponent had not allowed at his lecture at which Spiritualists were not allowed to speak. If he thought we were a coward, he was welcome to his opinion, which was a small one. These were our last words. The reverend gentleman collapsed, and the meeting dispersed.

The local newspaper says that "the proceedings broke up in the greatest disorder." This is false.

Mr. Ashcroft and the other speaker did all they could to create disorder, but they failed most signally. Our lecture was listened to with such close attention that we concluded with these words: "No doubt the lecturer considered it to be his duty to write the lecture we have this night answered. We have done our duty in answering it to the best of our ability in the time at disposal, and

you have done your duty nobly in granting us such patient attention, seeing that our remarks have extended to such undue length."

Mr. Ashcroft induced, as it were, a passing gust of insanity in the audience by his disorderly utterances. But these people were his supposed friends, and the smallest service they could perform was to yell and shout when he indicated that kind of vassalage of them. We always got a hearing, even in our replies at the close. The lie in the local paper is a seemingly last resource, seeing that the unsuccessful attempt to infuriate the audience and break up the meeting was in itself a disgraceful defeat. As we passed out of the hall, our slow progress gave us the opportunity of exchanging words with various persons, and we found them all in good humour, and apparently satisfied with the result of the meeting. On reaching the street the roadway was crowded with mostly young people, who could with difficulty be prevailed upon to make passage-way for the platform party. They cheered, and exhibited great symptoms of astonishment at the opportunity of looking at real Spiritualists, but they were exceedingly good-humoured, and no indications of ill-feeling could be gathered from their demeanour. No doubt they were at a loss to know why they should hate or persecute anyone for declaring the truth that it is possible for those in earth-life to commune with their friends in the spirit-world.

The reporter from the *Morley Observer* waited upon us, and said it would oblige if we would favour the editor with a report of our remarks. They had given two columns to Mr. Ashcroft, and as they desired to report each side fairly, they would do the same with us. We therefore spent a considerable portion of Wednesday in writing out matter to the extent indicated by the reporter. When we received the paper we found that not one column had been inserted in place of two of the lecture to which we replied, and what did appear was given in such a disconnected, garbled, and badly-printed manner, as to be in some parts unintelligible. More than one column, however, was occupied with a report of Mr. Ashcroft's lecture of the following evening; so that, notwithstanding his protestations, the editor of the *Morley Observer* caused us to work for no purpose, and was unfair enough to give upwards of three columns to our opponent and scarcely one to ourselves. Mr. Ashcroft has announced another lecture in reply to ours, which was given on Tuesday evening last. His handbill says it will be his "last lecture on the subject, leaving the merits of the case to the public of Morley." The second title of the lecture was "A Spiritualist Editor Unmasked." The man is devoid of argumentative power, but he is great in personalities and deprecatory insinuations. We showed that his public lecture was a tissue of falsehoods, misrepresentations, and dogmatisms, which opinion our audience accepted so quietly that we concluded our lecture with thanking them for their courtesy. We never met with four hundred such quiet and attentive "opponents" in our life, nor a leader so singularly harmless as the Rev. T. Ashcroft.

We feel that a great work has been done in Morley by the opportunity we had for giving such a thorough lecture to that intelligent audience. They will not soon forget it. We saw some of the people next day who had been present, and though they were non-Spiritualists, yet they felt very much inclined towards many of the positions we presented. During our short stay in Morley we were pleased to hear of the good work being constantly done by Mrs. Butterworth. She has visited a number of places and opened up the question of Spiritualism, notably at Wakefield, in which important town there is now a goodly number of earnest friends of the cause. Mr. and Mrs. Horridge and Mr. Reed came to our lecture, and we were much pleased with their intelligence and enthusiasm on the question. To be a Spiritualist in Morley is not a pleasant matter. The clerical and sectarian elements have so excited the people that a Spiritualist cannot walk abroad without being called at in the streets or surrounded by gaping crowds. The burden is, no doubt, unpleasant, but the work of the pioneer is ultimately bound to reap a rich reward for truth and progress. Mr. Ashcroft is silenced, which is a good beginning for Morley. In a short time all that party will have to succumb to the progress of enlightenment and liberal ideas.

We reached London late on Wednesday evening, June 16, very much exhausted, from which state we have scarcely yet recovered, yet our change has been beneficial. We never felt more power attendant on us, enabling work of a delicate, difficult, or diverse kind to be accomplished satisfactorily. Wherever we have gone a spirit of union and brotherhood has been experienced. The bonds of the spirit have been thrown around many souls, and the work of true spiritual organisation has been much promoted. The state of the cause is very much improved from what it was even a year ago. If the sun of prosperity continues thus to shine, it will bring bright days for Spiritualism and for humanity.

MR. MOODY AND THE DEVIL.—Dr. Johnstone, Gale House, Amble-side, writes:—"I cannot refrain from sending you the enclosed delicious little tit-bit, extracted from the *Christian* of 24th inst. I am sorry I cannot send you the paper, as it belonged to a friend. 'Mr. Moody, rising, read 1 John i. 3, and said, "I want to speak a minute about a class of people who are running away from the old Gospel, being led away by false spirits. A woman came to me last night, and said a spirit had told her to come to me, and she wanted to know my opinion about Spiritualism. I gave it to her in three minutes: it was of the devil" &c. The rest of his remarks were *en suite*." Our opinion of the matter will occupy less than "three minutes." The devil must have had a profound contempt for Mr. Moody's prowess, or he would not have sent his client direct to that revivalist.

THE PARIS PROSECUTION.

The untrue issues raised by this cruel farce begin to subside, and the affair to appear in its true light. Those who imagine that Spiritualists had been subjected to a long course of imposition by Buguet, are beginning to see that he has simply turned traitor, and that no over-indulgence on the part of Spiritualists has led to that result. The limits of the matter require to be kept well defined that no one may be misled in his conclusions. No operator is regarded as a spirit-photographer till he obtains images on his plate under such strict conditions that render fraud impossible to account for them; or, better still, till he has produced images of deceased persons to whose likenesses he had no access. Now, there can be no doubt of the fact that Buguet is a spirit-photographer, as tested unmistakably by the latter criterion. The French court of course paid no attention to the numerous affidavits laid before it by persons who had received satisfactory likenesses of their deceased friends through Buguet's mediumship. The object of the Court was not to establish the truth of spirit-photography, but to punish Buguet for imposture, and the Court had no alternative in this matter, seeing that Buguet had pleaded guilty, and indeed had furnished what they had regarded as evidence of his guilt. So far the Court may be right with respect to Buguet, but utterly wrong as regards Spiritualism and spirit-photography. That Buguet fabricated spirit-photographs when unable to obtain genuine pictures of spirits is quite possible, and thus caused experimenters to pay for unfruitful attempts. But that he ever imposed upon Spiritualists in the matter of making them believe that he had obtained the portrait of a spirit when he had not done so we positively deny. The persons who in a wholesale manner suppose that Spiritualists will believe anything which a photographer tells them, or will accept as a portrait of a deceased person an image which does not represent such a person must be the most credulous and gullible of mortals.

These spirit-pictures have been recognised in many instances by a number of persons who did not know by what process they were obtained, and even in cases in which no portrait of the departed spirit was in existence. Let any sane person thoroughly examine the testimonies given by "M. A." in *Human Nature* for January and February of this year, accompanying which there are also two specimens of Buguet's spirit-photographs, and the only conclusion that he can arrive at is that Buguet did indeed obtain photographs of spirits, and that Spiritualists in recognising the fact were not imposed upon in the slightest degree.

What then means the warning, "Spiritualists must be more careful in future"? They have been careful, and it is not their want of carefulness which has brought disaster. The whole of that which is deplorable rests upon Buguet's treachery. This is a matter which cannot be controlled in any case. There is no medium, nor friend of Spiritualism, but who may be bought or deflected from the path of loyalty to truth if sufficient inducements be held out, unless the moral principle of the individual be amply sufficient to sustain him under the severest of trials. But few Spiritualists are there among us who allow themselves to suffer at all for their adhesion to the cause.

Buguet, though a medium, was not necessarily a Spiritualist in principle. He was a child of the Catholic Church, and whatever his powers as a medium might be, his duty was to the Church, and not to truth or humanity. Confession, if honestly engaged in, must have revealed his occupation in every respect, and the personal opinions he had imbibed in respect to it. These private views of his, and personal experiences, would become the subject of priestly admonition, and thus, whether through confession or otherwise, his peculiar occupation must have become known to the Church. He was bound to surrender to the dictation of her priests, or suffer a form of treatment which we find but few sectarians willing to submit to.

Looking at the matter, then, on all sides, Spiritualists have nothing to be ashamed of in this matter, and really very little to deplore. The fact that Buguet took spirit-photographs has received the widest possible publicity. That Buguet should act as he has done is not at all extraordinary, when all the particulars are taken into account; but the greatest hardship remains to be spoken of. P. G. Leymarie is also fined and imprisoned. He was a Spiritualist—not a Catholic. He had no financial interest in the matter whatever, and it is supposed to have been through Leymarie's brave, defiant Spiritualism the prosecution was brought about, Buguet being made the tool for the ruin of Leymarie.

Our imprisoned brother, who, as far as we can see, is wholly innocent, leaves outside his prison walls a wife and family totally unprovided for.

It is said that he may appeal against his sentence. Meantime we would urge all our readers who have any testimony to give respecting these spirit-photographs to forward it to us to be treasured up against any need which there may be for it in the event of his appeal. The whole trial will also be very likely published, including the testimonies of those who have obtained satisfactory spirit-photographs. Such a document as this, honestly compiled, printed, and scattered about France and England, would make the trial a great advantage to the cause of Spiritualism. Let us, then, exert ourselves on behalf of this great object—sympathy for the family of Leymarie, and a united action to turn this seemingly disastrous event to a profitable termination.

THE SPIRITUAL MAGAZINE, Memphis, Tennessee, is the title of a monthly periodical which was commenced in January of this year. The editor is the Rev. S. Watson, D.D., who will be remembered as having been so cordially received at the Spiritual Institution on the occasion of his visit to Europe. Dr. Watson is also the author of three volumes, "The Clock struck One," "The Clock struck Two," "The Clock struck Three." The latter volume—the best of the series—was offered as a premium-book with *Human Nature* for January of this year. It is one of the best works on Spiritualism which has been published, and we hope to give it more attention soon. Dr. Watson's Magazine is of the religious type, and consists of short articles, many of them derived from our own columns. The editor gives excellent value for the money, and his periodical is of such a kind as will recommend it to many readers who are just looking into the subject. The Doctor travels about considerably, and in every way urges forward a knowledge of the cause.

A SEANCE WITH MR. COLMAN.

To the Editor.—Dear Sir,—The following account of a seance held at my rooms on the evening of June 23rd is presented to your readers at the particular request of "John Scott," controlling spirit of Mr. Arthur Colman, who was the officiating medium on that occasion.

Mr. Colman's fresh, unwasted powers are of the highest order so far as they have been developed. His seances are mostly private, and he is as yet careful not to allow too great a demand to be made upon his strength. This is very wise, as it preserves in freshness his delicate powers of mediumship, and enables him to give complete satisfaction, the manifestations always beginning the instant the light is put out, and continuing without interruption to the close. If he continues, or can continue, thus to husband his strength, he will undoubtedly develop into one of the first mediums of the day, and become an instrument in the hands of the spirits for producing a vast amount of good and happiness to us mortals. Our medium brings also to the profession a perfectly unblemished, untarnished character, and a nature whose striking characteristics are simplicity, frankness, and truth. These are traits dear to that order of spirits whose company we should always desire, who themselves have developed more or less of the angel in good, earthly lives, or in progression upon a higher plane. Such spirits impart to our gatherings a certain feeling of sweetness, which seems at length to attach itself to the medium; and, indeed, there is no doubt that these ethereal visitors leave, like flowers, their sweetness behind them. We have only to keep our house "swept and garnished;" they will love to come, always leaving us better than they found us. Mediums should all have a high spiritual aim in their lives, bearing bravely their banner inscribed "Excelsior!" through all the trials and temptations of this lower sphere to the mountain heights of glory above. Thus living, self-devoted to the services of others entirely, spirits and mortals, for the sake of good, they become at length the nucleus of unnumbered and incalculable blessings, which proceed from them to those less blessed, as from a fountain constantly re-supplied from above. Can there be a nobler, lovelier life? But, at the same time, we must not disguise from ourselves the opposite to this picture—a medium abandoned to the love of self, self-seeking in every form of indulgence, sometimes bestial; surrounded by low spirits, and giving forth the baleful influences of a hell. The power used, not as a means of blessing to all, but to pander to idle curiosity and amusement, even sometimes cheating and imposture being dragged in to aid in filling pockets always greedily yawning for the means of more perfectly gratifying sensual appetites. The tendency of Spiritualism in its highest form is to elevate and purify humanity, but it must be weeded out of its rank growth before we shall rejoice under the beams of its full glory and beauty.

On the occasion of the seance I have to describe we were but five, including the medium, friends of long standing, and harmonising perfectly. Our medium had been suffering from an illness, but his spirit-coadjutors were, nevertheless, able to present us a very interesting series of manifestations, in which the principal object sought was evidently to give the most undeniable tests. In this object spirits and medium were of one mind.

One of the most charming peculiarities about Mr. Colman's seances is that at all our intimate little gatherings the relatives of persons present have not only materialised voices (from a delicate whisper to a loud resonant tone) in which they hold conversations of a most personal kind with their friends, but have also materialised hands, with which it is quite possible to give, in certain touches known only to the relatives who receive them, the most satisfactory tests. A test of this kind had been given the week previous to a lady, present for the first time, by her recently-departed husband, who had also been conversing with her. To add force to her conviction that she did hold this blessed communion with him, he gave her a little caressing touch peculiar to himself. At the same time, a gentleman was in whispered conversation with his spirit-wife.

Again, we had numerous spirit-voices materialised, amongst whom was welcomed with all the joy one has in meeting a beloved friend after a long absence, the voice of "George Fox," Mr. Bastian's noble-spirited control, the second time "George" has honoured my seances, speaking with a hearty goodwill, and even jollity, which shows that human love does not die out above, but is rather intensified by being purified. Strange to say, another of Mr. Bastian's controls seems to have attached himself to Mr. Colman—"Johnny"—whose soft, gentle voice, like that of a lad of fifteen, or a child, gives us back joke for joke, tit for tat, with unabated sharpness and promptitude. We do not suppose Mr. Bastian is deserted by faithful "Johnny," but evidently he retains a lingering penchant for old England, or some of its inhabitants. Well, it is as pleasant to hear "Johnny's" voice as the always-welcome song of the nightingale from a neighbouring copse, or to inhale the delightful fragrance of a bed of mignonette through the open window—all alike convey refreshment to the spirit. So welcome, brother Johnny! Ever welcome; and may your light never diminish amongst the friends who love, and rejoice at your coming from the spirit-world (a young Adonis, crowned with Acacia blossoms, as you appear to me sometimes); no boy, no child, as your assumed voice would indicate, but a young spirit-man, ardent, and devoted to your work—faithful, long-suffering, and patient with us stupid, trying mortals.

We had seven distinct and different voices materialised on the evening in question—"John Scott," "George Fox," "Johnny," Mr. P.'s wife, Miss D.'s father, and the two brothers of Mr. R.—. The medium sat directly in front of our little group, now and then clapping his hands, but he was soon entranced, and that noise ceased. The musical-box was floated, playing, over our heads, and when resting on the floor our spirit-friends spoke to us, patted, and stroked us, whilst beautiful lights played about in the air, some coming in the form of a feathery spray, or dash of light. "Johnny" became very intent upon a particular test with the musical-box, which he placed upon Mr. P.'s knees, not playing; then taking a bunch of keys from Mr. Colman's pocket, he essayed to lock the box, but having failed in this, he requested Mr. P. to hold the lid down with both hands firmly. Whilst so held, not playing, "Johnny" started it again, and begged Mr. P. to observe that no mortal could do such a thing, as it would be necessary to pass their fingers through the wooden lid to set it agoing. At the same time "Johnny" had caused Mr. P. to lean forward and feel his medium in the chair. Mr. P.'s departed wife also, holding his hand, raised it

and pressed her lips upon it. He told us he distinctly felt the two lips; meantime the medium was heard moaning in the trance, seated in his chair. Another test was arranged with Mr. P. He was told to stand up in his chair. Whilst so standing, his hand was raised until it touched the rather low ceiling of the room, and whilst a materialised hand held it there Mr. P.'s other hand was pulled down and passed several times over the entranced medium's face.

One of Mr. R.'s brothers went outside the circle, and loudly patted him on the head and shoulders, whilst "Johnny," within the circle, kept up a merry rat-a-tat on his medium's knees and our knees, passing from one to the other so rapidly that it would have been impossible, I think, for Mr. Colman to have imitated him, besides which we knew him to be deeply entranced, and seated quietly in his chair.

After a short recess we placed the room in semi-darkness, and sat for such materialisations as the friends could give us, considering that the medium was not in his best condition. The medium, seated, with knees well forward, behind the curtain, was held by Miss D., seated in a chair directly before him, her hands laid on his knees, and his hands laid on top of hers. From the aperture over her head soon came forth a slender, delicately-shaped young man's hand, acknowledged to be that of her brother, and patted her affectionately on the head. Miss D. was asked by "Johnny" to acquaint the company with the fact that Mr. Colman's hands had never left hers, which she accordingly did. Afterwards a smaller and still more delicate female hand, wrapped round the wrist with white drapery, projected itself, and made signals; and then our friends told us they could do no more that night, begging us to lift the curtain as soon as the medium should be awake and see his hands still resting on the top of Miss D.'s. The light was bright enough to enable us to read small print, and the hands were as perfect as any of the company present.

The presence of our departed friends with us is daily becoming more and more perfect, more and more manifest to the external sense. Some mediums already enjoy in their normal condition, having their spiritual senses so developed, communion with non-materialised spirits almost as perfect as if they were still in the flesh, conversing with them, seeing them, and experiencing at every hour of the day, and in every pursuit their welcome aid and inspiration, and yet preserving intact their own individuality, the higher spirits never seeking to interfere with this, but wisely training to greater good and usefulness each one according to his own essential nature. Great wisdom is required for such work, and therefore only the higher spirits are qualified to discharge such offices towards the human race. Such communion is the happy private experience of your correspondent; but no doubt there are many who enjoy the same blessing. But with the progress now being made in materialisations, there is no doubt that one of these days the spirit clothed temporarily in flesh, and made visible and tangible to our corporeal senses, will be the ordinary visitant to our circles; that there will be no necessity for cabinets, but that, with our mediums in our midst, we shall have the visits of not one, two, or three materialised friends at a sitting, but several, all at the same time. Form the proper circles, keep the proper conditions, and let the general tendency of the public mind be that of inculcating and enforcing purity and goodness of life in the mediums, and we may advance to blessings untold.

June 26th, 1875.

CATHERINE WOODFORD.

A POET'S COMMENDATION.

My dear Burns,—I know you will give me a corner in your useful paper in which to make an appeal in behalf of a friend of mine, of yours, and of all mankind—Mrs. Faucitt, of Bishop Auckland. I saw in the MEDIUM last week an appeal to the generosity of the Spiritualists from Mr. Kilburn for a testimonial for that good lady and Mr. Gibson, and, as Spiritualists have done and do assist each other, I hope this case will not be lost sight of, for never was there a woman who did more for a good cause than Mrs. Faucitt has done for Spiritualism, and never was there a lady that battled through greater difficulties, having to contend with ill-health, both in herself and family. Mrs. Faucitt has been the soul of Spiritualism in Bishop Auckland, and her house has ever been open to all thinkers and explorers, and I hope to see her requited by an ample testimonial to enable her to carry on the great work, and to have an easy slide down the cold side of the hill. An exemplification of her good may be truly found in the training of her family, which is a true reminder of "the cotter's Saturday night." She is a private lady, but her actions are a public benefit, and many—very many—have gone to her house, who have gone away very much wiser than they went, and I sincerely hope that Mr. Kilburn's and Mr. Gibson's suggestion will be kindly attended to by presenting something worthy of that excellent lady.—Yours truly,

Bishop Auckland, June 28.

ROBERT GIBSON.

TESTIMONIAL TO MR. AND MRS. FAUCITT, BISHOP AUCKLAND.

A meeting in connection with this matter will be held at the Turkish Bath Room, Clyde Terrace, Bishop Auckland, on Sunday evening, July 4th, 1875, at six o'clock p.m., when the reports of the various friends who kindly undertook the collection of subscriptions will be received.

As the self-denying services which the Faucitts have rendered to the cause of Spiritualism have been spontaneous and altogether independent of worldly motives, so it is not thought necessary on this occasion to make any urgent appeal on their behalf; indeed we are quite sure that they would themselves feel any such appeal to be distasteful.

Those who may intend to subscribe are respectfully requested to communicate with the undersigned as early as possible, as it is intended to close the list very shortly.

N. KILBURN, Jr. } Hon. Secs.
J. GIBSON. }

Bishop Auckland, June 28, 1875.

[The promoters of the testimonial should not hurry the matter too much. We shall say something on it next week.—Ed. M.]

NEXT week we will give Mrs. Tappan's Oration at Manchester, on "Spiritualism and the Arts." It is spoken of as one of the most noteworthy of her utterances. Several Manchester friends are having an extra supply.

ARRIVAL OF AN EMINENT AMERICAN SPIRITUALIST.

We have just received among us a gentleman who stands in the first rank of spiritual pioneers. The works of Dr. Hallock are well known to the earlier investigators in this country, and those who have thus made his acquaintance will be pleased to know that he is now in London, and it is hoped may be seen and heard by his brethren in the work of Spiritualism in the metropolis. The following communications handed to us by the Doctor will be read with interest:—

New York, 20th May, 1875.

Brother James Burns,—The elder Brother—the bearer of this to you—Dr. Robert T. Hallock of this city, now on a brief pleasure trip to your great city, is one of the pioneers of Spiritualism in America. He began investigations in advance of the Fathers, viz., Judge Edmonds, Dr. John F. Gray, Charles Partridge, Brittan, &c.

Please extend to him the right hand of fellowship, to which he is justly entitled, and do what you can to bring him face to face with the London Spiritualists and mediums, for which you will receive the cordial thanks and best wishes of yours fraternally,

A. J. DAVIS.

P.S.—Angels help you in your many labours.

N.B.—Dr. Hallock is an able thinker and speaker. Give him an audience.

"Banner of Light," Boston, May 20, 1875.

To our English Spiritualistic Friends,—This note will introduce to you my personal friend Dr. R. T. Hallock, of New York City. He is a thorough Spiritualist (one of the pioneers of the cause in the United States), and as such, coupled with his sterling integrity, I commend him to you.

Any favours you may render him will be duly reciprocated by your humble servant,

LUTHER COLBY.

NEW YORK ASSOCIATION OF SPIRITUALISTS.

May 30th, 1875.

Whereas this Association has learned that our early friends and co-labourers Dr. and Mrs. R. T. Hallock are about leaving us, to sojourn for a time on the continent of Europe; and whereas it is, in our judgment, but fitting and just that such co-labourers should bear with them some token of the confidence and esteem in which they are held by those to whom they are so favourably known, and among whom they have so long and so successfully laboured—therefore

Resolved, That the New York Association of Spiritualists hereby tender to Doctor and Mrs. Hallock their earnest and warmest expressions of their love and confidence as fellow-labourers in the great cause of reform; and that we most heartily commend them to the confidence and fellowship of the friends of progress in the Old World; trusting their voyage may be safe, their sojourn pleasant, and their return to us sure and seasonable.

Resolved, That this preamble and resolution be engrossed, properly attested, and delivered to Doctor and Mrs. Hallock.

(Passed unanimously.)

P. E. FARNSWORTH, Secretary.

Dr. Hallock will be present at the meeting at the Spiritual Institution on Monday evening, at which Mr. and Mrs. Hardy will be received. He has also kindly accepted an invitation to give an address at Doughty Hall on Sunday week. We hope the hall will be crowded by the warmest friends of the movement. Our visitor is a man whose presence and personal influence will cheer and assist every worker in the field who has the good fortune of being one of the audience.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday evening last Dr. Sexton opened his campaign at Cavendish Rooms. A large and highly-intelligent audience assembled on the occasion. The subject of the discourse was the "Characteristics and Tendencies of the Age," and in it the Doctor dealt some heavy blows at many of the follies and failings of modern society.

Next Sunday the subject will be "Metempsychosis, Ancient and Modern," when we trust Spiritualists especially will make a point of attending, as the topic is one of especial interest at the present time.

Cavendish Rooms, Mortimer Street, at seven o'clock.

MR. COGMAN'S LABOURS FOR SPIRITUALISM.

A letter from Mr. W. Eglington informs us that at the recent quarterly tea-meeting Mr. Cogman stated that his receipts had been so insignificant that he had had enough to do to keep the "man in livery" from entering and taking possession of his effects. Our correspondent forthwith makes an urgent appeal for some subscription or testimonial to be set on foot to sustain Mr. Cogman in his work, and regrets that the suggestion of Miss Lottie Fowler respecting the formation of a fund for aged mediums has not been more earnestly supported. There is no man in the movement works harder or does more good than Mr. Cogman. His meetings are crowded, and he labours diligently. But everybody knows that no man can make a living by the advocacy of Spiritualism. Mr. Cogman does not even make enough to pay the rent of the room devoted to public purposes. It is the manifest duty of all who desire to promote Spiritualism to find the means whereby such men as Mr. Cogman may be enabled to continue in their work. The heartless and selfish reply, "Oh, it is his business to get his living as he can," is utterly unworthy of any human being with soul large enough to conceive of their superiority to the mere animal. It is not only, as we said before, a generous but absolutely a just arrangement that those who devote themselves assiduously to the cause should be sustained by their brethren who participate therein. Mr. Cogman's address is 15, St. Peter's Road, Mile End, E. We hope that a goodly number of letters containing valuable enclosures will reach him during the next few days. If he were a missionary, well paid and abundantly patronised, he could not work harder and be more useful than he is; and seeing that he is nearly starved out shows that it is not the love of money that prompts him in his efforts.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week for 6s. 6d. per year

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

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, JULY 2, 1875.

READ THIS!

Illness at the time prevented our giving a statement of the revenues of the Spiritual Institution at the end of the year, and the contributions to "Institution Week" were prolonged so far into January that the annual statement got postponed. Now we take it up, and give the aggregate of

	£	s.	d.
Subscriptions to "Institution Week," already announced in the MEDIUM	126	2	10
to which there is to add,			
Nottingham Psychological Society, per Mr. J. Ashworth	1	0	0
Mr. J. Lord	1	1	0

Total amount collected for "Institution Week" 128 3 10

The following are the general subscriptions received during the latter end of the year 1874, since the acknowledgment last made in the MEDIUM, October 9, 1874:—

Mr. Potts	0	5	3	Mr. Wedgwood	1	0	0
Mrs. Cook	0	2	0	Mr. W. P. Adshead	1	1	0
Mr. J. Johnson	0	7	4	Mr. William Scott	0	10	0
Peck and Sadler	1	0	0	Mr. J. W. Gardner	0	5	0
Mr. J. B. Stovin	5	0	0	Mr. W. B. Barr	1	11	6
Mr. Caney	0	5	0	Mr. Isaac Swaine	0	2	6
Progressive Library, Rushden	2	2	0	Mr. W. Heaton	1	1	0
From a Spiritualist to a Spiritualist	10	0	0	Mr. Brimley	0	5	0
Northampton Committee, Dr. Sexton's Lectures	0	13	6	Mr. Raine	0	2	8
Mr. Wootton	0	5	6	Mr. M. Simpson	0	5	0
Mr. Wootton	0	10	6	Mr. S. Dixon	0	7	0
Maj. H. Menars	1	1	0	Mr. G. Forster	0	2	0
Mr. Thomas W. Wilson	0	10	6	Mr. J. Fletcher	0	2	6
Mrs. Regan	0	10	6	Rev. F. Monck	3	0	0
Mr. J. Oliffe	0	1	0	Mr. Swepstone	1	1	0
Miss J. Maughan	0	7	6	A Reader of the MEDIUM	2	2	0
Sir C. Isham	1	0	0	A Friend	0	5	0
Mr. T. Fardon, Jun.	0	10	6	Mr. Large	1	1	0
Mr. W. Christie	1	0	0	Mr. W. W. Clark	1	1	0
Mr. W. H. Robinson	0	1	0	Mr. R. Hannah	1	1	0
Mr. J. B. Wieldt	0	5	0	Mr. J. Lithgow	0	5	0
Mr. Isaac Swaine	0	1	0	Mr. McPherson	1	1	0
Mr. Weightman	1	1	0	Lord Borthwick	1	1	0
Mr. Jones	0	1	0	Mr. Dixon	1	1	0
Mr. Appleby	0	10	6	Mr. John Rutherford	0	2	6
Mr. J. Whittington	0	10	6	McAlastair	4	0	6
Messrs. Appleby and Whittington	0	4	6	Dr. Johnston	1	1	0
Mr. Simpson	0	2	6	Rev. Guy Bryan	0	10	0
Mr. W. Heaton	0	2	6	Mr. Thos. Adams	0	10	6
Mr. Barber	0	1	0	Mrs. M. Field	0	2	6
Mr. Booth	0	5	0	Mr. J. Appleby	0	2	6
Mrs. Booth	0	5	0	Col. G. Stewart	1	11	4
Messrs. J. and E. Lloyd	0	10	6	Mr. J. H. Clarke	1	1	0
Mr. Crisp (for the year 1875)	1	1	0	Collected by Mr. J. Howard	1	10	0
Mr. T. Taylor	0	5	0	W. A. A.	0	5	4
Mr. E. Cook	0	0	6	Miss Annie Hepple	0	2	6
Mr. J. Cook	0	3	5	Mr. R. Rutherford	1	0	0
Mrs. McMahon	0	2	6	Mr. J. B. Stovin	100	0	0
A Friend	0	5	0	Amount of "Institution Week"	128	3	10
Mr. T. A. Stephens	0	5	3	With sums previously acknowledged, forming a Total for 1874 of	£616	2	5

Our estimate of requirements for the year was £500, but had it not been for the extra effort made on behalf of "Institution Week" that sum would have fallen short. Mr. Stovin's £100

can scarcely be regarded as ordinary revenue. It was a special gift for which no one is to be thanked but the giver. Deducting this amount, our revenue very little exceeds the stated estimate. However, the result is highly encouraging, seeing that an organised effort has been in force during part of the time to ridicule those who were kind enough to subscribe to our fund, and, as far as possible, prevent our receiving money where-with to support the cause. That we have been favoured with so much assistance we are truly thankful. We cannot see how we could have possibly managed with a penny less, though we could have well used a little more. When everything is taken into account, the fact stands, that, after all, we are the chief contributors to this public work, and hence we are in a position to receive the amount of assistance recorded above not as money accepted by us for any personal or commercial purpose, but as contributions towards a cause in which we ourselves sustain the heaviest share.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION FROM JANUARY TO JUNE, 1875.

A. L. E.	5	0	0	Mr. J. Chetwin	0	2	0
Mr. Baby (per Mr. Ainsworth)	0	2	6	Mr. G. N. Strawbridge	1	1	0
Mr. J. Wason	5	0	0	Dr. A. Johnston	1	1	0
Mr. John R. Robertson	0	5	0	A. B.	0	5	0
Mr. W. Kingdom	1	1	0	J. M.	0	0	10
Mr. J. B. Bonnick	0	5	0	Mr. Soutar	0	4	0
Mr. J. Swinburne	1	1	0	Mrs. Gordon	0	2	6
S. E.	0	2	6	Mr. Walther	0	5	3
Dr. Hayle (Library)	1	1	0	Dr. Clark	1	0	0
(Institution)	0	12	0	Dr. Gully	5	0	0
Mr. F. Tennyson	0	10	0	Miss Williams	0	15	0
Mrs. Wilson	0	10	0	Mr. W. Smith	0	2	5
Messrs. Wheeldon	1	1	0	Mr. G. Barlow	1	1	0
Mr. A. Baldwin	1	1	0	J. B.	5	0	0
Mr. H. Sidgwick	1	1	0	Mr. Thomas Edwards	0	1	0
Mr. C. Alsop	1	1	0	Mr. F. J. Hodernett	0	2	6
Mr. J. Ashman	1	1	0	Rev. A.	1	1	0
Mrs. Wisken	1	1	0	Mr. Chris. Cooke	0	1	0
Mr. Thomas (per Mr. Docton)	0	2	0	A Friend	1	0	0
Mr. C. Hallgath	0	1	0	Mr. J. Kershaw	0	5	0
Mrs. Stone	1	1	0	Mr. E. Foster (collecting box)	0	15	0
Mr. S. Hooking	1	1	0	Miss Mary Stone	0	5	0
Mrs. Speer	1	1	0	Mr. J. Brignall	0	3	8
Mr. J. Derby	0	1	4	Mr. Naylor	1	0	0
Mr. R. Jackson	0	10	0	Mr. Weightman	1	0	0
Mr. Platt	0	14	4	Mr. D. Richmond	0	10	0
Mrs. Baker	1	1	0	Mr. Beeby	1	0	0
Mr. J. Appleby	0	2	6	Mr. W. Richardson	1	1	0
Mr. Shearing	0	10	6	E. D., Jun.	0	1	4
Sir Charles Isham, Bart.	5	0	0	Mr. Balderston	0	1	10
Mrs. Campbell	20	0	0	Mr. Heaphy	0	5	0
Mr. W. Tebb	1	1	0	Mr. J. Johnson	0	10	8
Mr. D. Burns	1	0	0	The Mite of a Penny	0	2	0
Dr. Brown	0	10	6	Mr. J. Watson	0	8	6
Mr. P. R. Harrison	4	4	0	Ballyatheliath	5	0	0
Mr. John Ainsworth	0	2	0	Mr. W. Vernon (1876)	1	1	0
Miss Dickson	1	1	0	Mr. T. Grant	20	0	0
Mr. A. Gardner	1	1	0	Mr. R. Reyland, Jun.	0	1	3
A Friend	0	5	4	Mr. W. Lloyd	0	2	6
Mr. Webster Glynes	1	1	0	Burley	2	2	0
Mr. T. Bickerstaffe	2	2	0	Mr. G. Bond	0	10	6
Mr. J. Howard	0	0	6	Mr. T. P. Barkas	1	0	0
Mr. T. Shields	0	10	6	Mr. C. Parsons	0	10	6
Mr. H. Freund	0	15	0	Mr. J. L. Veitch	0	2	0
Mr. W. Carpenter	0	5	0	Mr. Hudson	0	5	0
Mr. W. Wilkes	0	7	0	Mr. H. Freund	0	15	0
Mr. E. Hunt	0	5	0	Mr. H. Potts	0	10	6
An Investigator	1	0	0	Help	0	10	0
Mr. H. Manfield	1	1	0	Mr. S. Parker	0	2	0
Mr. F. Podmore	0	10	0	Reporter (half of tuition fee)	0	10	0
Lieut. Salmond	3	0	0	J. H.	0	10	0
Mr. W. Vernon	1	1	0	H. and H. (per Mr. Wood)	0	3	6
A. P., Jun.	0	10	0	Mr. B. Lomax	0	10	0
Capt. Wynne	1	1	0	Mrs. M. A. Cook	0	10	0
Mrs. Otway	1	1	0	Mr. Dodds	0	5	3
Mr. James Mylne	10	0	0	Mr. S. Field	1	1	0
Mr. W. Falconer	1	1	0	Miss Bessie Williams			
Mr. W. Volekman	2	2	0	(seance)	0	4	0
Mr. J. Petree	0	1	7	My Annual Mite	1	1	0
Mr. Carr	0	10	6	Mr. A. Lamont	1	10	0
Mr. Guppy's Estate	2	2	0	Mr. E. Cameron	1	0	0
Miss Jessie Maughan	0	3	0	Mr. W. Glendinning	5	0	0
Mr. J. B. Stones	1	1	0	Burley	1	10	0
Mr. R. Bewley	0	15	0	Collection at Islington Rooms, Liverpool	4	0	3
Two Brothers	0	8	0	Mr. T. W. Johnson	0	5	0
Mr. Wootton	0	10	0	Mr. M. Dykes	0	3	0
J. B. P.	1	1	0	Morley Meeting	1	10	0
Ballyatheliath	2	0	0	Kate	2	10	0
Mr. Beales	1	1	0				
Mr. Hackett	1	1	0				
Mr. J. Fletcher	0	2	0				
				Total	£181	5	4

The statement given above of the sums received during the first half of 1875 just closed, shows a considerable deficiency which must be made up during the coming six months. We cannot possibly do with less than £500 per annum, but with as much more as may be forthcoming. We must not, however, blame anyone but ourselves for the deficiency in the last six months. We have not asked for subscriptions, but have been all the time busily engaged in collecting for other purposes.

The £180 named above are all spontaneous donations, and, in many cases, subscriptions for the use of books from the library. We think this fact is strong testimony in favour of the general usefulness and recognised services of the Spiritual Institution. Everyone feels that our work and its organs are of use, not only to the cause, but to themselves individually, and that there is due to us some assistance to sustain the work over and above what is paid weekly for the price of the MEDIUM.

Now we intend going right to work, and collecting as much as possible during this and the next month. At the present time our resources are unpleasantly low. To the deficiency of £70 on the last six months there must be added the depression at present arising from the dull state of trade, which materially affects our business department. During the last six months we have also had to reduce our capital to the extent of some £200, to make up impending arrears. The effort to do so has so impoverished our resources that now the dull season has come we feel the situation very embarrassing. We are sorry to say the pressure is almost more than we can bear. For years we have struggled under a burden which would have broken down an iron frame; and the repeated attacks of serious illness which we have sustained, on account of the hardness of our situation, has so reduced our needful supply of vital power, and has induced such a degree of nervous susceptibility, that we are quite unable to endure the hardships that have so continuously beset us. A change must come soon either in one direction or another. We must be better sustained, or the public must be prepared to dispense with our services. To continue as we are doing at present would soon end in a catastrophe caused by the breaking-up of our health physically or mentally. The great amount of intellectual work which we have to perform, and our repeated attacks of illness, have induced such a high state of mental susceptibility as to render the continuance of super-imposed hardships a very dangerous proceeding. This susceptibility of mind all the better fits us for the higher duties of our position; but the worry and annoyance of penury is not only insufferable but murderous. We know that we can be of great use for some time to come if maintained on the earth-plane, but unless our resources are better supplied there must soon be an end to our work on earth. Recent symptoms, and the advice of those who are competent to warn us, have prevailed upon us to state in unmistakable terms these facts. We experience an increased amount of sympathy and recognition of our work flowing in upon us from all quarters, and if we merit that consideration from our friends we cannot at the same time merit a horrible death arising from disorganisation of body and mind.

The work done by the Spiritual Institution is the grandest and, indeed, the cheapest that exists anywhere on the face of the earth. No orphanage, asylum, hospital, institution, missionary enterprise, or other philanthropic movement, with many times the amount of revenue, does anything like the work which is yearly achieved by us. What we are supplied with is, indeed, not sufficient to adequately pay editorial expenses, if these were estimated at market price, and which any competent authority well knows are but a fraction of the other expenses attendant upon an Institution like this when properly sustained by adequate funds. The fact must be told, that the great work of the Spiritual Institution has been mainly wrung out of the flesh and bones of a penniless stranger; the only additions to this sacrifice being the comparatively few contributions which have been recorded in these columns for the last few years. We know that there is assistance to be had, and it is equally our duty to collect money to meet our needs as it is to expend money to accomplish the purposes of Spiritualism. Once we felt as if we made a sacrifice of our feelings in demanding resources for this work. Now all that has passed away; and we are convinced that to state the truth is our mission, even though it be to afford to the world the facts respecting the severity of our task.

What we want is at least £500 a year to the Spiritual Institution; but £250 more would not be too large a sum to name as the ordinary requirements. Then we need for our publication purposes the immediate subscription of the £1000 Fund. It is true that we have received during these two years a considerable sum of money for publishing purposes on the subscription principle, but the greater part of this has been returned in goods within a short time after receiving it; and, though it has enabled us to publish several important works which would have otherwise been left undone, yet it has not materially smoothed our path.

What we want is a thousand pounds down in one sum, which would enable us to carry out our plans with the least friction to ourselves, and with the best advantage to all. Now is the summer season, when the printing trade can be used most economically, and now is the time when there is the greatest scarcity of resources at our disposal.

We thus freely and fully state our position to our readers, having full faith in human nature, which to us means faith in God. It is this faith which has sustained us from year to year during our efforts, and has enabled us to struggle against and to surmount many difficulties. We wish a similar faith were possessed by every mind that reads these remarks. Then the distrust and apathy which leave us almost in a solitary position, and with dark clouds overhead, would be exchanged for the confidence of a band of helpful friends, harmoniously co-operating in the world's most needful work.

Since Whit Sunday the falling off in money returns has been so great that these few weeks have inflicted a season of suffering which, please God, we hope never to have to experience again. The immediate future is not more cheerful. The simple truth is that we are doing a work far beyond the liberality of its supporters, and the only remedy is prompt and adequate action on the part of every friend of the cause. We have instituted agencies which are of universal advantage, and it should form part of the duty of all to see that effort to sustain them does not inflict on us cruelties which the law would punish if applied to the lower creation.

A RECEPTION AT THE SPIRITUAL INSTITUTION.

On Monday evening next, July 5th, at 8 o'clock, a meeting will be held at the Spiritual Institution, at which Mrs. Hardy, Dr. Hallock, and other American friends will be introduced to the friends of Spiritualism who may be present. The meeting will be altogether of a public character, but to regulate the attendance, tickets must be applied for in advance. These tickets are now ready, and may be obtained at the Spiritual Institution, 15, Southampton Row, Holborn. No doubt there will be an overflowing attendance, and application for tickets should be made early.

DOUGHTY HALL SERVICES.

Guy Bryan, M.A., will deliver his second lecture on Sunday evening; the subject—"The Origin of Evil, and the Object had in view in the Creation of Matter." These questions lie at the very roots of theology and philosophy, and are of the deepest interest to every spiritual thinker. Mr. Bryan is one of those few men who have made a sacrifice for the love of truth. His matter is also of the best quality, and communicated through him from spiritual sources. We hope to see a larger audience even than on Sunday last. Doughty Hall, 14, Bedford Row, at seven o'clock.

MRS. TAPPAN'S ENGAGEMENTS IN SCOTLAND.

Glasgow: City Hall, Sunday, July 4; City Hall Saloon, Monday, Thursday, and Friday, July 5, 8, and 9.
Edinburgh: Waverley Hall, Waterloo Place, July 12, 14, and 16.
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. HARDY'S SEANCES.

On Monday Mr. and Mrs. Hardy will have returned from Yorkshire, and for a few days visitors will be received for clairvoyant sittings. Only one person will be admitted at a time, unless in the case of near relatives, when occasionally this rule is relaxed. Personal sittings are imperative to insure satisfaction to the public. When more than one person is present the spheres get mixed, and ambiguity is the consequence. Mrs. Hardy's charge is 21s., and her hours from 10 a.m. till 1 p.m. The seeing power is clearer in the morning, and hence Mrs. Hardy devotes that part of the day for the exercise of her mediumship. Her rooms are at 2, Vernon Place, Bloomsbury Square.

A HEALER IN LONDON.

Dr. Mack, who has accompanied Mr. and Mrs. Hardy to this country, has taken rooms at 26, Southampton Row, nearly opposite to the Spiritual Institution. These will be open on Monday for the reception of patients. The Doctor asks all who are afflicted to visit him, and receive his aid, whether they are in a position to pay or not, the free days being Tuesday and Friday. Those who can pay will be expected to contribute for the benefits they may receive on the other days of the week. Dr. Mack uses no medicines or instruments of any kind. Hours from 9 a.m. to 5 p.m.

On Tuesday evening last Mr. Herne sat under strictly test-conditions, and we hear satisfactory phenomena were obtained, the details of which will appear in our next number.

On Monday evening next Mr. Herne's usual seance at the Spiritual Institution will be postponed on account of the social meeting to entertain Mrs. Hardy, Dr. Hallock, and other American friends.

Mr. Burns will attend the picnic of the Manchester friends at Hayfield on Saturday next, and hopes to meet with many friends, old and new. See the official notice elsewhere.

Mr. D. D. HOME writes from Acqui, Italy—"I am not so well this year, and am suffering great pain; but I bear it all the more patiently that it is thought to be the return of sensation in the parts that were paralysed. Best love to all."

The spiritual workers will commence operations on Wednesday evening, at 90, Church Street, Edgware Road, by Mr. J. Hocker giving a lecture on "Does Spiritualism prove Immortality?" Mr. J. Burns in the chair. Mr. Burns will lecture on the following Wednesday evening. To commence at eight o'clock.

Mr. J. BURNS will deliver two discourses in the Temperance Hall, Grosvenor Street, Manchester, on Sunday, July 11, at 2.30; subject, "Human Depravity—What is it and how to be improved?" At 6.30; subject, "Universalism v. Orthodox Salvation." Admission:—Front seats, 6d.; back seats, 3d.

MANCHESTER PIC-NIC.—The trains to Hayfield will leave London Road Station at 1.20 and 2.25, and return at 7.50 p.m. Fares, including a substantial tea, 2s. 9d. each. Tickets may be obtained from Mr. Kershaw, 6, High Street, Oldham; Mr. Johnstone Hyde, and Mr. Danby, Manchester. An early application is most important.—R. Fitton.

SPIRIT-COMMUNICATION FROM SIR THOMAS FOWELL BUXTON.

To the Editor.—Dear Sir,—Allow me to present to you the joint production of two pens. "I beg (says Mr. Robinson, addressing himself to your editorial chair) to trouble you with a few facts which are a little too stubborn for Dr. Carpenter's theory; and, in the present incredulous age, infinitely stranger than romances. A few prefatory remarks are necessary.

"Our medium, William Pigford (miner), of Perkin's Villa, had not known anything of the phenomena until three weeks ago, when he was brought unwittingly to our circle by a friend of his. During the week following a control seized him suddenly while sitting in company with some friends, much to his inconvenience, I assure you, as it was accompanied with the usual disagreeable experience attending development, viz., severe pains across the temples, &c., but these, happily, are now passing off. The control who spoke through his organism was ascertained had been a Hindoo, and gave his name as 'Tobias,' with a number of other interesting particulars which it is not necessary to name.

"In the course of a few days," he writes, "the medium became entranced in his own house, and, according to his own statement, perceived clairvoyantly a venerable form, whom he described as having a long face with a large nose, his white hair hanging down in clusters on each side of his head. He announced himself as 'Sir Thomas Fowell Buxton,' late brewer and legislator. He further said that he was the guardian spirit of 'Tobias' (the Hindoo), and would visit the circle occasionally.

"On Wednesday evening 'Tobias' announced through the medium that Sir Thomas F. Buxton would speak with us the ensuing meeting, and would give us a summary of his earth-life. On Sunday, June 20th, after the entrancement of William Pigford, we were greeted with a polite 'Good evening.' The spirit then said: 'I am Sir T. F. Buxton, late a legislator in the British House of Commons, and am glad to meet with you all.' He then began to enter into details of his existence on the earth's plane. Upon intimating that I would like to publish the account in the MEDIUM, I advised him to be particular about the dates, as the subject would be open to, perhaps, the criticism of his friends. He said he would endeavour to be approximately correct, explaining that his remembrance of things was like a dream, and were really of no interest to him excepting such things as, like a scroll, were continually flitting before his memory's vision. He spoke feelingly in reference to his connection with a brewery and the indirect evil consequences that resulted therefrom. He said this thought had and would continue to be a drag to his spirit; yet there was a counter-balance in the fact that his present enjoyment was duly owing to his labours in connection with prisons, Bible Societies, and the forwarding of the Emancipation Bill."

Here it devolves upon me to continue the report. I shall pass, in a very cursory manner, over the first portion of the spirit-legislator's remarks, contenting myself with affording you a few bare facts and dates relative to the earlier and less important part of his career.

He said that he was born in Essex in 1786, his mother's name being Fowell and his father's name Buxton; hence he was called Thomas Fowell Buxton. His father died whilst he was yet but very young, and he was left to the sole care of his mother, whom he mentioned with feelings of tender regard. He seemed to regret that in his younger days he was too much addicted to field sports. In 1800 he went to a school at Greenwich, kept by a Mr. Burnie, and from thence he was removed to Donnybrook in Ireland, where he was still staying when the great rebellion broke out in 1802, instigated by the unfortunate Robert Emmet. He was created a lieutenant, and so was engaged in the suppression of this rebellion; but this he regretted. After making slight allusion to a lawsuit which impoverished his family, he mentioned his associations with the family of John Gurney, Esq., of Fulham, whose eldest daughter, Hannah, he subsequently married in 1807. His entrance into the service of his uncle as clerk was spoken of, and how he afterward became partner in the business. He mentioned as his coadjutors in the Bible Society's committee—W. Smith, J. Gurney, Lord Brougham, Wilberforce, and Dr. Lushington, and rather severely animadverted upon the conduct of one, Dr. Marsh (afterwards created Bishop of Peterborough) who, at that time, was one of the greatest thorns in the society's side.

[Here he remarked that he had other matters of importance in reserve which he was only deterred from communicating through the (at present) undeveloped state of his medium.]

About the year 1811 (he resumed) he was invited to stand for Weymouth, and so eventually became a member of the British House of Parliament. He remembered entering the House for the first time—he entered upon his new responsibilities with fear and trembling; but little thought he at that period of his career that his mortal frame would one day be mingled with the dust, yet this should have been his greatest thought. The subject that now engaged his attention was the demand that liberty be granted to the poor negro slave. It seemed to him as if these poor people had almost been forgotten by Providence; that expression might seem strange, yet he thought that the then condition of these blacks almost warranted its use. He thought over and over again how could it be that Almighty God had not intervened to put a stop to this unholy traffic. Could nothing be done to secure the emancipation of these down-trodden ones? He at that time thought that all that outburst of feeling was mere human enthusiasm; but he had since learnt that it had been an emanation from the higher spheres.

An anecdote now occurred to mind that greatly influenced his future conduct. He was one day seated in his library when he received a visit from a Mr. Wheatley, who had lately arrived from the West Indies. It was a tale about the sufferings of one of these poor slaves that this gentleman had to tell him. A negress had been accused by her master of having stolen a fowl upon the insufficient evidence that two feathers had been discovered in her cottage. The poor woman was doomed to undergo a most heavy punishment unless, said her victimiser, she could pay in coin the value of the purloined fowl. How could she get money? He knew he had given none. Did he want to tempt her to steal the means of her release and lay that to her charge also? However, her punishment could not be remitted. She was reduced to a perfect state of nudity, thrown upon her back, and in that condition received fifty lashes from the whip. His witness seemed to think that the poor creature suffered more acutely from the degradation of her position than she had done from the infliction of the stripes. His soul (he said) thrilled within him, and from that time he swore that he would fight for the

death and downfall of slavery. He went upon his knees and he prayed that God might give him help.

Wilberforce at that time held the House in fear—his burning eloquence rushed like fire to the minds of men. Surely this must have been an inspired man! The fire kindled in his (the speaker's) own breast, and he got up and struck his first blow. Next in debate followed Brougham—that great and eloquent orator—and, with words of fire, he made the House to tremble also. At this juncture the debates were abruptly broken off by the dissolution of Parliament, which happened in 1818, and so they had to wait in patience a few months ere they continued the onslaught.

He would refrain from mentioning the names of opponents, yet he would not mind saying that one man who made himself conspicuous by his opposition to emancipation was Dr. Marsh, that same ecclesiastic who opposed their endeavours to spread the gospel abroad.

Again (he said), he secured the confidence of his constituents, and re-obtained his seat in Parliament. When the Houses met a few unimportant measures were disposed of before the great business of the session was brought to the fore. But he here broke off to remind his listeners that at this point a change of occupancy had occurred to the throne, and George III. was no more. Continuing, he said that they (the Emancipators) uprose like valiant men to meet the front of opposition that had marshalled their forces for defence. "What!" (some demurred), would they bring ruin upon the owners? If they freed the slaves, what recompense were they going to give to the masters?" Stung by this unmanly retort, one man got up and said, "Recompense! What recompense are you going to give to the poor slave whom you have robbed of his birthright?" At last, in about the year 1828, they had so beset the Government with their solicitations that it was obliged to come forward and prohibit any further traffic in slaves.

At this period, he said, he fell ill, so ill that the doctors had but poor hopes of his recovery, and sagely advised him that if he would get better he would have to give up for a time his arduous pursuit in the House of Commons. But this he could not do. He only renewed his exertions. "Was man God," he thought, "that he should claim humanity as his property? Did they not all possess the same faculties? Yes, they did." Drawing to a close his remarks on the emancipation movement, he said that it was the voice of God that had moved the masses, and sounds of rejoicing floated straightway up to heaven, from whence the impulse had first been given.

Note.—Mr. Robinson says, "I can solemnly assert that the medium had never heard of Sir Thomas F. Buxton, for he is well known to be an honest but comparatively an illiterate man. Some of the sitters had an indistinct remembrance that such a man had actually lived, but nothing further."

"With difficulty we managed to obtain a life of Mr. Buxton, and we then found that the dates and every particular corresponded, with the exception of one thing—he could not remember the name of the village where he was born."

Drawn up and signed on behalf of the circle sitting at Chester-le-Street.—I remain, dear Sir, yours respectfully, W. GAUTREY.

JUSTIFICATION BY FAITH.

The greatest topic that now occupies the public mind is religion, and deservedly so, seeing that by its guidance and with the aid of its teachers the majority of people live in the hope of attaining in the next world a degree of happiness infinitely superior to any they could arrive at on earth.

Amidst the overwhelming number of creeds and sects existing at the present time, any person earnestly seeking to establish his future welfare would, there is every reason to believe, find considerable difficulty in settling which of the number would be more likely than the rest to teach him the most direct route to the longed-for haven. Assuming, for the sake of argument only, that it would be necessary to join either, before the desired end could be attained, a certain amount of time would be necessary, within which to investigate these different sects. The advocates of the creed upon which we propose to comment would say to such an investigator, in one of their pet expressions, "Procrastination is the thief of time: while you are hesitating you are losing your soul." This creed is justification by faith, and *faith alone*, as taught by those who are termed Revivalists or Ranters. Their motto—if motto it may be called—is, "Believe on the Lord Jesus Christ and thou shalt be saved." The preamble to this text sets forth two principal articles:—1. That mankind was damned for the sins of Adam and Eve. 2. That Jesus Christ came into the world to save sinners, or rather to remove the curse, by becoming himself a sacrifice for their sins, and that, had he not have come, the present and all future generations would continue to be damned. Christ's offer of salvation, however, was a conditional one; the condition imposed being the subject-matter of the text previously set out. The interpretation put upon it at revival and other meetings is this: Any person, from the meanest pickpocket to the most accomplished ruffian, has only to believe that Jesus was or is the Son of God, that he is the Saviour, and to express contrition for sins committed, and conversion immediately takes place. "Henceforth a crown of great glory is laid up for him" in the spirit-land. One thing is most shocking in a sinner—we are still following the same teaching—and that is for a person, having become convinced that he has spent his days in a foolish or wicked manner, to endeavour to amend his ways by turning over a new leaf, without having laid the first foundation stone of his new career in Christ. "If you wished to get to heaven," said a Sunday-school teacher to a scholar, "how would you commence?" The lad hesitated a little, and then said, "I would try to do nothing wicked, and would be kind to everybody and do good." "You might endeavour to do this," said the teacher, "but you could not succeed; and even if you did, it would not be sufficient without you believe in Christ and accept him as your Saviour." There are, at the present time, numbers of such teachers propagating this doctrine, and it appears that the number is steadily increasing. Without discussing the merits or demerits of such precepts, one thing cannot fail to strike us. There are numbers who lead a moral, straightforward life, doing their duties to themselves, their fellow-men, and, let us hope, to God, and yet have their doubts as to the divine origin of Jesus Christ. But according to the doctrine now taught in almost all the civilised

nations of the globe, such a life is not sufficient; these people cannot inherit the kingdom of heaven on such terms.

Take the opposite character and see the result. An individual having led a long career of infamy and disgrace, begins to experience the natural consequences of his misconduct, and finds that it will be necessary for him to change his mode of life. Like a ship in a gale, he is tossed to and fro and beset at every turn by adverse winds. But a favourable breeze springs up, "Justification by Faith" meets him face to face, and he is told that Christ only is capable of extending salvation to him, and the only course is to believe on him and leave the rest. The poor stray sheep, seeing no other way, is readily brought to believe that this is so, whereupon he becomes at once one of the chosen. If he should die shortly after the so-called conversion, heaven is open to him and he enjoys at once, all the privileges which a future state of happiness can give. The question is, without wishing to show any disrespect for the teaching spoken of, Can a man, by simple faith like this, so thoroughly change his whole nature in such a short space of time as to become fit to mix with those whom we are told sit at the right hand of God? It being certain that the wicked cannot be happy in this world, could they, even if their articles of faith and belief were complete, mix with any degree of comfort with society differing so widely from that to which they had accustomed themselves? It is well known that virtue brings its own reward, and evil actions it is only reasonable to conclude bring their attendant punishments. No one we think can sin with impunity and then suddenly commence a better career without being compelled in some measure to atone for the past, and if this atonement is not worked out in this life there is nothing to prove that it will not have to be hereafter—that is to say, it is a very great question if anyone can reach their heavenly home without first having prepared for such a state of existence. Bad habits have to be cast away, and new and better take their place. This has to be done, and the sooner the regeneration is commenced the sooner it will be accomplished. It is well said there is no time like the present, and the present is beyond a doubt the most fitting time for mortals to make this preparation.

To anyone who is doubtful which creed or form of worship to adopt we would make one observation. A good man, whether a Roman Catholic or a Ranter, is always respected by his fellow-men, and we are inclined to say, casting aside all such questions as faith, belief, conversion, and so forth, that anyone who leads an honourable and righteous career in this world cannot deviate far from the true course.

One object in writing these few lines is to show, doubtless imperfectly enough, that conversion to be any good must be a matter of time and not an instantaneous change, which in nine cases out of ten is followed by a relapse; and also when anyone is seen to leave a life of guilt for a more virtuous one, that person has not attained the end of his journey, as some erroneously suppose; but, on the contrary, it is but a commencement in the right direction.

The primary object, however, is to assure a large number of people who are of no sect and denomination, the outsiders as they might be called, that it is not absolutely necessary that they should conform to any defined faith or doctrine in order to inherit everlasting life so long as they do their duty in that state of life to which they are called.

F. W.

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

A more than usually numerous and attentive meeting assembled in Doughty Hall on Sunday evening. Many strangers were present. As an introduction Mr. Bryan made the following remarks:—

"Before commencing my discourse, I wish to say a few words in explanation of what was said respecting it in the last number of the MEDIUM AND DAYBREAK. And first I wish to explain that, though I have 'left the Church ministry,' I do not think it right to desert an institution which is established by the laws of my country. But a higher law—that of God and my conscience—forbids me, in the exercise of that ministry, to say that which I do not believe to be true, and to receive pay for so doing.

"I still consider it to be my vocation to impart instruction on religious matters. But I disclaim any right myself, neither do I concede it to any other, be he who he may, to impose his opinions, be they what they may, upon any others, against the free exercise of their individual judgments. And any opportunity that is afforded me of doing good to my fellow-creatures I shall esteem as a high privilege, and I trust I feel sufficiently grateful for the present one.

"Some of you may be interested to know the circumstances that led to the discourse I am about to deliver.

"I had received through Mrs. Woodforde some very interesting and characteristic communications from near and dear spirit-friends. This made me anxious to become a writing-medium myself, and I had recourse to the afore-mentioned lady for development. My advanced age and confirmed habits of thought were much against me, but by great perseverance, I succeeded in having words and sentences written through my hand without volition on my part. These, however, were written very slowly and laboriously, very different to the rapid writing of completely developed mediums. On one occasion there was written in this slow, laborious manner, 'A very old friend of long standing, of long, long ago.—T. Clowes,' I not having the remotest conception, till the first letters of the name were formed, who it might be. This was my tutor, who, more than forty years ago, prepared me for my studies at Cambridge. He was a clergyman of the Church of England, of evangelical sentiments, but liberal views, of a frank, cheerful disposition, manly and independent in character, and was very much respected by all his pupils.

"He said he would come to me at my own home, and for the last six months he has, off and on, controlled my hand to write. But, such is the peculiarity of my constitution, being rather a slow coach, that I have not progressed much in facility as a scribe. But still, he was able to get into my head some very grand ideas respecting the universe. But you must not suppose they were written out as a connected discourse. I have not even now acquired the *cacòthes scribendi*. They were chiefly in answer to questions as they occurred to me, the answers very often being opposed to my preconceived opinions, and the slow progress I have yet made in writing-mediumship induced me again to

apply to Mrs. Woodforde, when my tutor confirmed the substance of the communications in writing through her hand."

The discourse was a most original and well-argued treatise of great intellectual weight. The author has promised to allow it to appear in print. It deals with the origin of matter, and the process whereby the material universe was formed, and what will become of it when it has completed its functions. As a result of mediumship it is one of the most extraordinary fruits of the present movement. At the close, Mr. Burns took occasion to comment on the important fact that their speaker was one of the few who would not occupy the position of spiritual teacher against his conscience and merely for money. Such a man is worthy of the warm support of Spiritualists. Mr. Bryan will speak again on Sunday evening.

THE COMPREHENSIVE CHURCH OF ENGLAND IS THE CHURCH OF THE ALL GOOD.

On Tuesday last, at Cambridge Hall, at half-past three, Mr. F. Wilson lectured on the "Analysis of Morality." Before commencing with the subject, he would propose the designation of the church should be altered to the All Good, as many persons complained of the uncertainty of meaning in the term comprehensive, whereas of the All Good there could be no mistake about good, and the all was the All Good as opposed to evil. The all was the all in all, all of all, and all as all. The subject for consideration is the "Analysis of Morality." Morality may be defined as the national or individual progress to the All Good. As the standard of morality is higher now than it was in the past, it is obvious that the teachings and traditions of the past are only deserving of but a qualified acceptance. The world has its Bibles, but the morality of public opinion at the present day is far above the light of assumed or imputed inspiration.

The giving the words of the individual the sanction of the utterance of God, has condemned marriage, the having children, or the leaving them anything at your death. Wrong is sanctioned to frustrate the attempt at a greater wrong. In fact, the moral teaching of Scripture, taken in the full, is unfit for the instruction of youth or the counsel of age. Why, the very first words of the teaching of Jesus is a yoke of servitude to his disciples. And blessed are the poor in spirit, for their's is the kingdom of heaven—it should be, blessed are the rich in spirit, for their's is the kingdom of heaven and earth.

The lecturer then mentioned several examples of the immoral teaching of Scripture, and concluded by repudiating all idea of its divine inspiration. The Bible was a collection of conflicting opinions, as veiled in allegory, illustrated by parables, beautiful passages, graded conceptions, noble sentiments, immoral suggestions, and impossible teachings. In fact, there was not a mother in her senses that would wish to see her son to be a Christian, as hating his father, mother, wife, children, brothers, and sisters, and his own life also, for the doctrine is too cruel as reported to have been spoken by the so-called son of a good God.

The Church of the All Good, in mistrusting the Bible, transfers its worship to the All Good and its devotion to the all-good humanity. On Sunday next the subject will be "The further exposure of Scripture."

A REPLY TO A BAPTIST MINISTER.

Of recent date Saltash, the first town on entering Cornwall, has become quite conspicuous as a station for the advocacy of Spiritualism. When we passed it on our first spiritual expedition to Cornwall in February, 1872, we knew of no Spiritualists in the Duchy save Mr. Hocking at Camborne. We gave our first lecture before the Mechanics' Institute, Devonport, February 6th, and next day went down to Camborne, when our friend Mr. Hocking got a meeting together at a few hours' notice, and we lectured in the evening. On our second visit to Devonport in December, 1873, we had an opportunity afforded us by Mr. Wood to lecture at Saltash. The audience was respectable and attentive, and no opposition was offered. Since that time Mr. Wilson, Dr. Monck, and others have visited the district, as the testimonies recently published in our columns show. The discussion of the subject has also been much maintained in the *Devonport Independent*, and the general impression which Spiritualism has made some time ago aroused the interest of the Rev. J. May, Baptist minister of Saltash, who delivered a lecture entitled "Spiritualism Opposed to the Teachings of the Bible." In reply Mr. Joseph Cartwright gave a discourse before the Marylebone Association on January 13th, and on February 13th he repeated it at Saltash. He had some difficulty in getting a room, as the hall which had been granted was refused at the last moment. His lecture is now before us, published in a neat form by Mr. Charles Wood, Saltash.* It is a very cleverly-written essay, and deals in a humorous yet forcible manner with the objections of the reverend gentleman. It sets forth quite a new series of arguments against the stock objections of the pulpit, and will be read by Spiritualists not only with interest but with considerable benefit. Literature of this kind is sometimes rejected by the opponents of Spiritualism, but the defender of the cause, by studying such arguments, is enabled more successfully to meet the misrepresentations and objections constantly being hurled at Spiritualism.

PHOTOGRAPHY.—With the view of suiting patrons of all kinds, Mr. Hudson, 2, Kensington Park Road, Notting Hill, has added new facilities to his department for the production of ordinary carte-de-visite photographs. Aided by his son Charles, he now gives special attention to portraiture. Mrs. Woodforde has shown us specimens, which have given her so much satisfaction that she is desirous of recommending the youthful artist, Charles Hudson, whose work alone the pictures were. Mr. Hudson so frequently has spirit-forms on the plates taken by him that the aid of his son will ensure better results to the general sitter, and husband Mr. Hudson's wonderful power for the experiments in spirit-photography.

DARLINGTON.—The party proceeding to the picnic at Rokeby Abbey will leave the Spiritual Institution (near the Turkish Baths) at eight o'clock a.m., punctually, on Tuesday, July 6th.

* It may be obtained at the Spiritual Institution, 15, Southampton Row, Holborn. Price 2d.

SUCCESSFUL CLAIRVOYANCE.

To the Editor.—Dear Sir,—Having seen but few reports in the *MEDIUM* of meetings conducted by clairvoyant mediums, I beg to presume upon your valuable space for an account of a seance which was held at Mr. W. Pritchard's, 10, Devonshire-street, Bloomsbury, on Thursday evening, June 24. The circle was composed of five ladies and three gentlemen. All present rejoiced at the perfect spirit of harmony which pervaded the circle. It was a light seance. Proceedings were commenced by singing a hymn. We had not sat long before Mr. W. Towns, the clairvoyant, gave me a perfect description of the home of my childhood. I am now sixty-five years of age. First, the dwelling-house and barn, situated on the left side of the house, with a two-stall stable, and other outbuildings; a shepherd's dog, and which I had forgotten at the time, but remembered it afterwards quite well, a bird, and a favourite cow. The likeness of the cow, with its peculiar colour, I now have in my possession, just as Mr. Towns portrayed it. Likewise the scenery surrounding the farm. I was a perfect stranger to the clairvoyant. This little farm is situated in the county of Norfolk, about 125 miles from London. Mr. Towns likewise said he saw an old gentleman standing behind my back. On describing his spirit-form, said he appeared to be dressed in breeches and gaiters. Such was his dress as a farmer in earth-life, likewise his gait in walking, which enabled me to recognise him as my father, about twelve years having elapsed since the passing away of the spirit in question.

My father then took control of a lady medium, came direct to me, and gave me a hearty shake of both my hands, saying, "I feel glad in having the opportunity to have a little conversation with you, my boy!" He informed me that his ideas of the future life were quite changed; said he was happy and free, and in a state of progression, and bade me farewell.

Mr. Towns then said he saw a female standing by my side in such an unmistakable manner that I knew it was my mother, who had passed away to the summer-land about forty-seven years. She likewise took control of the same lady medium, came and shook hands with me, and said she felt quite rejoiced in being enabled to come to speak to me. I said I was glad she had come. She told me her employment was to take the charge of infants and young children, they not having any parents in the spirit-world; said she endeavoured to instruct them in those things which it is necessary for them to know. They grow bodily and mentally in that world, and they confide in her, with tender feelings of affection, as their mother. But she feels it a great difficulty in teaching them to understand the nature and laws of a material world.

As a test, so that I could not mistake her identity, she informed me of certain things which happened to me in my childhood, and they were quite unknown to anyone in the circle but myself, and which I knew to be true. On taking her leave of me, I said, "May the Lord be with you." She said, with great emphasis, "He is!" I wish it to be understood that my mother was very fond of children in earth-life. The information I received from both my parents gave me great comfort and consolation. The clairvoyant scenes described by Mr. Towns were distinct, and sufficiently comprehensive to elicit from me an acknowledgment of their truth; and as the discernment of spirits is the gift of God, I desire to ascribe all honour and glory to the Giver of those gifts to Mr. Towns and the lady medium. I feel it my duty to make this statement.—I am yours faithfully,
CHARLES CROWE.
29, Duke Street, Bloomsbury.

THE SILENT WEAVER.

In silence he sits, a weaver by trade,
In a house made of clay without shovel or spade,
Weaving, and weaving, by night and by day,
He's always at work and never at play.

And he weaves, and he weaves, his shuttle he plies,
'Tween warp, and 'tween weft, without light from the skies!
And the garments he weaves at each shuttle's throw,
Are garments for joy or ceremonies for woe.

In gladness and sorrow, in joy and in tears,
In sunshine and shadow, in hopes and in fears;
The shuttle it sings as it flies through the loom,
"Come home, come home, come home, come home."

When the web is all woven, the end will be come,
The house will be broken, the weaver be done;
The shuttle will throw its last thread on the loom,
Then arrive at the end of its song "Come home."

The heart is the weaver, would you know his name,
And love is the web he weaves; always the same,
For rich or for poor, in cottage or hall;
Then help him to weave it, a blessing to all.

London, June 11th, 1875.

S.

The Galveston Civilian, Texas, comes to us full of paragraphs on Spiritualism. Our paper, as well as the works of Crookes and Wallace, seems to be well known out there.

WILLIAM HARDING, Brading, Isle of Wight, announces a series of four pamphlets, entitled, "The Watchman, and Disestablishment of Modern Spiritualism." No. 1 to appear this month, price 6d. His object is "to destroy these wicked cavillers"—the Spiritualists. We hope he won't effect his purpose with No. 1 pamphlet, or his printer will lose a job in respect to the remainder of the series.

VEGETARIANISM.—The London Dietetic Reform Society will hold a public meeting on the occasion of the session of the Grand Lodge I.O.G.T., at the Quebec Institute, Lower Seymour Street, Portman Square, on Thursday evening, July 8th, 1875. The chair will be taken at eight o'clock by Dr. G. Sexton, M.A., and addresses will be delivered by Professor Newman (president of the Vegetarian Society) and Dr. T. L. Nichols, F.R.S. Admission: body of the hall, 6d.; reserved seats, 1s.; sofa-stalls (numbered), 2s. 6d.; gallery, free. Tickets to be obtained at the hall; and at Dr. Nichols's Health Institute, 39, Museum Street, W.O.

PROGRESS AT OLDHAM.

To the Editor.—Dear Sir,—On Saturday last Mrs. Scattergood opened our little room as a reading-room for discussion and general improvement. A short address was delivered by her spiritual guides, full of honest truth and emotional sympathy, and afterwards a very interesting conversation followed between the guides and the meeting. At the close a small sum was collected for the benefit of the new undertaking.

On the Sunday Mrs. S. gave two inspirational discourses. That in the afternoon was entitled, "The Power of Jesus Conditional." From the text, "And Jesus could not do many mighty works, on account of their unbelief," it was shown that Jesus performed his miracles in accordance with certain spiritual conditions, and when those conditions could not be observed he failed to manifest the wonderful powers he possessed. This was what Spiritualism taught—that when feelings of harsh positive tendencies prevailed, love and sympathy could not act; hence the necessity of at least negative conditions. The gifts of Jesus were gone into at length, and modern spiritual phenomena explained.

In the evening, to a full audience, the medium delivered one of those gushing, tender addresses, so full of heavenly sympathy and love, for which she is so peculiarly famous. Her text was, "And God shall wipe away all tears from their eyes." Need we say that the seventh chapter of Revelation was done ample justice to. Many eyes were suffused with tears; old men were seen with tears streaming down their cheeks, as they listened to the impassioned utterances issuing from the lips of the medium. Knowing Mrs. Scattergood as I do, I was simply astonished at the strength of her power. Unlike ordinary speakers, there was no attempt at embellishment by Mrs. Scattergood's guides; their aim seemed to be to pour out light, and certainly they succeeded in doing so, as the faces of the audience testified. The highest tribute that can be paid to Mrs. Scattergood is the highly grateful and spiritual expression of the audience at the close of her addresses. She seems to cast sunshine on all faces present. Speaking critically, I certainly say there were grammatical anomalies; but knowing that Mrs. Scattergood lays no claim to studied oratory, I took no notice of this. When will people learn that grammar does not constitute spiritual purity? What we lack to-day is more grace and less ill-natured criticism. Yet I certainly regretted the lady herself was not possessed of cultivated oratorical powers. Were she so, I feel confident that her inspired utterances would be indeed intellectual as well as spiritual feasts. Mrs. Scattergood generously gave her services on this occasion; this is no uncommon occurrence.

I may say we have recently reconstituted our society. Our old friend Mr. Kershaw takes the head of the table, and we minor lights gather round as follows:—Mr. Kershaw, chairman; Jesse Mills, vice-chairman; Aaron Sykes, treasurer; myself, secretary.

As an example to other societies, I would remark that Mr. Kershaw, animated by his usual generous spirit, has been at the expense of all cost in fitting up our meeting-room. We have just paid him an old debt of £9, incurred when Mrs. Tappan visited us last summer, and, as soon as we can, intend paying him the cost of the fitting up of our rooms. We never begged a penny out of our own district, but have worked our way through a slough of despond into something like serene waters.

J. H. QUARMBY.

31, Plane Street, Oldham, June 25, 1875.

FULHAM.—The circle held by Miss Clarke at No. 35, Edith Grove, Fulham Road, would progress much better with the addition of a few more ladies. Investigators in the neighbourhood are requested to apply. The circle is held on Wednesday evening at half-past eight.

SOWERBY BRIDGE.—Mr. A. D. Wilson, of Halifax, will speak in the Lyceum, on Sunday, July 4th, in the evening only, service at 6.30. On Sunday, July 11th, Mr. E. Wood, of Halifax, will speak in the evening only, service at 6.30. On Sunday, July 18th, the anniversary services of the above place will be given by Dr. Sexton, of London. Particulars next week.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, UPPER STREET, ISLINGTON.—A Seance with Mr. Horne.—On Wednesday next, July 7, Mr. Horne has kindly offered to give a seance to subscribers in aid of the Harmonium Fund. Admission, one shilling. To commence at eight o'clock. Mr. Linton's lecture, on "Telegrams from the Stars," will be given on Wednesday, July 14, in aid of the same object. Mr. Joseph Lawrence, trance-medium, will occupy the platform on Sunday next. Mrs. Treadwell's address last Sunday gave great satisfaction.

THE Halifax Psychological Society will hold their anniversary services on Sunday, July 11, when three addresses will be delivered. Mrs. Scattergood, of Bradford, Mr. Blackburn, of Halifax, and others will occupy the platform. Services in the morning at half-past ten, in the afternoon at half-past two, and in the evening at half-past six. The committee earnestly request all Spiritualists and friends of truth and progress to help them in spreading the glorious truth of Spiritualism. A collection will be made at the close of each service. Tea will be provided for those friends who come from a distance at sixpence each.

BIRMINGHAM.—On Sunday Mr. R. Harper delivered his second lecture on mediumship to an attentive audience. The lecturer spoke at some length on the vast range of mediumship, and concluded a most interesting discourse by giving some account of his own phases of mediumship. In the morning, at eleven, Mr. Starling continued his lecture on Comte's Philosophy; subject, "Sociology." Some useful discussion followed, in which was mentioned the views of the late Robert Owen on the subject. On Sunday morning next, July 4th, a renewal of the discussion on "Comte," by Mr. Starling. This is quite an open subject. In the evening, at seven, Mr. J. Mahony will lecture on the "Paris Photographic Trial; its Moral to Spiritualists, and the Opinions of the Press concerning it." Members are respectfully reminded that the next monthly payment becomes due on Sunday, July 4th. An afternoon excursion to Dudley Castle is in contemplation for Sunday afternoon, July 18th, when it is hoped a good number of Spiritualists with their friends will meet together. Copies of the *MEDIUM* may be obtained at the Athenaeum every Sunday morning or evening, from Mr. Perks.—N. SMITH.

ANOTHER SEANCE WITH MRS. HARDY.

A few weeks ago there appeared in the MEDIUM some notes of a seance which Mrs. Burns had with Mrs. Hardy. When I returned to town, I found that the volume of matter communicated was only faintly indicated by the abstract which appeared in these columns. Mrs. Hardy's guide evidently had full insight into the affairs of my own family on both sides of the house, and that of Mrs. Burns in like manner. The names of persons were accompanied by graphic descriptions of their appearance, their habits of thought, and peculiar manners.

The other day I also had a sitting with Mrs. Hardy, and the result was equally satisfactory. The communications chiefly alluded to my individual work in the cause of Spiritualism, showing a clear perception of the details of my position and my interior experiences. The whole was simply marvellous. Persons who left the earth-plane seventy years ago were described in such a way that there seemed to be no alternative to the supposition that they were indeed present, and breathed their very mentality into the consciousness of "Willie," the spirit who utters the communications through Mrs. Hardy.

Many longing, uncertain souls would give a fortune to receive such service as I obtained at that sitting. Money cannot pay for it, and the heart is too full to utter the feelings of gratitude which may be imagined, but cannot be described. Mrs. Hardy takes the sitters as near to the friends in the spirit-world as it is possible without an actual blending of the two states.

I would gladly lay the results of my interview before the reader, but they are so personal and sacred that they are scarcely fit for that purpose. The reader will understand that they are all the more valuable to me on that account. One consolation I hold out: every reader may enjoy a similar seance for himself. Mrs. Hardy will remain in London for a short time to afford English Spiritualists an opportunity of communing with those who love them, but who are arisen to the higher life. Her engagements are already numerous, so that those who desire to obviate disappointment should apply at once.

J. BURNS.

Spiritual Institution.

MR. JESSE SHEPARD, musical medium, is writing his exploits in Russia for the *Religio-Philosophical Journal*. Such performances always look best at a distance.

In our notice respecting "Spiritualism at Kilburn," given last week, the address should have been—John Easton, 13, Carlton Place, Maida Vale.

ABOUT fifty persons lost their lives recently in a church in America. Incense was being burned, which ignited some tinsel ornaments, and the alarm caused a rush which resulted in serious loss of life.

A RARE work on Spiritualism. We have for sale in first-rate condition, Vols. I. and II. of "Spiritualism," by Judge Edmonds and Dr. Dexter. This valuable work is entirely out of print. The set we have may be had for 25s. The like may not be met with soon again. Apply to J. Burns, 15, Southampton Row, London, W.C.

PROFESSOR ADOLPHE DRIER, who advertises in our columns, has just issued the fourth edition of his work, "Mesmerism and its Healing Power." Baillière is the publisher. The first part consists of a treatise on the art of healing; and the second part is devoted to cases, a perusal of which must be encouraging to the afflicted.

THE first number of the *London Magazine*, a mid-monthly of light literature, will be issued in August. Its price will be sixpence, it will be conducted by Mr. Will Williams, the literary editor of the *Pictorial World*, and will contain contributions by the best-known English and American writers.

PAINFUL SUICIDE AT DUNDEE.—Recently Mrs. Robertson, wife of a tradesman residing in Dundee, attended a revival meeting. A great change in her manner was afterwards observed. At first she was in an exceedingly joyful mood, but latterly she became very sad and depressed. On Wednesday she left her home, and on Thursday morning her dead body was found in the Tay.—*York Herald*, June 26, 1875.

R. H. POINTS out that the communication respecting "Evidences of Spirits in all Times," printed in the MEDIUM, No. 271, contains an anachronism. We have referred the matter to the gentleman who wrote that article, and he finds that in his hurry he has confused one quotation with another. One disputed point he quoted from Casaubon's Preface to Dr. Dee's book. We think our correspondent has himself rather manifested a show of learning than the gentleman whom he criticises. Nor can we see the propriety of making such a matter as this an occasion for disparaging spiritualistic journalism. "Chatterton" is taken to task for limiting the creation of the world to a term not coincident with the views of R. H. We presume he has taken a poet's licence in respect to a matter on which chronologists themselves are not agreed.

THE INTERRUPTED SEANCE.—The correspondence on Mr. Herne's seance, at which the light was turned up, is so voluminous that we fear we must close the subject. "Investigator" obtained satisfaction on one occasion in respect to "Peter's" voice, having heard it while Mr. Herne was singing. We think it the best plan to get all the facts possible, for if we allow ourselves to deal in doubt we may go on for any length of time, and be no wiser at the close than at the beginning. Truth allays all doubt, and therefore let us all get such truth as may be within our reach from time to time. J. W. Harcourt, Newcastle-upon-Tyne, takes up the question of perception raised in our note to Mr. Stock's letter last week. He makes a distinction between investigators and Spiritualists, which requires to be accepted with caution. It is not well to introduce such designations as tend to break people up into sects. The terms Spiritualist and investigator simply mean persons having more or less knowledge of the subject. A Spiritualist may have attained to the conclusion that spirits do materialise, or that certain of these forms have been identified as representing departed human beings. An investigator may not have attained to this degree of discovery, and yet they are both investigators. It is a well-known fact in all scientific discovery that a person who has become acquainted with any kind of phenomenon is more apt to perceive it than one less conversant therewith. Hence the positive sight of the person who sees a spirit-form is better evidence than the non-sight of one who has not seen such a manifestation on any occasion. We must remind our correspondents of the Irishman who could bring lots of witnesses who did not see him do it.

DUBLIN.—Are there any circles in Dublin? a lady desires to know. Address, Editor of the MEDIUM.

MISS CHANDOS has left London on a professional visit to Germany. Letters for her may continue to be addressed "15, Southampton Row," as per advertisement.

J. J.—THANKS for the paper. The writer in the *Daily Mail*, Birmingham, is not worth notice. Vulgar abuse is not even worth reading. The man's self-conceit and ill-feeling are a kind of mania which he labours to impose upon other minds. How does he know that just nine-tenths of spiritual manifestations are a fraud? and if so many of them are worthless, and yet so successful, what is the use of the one in ten being genuine? and if the genuine manifestations can be obtained for nothing, why should the mediums labour to produce so many shams?

MR. JAMES HOUGH, Godley, sends an account of a seance lately held at the house of Mr. Joseph Chadwick, Oldham. The circle was a small one, and sat in the dark under strict test-conditions, all hands being held. Various articles were placed on the sitters, and latterly the medium, a young man, was floated about the circle and suspended in mid-air about twenty minutes. He was placed on the heads of the sitters, and ultimately a rocking-chair was placed in position by the spirits and the medium was set down therein. All enjoyed the seance much, the constant flow of phenomena being remarkable. Mr. Hough thanks Mr. and Mrs. Chadwick for their kindness.

Common Sense, a journal of live ideas, San Francisco, has ceased to exist after a year's experience. Mr. and Mrs. Slocum truly complain of the bigoted illiberality of Liberals. They state that the people of California have but little personality. This is the prime defect which we saw in *Common Sense* from its first number. There was a combination of sharpshooters on Spiritualism, atheism, free-love, and astrology, but no central mind to give the temperamental elements personality. The editor of a paper must feel the sacred truth of his printed matter, and not merely furnish an arena for egotists.

A COMMUNICATION from Mrs. Hardinge-Britten informs us of her removal to New York. Dr. Britten and herself have for some time been most successfully engaged in the healing art, and have resolved on taking up their residence in the great commercial metropolis of America. Mrs. Britten observes the great progress which we are making in this country, and regrets that the cause has fallen into bad hands in America, and has sunk down very much. We hope to have some of Mrs. Britten's work on health soon, which we are sure will interest her old friends in this country. Her address is 356, West Thirty-Second Street, New York.

MR. J. WILSON HAW, of Batley, says he had for some time been labouring under great difficulties as to the truth of Spiritualism, but he visited Morley on Saturday, June 19, and had a sitting with Mr. Sadler, at Mr. Bradbury's. He sat on the left side of the medium, and was satisfied that he scarcely stirred the whole evening. The spirits played the instruments all over the room, and seemed to direct considerable attention to our correspondent, who had a paper with some writing on it given to him, also a pencil. He says very much might be written respecting this seance.

MR. R. HANNAY remarks in a letter that he did not know of Dr. Dexter's death till he saw it mentioned in Judge Edmonds's last oration, through Mrs. Tappan. Mr. Hannay says he attended for sunstroke Dr. Dexter's Hydropathic Institution in New Jersey in 1846. The treatment did not improve his condition. The landlord of a hotel told him of a girl who was a clairvoyante. Mr. Hannay consulted her, and did not return to the Doctor, as he found the advice of the girl superior to the Doctor's treatment. Dr. Dexter looked up his patient in New York, and was in high dudgeon at any sane man preferring quackery to educated medical prescription. Dr. Dexter ultimately became a great medium, and in conjunction with Judge Edmonds produced literary works of great importance.

MR. T. DOWSING, Framlingham, remarking on the certainty of materialisation phenomena, thus records his experience:—"I have had only one opportunity of witnessing the materialisation of 'John King' at Mr. Williams's in July last. It was far above what I expected. The medium could be heard in the cabinet, whilst the spirit was present. Its garments resting in my hand so that I could examine them; its beard, I believed then and do now, touched me; his face near me, eye looking into eye with an expression I shall never forget; his hand placing his lamp on my head, and resting it there. It was all as real as any mortal I have looked upon in the flesh. If I never have an opportunity of witnessing such a materialisation again, I feel I can say with truth, 'These eyes have beheld a departed spirit.' It was acknowledged by many present at that meeting to be one of the best materialisations they had witnessed."

MR. CLARENCE'S MEDIUMSHIP.—On Tuesday afternoon "Investigator" visited this gentleman's seance at the Spiritual Institution, and said he saw an arm proceed from Mr. Clarence, and move the objects, which were heard to sound. The medium sat between him and a crack in the window shutter, which enabled this observation to be made. The sitters on either side of the medium declared that they held his hands securely. Under such conditions, the fact of seeing the arm is one of unusual interest. Such a phenomenon is frequently observed. The other evening, at a dark seance, a seer saw an arm proceed from Mr. Herne, and at the request of a sitter take away an object at a considerable distance. To test the suspicions of "Investigator," Mr. Clarence sat on Wednesday evening under strict test-conditions; his hands were tightly grasped by two gentlemen from Sunderland. All other hands were held round. The other sitters consisted of two gentlemen, Mr. Wooderson and Mr. Burns. The seance was a most glorious one. Every sitter was touched. The guitar thumped their heads; the bell and guitar were played in connection with the musical-box, which was wound up twice, started and stopped by the spirits, and the bell accompaniment of the box also stopped and started. The voices of "John King," "Katie," "Peter," and another spirit were heard. Beautiful spirit-lights were seen, and thorough satisfaction was elicited. Mr. Burns joined the seance for the purpose of testing the phenomena, and is not only well satisfied therewith, but from moral examination, is well pleased with Mr. Clarence's honesty. Investigators sometimes see more than they are prepared to turn to the best use.

In the Press and will be shortly published in one volume, handsomely got up, and printed on tone paper, entitled

ANGELIC REVELATIONS

ON THE
ORIGIN, ULTIMATION, AND DESTINY
OF THE
HUMAN SPIRIT.

Illustrated by the experiences of "Teresa Jacoby," now an Angel in the tenth state.

CONTENTS.

- CHAP. 1.—The Unity of God.—Incarnation of Deity.
 " 2.—The Unity of the Human Spirit.—Union of Souls.
 " 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.
 " 15.—The Lost Orb. Part III.
 " 16 to 30.—Experiences of a Spirit; containing an account of the Birth, Parentage, and Death of Teresa Jacoby, with her experiences in the other life up through the states to the tenth in which she is now, and communicates as the Angel Purity.

With an introductory chapter by the Recorder, who gives a full account concerning the giving of the communications.

The volume will be enriched with a Frontispiece, photo printed, of the Angel, the original of which was produced by the direct operation of Spirits.

As the matter is unique, and the subjects treated of being of such a thrilling interest, the editor has spared no expense to make it a handsome volume, and not being published with any regard to profit, it is hoped that a large circulation may be obtained.

Price of the volume 6s., and an early application is requested in the meantime, to be addressed—

MR. T. GASKELL, 69, Oldham Road, Manchester, who has kindly consented to receive orders for the same.

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.
 The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.

Mediumship. By MRS. TAPPAN. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

Mediums and Mediumship. By T. HAZARD. 2d.

What Spiritualism has Taught. By WILLIAM HOWITT. 1d.
 Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

Spiritualism as a Science, and Spiritualism as a Religion. By MRS. TAPPAN. 1d.

Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.

Theodore Parker in Spirit-Life. By DR. WILLIS. 1d.

The "John King" Number of the "Medium;" with the Portrait of a Materialised Spirit. 1d.

The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.

The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.

What is Death? By JUDGE EDMONDS. 1d.

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

DR. SEXTON'S ORATIONS ON SPIRITUALISM.

No. 1.—The Claims of Modern Spiritualism upon Public Attention. Price 1d.

No. 2.—How I became a Spiritualist. Price 1d.

No. 3.—Spirit-Mediums and Conjurers. Price 2d.

No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.

No. 5.—A Defence of Modern Spiritualism, concluding with Twelve Propositions proving that the Spiritual Phenomena can be Explained only by the Spiritual Hypothesis. 1d.

God and Immortality viewed in the light of Modern Spiritualism. Price 6d.

SPIRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjurer's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. The phenomena attending Spirit Mediums are clearly defined and shown to be quite distinct from the tricks of Conjurers. Price 2d.; post free, 2½d.

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

A UNITARIAN'S Confession of Faith, concerning God, Jesus, Salvation, the Bible, and the Future Life." By JOHN PAGE HOPPS. Sixteen Pages. Price One Penny. Free by post from the author (Crosshill, Glasgow), on receipt of one penny stamp.

WORKING AND SINGING: POEMS, LYRICS, AND SONGS, on the LIFE MARCH. By SHELDON CHADWICK. A handsome volume, gilt edges; bevelled boards, ornamented with gold and colour, and containing 250 Poetical Pieces. Price 5s.

MR. W. CLARENCE, PHYSICAL MEDIUM, will give by special request, two public seances at the Spiritual Institution, 15, Southampton Row, London, on July 6th, at three o'clock; July 7th, at eight o'clock. Admission to each seance, 2s. 6d.

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

SUNDAY, JULY 4, Guy Bryan, M.A., at Doughty Hall, 14, Bedford Row, at 7
 MONDAY, JULY 5, Reception to Mrs. Hardy and Dr. Hallock, at 8.

TUESDAY, JULY 6, Mr. W. Clarence, Physical Medium, at 3. Admission, 2s. 6d.

WEDNESDAY, JULY 7, Mr. Herne at 3. Admission, 2s. 6d.

Mr. W. Clarence, Physical Medium, at 8. Admission, 2s. 6d.

Musical Practice, at 8.

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JULY 10, Mr. Williams. See advt.

Notting Hill, at 11, Blechynden Mews, at 7.30.

SUNDAY, JULY 4, 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, JULY 5, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road Mile End Road, at 8 o'clock.

Mr. Hocker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.

Mr. Williams. See advt.

TUESDAY, JULY 6, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.

WEDNESDAY, JULY 7, R. Clark, 35, Edith Grove, Fulham Road, at 8.30.
 Notting Hill, at 11, Blechynden Mews, at 7.30.

THURSDAY, JULY 8, 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 9. 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.

Mrs. Olive, Seance, at 49, Belmont Street, Chalk Farm Road, at 8 p.m. Admission 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JULY 4, 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.

SOVERBY 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 Hookley, 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 184, 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, JULY 30, 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, JULY 7, 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 8, 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 9, 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.

ARNOLD HOUSE SCHOOL, BRIGHTON.

MR. BENJAMIN LOMAX, PRINCIPAL.—The best playground in Brighton. Pupils prepared for any special Vocation. Every boy Drilled and taught to Swim, to Sing, and to Draw. No extra charges. Terms 52 guineas per annum. The half term (£9) commences June 1st.

THE GRAMMAR SCHOOL, DALTON-IN-FURNESS. Inclusive Terms: Forty Guineas per Annum. A Reduction for Brothers. Prospectus on Application.—Percy Ross HARRISON, B.A., Pemb. Coll., Oxon, Principal.

PAINLESS DENTISTRY.

MR. HOWARD GREY, Annett's Crescent, 290, Essex Road, Islington, has had extended experience in hospital and private practice. Indestructible Teeth, from 2s. 6d.; Sets, from £3 3s. Stop-pings, from 2s. 6d.

**THE "STURMBERG" PLANCHETTE**

may now be had in Three Sizes from nearly all respectable Fancy Dealers, or from J. Stormont, 59, Constitution Hill, Birmingham, who is now the sole manufacturer. Full size, for four hands, 4s. 4d. post free; second size, 2s. 9d. post free; third size, 1s. 9d. post free. Each complete in box with pentagraph wheels, pencil, and full directions.

MR. F. WILSON proposes to give a series of **SIX LECTURES** on the "Teaching of Nature," at 73, Newman Street, Second Floor Front, on Tuesday evenings, from 8.30 to 10, commencing on June the 29th, or the next Tuesday after eight persons have sent in their names to the Progressive Library to say they will attend. 2s. 6d. the course.

APARTMENTS, Furnished.—Drawing, dining, two bedrooms, with use of bath room, in a square in Bayswater. Private family. Good attendance.—Address J. C. WATERS, Stationer, Westbourne Grove.

FURNISHED APARTMENTS TO LET in the house of a Medium. Convenient and pleasant situation.—Apply at 6, Hanover Place, Kennington Park Road, opposite Kennington Church.

MRS. OHLSEN has the honour of informing her many friends that she will hold a public meeting every Wednesday evening at eight o'clock, at 319, Crown Street, Liverpool, for trance-speaking, clairvoyance, clairaudience, tests, and healing purposes. Admission, 6d. each. Is open also for public and private engagements.

MISS GODFREY, MEDICAL CLAIRVOYANT, 1, Robert Street, Hampstead Road, London, N.W. Sittings only by appointment.

MR. HUDSON, PHOTOGRAPHER, 2, Kensington Park Road, Near Notting Hill Gate, W.

F. PARKES, SPIRITUALIST PHOTOGRAPHER.—SITTINGS à la Seance on Saturdays only. Fee, One Guinea.—Address, 6, Gaynes Park Terrace, Grove Road, Bow. When the weather is unfavourable, or when the sitters desire it, photographs may be taken with the magnesium light.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, is at present in the United States on a lecturing tour. He will return to England as soon as engagements permit. Letters sent to annexed address will be forwarded to him in due course. Warwick Cottage, Old Ford Road Bow, London, E.

ARTHUR MALTBY,

TAILOR, HATTER, AND GENERAL OUTFITTER,

8, HANOVER PLACE, REGENT'S PARK,

Established 1833,

Has a very large Stock of NEW SPRING GOODS, including Hats, Shirts, and Umbrellas.

F. FUSED ALE, TAILOR AND DRAPER, has a splendid assortment of Summer and Autumn Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.

The best book for Inquirers.—Third Edition, with Appendix.

WHERE ARE THE DEAD?

OR, SPIRITUALISM EXPLAINED.

BY FRITZ.—PRICE 3s.

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

WORKS by THOMAS LUMISDEN STRANGE, late a Judge of the High Court of Madras:

The Legends of the Old Testament: Traced to their apparent Primitive Sources. 5s.

The Bible: Is it the Word of God? 7s.

The Development of Creation on the Earth. 2s. 6d.

The Sources and Development of Christianity. 5s.

TRANCE ADDRESSES BY J. J. MORSE.

What of the Dead? Price 1d.

The Phenomena of Death. Price 1d.

Heaven and Hell viewed in Relation to Modern Spiritualism. 1d.

Spiritualism as an Aid and Method of Human Progress. 1d.

Concerning the Spiritual World and what Men Know thereof. 1d.

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

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 61, Lamb's Conduit Street, on Monday evenings, admission 2s. 6d.; Thursday evenings, 5s.; and Saturday evenings, for Spiritualists only, 5s.; at 8 o'clock each evening. Address as above.

TEST MEDIUMSHIP (TRANCE AND WRITING), with extraordinary healing powers for a variety of diseases. Advice on business or other matters, from experienced and well-proved Spirits.—Mrs. OLIVE, 49, Belmont Street, Chalk Farm Road, N.W.—Terms: Private Seances, 21 shillings. Public Seances, at above address, Tuesdays, 7 p.m., Fridays, 3 p.m.; admission, 2s. 6d.

MRS. WOODFORDE, TRANCE-MEDIUM AND MEDICAL MESMERIST, will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address—41, Bernard Street, Russell Square, W.C.

MR. F. HERNE, Medium, gives Public Seances at the Spiritual Institution, 15, Southampton Row, London, as follows:—On Monday Evening, at 8 o'clock; on Wednesday Afternoon, at 3 o'clock; and on Thursday Evening, at 8 o'clock. Admission to each seance, 2s. 6d. Mr. HERNE may be engaged for private seances. Address—Herne's Oak Villa, Rockmead Road, South Hackney, N.E.

DR. DESJARDIN begs to inform his numerous patients and friends that his Consulting Rooms have been transferred from 43, Euston Road, to 3, Little Argyll Street, Regent Street, for the treatment of all chronic affections by a special method. Consultations from 1 to 5 daily. Electro-Medical Institution, where a limited number of in-door patients can be received, at Brixton Road, S.W.

DR. MOSES RIGG begs to inform all whom it may concern, that he has removed to No. 9, Granville Square, W.C., where he will be pleased to receive all future communications. He continues to give instructions (by post or appointment), in the Mesmeric and Biological Sciences. How to know sensitive subjects by physiognomical signs. How to make anyone susceptible, and to produce sleep with certainty. Many persons after reading elaborate works, conclude that a long study is necessary, and after all the process uncertain. That these ideas are erroneous, he gives his correspondents the fullest assurance. Pamphlet, with terms, &c., by post, 1d. stamp.

MISS CHANDOS having made the Origin and Eradication of Organic and Nervous Diseases (including Dyspepsia, Consumption, Cancer, and Insanity) a special practical Study, is prepared to undertake the charge of a few additional cases.—Terms: One Guinea per visit (in London), including the necessary specific treatment, or Two Guineas per month if by post.

Miss CHANDOS continues to give instructions (privately, and by post), on Electro-biology and Mesmerism.—Write to 15, Southampton Row, London, W.C.

MR. ROBERT JOHNSTONE, HEALING MESMERIST, attends at 25, Cadogan Terrace, Victoria Park, on Mondays, Wednesdays, and Fridays, from Three o'clock till Seven, for the Treatment and Cure of Diseases. He can refer intending patients to numerous extraordinary cures effected through his agency. Terms upon application.

PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASES, 254, MARYLEBONE ROAD.

Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate.

JOSEPH ASHMAN, PRINCIPAL.

PSYCHOPATHIC and MAGNETIC INSTITUTE for the cure of Nervous and Muscular Diseases, 1, Dunkeld Street, opposite Emmanuel Church, West Derby Road, Liverpool. 11 a.m. to 4 p.m. Operators sent to all parts. Terms per arrangement. J. COATES, Principal. Mesmeric seances every Tuesday evening at 8. Admission 1s.

NOTICE.—Professor ADOLPHE DIDIER, Medical Mesmerist (30 years established), attends patients at his residence daily, from 2 till 5. 10, Berkeley Gardens, Campden Hill, Kensington. Clairvoyant consultations for diseases. His book on "Mesmerism and its Healing Power," by post, 2s. 1d.

MEDICAL DIAGNOSIS by Lock of Hair, irrespective of distance or country.—Mr. and Mrs. E. H. GREEN, Medical Clairvoyantes, give an accurate written diagnosis of the various diseases incident to the human frame. The origin and symptoms of the malady given in detail on receipt of a lock of the patient's hair. "Professor Hare," late of Philadelphia, the little spirit "Snowdrop," and the Indian Chief "Blackhawk," so well known in spirit-circles in all parts of the world, are their special medical controls. Specially magnetised cloth, invaluable in all cases of nervous debility, as also an aid to mediumistic development. State sex and age. Fee to accompany the hair, 10s. 6d., by Post-office order in favour of Mrs. E. H. Green, on Brotherton, exclusive of postage. Magnetised paper, 2s. 6d.; remittances for these articles in favour of Mr. E. H. Green.—Address Marsh House, Brotherton, Ferry Bridge, Yorkshire.

MRS. BURKE having herself been the subject of a marvellous cure of cancerous tumour (see MEDIUM, Sept. 12th, 1874), through the healing power of spirits, is desired by the doctors in the spirit-world who undertook her cure, publicly to announce that they have now bestowed upon her also the "Gift of Healing," to be used exclusively for the incidental or accidental diseases of women. Mrs. Burke will be at home from 10 to 1 on Mondays, Wednesdays, and Fridays, when she will diagnose and prescribe for such cases as she is impressed to undertake.—Address 141, Cornwall Road, Westbourne Park.

DR. MAIN'S Health Institute, at 60, Dover Street, Boston, U.S.A.—Those requesting examinations by letter will please enclose one dollar, or 4s. 3d. in English money, a lock of hair, a return postage stamp, and the address, and state age and sex. Persons wishing to consult in England must address their letters to 15, Southampton Row, Holborn, W.C.

HAFED PRINCE OF PERSIA: HIS EARTH-LIFE AND SPIRIT-LIFE, BEING COMMUNICATIONS IN TRANCE THROUGH MR. DAVID DUGUID.

THE Subscriber, in response to oft-repeated and earnest request, proposes to publish these Communications, the accumulation of the last five years, so soon as the Subscription List indicates that they are wanted by the Spiritual community.

The proposed volume will extend to not less than 550 demy 8vo pages (the size of the *Spiritual Magazine* or *Human Nature*), and will contain, besides the "*Experiences of Hafed*," about 500 *Answers to Questions*, many of these on subjects of the greatest interest; *Communications from Hermes*, once an Egyptian Priest, afterwards a personal follower of Jesus; an *Introduction*, in which is given, along with some explanatory information, an account of the Mediumship of Mr. David Duguid, the Glasgow Painting Medium; and an *Appendix*, containing very many interesting Communications from Ruisdal and Steen, the Old Dutch Masters—Copies of *Direct Writings*, in Hebrew, Greek, Latin, and English—and a Brief Statement of the *Extra-ordinary Phenomena* occurring under Mr. Duguid's mediumship.

The volume will be illustrated by 24 Lithograph Pictures, being *fac-similes* of *DIRECT DRAWINGS*, the work of the Spirit Artists at sittings specially appointed for their production. Various *fac-similes* of *DIRECT WRITINGS* will also be given in the body of the work and in the Copious Appendix. The Book, which will be got up in the neatest and most substantial style, will be sent free for 10s. Subscribers for 6 copies will receive 7 for the price of 6.

H. NISBET, PRINTER, 219, GEORGE STREET, GLASGOW.

SYNOPSIS OF THE WORK.

The following leading features will give some idea of the nature of the work:—

INTRODUCTION.

Development of the Medium as a Painter in Trance. A Controversy—Misconception. "The Glasgow Painting Medium," by Dr. W. Anderson (Brooklyn)—History of the Manifestations. Control of Hafed. Speaking in Trance. Direct Paintings and Cards. Doubts and Difficulties. Letter of the Hon. A. L. Williams (Michigan)—A Good Test Adopted. Direct Pictorial Illustrations—Testimony of Dr. Sexton. Mr. Duguid's *Extra-ordinary Mediumship*. Prominent Feature in the Persian's Communications—Pre-Gospel Life of Jesus. The Gap Filled Up. A Rev. Professor on the Trance State of the Medium.

HAFED'S EARTH-LIFE.

THE WARRIOR PRINCE.—Birth of the Persian, B.C. 43. Youthful Aspirations. Hafed's Spirit Guide. Becomes a Warrior. Arabian Inroads. Morning Sacrifice before the Fight. Battle of Gorbindoon. Vision of the Spirit Horsemen. The Young Victor's Address to his Soldiers. War. Peace. Courtship. A Rival in Love. Storm and Sea-Fight. Spirit Communion—The Light of the World. Order of the Guebre. Marriage. Attempted Assassination by a Rival. The Innocent Condemned with the Guilty. Hafed Pleads for his Enemy. Spirit Intervention. Enmity Slain by Love. Inroads of the Alanés. Murder and Rapine—Hafed's Wife and Child Destroyed—Revenge. Vision of his Guardian Spirit. Bitterness of Bereavement. Hafed throws down the Sword and joins the Magian Order.

THE ARCHMAGUS.—Elected Head of the Magi. Early History of Persia. Advent of Zoroaster—his Doctrines. Oracles of the Sacred Grove. The Altar of the Flame—Spirit Lights. Lessons from the Spirit World. The Egyptians—Temple of Isis—Symbols and Modes of Worship—Consulting the Spirits. The Sabeans. The Spartans—Their Laws—Their Games Immoral—Wives of the State—Slaves and Masters. Corinth—Description of a Temple. The Golden Age. Athens and the Athenians. Old Tyre—An Ancient Exchange—Free Trade and its Advantages. Religion of the Tyrians—Story of Venus and Adonis. Mythic Gods of Greece. The Hebrews—Books of Moses—The Fall—Death before Sin—The Earth not Cursed—Remarks on the Deluge. Melchisedek, the builder of the Great Pyramid. Abraham and the Three Angels. Tower of Babel. God's Dealings with the Hebrews. Babylonish Captivity. Nebuchadnezzar—Story of his Fall—Cyrus Chosen of God. Cyrus as a Soldier—A Battle Described. Successors of Cyrus—Downfall of Babylon. Reflections. Message of the Spirit of the Flame. Hafed and Two of the Brotherhood sent to Judea to Welcome the New-born King. The "Star." "There lay the Babe on the lap of his Mother." Parentage of Jesus. On the Red Sea. Ancient Thebes. An Old Temple. An Egyptian Séance. The Old Priest Chosen by the Spirit Voice as Guardian of the Child Jesus. An Underground Temple. Persia Invaded by the Romans. Hafed takes up the Sword. Jesus taken to Egypt. Letters from Issha, the Old Egyptian Priest. The Dark Inner Temple. The Old Tutor and the Young Pupil. First Miracle of Jesus. "He is indeed the Son of God!" Jesus at Play. Tutor and Scholar change Places—Travel in Egypt—Their unexpected Arrival in Persia. Jesus Clairvoyant—Studies under Hafed. His Profound Wisdom—Acquires Knowledge of Persian Language, &c. A Story about Jesus—Wonderful Cures. Hafed and Jesus leave Persia—A Vision of the Better Land—They visit Greece, Egypt and Rome. Roman Religion—Slavery—Sports. Back to Judea. Jesus and Hafed in the Temple. Letter from Jesus to Hafed (*given in Direct Writing*). Return of Jesus to Persia. Hafed and Jesus set out for India. Want of Water—a Miracle. The Bolan Pass. Cashmere. Plains of India. The Temple of the Elephants. A Queer God—how he Lost his Head and got another. The Hermits of the Mountains—Spirit Communion in their Temple. The Voice of the Spirit. A Man Raised by Jesus from the Dead. Arrival in Persia. Birth-day of Zoroaster. Jesus addresses the Magi. Farewell Meeting in the Grove—The Voice of the Angel—Jesus enhaloed. "Tongues of Fire." A Vision of the Spirit World. Parting with Jesus. Roman Oppression. Tidings of Jesus and his Work—His Letters to Hafed (*given in Direct Writing*). Death of Jesus. Hafed Ambassador to Rome. Meets with Paul and others in Athens.

THE CHRISTIAN EVANGELIST.—Hafed's Labours in Spain and at Lyons. "Gift of Tongues." Persecution. Bound in Chains. Jesus, "My Prince," appears. The Captive Delivered. Evangelises in Italy, Greece, Northern Africa, &c. Homeward Journey to Persia. Hafed expelled from the Magian Order. Labours in Bushire. A Church formed—Hafed's Address. Mode of Worship—Baptism, the Lord's Supper, &c. Gifts of the Spirit. A Noble Convert. Persecution—First Persian Martyr. Midnight Meetings—Capture of the little Congregation. Mock Trial—a Barbarous and Cruel Test—Old Hafed's First Night in a Persian Prison. The

Roman Circus—Fighting with Gladiators—the Beasts spring, but fall dead—Salutary Effect. Vision in the Cell. "The Prince" in his Glory. Hafed, the Centenarian, and his Companion, in the Arena. The Rush of the Beasts—The Martyrs wake up in Paradise.

HAFED'S SPIRIT-LIFE.

Hafed describes his feelings on waking up. Perceives his father, mother, wife and child, and old friends. Spirit Horsemen. Welcomed by Jesus—The Great Temple. Description of the Temple and its Surroundings. Life in the Spirit World—Condition of Spirits in the "Spheres"—Clothing—Houses—Food—Employments—Education—Progress in Knowledge—Music. An Errand of Love—Hafed and Issha visit the First Sphere—Rescue of Xerxes, Nero, and others from darkness. Paul a Co-labourer. The Great Rulers or Christs of the Universe—Jesus, the King of kings. Heaven—where is it? Creation of Worlds—the Elohim. "Book of Memory." Power of Spirits over Law—Freedom of Action—Good Spirits may Err. Punishment inevitable on Wrong-doing. Archangels. Who is "The Comforter"? Time and Space—Spirit Flight. Hafed's Discourses on Education—On Spiritualism—On the Origin of "Christmas"—On the "Summer Land"—On the Material Worlds and their Inhabitants—On the Corruption of Inspired Books. Dark Side of the Spirit World. Priestcraft Denounced. Hafed predicts the near Advent of a Great Reformer. A Grand Upheaval of Systems. The Spiritual Reign of the "Prince of Peace."

Communications from "Hermes," the Egyptian.

Death of Issha, the Old Egyptian Priest—Letter from Hermes to Hafed (*Direct Extracts*)—Imprisonment and Deliverance by Spirit-Power. Hermes gives an Account of his Efforts to Overturn the Egyptian Religious System; Reproduces some of his Old Discourses, viz., on Idolatry—The Infinite Intelligence and the "Lesser Infinites"—Primeval Man—The Spirit World—Self-Culture—Death and the "Angel of Death"—The Ancient Egyptians: Pyramids; Melchisedek a Shepherd King; Moses and the Hebrews, &c. Strange Control of the Medium—Dialogue—Graphic Pictures of the Spirit World. Hermes and others leave Egypt to join with Jesus and his Disciples. Prevalence of Crime in Judea. A Portrait of Jesus. Jewish Sects. "The Twelve." John the Baptist. Herod and Herodias. Hermes and Jesus as Schoolboys under Issha. Joseph and Mary. "Brethren of Jesus." Description of Judas. Purging of the Temple. Disciples sent out. Parting Supper—Prayer of Jesus. He sends Hermes to the Alexandrian Jews. Return to Egypt by way of Jordan and the Dead Sea. Brethren in the Wilderness. A Vision of the Past, Present, and Future. A Miracle. The Work in Alexandria. [*The Communications from Hermes are still, at the present date, being received.*]

APPENDIX.

I. Copies and Fac-Similes of various Direct Writings.

II. *Answers to Some Questions by Ruisdal and Steen.*—Resurrection of the Body. Spirits Cognisant of Natural Objects. A Glimpse of Summer Land. "What Good will it do?" Medium's Sight in Trance. The "Double." Man's Power over Spirits. Employments of the Spirits. How Ruisdal became a Painter. Mediumship and Strong Drink. Ruisdal's First Experience in Spirit Life. A Picture of the Spirit Land. Ruisdal and the Students. Deserved Reproof. Knowledge withheld. "All the work of the Devil!" On Light, Comets, and Spots on the Sun. Sun, Moon, and Planets Inhabited. Materialisation of Spirit Forms. Ruisdal's Visit to Rome. On "Purgatory." Continuity of Earthly Relationships. Ruisdal on Oils, Colours, Varnishes, &c. Spirit Transition. Ruisdal's Betrothed. The Story of Steen and Jan Lievens. Ruisdal on the Ideal and Natural. Lawfulness of Spirit Intercourse. Work of the Spirits. Ruisdal and Steen on their Pictures. Condition of Persons Dying in Idiotcy. The Angel of Pain. "Shall we know each other?" Use of the Crystal. Ruisdal's Description of Jesus. Steen's First Experience of Spirit Life. Locality of the Spirit World. Steen on Jesus and his Work. How they Pray in the Spirit World. Red Indian Spirits. Steen gives a Test of Identity. Ruisdal's Picture in the Edinburgh National Gallery—a Test. Interviewed by J. W. Jackson. Ruisdal's Waterfall in Moonlight—a Test. Ruisdal on Home. Eternity of Matter. Recovery of the "Lost." Ruisdal on Contemporary Painters and Painting. Contemporaries' Names (*given direct*). Steen on Effects of Discussion. Spirit Language—Temperature—Clairvoyance—Cold and Catching Colds, &c.

III. *Other Phases of Mr. Duguid's Mediumship.*—Movement of Inert Bodies with and without Contact. Production of Sounds from Invisible Causes. Perfumes. The Spirit Voice. Levitation of the Medium. Transference of Solids through Solids. Spirit-Lights. Spirit Touch. Distillation. Winding-up and Carrying Musical Boxes. An Overcoat put on the Medium while his Hands are Securely Bound.

Subscribers' Names and Addresses will be received by JAMES BURNS, 15, Southampton Row, Holborn, London, W.C.

LONDON Printed and Published by JAMES BURNS, 15, Southampton Row, Holborn, W.C