



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

SPIRITUALISM.

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The New Science.

SPIRITUALISM AND THE ARTS.

AN ORATION DELIVERED BY MRS. CORA L. V. TAPPAN, AT THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER, ON TUESDAY EVENING, JUNE 24, 1875.

MR. OXLEY in the Chair.

Mrs. Cora L. V. Tappan has made a second visit to Manchester, and her inspirational discourses have again exceeded our expectations. We need not describe her quiet yet distinct speech, her flowing and well-finished periods, or the rapt attention of her audience, but will proceed to give a faithful report of her discourse on Tuesday evening, June 24th, at the Temperance Hall, Grosvenor Street, under the able presidency of Mr. Oxley, who, in thoughtful, well-chosen words, introduced the gifted medium, after announcing that the subject selected by her and approved by the audience, out of the five suggested, was:—"What bearing has Spiritualism on the Arts and Sciences, such as Painting, Sculpture, Chemistry, &c."

After invoking the aid of "Our Father, the Infinite Spirit," Mrs. Tappan spoke as follows:—

We choose this subject as being the most unlikely to have been premeditated or studied, since Spiritualism in its moral or religious phase must have been studied by any person prepared to discuss the question. We promise that you shall not go away uninterested from a subject which involves many of the chief questions of human interest, since in the world of science and art is included all that practically belongs to the finer daily uses and æsthetics of life. Of course, everyone familiar with the subject of inspiration knows that Spiritualism has an intimate bearing upon all these questions; but heretofore the world of science, and sometimes the world of art, has ridiculed the idea of any inspiration being attached to the technical formalities or discoveries of science, or the application of human art. That geniuses are inspired by genius the whole world admits, but that an age of art can be governed and controlled by inspiration as much as an age of religion, has scarcely, perhaps, entered the minds of any save the most profound students of human history and philosophy. Nevertheless, it chanced to be a fact that art is contemporaneous in its career with religion, and that every form or expression in style of painting, in architecture, in sculpture, bears the written evidence of the history of the nation to which the art might belong. You can trace to-day, if you will, on the remains of the ancient relics of art in Egypt all that belongs to her greatness and power. The cuneiform inscriptions discovered in the ancient disintegrated cities reveal what learning was before the Goths and Vandals invaded the Hellenic nations. The power of ancient art, however, in its first stages, must be considered as belonging to that period, which, in the term of philosophy, might have been denominated the Iron or Metallic Age, an age when art assumed all its substantial forms and bases from mathematical science; and it is undoubtedly true that coeval with architecture in Egypt was mathematical science, which revealed the plan of architecture, and which made every temple, building, figure, sphinx, statue, or other expression of human power a direct embodiment of some form of this worship. There was no separate existence for art or science in those days. When the mystery of the Triangle itself was discovered, they were compelled to bury its true significance beneath religious symbols, that it might not be destroyed by those in religious power. In the form of the Pyramids, represent-

ing precisely the shape of the triangle, the base of which represented one side of the divinity, and the two other points the other side, and the apex the Divine mind itself, were typified the forms in which the ancient priests and scholars veiled their thought to the world. The art of Egypt was the art of Nature; it was the expression in bold and barren form of either that which was physical and materialistic in man, or of that which was mathematical and scientific in the human mind. Hence you have none of the softness of outline, none of the colouring that corresponds to the finer art of the Hellenic nations, nothing that pertains to the loftier types of inspiration, but only a Ceres veiled in the form of the sun with winged life; only Isis pictured in the image of a leaf; only the various deities veiled in mysterious statues, tablets, and forms that now baffle the skill of man to understand.

Egypt was the cradle of learning. Memnon, who invented the first letters known in the world, was an Egyptian, and was worshipped by later nations of the Egyptians as a deity. His was the inspiration of learning, without which all the mysterious lore of the Eastern nations would never have been known. Cadmus, who invented sixteen other letters of the ancient alphabet, was also an Egyptian. His inspiration, added to that of the first who invented letters, produced the entire epoch of learning in Egypt, and we have there the art of learning and mathematical science in its pristine and perfect development. Besides which, the Egyptians possessed arts that are now unknown, and had learning that now baffles the skill of modern science to understand. The building of the Pyramids alone remains a mystery and a marvel for ever in the science of mechanical power; and those wonderful clay images, the deities of the ancient Egyptians, are not to be imitated by any form of modern art. The inspiration under which this power came was the inspiration of an angel, the angel of the first dispensation of learning upon earth, whose human name we have stated was Memnon, whose successor was Cadmus, but whose real image was veiled in the form of Isis, the representative of the earth, the mother of men and of the arts and sciences. It was believed by ancient men of learning in Egypt that every power of thought was derived from the gods, and that these deities in direct person came and dwelt among them, since there was a suitable temple or tabernacle for them to inhabit. Hence it is undoubtedly a fact that all the cities of ancient Egypt were dedicated to some deity. We have traces of an ancient city whose brilliancy and splendour far outrivals aught that imagination can now paint, with a temple of burnished gold and streets of molten brass, dedicated to the son of Ceres, or the eye of day, which was typical of the Divine mind. This city and this temple have perished, as have other splendid cities dedicated to other Egyptian deities, whose names were Legion; but all of that wonderful country and its wonderful laws was the expression of a peculiar disposition or power, which, accompanying their religion, revealed the genuine root of all knowledge that is now known in the world. You trace your knowledge to Rome and Athens. Thales of Miletus brought the knowledge of the Egyptians (600 years before the Christian era) into Athens, and founded the city of Thebes; hence there remains the evidence of that Eastern learning which has survived perhaps the devastation of time, but which has never been fully revealed nor interpreted by the human understanding.

The arts of the Egyptians were colossal, statuesque, deific; they had little idea of colouring save in brilliant contrasts and Oriental effects; no idea of depicting human portraiture or the countenances of men; but all portraiture was of their deities, all statues represented their gods, and every form was sphinx-like and mysterious,

bearing the veiled record of some divinity that inhabited the peculiar time and place. Within the temples devoted to Isis were lotus flowers revealing the secret of human religion; and maidens clad in white dedicated to the shrine of Isis, were wont to come there and perform their daily devotions. No female, unless endowed with some gift of the spirit, or unless highly and nobly born, or unless possessing some quality of rare sweetness, could be a priestess at the shrine of Isis; and within that temple of flowers, worshipped by the Egyptians, were all forms of bird or beast, made sacred to their deities, were pictured upon the walls or carved in pillar and stone about them. Hence every act of the ancient Egyptian became an act of art as well as an act of devotion; and it is an injustice to those remote times to judge of them or of their civilisation by such remains as are now found with modern interpretation. If you would know what really possessed them, you must judge by the men of learning and of letters who led the people; and when you consider that the nations whom you now regard as heathen and barbarous were the first to invent methods of human speech and arithmetical calculation, you can judge that their barbarism was not so great nor their heathenism so intense, since they worshipped at the shrine of that mind and that intellectual power which could give to the earth, not only forms of beauty and endurance, but living thoughts that would abide for ever.

After the foundation of Greece and Rome by the Egyptians, the seat of learning and of art was transferred thither; and within that epoch commences all that is known in modern history of either art or learning of any kind. Within the history that antedates 500 or 600 years before the Christian era up to that time, and indeed, to within 200 or 300 years, very little is known, chiefly owing to certain acts that occurred in what is known as the middle ages of the Christian centuries, to which we shall refer. But to Greece and Rome was transferred not only the seat of empire, but the seat of art and learning. The Grecians were eminently Egyptian, not only in their forms of art, but in the severity of their style and in much of their learning. The Romans were evidently more Oriental, since theirs was more the religion, or rather the policy and art, of eloquence and power. To Greece we trace the remnants of the Egyptian learning and art that blossomed out into those wonders that have made Greece the citadel of human art since that time. To Rome we trace remnants not only of Egyptian, but of Persian, Assyrian, and other Indian countries that peopled Rome with an eminently impulsive and mighty people, whose chief art was their government, and whose law was their power of controlling the minds of the people. The history of Grecian art is an epoch by itself.

In the midst of wars, each one of which was sufficient to exhaust all forms of civilisation, there sprung up contemporaneously in Greece cities that led the world in learning, men who were the guide of all philosophy, blossoming out in poesy and song, into drama, into painting, but chiefly into sculpture and the higher mathematics. In this epoch, we may say, centres that part of the Hellenic period which made Greece, but for her physical appetites and material splendour, the queen of the world. To Athens we look for the greatest eloquence and law-making power. To Troy we look for somewhat of the warlike beauty and glory which made her afterwards famous; to all the cities of that wonderful Archipelago, which makes up the gems of the sea, we look for whatever is known now in human knowledge, learning, and art. We must, therefore, consider that we owe everything that is classical and severe, whether in mathematics or in sculpture, to Greece; but we owe our glory and our divine conception of colour and form to Italy. The seat of empire became also the seat of whatever is beautiful in art. What with the devastation of the Middle Ages, and the destruction by the Goths and Vandals of the first periods of Roman art and of Roman history, very little remains to show what was done during the first epochs of that wonderful realm. But this much remains, that the period of painting in proper form and colour must have been contemporaneous in its origin with the founding of Rome; and that the height of perfection in those arts must have been, and was, according to the Pre-Raphaelites, before the invasion of the Goths and Vandals, and when Rome was in the epitome of its pride and power.

We, however, can only say that those were ages in which the warlike nature of man, and the ambition and pride of kings usurped the softer elements of humanity, and that with the death of Socrates, and with the persecution of such a mind as Plato, we may judge what Greece became as Rome gradually rose into power. Degraded and destroyed by her own ambition, Greece was gradually succeeded by the Roman Empire, under which the arts and sciences could only flourish in spite of wars, not with them. The Cæsars, perhaps, may correspond to the Pharaohs, who in the last days of Egypt's empire ruled her to her destruction, so the Cæsars ruled Rome to her destruction, making all that art and learning had ever done for her but as a bauble compared to the ambition of a single race of men. Had it not been for the godlike geniuses revived in the fifteenth century, all of art in Rome and Greece must have perished with the darkness of mediæval time; but what with the splendour of Michael Angelo, who restored to his own people the severity of the learning and art of previous times—for he was a man of learning as well as of genius and art—what with Raphael, picturing those divine forms that, however lacking in strength, gave to humanity all of the grace and beauty which is ever expressed by inspiration; what with Leonardo da Vinci, revealing also somewhat of the severity of Angelo, somewhat of the softness of Raphael, but a peculiarity of his own; what with the later art that crowned and beautified the whole,

making that single century so rich that if Rome had had no other period of life whatever, that would have sufficed; what with the planning of the splendid edifice that to-day crowns the world, and even without a church and without Papal power, would make Rome the seat of architectural beauty for all time; what with the power of the Florentine who devoted his life and his energy to the inspiration of poetry—Dante—who, in the eleventh century, could scare the disgraceful kings and petty dukedoms in the palace, rebuking them in the eye of heaven for their profligacy; what with the sublime drama that lent inspiration to Michael Angelo and gave grace and genius to the long line of poets and artists who have followed; Rome could afford to dispense alike with her political and religious history, leaving art alone as her highest and holiest inheritance. Had this been the case, the world had been richer and Rome prouder to-day.

It has not been so. She whom it was once the pride of Roman citizens to name as the mother and protector of freedom, of whom it was once the boast that whoever was a Roman citizen had protection throughout the world, became the prey of kings and priests; became the dupe of ambition, and therefore the slave of all that ambition calls her own; and we have but the records and memorials of those wonderful and divine expressions that will for ever make Rome the citadel and empire of human art.

Contemporaneous with the reign of darkness, however, other things were going on in the world. The middle centuries of the Christian epoch were centuries of invention. Laurentius of Haarlem invented, it is said, the first letters in the art of printing, not in learning. This was followed by Gutenberg, who made cut types; but it was left to William Caxton to bring into England, about the year 1470, the first experimental printing-press, and in Westminster Abbey—which was then vibrating between the control of political and warlike combatants, and could be used for a printing-press as well as for the lodgment of soldiers—the first experiment was tried of the art of printing in England. Albeit that cannot be said to be a "dark" age which gives to the world a system which in so short a time—little more than four centuries—has filled the world with all the learning that has ever been known upon it; albeit it cannot be said to be a "dark" age which gave also the mariner's compass, whereby in dark nights and upon the stormy seas the sailor can find his pathway and the haven of his repose; albeit it cannot be said to be a "dark" age that revives for the benefit of mankind the evidences of ancient lore, and gives birth, through the art of printing and of learning, to a Galileo and his confrères. After this we are prepared for any revival of learning, of art, of science, of civilisation. For it will be remembered that during the brief reign, we think it was of Pericles, in Greece, though that reign was only fifty years, arts and sciences went beyond any precedent period in their culture and perfection. It will be remembered also that the ancient law-giver Lycurgus left two hundred years for his people to forget him, undergoing banishment that they, having laws which he believed were beneficial, should not violate those laws, as they had promised not to do, until his return. Therefore it will be remembered also that in the intervals of peace which have been known throughout Europe but very rarely, science and art have taken precise and exact proportionate steps; and wherever there has been a period of tumultuous warfare, there is a period when art and science degenerated. Whenever there is a period of peace, whether it be for ten, or twenty, or fifty years, there art and science flourish.

Up to a short time, painting has had no home save in Italy; but we have lately witnessed in the Dutch schools, and later in the French, and finally in the English school of art, that variety of portraiture and that perfection of form and colour which make up the types of national taste, always bearing in mind that every living expression of art that abides to-day is typical of the peculiar period in which it has flourished. If this may be said of art, which is always great, and if, as Del Sarti had it, art is but the threefold form or pyramid leading to the Divine Mind; and if that threefold form be painting, sculpture, and literature, then all the nations of the earth that have experienced even one form of this art, have experienced somewhat of the Divine flame and fire; and every genius that has given birth to a perfect statue, to a splendid painting, to a fine poem, or to an elevated thought, has given birth to an inspired author.

We are asked to state what is the relation of Spiritualism to the arts and sciences. When we state that every gift and grace of the human mind must emanate from the Deity, everyone will agree with us who believes in the Deity; and we state that all minds endowed by genius with expressions of power or poesy are so endowed by gift of inspiration. We say it advisedly, Raphael, under the divine inspiration of one attendant angel, breathed his loftiest forms upon canvas; Dante, under the beneficent dream and guidance of one heavenly thought and aspiration, was lifted through his divine drama into Paradise. Every gifted soul is inspired. Plato, whose thoughts stand out as a distinct form of philosophy in the world, was led to his lofty conception of immortal life by his attendant angel. Socrates, talking to his dæmon, reveals to us that men of learning know themselves to be inspired and guarded day and night by a superior soul. It is only the material mind, only the weakling that scorns the assistance of inspiration. He who says that man within himself is capable of doing all these things that are great, confesses himself an imbecile; but he who says that his loftiest thought and his noblest aspiration are breathed into him by a power that he cannot understand—that he paints when seized with his ardour of inspiration—that he writes his glowing stanzas when the breath and the fire are upon him, he

is the man who makes his stamp upon the ages, and whom all the world remembers as great.

In modern art there is one encouraging sign. You will remember that even Michael Angelo and Raphael were condemned to execute their choicest productions under the mandate of priestly rule. You will remember that, although religious, they perhaps rebelled to this outward authority. To-day there is no restraint like this. Genius has its free expression in every form—in this land at least; and what with that epoch in Germany that has given the greatest learning to the world, and that epoch in France which has given the minutiae of scientific detail and investigation; what with the production of thought by Kepler, and the wonderful power of Humboldt, we have a summing up of what science can be under the power of godlike minds who do not scorn to acknowledge the Divinity that controls Nature. Humboldt was the Plato of science—the mind that made the atom, the worm, and the star, respond to a breath of Deity. Kepler was the prophet of science who foresaw what his age scorned, and led by many centuries the slow schools to which we belong.

To-day, on pictured wall, in the studio of the artist, and in the divine conception of the sculptor, you have a new epoch of art. The Realistic period, which succeeded that of Raphael, is now gone, and is succeeded by the Ideal type. Nature herself is clothed in spiritual aura, and angels with ravishing countenances bend above the couches of the poor and dying. The mother watching her child is pictured with an angel above her, bearing the child away to the regions of bliss. Palmer in his divine marbles pictures the spirit's flight, not full of the terror of death, but full of the rapture of the divine aspiration and lofty purpose. Rome is filled with modern students who study the old masters only to make shapes that are more divinely fair because clothed more in the inspiration of the soul. Your literature is flooded with evidences of a new epoch. You have men of genius like the late Lord Lytton and Charles Dickens, and like all who have written for the people or the learned, who fill the mouths of their heroes with lofty expressions of aspiration; guardian angels watching over them, and the new thoughts concerning the other world creeping into all the avenues and corridors of romance and poesy. You have a Poet Laureate penning lines that, if credited to any professed believer in modern Spiritualism, would be pronounced a perfect expression of what we believe. You have men of science in their laboratories with the *experimentum crucis* of all forms of natural science before them, who cast aside their instruments and declare that there is something behind matter which even they cannot solve. You have a spirit abroad in the land which stalks into the pulpit, and you have the man of God saying from his place, as we know a learned divine has said in the metropolis of Europe, "I do believe we can hold communion with departed spirits." You have, therefore, the evidence that there is a power, whatever it is, that uplifts men from the brute creation, that endows him like Herschell with the gift of prophecy, that he may tell by accurate mathematical science where there is another central sun round which the solar system revolves; and then, when no instrument is found sufficiently clear to discover it, one is made, and lo! the world is there which he predicted must be there by the strong power of his faith in the infinite perfection of the universe. So this power of spiritual life discovers to every mind some sleeping germ of genius, some hidden well-spring of thought, that it only requires the strong lens of knowledge or of faith to develop, and which, pointed aright, shall prove to all mankind that the real age of art is the real age of inspiration; that between science and religion there is no impassable gulf, but that the iris arch of perfect knowledge and perfect truth bridges it over, and that all artists, poets, and philosophers are ministers of God, endowed with a divine gift for uplifting humanity.

Several questions were asked and replied to satisfactorily. One related to the possibility of securing genuine spirit-photographs. The answer was:—We have not the slightest doubt that spiritual photographs have positively been taken. We do not ask you to take our testimony. You can have the testimony of ten thousand living witnesses, and if that is not sufficient to establish any fact in science, then, of course, it must remain unestablished until two or three hundred years, when it is customary for human beings who have first persecuted to afterwards revere those who discover a new science. The fact that spirit-photographs may be taken, we will point out to you in a philosophical manner.

It is known that the camera receives impression from that which is invisible to the naked eye, and that many scars and lines upon the countenance may be photographed, although not visible to the external sight. Persons sitting for spirit-photographs may not be able to see a form which the camera itself will readily picture, the rays of light and the sensitised plate being more congenial to the finer substances. Admitting the existence of spirits, and admitting that spirits have form, it is scientifically only a question of degree between their form and yours; and if the substance, though fine enough to be invisible is palpable enough to be portrayed on the camera, that substance precisely answers to the spirit-form that has been photographed. We know to a certainty that Mr. Mumler, of the United States of America, has taken more than 3,000 or 4,000 recognised spirit-photographs of persons whom he had never seen, appearing in shadowy drapery, and recognised by their friends. We know that a professor in one of the Universities of London has been carrying on a correspondence with persons in Europe and America who have had spirit-photographs taken, and that a vast majority of the instances that have come within his knowledge have been avowed to be recognised and genuine. That a person

may be an imposter, and that counterfeits may be made upon anything whatsoever under the sun, is admitted by human kind; but that a man should be believed more who states himself to be a double imposter than a man who has never been detected in imposture, is one of the marvels of human inconsistency. If the recent exposure of a medium, or a professed spirit-photographer, proves anything, it proves that humanity is the same the world over; and if he who avows he has imposed upon people and has been detected is to be believed after having proved himself to be an imposter, surely a simple man who has not been detected may be entitled to some credence. If a counterfeit can be made, there must be something genuine behind the counterfeit.

POEM.

SCIENCE AND RELIGION.

(Subject chosen by the audience.)

From its supreme and godlike height, Philosophy
May seek to measure the vast realms of space,
Counting the orbs within their flight, the destiny
Of man, the light upon the sun's bright face.
In its sublime research Science may tread
O'er monuments of ages past and cities old,
Finding a name for things long since thought dead,
And coming from the dross of life pure gold.
In its proud height the human mind may build
An edifice of outward splendour vast,
With subtle sophistries and thoughts all filled,
Whose form for evermore its shade may cast
Across the pathway of the human mind.
But when 'tis built, where shall her searchings find,
In atom or in world, a soul to be
The life of all this matchless pageantry?
Religion, first born from the soul of God,
Fled out of heaven ere yet the world was known,
Afar, o'er the pathways by the morning trod,
Her light was shed, her pure refulgence shone.
And where the ancient, hoary-headed sage
In times long gone pored o'er his tables dark,
Behold religion lighted up the page,
And made most luminous life's hidden spark.
Behold without a soul is that vast creed
That gives to nature not a mind, but form;
Spirit is life; life is true form indeed,
But God's own effluence keeps the structure warm.
Religion is the spirit of all love,
The crown and splendour of the art of man,
Whose name falsely tyrants have used to pour
O'er earth man's blood, and build ambition's plan.
But in her own meek-eyed and perfect face
She bears the evidence of God's own life;
And evermore within her sacred place
Uplifts the world from darkness and from strife.
In this age man says Science leads the way,
And proudly builds the edifice of human thought;
Time comes when sweet Religion shall hold sway,
And Science be her handmaiden taught
By her pure lessons from the soul of love
That Nature is the path to worlds above.

TELEGRAM FROM MRS. TAPPAN.

That the proofs of the foregoing oration were not corrected by Mrs. Tappan's guides, the following telegram from her indicates, received at the Spiritual Institution on Wednesday at midnight:—"Glasgow, July 7, 11.25 p.m. C. L. V. Tappan to James Burns. Proofs received too late; was away through the Kyles of Bute. Print without correction; will revise for casting. Lectures successful." It would appear that Mrs. Tappan has been doing an excursion by the "Iona" into the land of the Duke of Argyle. We hope she had a fine day.

MONASTICISM AND CHRISTIANITY.—At the Palace Gardens (New Jerusalem) Church on Sunday last, the Rev. Dr. Bayley discoursed on the above subject to a large congregation. He selected those words of our Saviour, "I pray not that thou wouldst take them out of the world, but keep them from the evil." He pointed out that the Bible, neither in the Old or the New Testament, either sanctions or says anything about monks or nuns. They existed in Buddhism and in other forms of Eastern religions hundreds of years before Christianity, and arose from the heathen notion that there was an evil God as well as a good one, and that the evil one had most to do with the body and the world. It was this mistaken element which was mixed with Christianity in the third century by Antony and others, which gave rise to the evils of asceticism in Christendom—evils so great that almost every country where they had prevailed had found it necessary to abolish monasteries. Dr. Bayley pointed out that a man's selfishness was such that he required the widening and softening influences of religion and society to subdue it. For a man to be shut up with himself alone is to give him the worst possible society. Under the name of religion he becomes self-absorbed, and is disposed to the most absurd and cruel things. The monk St. Antony did not wash himself for twenty years. Simon Stylites went to the top of a pillar sixty feet high and stayed there forty-seven years. Dominic founded the cruel Inquisition, and the monk Torquemada caused during his life eighteen thousand persons to be burnt alive in Spain because they differed from him in their conscientious views of religion. Dr. Bayley then pointed out the blessed operation of a Christian life in society in the characters of husband, father, and citizen. He resumes the subject on Sunday evening next to show that the condition of a nun is not so favourable to preparation for heaven as that of a Christian sister, wife, and mother in society.—*Kensington News*.

RECEPTION TO EMINENT AMERICAN SPIRITUALISTS AT THE SPIRITUAL INSTITUTION.

A highly enthusiastic meeting was held at the Spiritual Institution, 15, Southampton Row, Holborn, on Monday evening last, July 5th, to welcome to our shores some American friends who have recently arrived among us. First among these, in point of time as in mission, was Mrs. Hardy, the well-known medium of Boston, and her husband. Then Dr. Hallock, of New York, who, while with us, will not disdain to put on the armour of Spiritualism; Dr. Mack, now successfully engaged as a healer; and Colonel Robinson, on his way through London to Tamatave, in Madagascar, to which country he has been appointed as United States Consul. These American visitors having arrived amongst us about the same time were included in the hospitable demonstration of Monday evening, though the welcome was in the first instance planned for Mrs. Hardy.

The attendance, which was just sufficient to fill the rooms agreeably, was very select and harmonious. Amongst those present may be named—The Count and Countess —, Mrs. Makdougall-Gregory, Mrs. Guppy, Mr. S. C. Hall, Mr. Thomas Slater, Miss E. Dickson, Mr. J. N. Tiedman, Martheze, Madame Marie Karlovitch, M.A. (Oxon.), Mr. Newbold, Mr. and Mrs. Cowper, Mrs. Richmond, Miss Creighton, Miss Sprockley, Mrs. Burke, Mr. C. and Mrs. Pearson and party, Miss D'Aroy, Mr. Bamford, Mr. H. Potts, Mr. Wootton, Mr. W. Whitley, Mr. C. White, Mr. and Mrs. Ashman, Mr. and Mrs. Towns, Mr. and Mrs. Bullock, Mr. and Mrs. Gray, Mr. Maynard, Mr. A. L. Henderson, Mr. Linton, Mr. Bertram, Mr. and Mrs. Burns, &c. Dr. Mack was unable to be present on account of his professional engagements. Mrs. Hardy was accompanied by Miss Fletcher, an American lady at present in London. Letters were read from Mr. and Mrs. Tebb, Dr. Sexton, and Mr. Enmore Jones, regretting their inability to be present. The first half hour was occupied with introductions and friendly conversation, which was engaged in with an animation which testified to the happiness of all present.

At the suggestion of Mr. Burns, supported by M.A. (Oxon), and by the unanimous wish of the meeting, S. C. Hall, Esq., occupied the chair, having on his right hand Mrs. Hardy, and on his left hand Dr. Hallock and Mr. Hardy, and in front Colonel Robinson.

The CHAIRMAN, turning to Mrs. Hardy to give her welcome among English Spiritualists, remarked that those present were but the mere fraction of those in whose name he thought he might extend to our American friends the right hand of fellowship. This we could do irrespective of all the theological opinions and beliefs which individually we might entertain. Spiritualism, of all topics, was the one which, while binding men together in one common bond, placed no fetters on freedom of thought. The one common bond is the one belief of Spiritualists all over the world that God does permit the souls of the departed to return. That, looked at thoughtfully, was the very foundation of our belief. Starting from that point, Spiritualism is full of lofty teachings. Every day of his life he was thankful for these teachings, for the destiny of his mind and soul had been involved in them. Once he believed in nothing—was a thorough sceptic; but Spiritualism had chased away every vestige of scepticism from his mind. And with the passing away of that dark cloud, the sunshine of a happy life awaited him. Yet, strange to say, there were those who say all this is of the devil! He had a brother, a clergyman and dignitary in the Established Church, who could conceive of Spiritualism only as the delusion of the devil! It was a senseless opinion. He had asked that brother, "Do you remember that whenever you made a quotation from the Bible I always met you with a sneer, if not with something worse? Is it so now? Do I now regard those high and sacred things with contempt? No. You know it is not so. What has brought about the change? That change has come upon me through Spiritualism. And if that is the devil's doing, all I can say is, the devil is doing God's work well." He (the chairman) had been a Spiritualist for fifteen years. It was introduced to him by Mr. and Mrs. Howitt, and the phenomena he witnessed in their presence happily changed the whole tenor of his mind and thought. Spiritual phenomena were no longer matters of dispute. They were too irresistible to be questioned, and the last refuge of opponents was in the absurd, senseless theory of demoniacal possession. Once it was that Spiritualists were thought to be rogues or fools. That platform had fallen to pieces beneath the weight of intellectualism and moral force in the ranks of the Spiritualists. And this last refuge of our enemies, resorted to most by the religious communities, was doomed to be scattered to the winds by the omnipotent power of fact and truth. He had unbounded faith in Spiritualism. It was not a mere belief, it was absolute knowledge and a great fact. And he looked forward with hope to a mighty work to be accomplished affecting the destinies of the whole human race. As yet it had, perhaps, accomplished but little in comparison with what was to come. Its doings hitherto had been the uphill work of conviction, and of rooting itself in the minds of men, and of chasing away the clouds of error which have hovered over the soul; and but little of its higher mission had as yet been fulfilled. Its momentous usefulness, its practical value to humanity, have yet to be developed, and he looked forward to the time when some spiritualistic St. Paul should arise, who would carry on the work to its ultimate issues, and, by showing what Spiritualism really was and really could do, would bring about that happy time aspired to by every intelligent benefactor of humanity.

But, carried away with the nobleness of the theme, he was forgetting his business as chairman of that meeting. He was the chosen voice of Spiritualists to welcome Mrs. Hardy, Dr. Hallock, and other American brethren to these shores. Most heartily he did so. (Turning to these friends.) We render you homage, as well as give you our affection. For you are the representatives of a noble work across the Atlantic. You have come from the birth-land of modern Spiritualism, and you are our brethren and sisters in the holy cause. We also greet you as brethren in the spirit of true nationality. The ties of race that bind us are drawn the tighter by such social reunions as that of this evening. You, good friends, have just celebrated the annual festival of your independence. That was the snapping of a tie that was to be and is re-united with a hold never to give way. Had I stood upon Bunker's Hill, I would have given three cheers for the brave men who so gloriously gained their independence, and my heart

would have thrilled with as glad emotions as if I had stood upon the plains of Waterloo. Brother Spiritualists—brothers of our race, I give you England's greeting. (Much applause).

Mr. HARDY then rose to return on behalf of Mrs. Hardy and himself their most sincere thanks for the kind, sympathetic, and genial manner in which they had been received in this country. It was the first time they had set foot on British soil, and they had received nothing but the warmest and most heartfelt sympathy from everyone since they landed. He would leave to Dr. Hallock—that respected veteran in the cause as a speaker, thinker, writer, and advocate—to treat of American Spiritualism. He would, however, remark that if disunion among Spiritualists was an English failure, it was none the less an American one. The spirit of concentration was not a plant of American growth, and the consequence was an individualising, and a system of every man trying to run a meeting of his own, which perhaps was to be deplored. Successful organisations seemed impracticable. Their national organisation of Spiritualists was a failure, their state and city organisation was a failure, and in this state of the American mind it was no wonder that spiritual organisation generally was a failure. Yet, if anything could bind men's hearts and minds in one common tie, it certainly was Spiritualism; and, despite organisation failures, it did so, for there was in it that one supreme faith, which, however divided they may be, must bind the soul of man to man. He, indeed, could not say precisely where Spiritualists were in America. They were everywhere. Go where they may, mediums find Spiritualists. If not up to the front, they were in the background everywhere. They were in the churches, even in the Catholic Church, in the legislature, in the army, in social life, diffused by thousands and hundreds of thousands throughout the community. And if not organised into any distinct body, Spiritualism was holding supreme rule in the hearts of the American people to a wide extent.

Mr. BURNS, who joined most heartily in the words of welcome offered to our friends, remarked that it was gratifying for strangers on such an occasion to hear something good said of themselves. Few present had any personal acquaintance with the guests of the evening, except himself. Dr. Hallock was an old recognised friend by his literary labours and efforts in the cause. He wished to offer a few words about Mrs. Hardy's mediumship. It is not our business, said Mr. Burns, to build up great organisations, to labour for the mere bricks and mortar, plastered over with ornamented creeds and doctrines. The world is full of such lumber already. What we want to do is, to convince people of the facts of spirit-existence, and if organisation has failed, thank God mediumship has not failed. And speaking from his own experience, that little woman, Mrs. Hardy, was worth more in the work of Spiritualism than a row of committee men's names that would reach from here to the moon. Mrs. Hardy brings the spirit-world as near to us as we can possibly get to it without actually going across the boundary. Mrs. Burns and himself had both had sittings with her. On those occasions, under the influence of her spirit-guides, she went into the history of both branches of their families, taking them away back through several generations. When he sat with that lady, he found that his most secret thoughts and enterprises were perfectly familiar to her spirit-friends. Little "Willie," her controlling spirit, seems to have the power of calling around him all the spirits associated with the sitters; and without the slightest hesitation, delay, or doubt, the details of your life are read off as though from a newspaper or written record. Such a form of mediumship he regarded as truly wonderful. Ordinarily, when we get tests, often by very uncertain methods, we grasp them as a precious prize. With Mrs. Hardy, you have the very names of friends clearly given, and if not comprehended, they are spelt out to you for assurance and accuracy. You have persons described, their characteristics, where they lived, how they lived, and how they died, all like a biographical dictionary. That is about the grandest thing he thought, we had yet had in connection with Spiritualism. That day Mrs. Hardy had commenced to give sittings, and in the afternoon he received a post-card from a lady, who had sat that morning with Mrs. Hardy, and her youngest son was described so well, that she wrote "Surely you have told Mrs. Hardy about him."

Mr. Burns wished Mrs. Hardy would resolve to stay in England altogether. She would do more effective work for Spiritualism and spread abroad a greater knowledge of its benefits than any other agency we have among us. Referring to Mr. Hardy he said, if, as he says, he is not a speaker, he is a man of right ideas, and his views of the individuality of Spiritualism are of the true sort. As to our friend Dr. Hallock, he came out of Materialism into Spiritualism before the modern movement commenced. He is not a drawing-room Spiritualist, but a practical, hardworking devotee, who never flinches from his duty on the platform or elsewhere, and has kindly promised to give an address at Doughty Hall, on Sunday evening.

The CHAIRMAN then called upon Mr. Shorter, one of our earliest exponents of Spiritualism, to address the meeting.

Mr. SHORTER observed that never had he greater pleasure in addressing a meeting than on that occasion. He had so often met in those rooms under similar circumstances, that he thought he might call it the Anglo-American Spiritual Institution. He echoed the welcome given to our friends. Of Mrs. Hardy he might say that her reputation preceded her. From personal friends in America, such as Gerald Massey, Mrs. Emma Hardinge-Britten, Mr. Lloyd-Garrison, and others, he had heard of the high estimation in which she is held, while the same sound of praise came from such men as Robert Dale Owen, Wendell Phillips, and various other men of eminence, and the *élite* of Boston society who had attended her seances. The phase of mediumship which Mrs. Hardy presents was of the most valuable kind. We have plenty of physical phenomena. What was wanted are those very facts of personal identity in reference to friends in the spirit-world which Mrs. Hardy's mediumship affords. It may be easy to simulate physical phenomena, and thus to deceive, but in regard to such facts as have been referred to by Mr. Burns, the personal history of those in spirit-life, and the events of our own past life, the relation of facts like these are utterly beyond imposture, and no legerdemain can counterfeit them. The presence among us of a spiritual healer in the person of Dr. Mack was a source of gratification. Men who can thus alleviate human suffering and misery, are indeed true benefactors of mankind. In our friend Colonel Robinson, about to proceed on a commission for the United

States' Government, it is gratifying to find that the profession of Spiritualism is no bar to official position. Mr. Peebles occupied a similar position as American Consul, and more than one President of the United States has been a Spiritualist. From his earliest recollection of Spiritualism, the name of Dr. Hallock was familiar. He remembered it in connection with the *Spiritual Telegraph* of New York, published by Partridge and Brittain, a most able journal, in which reports of Dr. Hallock's lectures appeared. His "Road to Spiritualism" had been a useful guide to Spiritualists. He was also associated with the New York Conferences of Spiritualists, in which he was an able and popular speaker. Such conferences were very valuable. They occupy ground which no other form of public-action can reach, and seeing that they afford opportunities for comparison of experiences, encouragement, and the solution of many practical difficulties, he hoped that they would become more frequent in this country. He would pass to another point, on which great excitement prevails at the present moment—the prosecutions which have recently taken place in Paris in connection with spirit-photography. A similar prosecution was commenced against Murnler in America, but failed. In this Parisian matter, so far as he could see, a greater miscarriage of justice had never been known. Looking at the whole process, the conduct of the judge, the nature of his questions, the observations and the brow-beating from the Bench, nothing so atrocious has been known in England since the time of the notorious Judge Jeffreys. Information and reliable facts in connection with spirit-photography may be of some service to M. Leymarie, the greatest victim in this case, especially as we hear he has appealed against the sentence. We are told by Mr. Chinnery that the now famous, or infamous, dummy-box of M. Buguet was fabricated after his arrest. Be that as it may, that is not the way in which Buguet's photographs were taken when in London. Nothing of the kind, so far as we know, took place here. There were no concomitants of a fraudulent procedure to be found here, no ante-room for visitors where they could be pumped by a lady accomplice, and no opportunity for the construction of dummy likenesses. We had every opportunity and facility offered to watch the whole process throughout. The only occasion on which he sat, a real spirit-photograph was obtained. It was at once recognised by his sister, who was present. On taking it to a cousin, she, without a moment's pause, identified it as that of his (Mr. Shorter's) aunt. Such a fact would override all the pretended machinations of fraud.

Dr. HALLOCK, at the request of the chair, then addressed the meeting. Gladly did he join the rest of the meeting in taking his countrywomen and countrymen by the hand, and bid them God-speed. He did not know whether that evening he could say much about what Spiritualism had done in America. It was a wide subject to enter upon there. Besides, truth to tell, he had been so conscientiously engaged in finding out what it could do for himself, that perhaps he had given too little attention to what it had done for his neighbour. There are two ways of looking at Spiritualism as well as at humanity. If you look at the ideal man and the world he lives in, we find in the soil and air all the elements to make this world a paradise were there sufficient genius to work them up. But the growth of the man from the child is slow, and so is it with Spiritualism. When we reflect that there are none of us who have been actively engaged in Spiritualism more than twenty-eight years, and therefore just come, as it were, to years of discretion, is it to be expected that great progress should be very apparent? Is not a longer period of time needed to witness the change made in public opinion? Referring to his own experience, he came to Spiritualism from the material standpoint. The doctrine of immortality he could not then honestly accept. But when he was lifted out of that materialism into the absolute certainty of immortality he felt that was enough for him to know. Many perhaps have not gone beyond that point. Once convinced of this great fact, they have gone on in their ordinary way of life, ever having that one central settled truth to fall back upon, and such have not made the progress which, as students of Spiritualism, they ought to have made. But there is progress. Among the Spiritualists of New York there were men as high in position, in morality, in culture, and in all that makes life respectable, as any of the citizens of that country. It had been very pleasant to him to hear the opinions and views of things as expressed that evening. He particularly respected the notions of individuality in Spiritualism which had been set forth. We must not be the slaves of one idea, or of any one-man power. He would carry his democracy into the church. Spiritualism had come to make every man his own priest and his own king. The first thing done by Spiritualism was to emancipate us, and in consequence we now know more about the good Book than its exponents the clergy. We see and know the fulfilment of the prophecy, "The last enemy that shall be destroyed is death." It is destroyed by our comprehending it. We know it to be a necessity of spirit-development. All the horrors once surrounding it are utterly taken away. We do not fear it. We do not quarrel with it. It is rather a satisfaction to us. We are emancipated from its thralldom, and with that emancipation has come liberty of thought and action, which shall lead us into blessed pastures of knowledge and truth. More he would not then say, but if the audience would favour him with their presence at Doughty Hall on Sunday next, he hoped they would leave with the happy consciousness of having been in the presence of the spirit-world.

M.A. (Oxon) next rose to offer the thanks of the meeting to the president of the evening. Expressions had fallen from the lips of the speakers which had thrown certain chords of his soul into sympathetic vibration. Most gladly did he join in welcoming such mediumistic power as that of Mrs. Hardy, and if Spiritualism is to take high rank among us it will come through manifestations of this loftier nature. That Spiritualism must thus progress is certain, for it stands upon a basis which cannot be rejected. Spiritualism had to pass through three phases. First, people will deny that such a thing ever was; secondly, they would say it was of the devil; thirdly, that nobody ever denied it at all. It appears now to be in the second phase; but, with the proofs of spirit-identity now crowding in upon us, it will not long be put down to the devil. People will be convicted out of their own mouths. And that anomalous phase will pass away, giving place to general acceptance. He had never found anything in Spiritualism which caused him to doubt. Rather, the more he had seen, the more his faith had been strengthened, and the more was he led to feel and know, where before he had only

believed. It was sometimes said that Spiritualists were playing at cross purposes. Is it so really, or only apparently so? May it not be that we are working out each our own particular ends? Are there not several means of working out Spiritualism, which to some may wear the semblance of clashing interests, but which in reality all convey to the one grand centre? And what if there be an opposing element among us? It may be needful occasionally to keep us right, and may act as a stimulus in the investigation of truth. Spiritualism will never suffer from a little wholesome opposition. And if a dark cloud should come over us for a time, it will never obliterate the grand truth of the immortality of the soul and the sternity of individuality. Divergencies may be a necessity; but if a man honestly investigates the various phases of Spiritualism, he will find himself near his brother at the end of the journey, and we shall all come home at last.

Mrs. BURNS here remarked that Mrs. Hardy had kindly offered to give a seance at the Spiritual Institution on behalf of the Sunday services at Doughty Hall. The announcement would be duly made in the MEDIUM, and the tickets of admission should be well freighted. One voice had not as yet been publicly heard that evening, which he was sure all would be most delighted to hear, viz., that of Mrs. Hardy herself. (Cheers.) He would, therefore, appeal to Mrs. Hardy for a few words, which that meeting would, he was satisfied, highly appreciate.

Mrs. HARDY, in responding to the appeal, said that it was most gratifying to Americans to be so kindly received in this country. Their visit as yet had been so short, that it was, perhaps, premature of her to give an opinion as to whether she would like, as had been so kindly suggested, to stay in England altogether. But if she could not, it would not be from any lack of kindness and sympathy among English Spiritualists. If there were cross purposes among them, they did not come well up to the surface for the friendly eye of a foreigner to see them. Foreigners would hardly say she was, for she found herself among friends, not alone of the same race, but higher still, kindred in thought, aims, and aspirations. She had left home for rest. For ten years she had been labouring hard in the cause. She had, during that time, given seances to 14,000 people in public, and, as near as she could estimate, had given some 30,000 private seances besides. From these simple statistics her work could be judged of. She had sat with clergymen, Catholic priests, legislators, lawyers, and people of every social position and standing; and, from the words of cheer and kindness, she was assured that one and all they were grateful for the spiritual benefits they had received. Had it not been for this, her work would have been a painful toil, instead of a pleasure, as it had been. She was but the instrument of the higher powers. Theirs was really the work, and in that light it should be regarded. It is their beneficence, their good-will, that brings them down to converse with mortals; and for this she loved her spirit-friends and guides. Nearer and dearer they became to her day by day. She would be delighted if the friends would pay her a visit, not for professional purposes alone, but for the sweet communion of friendship. She would take back to America the most pleasing remembrances of this visit. And if English Spiritualists, instead of being one, were really two, she prayed that the good angel spirits would not cease their influences till all were blended into a harmonious one. In that, as in all things, she wished them God-speed. (Much applause.) In respect to the suggested seances, it would give her immense pleasure to hold them, preferably for materialisation. Then, should time permit for her to be entranced, her guides would give such tests as the spirits present might afford. She felt deeply interested in all mediums, and would be gratified to give any support to mediumistic reputation by the peculiar features which attached to her own manifestations. But above all, she felt an inward, irresistible impulse to do something to help that foremost of all labourers in the cause of English Spiritualism—Mr. Burns. (Loud cheers.)

COLONEL ROBINSON, United States Consul to Madagascar, at request, offered a few remarks on the status of Spiritualism in America. So far as his experience extended, the large class of outspoken, active Spiritualists, these were made up for the most part of men who once had been what are known as infidels. And he thought this was a notable fact in the history of Spiritualism. It was worth more than piles of volumes written in its favour, and was, he thought, the most complete answer that could be given to the theory of the demoniacal source of its manifestations. That kind of character in America was most hostile to anything like creed or authority. There was a small portion of those engaged in the Church who boldly joined with these in the public profession of spiritualistic belief, but who, nevertheless, did not believe it necessary or incumbent upon them to forsake their churches. It was the same with church members. The great freedom of American thought did not render it imperative upon those who hold spiritualistic views to disassociate themselves from the different religious communities to which they belonged. They were not, as in other countries, always considered as "black sheep." This accounts for what may be termed the disintegrating condition of American Spiritualism. But it was none the less a great fact in American society. The universal disinclination to organisation, again, prevents the consolidation of Spiritualists into one compact mass. And perhaps Spiritualism was none the worse for it. Referring to the observations of the chairman on the achievement of American independence, he was old enough to remember the time when the 4th of July was a day on which men and boys thought it a compliment to their nationality to spout out antagonistic speeches against Great Britain. Not a word of such is now heard. Time has toned down the asperities of political animosity, and Americans are now proud to feel that they belong to the great and powerful Anglo-Saxon race. (Cheers.)

Mr. SLATER rose to support the offer made by M.A. (Oxon) of thanks to the chairman. In common with other speakers he welcomed our American friends. Alluding to a remark that had fallen from the chairman's lips that Spiritualism in this country had rather retrograded, or at least was at a standstill, he would observe that from his (Mr. Slater's) experience, which extended over many years, it was greatly on the increase; and from his standpoint there never was a period in the history of English Spiritualism when its fruits were so apparent and abundant. Much of the *Cui bono?* alluded to had yet to come. It must be remembered that the facts and phenomena have first to be understood, and when understood the way to apply them had to be learnt.

It is like the sowing of the grain; it must remain some time in the soil before it could germinate. But the leaves, and the flower, and the fruit would certainly come, and then the people of this country would reap the rich harvest. Allusion had been made to spirit-photography. You need not fear for one moment that Spiritualism will retrograde because one man has turned traitor. (Cheers.) Although he had been told that Buguet was a cheat, he had not cheated him. When he had a sitting with him in London, he (Mr. Slater) with his own hands performed all the requisite operations. He selected the plate, cleaned the plate, accompanied M. Buguet into the laboratory, saw the plate put into the bath and also into the instrument. And what was the result? On that very plate there came the spirit-photograph of his deceased aunt, whom all his friends recognised. Could M. Buguet have prepared an exact likeness of his aunt, whom he had never seen or heard of? The supposition is preposterous and utterly untenable, especially under the test-conditions he had rigidly enforced. Whatever be M. Buguet's faults and failings, be he rogue, or cheat, or scoundrel, he is a medium for spirit-photography. But the fact of spirit-photography does not rest solely on M. Buguet; he had himself taken several spirit-photographs, as some present well knew. On one occasion when operating, apart from any mental process or consciousness of his own, there came upon the plate the spirit-form of "Robert Owen," with "Lord Brougham" by his side. If this can occur with him, why not with M. Buguet? Did he (Mr. Slater) cheat himself? or construct a dummy box for the pleasure of a little self-delusion? He would not for one moment defend M. Buguet's roguery—it is despicable, but for all that Buguet had not cheated him, and spirit-photography remains an established fact, which no amount of fraud, though practised in every land on earth, could contravene. Rest assured, friends, that, nothing daunted, Spiritualism is progressing, and will progress. Only apply the facts and phenomena to their legitimate uses, and its many blessings will fall upon you as the refreshing rain from heaven. Live Spiritualism in your lives. As Christianity would be powerless unless you live the Christ, so will Spiritualism be powerless if, with the grand proofs of immortality and of the presence of the departed ones ever with you, you do not make it subservient to the development of the higher life within you.

The CHAIRMAN then wound up with a characteristic speech, which gave a most hilarious termination to the meeting. During the last speaker's address sundry mutterings proceeded from the chair. And now the worthy chairman broke out with unmistakable symptoms of Buguet on the brain! Unhappily, said the Chairman, his faith in mediums had been changed to suspicion by recent events. He had had a sitting with that notorious Buguet. He (S. C. Hall) did not think himself a fool. He was not easily gulled. He did not go as a "lamb to the slaughter." He watched Buguet narrowly. He saw nothing wrong. There was no female there to suck his brains. Buguet knew nothing of him. He paid his money. He entered the operating-room, in which was nothing but a chair, the apparatus, and looking-glass, and, to his utter astonishment, Buguet produced two negatives of spirit-photographs. In that state he could not recognise them. A few days subsequently the proofs were sent him. On examining them, he exclaimed, "This is very like my father." Now, his father had a round face, no whiskers, no moustache, no beard, and there before his eyes was such a face! But the second photograph he took up utterly astounded him. His father had a peculiarity. He wore a *queue*, i.e., a great mass of hair like a Chinaman's pigtail. It was the ordinary costume of officers sixty years ago, and his father was an officer in the Army. This *queue* used to be tied up with a piece of ribbon in his father's younger days, but in his later days he wore it loose, and there upon this photograph was that very *queue*. Now, there were not three men living in England who knew of this peculiarity of his father's costume. There it was unmistakably upon the plate. Yet the man Buguet was a self-convicted cheat and rogue! A shameless rogue, who would prostitute a divine gift, if he possessed it at all; and if ever he had the opportunity he would punish him. The worthy chairman grew eloquent and most animated upon Buguet's conduct.

[If ever M. Buguet meets a real old English gentleman with snowy hair, let him sink down some back street, or say his prayers.]

He (the chairman) was not an opponent of true mediums. He fought Mrs. Guppy's battle for her seven years ago. In his own house the phenomena of that lady's mediumship had occurred. These and similar facts were perhaps mysterious; but he looked forth to a time very near when these now unfathomable marvels would be as clear as the noonday sun. We shall as easily comprehend the marvels of Spiritualism as we do now the once unfathomed marvels of steam and electricity. The time is coming, he believed, when we shall be able to converse with spirits in the public streets as clearly as we do with the men of flesh and blood to-day. Then we of this age will be spoken of as prophets true but scorned. He would write for Spiritualism; he would advocate Spiritualism as long as he had breath as a thing sent of God for a holy purpose. Some time ago he met at a general party a Canon of St. Paul's Cathedral, a man of great learning, position, and eloquence. Mrs. Jenken (Katie Fox) was with him. The Canon's deceased father came and wrote. His spirit-mother also came. Said the Canon, as a test, "I wish you would write your maiden name." A Christian and surname were written out in full. "That," said the Canon, "was my mother's maiden name." The Canon had had a little boy by his first wife. His first wife's spirit came. He inquired of it, "Do you know my little boy in the spirit-world?" "Yes," was the reply, "He is here now, you will hear his little echo." The Canon rose up from his seat bewildered, and exclaiming, "Most marvellous; that is the only word my little boy ever spoke." He was continually going about crying "Echo! Echo!" The Canon (said the Chairman) is now as much a Spiritualist as he was. He wanted to get the clergy convinced, and to take up the work. Let but the clergy of all denominations be but convinced of the truth of Spiritualism, and its general diffusion is ensured. That time is coming fast, and with it will come the true regeneration of humanity.

The meeting broke up slowly, all present being very highly delighted with the evening they had spent.

J. M. (SEAHAM HARBOUR).—We did receive the letter signed "D. W." but a note at the foot said, "Do not publish." It also required to be certified by the full name of the writer.

MRS. TAPPAN IN GLASGOW.

A sultry evening in July is not the most favourable time to deliver a lecture or discourse on any abstruse subject, yet, notwithstanding the warm weather, a considerable audience assembled to hear Mrs. Tappan on Spiritualism in the City Hall on the evening of the 5th inst. The hall is the largest at present in the city, and can accommodate 3,000 people, or 2,800 comfortably seated. It was hardly expected that so large a number would assemble to hear Mrs. Tappan, but on the evening in question more than half the seats were occupied. The audience seemed for the greater part to be drawn from the more intelligent or upper stratum of the working-classes, with here and there a few from the middle-class grade of society. The upper class and the clerical element were absent. Punctual at eight o'clock Mrs. Tappan, conducted by the chairman, Mr. Cross, appeared on the platform. In a few remarks the chairman introduced Mrs. Tappan to the meeting, feeling assured, as he had promised her, that with a Scottish audience she would receive a fair hearing. (Applause.) He further explained it was owing to the opposition of the magisterial element in the city that the Spiritualists of Glasgow had been prevented from holding the meeting on the Sunday evening, as first announced. The Glasgow "Baillies" seemed to think that a Spiritualist's meeting was hardly to be considered a "religious service," or at least, if they did think so, they were afraid the public would not, and *ergo* the "Baillies" might suffer for it. When we state that the hall has been let to that sect called the "Mormons," it might be fairly conceded that if the question was to be viewed in its moral aspect, the Spiritualists surely should have had the hall. The Glasgow Spiritualists have taken a note of this incident, and will in the future profit by experience.

After singing the 100th psalm, and the reading of portions of the Bible bearing on immortality, the chairman requested the audience to nominate a committee of five gentlemen to choose a subject. Three subjects were given to the chairman, and put to the vote by the audience, the subject chosen being, "Can it be proved that the Soul of Man is Immaterial and Immortal?"

Mrs. Tappan, with uplifted eyes, and with a fervour and beauty of language which impressed the audience, invoked the blessing of the Divine Spirit, and then proceeded to speak on the subject given.

The subject, she remarked, was not a new one, but it was one of the most important subjects that could engross the attention of man. The religion of all nations had averred the immateriality of the soul, the Hebraic, in one sense perhaps excepted, revealing more destruction of matter, but the most civilised in the past, and the rude aborigines of North America believed in a future existence distinct from earth-life. As the highest proof of the immateriality and immortality of the soul is placed intuition and the teachings of the greatest of earth's teachers. The position taken by science is only a negative one, science cannot prove that the soul does not exist, and because the soul is unknowable by the present methods of science, because soul or spirit has not been analysed, it is presumption on the part of science to affirm that the soul does not exist. The admission of some of the German school of philosophers—Kant and others—that if it be granted thought exists, it must be as an indestructible essence, proves at once that soul is beyond the reach of scientific analysis. That part of man's physical body subject to scientific analysis is subject to decay. Behind all the elements that compose man physically there is something that at death leaves the body—some animating principle which baffles materialistic science. But we must not be too ready in considering this as a conclusive proof. Many of the most subtle elements cannot be analysed as yet, "but," says the scientist, "a time may come when we can analyse these elements." Against this hope it is affirmed that the more science has attempted to enter the region of mind, the more bewildered it has become. If the world of science fails to arrive at a knowledge of the existence of mind, by another way the truth might be known. There are other methods of human understanding besides scientific, subject to laws. When we are asked to define scientifically this method, the means defeat the end. Can spiritual things be scrutinised by material instruments? Then the spiritual thing must be material. Science claims that every step of human progress in philosophy, religion, or science is gained from the experience of humanity in contact with matter. This we disprove, by declaring that the first discoveries made in science by man in all ages, have first dawned intuitively on his mind long before the slow-footed progress of science had realised them on the mundane plane of existence. Progress has been made, not by science first, but by thought, first revealed to the mind of man. There are only two methods by which we can know, namely, induction and intuition. Intuition precedes induction, and if science is powerless to prove or disprove the existence of soul by induction, we must take the other method. The majority of the human race are intuitive, and history testifies to the revealings given by prophets, seers, and sages, messages given to the world from the region of what science has deemed the unknowable. No higher proof can be given to the individual than by intuition.

By a more logical method, however, we may prove the existence of soul; throughout all Nature we must recognise method and order, all seem subject to law. The flower from a germ repeats itself wherever that germ may be placed, and we must infer from this that law indicates the existence of a law given of an intelligence separate from matter. That intelligence we cannot cognise by the senses, nevertheless we feel assured of its existence. In like manner, therefore, man, being an intelligence, this intelligence is not amenable to scientific laws. Soul only becomes cognisable by soul, and is governed, not by material laws, but by spiritual laws. Spiritual laws have brought those here to-night to listen to this subject. All that is now spoken here is spoken from spirit to spirit.

The testimony of history gives to us now the many records of communion between the earth-life and another state of existence which we call the spirit-world. This world has been revealed to men by visions, by the appearance of messengers assuming for a time the human form, proving to all who have received the word of the spirit that there is a state of existence free from matter, immaterial. By this it is not meant that spirits exist without any element, but that that element is a spiritual element, distinct from matter. Some scientists of the French school have almost been driven to admit other avenues of knowledge

besides the five senses, and have proposed to add another sense called intuition. Did science once admit this, then much of what we deem to be spiritual manifestations in the traditions of the past, and which science at present looks upon as falsities or superstitions, would become to the many the proofs of an existence separate from matter. If so much of history is ignored by science, if all that is recorded of the supernatural is false, how much dependence can we place on other events recorded? All history would then become to us doubtful. But there exists even now amongst us many who have received individually proof of immortality. In some families the presence of spiritual beings is revealed beyond all doubt; a real spiritual guidance is in their midst, giving such proof as renders the belief in immortality invulnerable to the attacks of atheism or science. It may be asked, How can spiritual beings have any control over matter? How is it that spirits can assume bodily form? We answer, How is it that God controls and moves every atom, and you, being immaterial and spiritual, move and direct matter? The same law which enables you to act thus enables any spirit to move on the atoms of the atmosphere, and by drawing to itself material elements, assume a material form. In addition to such testimony of the existence of spiritual beings made evident to us through the avenues of the senses, we have further proof in the fact that many persons see these spiritual existences, not by the aid of the sense of sight, but by the spiritual sense of vision being opened.

The facts of Modern Spiritualism have been well attested; had they related to some discovery in the realm of science, and received the testimony of twelve savans, the testimony of these would be received by the whole world. If even one said he had discovered a new planet, he would be believed by millions who never could testify individually to that fact; but if one savant said he had seen a spirit, and his evidence corroborated by twenty-three or twenty-four millions of people, as is the case with the facts of Spiritualism, the whole world would not believe.

The burden of proof rests with those who have seen spiritually; their testimony is of infinitely more value than the hundreds who have never had such experience. Science comes to the aid of those who are physically blind, and makes known her facts through other senses; in like manner, to those who are spiritually blind, Spiritualism is able to explain its facts by the avenues of the senses. In conclusion, the proofs of immortality rest chiefly with the individual spirit, who knows and feels assured that in another and a higher life he shall exist, that his good deeds, his affections, shall survive the change and decay of material things, and live eternal.

Mrs. Tappan said that what had been given was solely an epitome of the subject. By way of explanation, she would reply to any questions given by the audience. Several questions, some of them evincing more than ordinary mental acumen, were accordingly put and answered so unhesitatingly and cleverly as to call forth a round of applause after each reply. The subject chosen for the impromptu poem was "Futurity," and its recital gave much satisfaction. At the close a very hearty and spontaneous round of applause was given to Mrs. Tappan, rendering a proposed vote of thanks a superfluity. Thus ended a very successful meeting. Mrs. Tappan is to appear other three evenings during the week in the City Saloon Hall, a smaller room, when it is expected we shall have a good attendance.

ROBERT BROWN.

109, North Street, Glasgow.

THE GLASGOW PRESS ON MRS. TAPPAN.

The *Herald* gives a long and respectful report. It thus speaks of Mrs. Tappan's introduction to her first Scottish auditory:—

"Mrs. Tappan, a lady of prepossessing appearance, not more remarkable for her intelligent looks than happy in the possession of abundance of flaxen hair, rose and prefaced her lecture by an exceedingly beautiful prayer. In afterwards discoursing on the question of man's immortality, Mrs. Tappan treated the subject with undeniable ability, and spoke with a dignified deliberation and fluency of language which apparently impressed her hearers. The address occupied over an hour, and the least favourable criticism that can be made of it is that, if nothing better, it showed a wonderful power of memory. Questions were invited at the conclusion of the discourse, and a number of gentlemen availed themselves of the opportunity. The inquiries were very cleverly taken up and handled by the 'medium.' She always prefaced her replies 'We answer'; and sometimes, when the questioner did not explain his meaning very clearly, Mrs. Tappan emphatically, though always politely, administered a gentle rebuke. In one case she characterised 'the gentleman's question as a paradox'; another time she told an interrogator that he did not know his own question, and then she explained in refined language what he evidently meant; while another questioner was coolly informed that if his facts were correct his argument would have been excellent, but as they were not, the argument fell to the ground."

Pretty good for the *Herald* will be the remark of the Glasgow folks. The *Mail* is even more eulogistic. It says:—

"Mrs. Tappan, previous to commencing her oration, offered up a prayer, which, by its singular effectiveness of delivery, produced an obvious impression on the somewhat miscellaneous audience. She then proceeded with her address, which was listened to throughout with keen attention, the only interruptions being the applause with which the audience marked its appreciation of a vivid illustration or of a cleverly-worded proposition. Mrs. Tappan's style is undoubtedly fitted to 'tell' on an audience. There is no wordiness in her arguments, no vagueness in her propositions, and, without being in the least degree declamatory, her intonation and gesture have a wonderful effect in adding weight to her eloquence. Add to these the advantages of elegance of person and careful and correct pronunciation, and it will be allowed that, apart altogether from the principles of which she is an exponent, the orator who are bold enough to accept the task of disputing her theories, have a difficult undertaking before them."

This additional triumph won by Mrs. Tappan in quite a new quarter will be some encouragement to those friends who contemplate inviting her to other parts of the country. Mrs. Tappan's maiden name is Scott, and she is descended from Scottish ancestry, and we are glad to see her receive such a hearty welcome from her kinsmen in auld Caledonia.

BISHOP AUCKLAND.—Mrs. Tappan has been invited to deliver orations in that town next month.

DR. SEXTON AT CAVENDISH ROOMS.

Cavendish Rooms was tolerably well filled on Sunday evening, and that by a respectable and highly-intelligent class of persons, who congregated to listen to Dr. Sexton's discourse on the "Doctrine of the Metempsychosis, Ancient and Modern." In the audience we noticed several persons of distinction well known amongst Spiritualists, including Mr. and Mrs. Hardy, the celebrated American mediums, who are now on a visit to this country. The preliminary part of the service was conducted by Mr. T. M. Parkes, and we were pleased to notice that an entirely new American organ had been secured, which was ably presided over by Miss Sexton. The Doctor commenced his discourse with a few introductory remarks on the various theories that had been held in ancient times, respecting the pre-existence of the human soul. Then, coming to the immediate subject of the discourse, he remarked that the doctrine of the Metempsychosis had borne away through the entire Eastern world, before the days of Moses; that it was held at a very early period by the Egyptians, the Persians, all classes of Hindoos, and in a later age by the Greeks and Romans, as represented by Musaeus, Pythagoras, Plato, Plotinus, Macrobius, Ovid, and many others. Alexander the Great had gazed with astonishment at the self-immolation by fire to which it had inspired the Gymnosophists, and Caesar had found it prevailing among the Gauls beyond the Rubicon. The Jews had adopted it very largely after the Babylonian captivity, and traces of it had been discovered amongst several African tribes, the inhabitants of the Pacific Islands, and the Indians of North and South America. In modern times it had turned up in a somewhat changed form, as advocated first by Fourier and more recently by Allan Kardec, Miss Blackwell, and other well-known Spiritualists. The Doctor then proceeded to deal with the subject under the following heads:—1. The various forms in which the doctrine of the Metempsychosis has been held in ancient and modern times; 2. The different objects had in view in the transmigration of souls; 3. The facts and reasonings on which the doctrines of Metempsychosis are based; 4. Reasons for rejecting the theory in all its forms.

The Doctor concluded an eloquent peroration, in which he pointed out that all systems contain some truth, and that our business was to seize hold of what there was and eliminate it from the error with which it was bound up, &c., with the following lines:—

"Our little systems have their day—

They have their day, and cease to be;

They are but broken lights of Thee,

And Thou, O Lord, art more than they."

On Sunday evening next the subject of the discourse will be the "Doctrine of the Future Life as taught in the Old Testament," which will of course involve the ancient Hebrew conception of spirit and spiritual existence.

LIVERPOOL OPEN-AIR MISSION.

The amount of interest manifested in these services seems to increase and to justify the anticipations of the originator. To-day Mr. Coates reviewed briefly the previous addresses delivered at the monument—what they had apparently led to, and said the subject to be considered arose out of a question put the previous Sunday: "Wherein was Spiritualism superior to Christianity." The subject was dealt with in this wise—1st, the analogy of primitive Christianity, as exemplified in the "Sermon on the Mount," and modern Spiritualism; 2nd, the difference between modern Christianity and Spiritualism; 3rd, the inability of modern creedalism to answer the question, "If a man die, shall he live again?" to oppose modern materialism, meet sceptical inquirers, or refute arguments brought forward by their opponents. This Spiritualism could do, always was able to do in all ages; hence the superiority of Spiritualism to the so-called Christianity of to-day. This address being the first iconoclastic declaration of war upon modern Phariseism and Sadduceism, drew fire, not from heaven, but from those who were afraid of their occupation, like the priests of Diana of the Ephesians. A gentleman, a Christian, warned us of the great assizes day, when we should be undoubtedly damned. He advised people not to come near the Islington Rooms, but go to their knees and worship Christ, and leave table-rapping and turning alone. Mr. Johnson, trance medium of Hyde, nobly came to our rescue, and gave an able and eloquent answer to the objections of the Christian gentleman.

Amidst a volley of hisses and "hear, hear," we announced that we should be in our usual place next Sunday. About 300 pamphlets, *MEDIUMS*, &c., were given away. By-the-bye, we are short of good stuff to give away. We hope some of the readers of the *MEDIUM* will supplement what the editor has already done for us to aid this work, and send us a good supply; they are eagerly received. There will be a grand stir next Sunday.

PASSED AWAY.—Arthur, elder son of J. Enmore Jones, at Enmore Park, S.E., on Thursday, the 1st of July, 1875.

B. B.—Thanks for your kindness; we are so crowded with literary matter that we fear it will be impossible to use your essay.

INVESTIGATOR.—Your assumed facts have not the slightest relevancy to the investigation of truth. The whole is based upon an assumption derived from your own suspicions, and not founded upon anything which you can make certain either to yourself or to others. The truth of Spiritualism is not to be arrived at by writing interminable letters to the newspapers, but by doing as we did on the following day with Mr. Clarence, sit under such conditions that are perfectly satisfactory to those present. Go and do likewise, and you will save yourself, as well as other people, an immense amount of trouble. The gentlemen from Sunderland you presume, were specially sent for by Mr. Clarence to act as his accomplices; and you desire to know whether we knew anything about them. Surely Mr. Clarence must have great interest in deceiving knowing investigators, when he can afford to import accomplices two hundred miles in order to realise fifteen shillings from entrance fees. You say you think that with such acumen as is usually brought to bear by Spiritualists, you may with reasonable expectations commence a like "profitable career of unexposed, if not undetected, swindling." You had better try it. From the position of your guns, that line of business seems particularly in your way.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

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

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 3s. 10d.

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

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JULY 9, 1875.

MRS. TAPPAN IN THE WEST OF ENGLAND.

Arrangements are being made for Mrs. Tappan to visit Cornwall in November, and a good opportunity presents itself for a break in the journey down. Can meetings be got up in Reading, Cheltenham, Worcester, Bath, or Bristol? These are all likely places, and so are Exeter and Torquay. Then come Plymouth, Devonport, and Saltash, after which Mrs. Tappan will be fairly in Cornwall. At present her basis seems to be Falmouth; but before entering the western division of the county, there are important towns in East Cornwall which ought to be worked. Perhaps it may be better, however, to begin at Falmouth, and radiate from that point to other towns in the Duchy. Co-operators are earnestly solicited in Penzance, Camborne, Redruth, Truro, and other towns where the visit could be made practicable.

Correspondence on this matter may be, in the meantime, addressed to the Spiritual Institution, when the contents will be forwarded to the proper quarter.

ANOTHER EDITORIAL RAMBLE.

Mr. J. Burns, of the Spiritual Institution, will attend the picnic at Hayfield on Saturday, July 10. Friends of the cause from great distances around have signified their intention of being present. The gathering promises to be one of more than ordinary interest. The trains leave London Road station, Manchester, at 1.20 and 2.25, returning from Hayfield at 7.50 p.m. Fares, including a substantial tea, 2s. 9d. each.

On Sunday, July 11, Mr. Burns will deliver two discourses in the Temperance Hall, Grosvenor Street, Manchester. In the afternoon, 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.

MR. BURNS AT MATLOCK.

On Monday evening, July 12, Mr. Burns will deliver a lecture on "Modern Spiritualism," in the Assembly Rooms, Matlock Bridge. Doors open at 7 o'clock; to commence at 7.30. Reserved seats, 1s.; Admission, 6d. As this is probably the first meeting of the kind held in the district, all the friends of the movement are earnestly invited to do what they can to secure an audience, and by their presence sustain the speaker.

Mr. Burns will return to town on Tuesday morning.

CAMBRIDGE.—An investigator resident in Cambridge would be glad to meet with some friends of the movement.

WISBECH.—A correspondent says: "I am taking your valuable paper. Spiritualism progresses favourably here."

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON.—The series of meetings on Spiritualism, will be continued as follows:—Wednesday, July 14th, Mr. J. Burns, subject: "How to Investigate Spiritualism." Wednesday, July 21st, Mr. Cartwright, subject: "Pulpit Cookery." Wednesday, July 28th, an experience meeting; several speakers will attend and give their various experiences in the phenomena. Admission free. Discussion invited.

THE SPIRITUAL HARP.—NEW EDITION.—At the suggestion of a number of societies in Yorkshire who use the "Spiritual Harp," the words are being printed alone and bound up with the "Spiritual Lyre." The "Harp" alone makes 250 pages, and with the "Lyre," the volume will extend to 350 pages, and present the finest assortment of spiritual composition for singing that has ever been offered to Spiritualists. The combined work will be published at the low price of two shillings and sixpence, well bound, in cloth. But superior bindings may be had to order. To subscribers who prepay immediately, the price will be £1 per dozen, or 100 copies for £7 10s. By societies and circles clubbing together, this valuable treasury of song may thus be obtained at cost price. Set to work at once. The book is nearly ready and when it is out the lowest price per copy will be two shillings and sixpence.

DR. HALLOCK AT DOUGHTY HALL.

The Spiritualists of London will be glad to learn that they will have an opportunity of hearing this veteran in the cause of Spiritualism, on Sunday evening, at Doughty Hall. Dr. Hallock is one of those genial, unaffected gentlemen whom it is a pleasure to meet. At the same time he is a man of more than ordinary intellectual power, and from his professional life of many years standing, and upwards of thirty years' labour in the field of progress, he is well adapted to instruct and interest the audience. Perhaps the greatest charm of Dr. Hallock is his warmth of manner and high moral enthusiasm. To defend the truth and to plead for humanity seem to be with him the chief pleasure of existence. The few who met him on Monday evening at the Spiritual Institution will be glad to meet him again; and those who were not so fortunate as to be present will, no doubt, gladly embrace the opportunity of attending at Doughty Hall on Sunday evening. We hope the hall will be crowded to overflowing, to give the Doctor a most enthusiastic reception on the platform, where he is particularly at home. Doughty Hall, 14, Bedford Row, Holborn. Commence at 7 o'clock.

MRS. HARDY'S MEDIUMSHIP.

Since Monday morning, when Mrs. Hardy opened her rooms, she has been thronged with sitters, and has had to turn away more than she has been able to accommodate. The satisfaction derived from her mediumship has been upon the whole exceedingly gratifying. All sitters do not succeed equally well. The sphere of some is not congenial to the clairvoyant power, but every sitter, without exception, has gained tests sufficient to justify the faith of the Spiritualist. Mrs. Hardy receives sitters from ten in the morning till two in the afternoon, at 2, Vernon Place, Bloomsbury Square; fee, one guinea. We hear that her time in the evening is almost fully occupied up to the date of her departure from London.

SPECIAL NOTICE.

Mr. W. Clarence will give three more seances at the Spiritual Institution previous to his departure for the continent, on Friday evening, July 9, at 8 o'clock, and on Monday, July 12, and Tuesday, July 13, at 3 o'clock. Admission 2s. 6d.

A GRAND seance with Mrs. Guppy and Mrs. Hardy will be reported next week.

Our illustration of the spirit-form, as it appeared at the semi-light seance of Messrs. Bastian and Taylor, has been copied into a recent issue of the Religio-Philosophical Journal.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, UPPER STREET, ISLINGTON.—Mr. Linton will give his lecture on "Telegrams from the Stars," illustrated by the Magic Lantern, on Wednesday evening next, July 14th, at eight o'clock; admission sixpence each. The receipts will be devoted to the Harmonium Fund.

DR. RANDOLPH has been lecturing in California. At Owen's Valley he received a letter from a selection of the orthodox, which in profane terms communicated to him the fact that if he did not move off he would be sent to the country beyond the Styx. The doctor started on horseback after nightfall, lost his road, and was led by a figure through an almost impassable country to a cottage, where he was welcomed.

SOVERBY BRIDGE.—The anniversary of the Spiritualist Lyceum, Hollins Lane, Sowerby Bridge, will take place on Sunday, July 18th, when Two Orations will be given by Dr. G. Sexton. Subjects:—Afternoon at 2.30, "The Claims of Modern Spiritualism upon Public Attention." Evening, at 6.30, "Objections to Spiritualism Stated and Examined." Tea will be provided for friends from a distance, at sixpence each.

DR. MONCK AT BIRMINGHAM.—We hear that Dr. Monck will give a seance, at reduced fees, at Mr. Perks's, on Monday evening, and hold a seance nightly at eight o'clock, at the committee room, Temperance Hall, Temple Street, for a week longer. Letters should be addressed, 100, Suffolk Street. We hear that some very fine seances have been held and wonderful phenomena produced. Amongst other things a piano played while seoptics held hands on the closed lid and held the medium also.

HENRY G. ATKINSON.—As far as we can comprehend your letter, you entirely misunderstand the statement and position of "Benjamin Franklin" in his address through Mrs. Tappan, on "Spiritualism v. Science." The spirit does not at all descend to the muddle which so-called psychologists have made in their effort to study mind. He tells us what thought is to him as a spirit, and if our blindness of spiritual things renders his testimony of "no scientific value" to us, surely that is no reason why the spirit's mouth should be padlocked, or that his utterances should be met with a declamatory growl.

DR. J. MACK, MAGNETIC HEALER, 26, SOUTHAMPTON ROW, HOLBORN, W.C.—The most satisfactory reports are daily reaching us of the healing power of Dr. Mack—the deaf, the blind, and the lame are under his treatment. As already announced, he has taken rooms at the above address, where he receives patients daily from 9 a.m. to 5 p.m. On Tuesdays and Fridays he gives his advice and services free of all charge. Such disinterested labour merits encouragement on the part of those who have the means to do so. One peculiar feature in Dr. Mack's practice is his power to treat cases at a distance.

HECKMONDWIKE.—Mrs. Illingworth of Bradford, will again deliver an address under spirit-control, at the Spiritualists' Institute, Regent Street, Heckmondwike, on Sunday next, July 11th, at 6.30 p.m. On Sunday last, Mr. John Blackburn of Halifax, gave a most effective lecture on "Spiritualism and the Bible." Our friends at Heckmondwike are really doing excellent work. Besides the Sunday public lectures, many private circles for investigators are established in the neighbourhood. If these have not as yet attained great popularity, it is the right way of going to work; it is the adopted method of the spirits, and our friends may be assured that they are sowing seed which will ripen into glorious fruits hereafter.

AN ACKNOWLEDGMENT AND A REQUEST.

The article on money matters which appeared in the MEDIUM last week has called forth the following contributions:—

Miss Mary Field...	0	2	4
A Friend ...	5	0	0
C. Pawley ...	0	10	6
A Sympathiser ...	0	10	0
Major Bradish ...	0	10	0

Some would suppose that the urgency exhibited in that article would have elicited a wider response. For what has come I am thankful; it has done important work, and I have faith that others will follow in the same path. It may be the case that many who would gladly help do not perceive the need, and for that end a long statement appears in another column, setting forth some of the work done and expenses incurred by the Spiritual Institution. To that statement, imperfect though it be, I earnestly direct the attention of every reader of the MEDIUM. I am generally regarded as a truthful person, and I appeal to all who have any knowledge of public business for their individual and collective endorsement of the claims set forth in the article to which I refer. If that article be a true statement, then it is the manifest duty of every Spiritualist to contribute towards the work. It is not my work; it is not contributing to my business. It is work done for the cause of Spiritualism, and it is no more my duty to be saddled with the cost of it than it is the duty of any other individual Spiritualist. Even if the expenses are met by contributions, my position is far from being an enviable one. I have spent many nights for the good of the cause and the instruction of those interested therein, and in return I ask them to put themselves a little about—to undergo a slight inconvenience, if needful—to do their share in this work.

I require an immediate supply of funds to sustain the work. My own resources have been drawn upon till the last farthing. A little from everyone, and a combined interest for a common purpose, would make matters much easier for me and more creditable for the movement.

I have heavy demands upon me this week and next, and with my incessant work, the worry and shame of not being able to pay what is due is more than I can bear. I do not think I can speak more plainly, and I hope I do not speak in vain.

*Spiritual Institution, Southampton Row,
London, W.C.*

J. BURNS.

MRS. HARDY'S GRAND SEANCE AT THE SPIRITUAL INSTITUTION.

Mrs. Hardy has kindly and voluntarily offered her services to give a seance for the benefit of the Free Gospel of Spiritualism Sunday Meetings, held at Doughty Hall. During the nine months that these have been in operation, a deficiency of about £12 has been incurred. Mrs. Hardy, hearing an appeal made at the close of one of the meetings which she attended, at once asked if she could not have the pleasure of assisting to make up the deficiency. On Thursday evening next, July 15th, this seance will take place at the Spiritual Institution, 15, Southampton Row, Holborn. The first part will consist of Mrs. Hardy's celebrated experiment for the manifestation of materialised spirit-hands. This will be a repetition of the success which attended her first seance in London, held at the Spiritual Institution, and reported in the MEDIUM, No. 270. Scientific observers have had other opportunities of witnessing these phenomena, since Mrs. Hardy's return from the Continent, and their opinion is, that this kind of seance presents a certainty as to the genuineness of the manifestations which cannot be obtained in the same degree with some other forms of mediumship.

After the seance for the hands, should the conditions prove favourable, Mrs. Hardy's guides will entrance her, and give tests to those assembled. The proceedings will be thus of a varied character, and particularly gratifying to those who may not have the opportunity of obtaining a private sitting with Mrs. Hardy.

The tickets are now ready; price five shillings each. Early application must be made, as the number will be strictly limited. The seance will commence at 8 o'clock, on the evening of Thursday, July 15th.

ERRATA.—The control giving the incidents in the life of Sir Thomas Fowell Buxton, has pointed out that in printing the report last week we have inadvertently given the date 1828 instead of 1820, as it appeared in the MS. sent us.

MORE FLAWS.—Some time ago at Dalston, a Mr. Flaws lived and scribbled, and we had some fun with him and the flaws he picked with Spiritualism. He has turned up in the *Bedford Times*, alluding to the recent gigantic effort of Mr. St. George Stock at Mr. Herne's seance. He is flaws no longer, his comments being a tissue of falsehoods. Last time we heard from him he was "UnAble to C." Now, in reading his MEDIUM, he seems to see that which does not exist. Possibly Flaws may be a kind of phonetic anagram for false.

SACRAMENTAL WINE.—At a meeting of the Cardiff Council of Instruction held on Saturday evening (120 members present, representing about twenty lodges), the following resolution was passed unanimously:—"That this council, believing the use of intoxicating wine in the celebration of the Lord's Supper to be contrary to divine inspiration, and detrimental to the success of the total abstinence movement, respectfully urge upon all Good Templars, being members of Christian churches, the imperative necessity for taking immediate steps to induce their respective churches to discontinue its use. This council is still further of opinion that intoxicating drinks is one of the greatest stumbling-blocks to the progress of the Gospel of Christ."—*Western Mail*, Monday, June 14th, 1875.

THE PHYSICAL REQUIREMENTS OF THE MOVEMENT.

WHY THE SPIRITUAL INSTITUTION NEEDS MONEY.

Though the claims of the Spiritual Institution have been generally recognised for years past, and though it has been favoured with the co-operation and contributions of Spiritualists in all parts of this country, and it may be said, in all parts of the world, yet there are those who have not done anything to help on its work, and who are even at a loss to know why money should be wanted at 15, Southampton Row. Most people are sufficiently loaded with the burden of their own cares to be very anxious to take a share in the toil of others, and it is quite possible that it is difficult for some to realise the state of affairs at the Spiritual Institution. When we are absent on our "Rambles," the chain which binds us to a life of drudgery and care is perceptibly slackened. We receive our copy of the MEDIUM, read it with varied degrees of satisfaction, and without thinking of the toil and expense which has produced it, extend our thoughts in any direction which circumstances excite, and think no more of the editorial demands till the following number of the paper is expected. The outside observer sees copies of the paper selling, observes its pages palpitating with spiritual life and prosperity, catches the buoyant, joyful ring of its utterances, and feels strong and valiant in the fight for spiritual truth. Says he, "Well, if such splendid results are the lot of the reader, how much richer must be the inheritance of those at the centre? Surely there can be no want or unsatisfied demand there. Any amount of spiritual phenomena at command, plenty of choice literary matter, fellowship with the eminent of both worlds; surely no care nor sorrow can enter into such a life." The picture is true spiritually, but there is a physical side, an £ s. d. aspect to this pleasant view of things, and one which we must endeavour to make the reader understand by replying to the following inquiry just received from a correspondent in the West of England. After five pages of other inquiries, which we have answered by letter, he proceeds:—

"May I now ask for a little information relative to the Spiritual Institution? I often see announced a list of subscriptions for the Spiritual Institution, which I do not understand. Is it with a view of spreading the principles of Spiritualism through the country on the missionary system, or to what are the funds applied? Is not the publishing department, like all other commercial establishments, self-supporting? When reading your appeals for help, these are questions which come up in my mind, knowing, of course, but little of the Institution."

THE MISSIONARY WORK OF THE SPIRITUAL INSTITUTION.

Last week we made remarks which indicated a wide distinction between a "publishing department" and a "Spiritual Institution." The terms ought to convey to every mind the absolute difference which exists between them. As a whole, our efforts may be regarded as a Spiritual Institution—an institution for the promotion of Spiritualism—with a publishing department. Indeed, the main feature of the work of the Institution is the promotion of Spiritualism by means of literature. But it also has a missionary system. At the centre on some days several persons are employed nearly all the time giving information to inquirers by word of mouth. The Institution is a missionary station, known as such in all parts of the world, and visited by inquirers from "all the ends of the earth." To answer these consumes a vast amount of precious time, all of which exhausts salaries, and brings in not one farthing in return. On the contrary, a considerable amount of literature is given away in this work, involving a large item of expense in addition to time, gaslight, and house-rent incurred in meeting other requirements of inquirers. As a supplement to this the Managing Representative of the Spiritual Institution is constantly at work. No man in the cause, or woman either, works harder on the platform, and no other worker is worse reported. Almost every night, when others are resting, he is at work at public meetings or private gatherings. Thousands of miles, and weeks of hard talking, are engaged in yearly, and all this is done for nothing. What is received for such service is at the convenience of the parties who co-operate, and it is, with but few exceptions, acknowledged in the subscription-list, and goes to the support of the Institution, and not for any private purpose. It may be safely stated that Mr. Burns does more work of this kind in the twelvemonths than many clergymen and ministers that receive handsome salaries, even as large as all the revenue of the Institution. Mr. Burns has carried Spiritualism into many places, and has been instrumental in starting and fostering most of the organisations and local movements that exist. His services are available for large and small occasions of all descriptions,—it may be to address children, lecture for a mechanics' institution, or face an atheist or a revivalist. He is the only man who is at the "beck and call" of Spiritualism and who does not erect a money barrier between him and his duty. If Spiritualists do not consider it their duty to support and protect from the worry of pecuniary embarrassment such a servant of the cause, then they by their conduct don't say much for the generosity or justice of their principles.

MISSIONARY WORK THROUGH THE POST.

This word-of-mouth work is only one department of the missionary system in operation at the Spiritual Institution. By post the work is extended to all parts of the world. Sometimes in a morning, before breakfast, there are received perhaps fifty

letters, and as many more during the day, only half a dozen of which may be of the nature of business. Some are inquiring about Spiritualism for the first time. They require a package of literature and a letter; others have been forming circles, and stand in need of advice; another class, like the correspondent we now answer, is desirous of making practical arrangements for the promotion of Spiritualism locally, and he lays his plans before us, and desires our opinion thereon, and assistance to secure co-operation; other correspondents get bewildered with doctrinal difficulties, and require special written communications. In this way the list of offices filled might be very much extended, but it will be easily understood that a shorthand writer, besides other help, cannot be kept employed without expense. The postage itself, besides salaries and stationery, is something frightful. The publications sent out amount to hundredweights yearly, all for nothing, and trouble and postage into the bargain.

A HOME FOR SPIRITUALISM.

An important department of institutional work is the library, reading-room, and kindred agencies. For the subscriptions acknowledged in the MEDIUM the subscribers have the free use of all the literature of the movement and the periodicals published throughout the world. The capital sunk in this department is a small fortune. Interest thereon, repairs and additions amount to a very large sum annually. Photographs, albums, and objects of interest are continually swallowing up sums of various amounts. Then if rooms are required for benefit seances for any conceivable purpose, for committee meetings, social meetings, receptions, excursions, or testimonials, these all find a welcome home at the Spiritual Institution, and *nothing to pay*. Who utilised Emma Hardinge, worked Gerald Massey, brought out Mrs. Tappan, and got up the grand Anniversary and Testimonial this year? These labours would not be undertaken by any business firm. They would say that to attend to them would ruin their business entirely. But all these things are, and have been, done at the Spiritual Institution, and have been done well, too, and our business has had to plod along as best it could. If these things are not worth paying for, it seems queer that people can enjoy them so much. The Spiritual Institution is also a home for the stranger and the visitor from abroad.

THE LITERARY DEPARTMENT.

A more important work than all that has been enumerated is the literary or editorial department. This originated in *Human Nature* eight years ago, or rather in the First Convention Report, published ten years ago. At that time there was no organ of public opinion in this country in the interests of the cause. From that Darlington Convention dates the voice of freedom in the work of Spiritualism. We were never members of any association, but to our lot fell the important duty of standing all the risk, and undertaking the literary work. The Reports came out, and did much good, but the political part of the affair went all to smoke, and we were left with a deficiency of £26, £20 of which yet remains unpaid. This was the auspicious opening of the literary department, from which time Spiritualism has not been without a free organ in this country. *Human Nature* led to the MEDIUM, which now occupies a leading position amongst the journals of the world. It is emphatically the "organ of the movement," and the instrument of every person or purpose connected with the promotion of Spiritualism. It alone has an influential circulation of any paper of the kind issued in this country. It gives good value for the money, and has had to be extended repeatedly to meet the demands of the movement. "Oh, what a profitable speculation it must be! No doubt it pays, or it would not be carried on." This is, perhaps, the idea of many who cannot conceive of a man working but for money. Allow us to inform the reader that the MEDIUM from week to week scarcely pays paper and printing. When that is paid for, only the half is accomplished. There still remains to be met editorial, literary, and reporting expenses, besides illustrations, advertising, &c. For several years there was a loss of several hundred pounds annually on the MEDIUM; now this has much improved.

NO SPIRITUAL ORGAN PAYS.

But we may pause here to observe that all the other publications are carried on at a loss with, perhaps, the exception of *Human Nature*, the most successful and high-toned of our serials, and which about meets expenses. If the reader will go back as far as the *Yorkshire Spiritual Telegraph*, he will find that a standing requirement was money to carry on the paper, and many organs have come into existence, lived a longer or shorter time, and died for want of support. The *Spiritual Times* nearly ruined Mr. Cooper. The *Spiritual Magazine*, though carried on by wealthy men, begged for funds to meet its deficiencies. Mr. Burns published it at his own risk for three years, and lost £60 thereby. Latterly he received a bonus of £20 a year to sustain it. The *Spiritual Magazine* and *Christian Spiritualist* are now sustained by donations. The money is collected privately, but it is done nevertheless. The *Spiritualist* also receives large sums to sustain its operations, besides enormous political subsidies to pay for standing advertisements. We have no objection to these arrangements. Let every man work his wherry as he thinks best, but we notice them to show that the MEDIUM in requiring support is no exception to the others; and

indeed it would be quite impracticable to conduct a periodical in the interests of an unpopular cause and make it pay.

THE "MEDIUM" IS UNIQUE.

The MEDIUM presents claims which none of its contemporaries possess. It gives perhaps a half more reading matter for the money. It is more enterprising in reports and illustrations; it is not the exponent of any dogmatic side issues, but of "Spiritualism" pure and simple; it is not the organ of any clique or party, but of the Spiritual movement. It is the free advertiser of every work and worker worthy of the cause. In short, it is a free organ for all, defending, instructing, and sustaining all.

SPIRITUALISM A PHILANTHROPIC MOVEMENT, NOT A BUSINESS.

When we went into the work of Spiritualism it was not either to win money or renown, but to promote spiritual truth amongst the people. We knew that it would not pay, but we determined to spend ourselves first. We did so. We laboured for years, and when our work became so important that others found it useful to them, they helped us in the necessary sacrifice. Upon this principle of co-operation and combined sacrifice for the spread of truth and the spiritual welfare of the whole, the Spiritual Institution has grown and thriven while other ventures have pined in selfish and narrow obscurity. The Spiritual Institution is as near as possible the glorious truths of Spiritualism in practical action. It is a spiritual organisation of those unselfish souls who will spend a little of their substance yearly for the good of humanity. Like the spirit-world, it works free and for nothing, the physical conditions to be made good by those who sympathise with the work. The old hireling system and money-changers, which were of old driven out of the Temple, find no place in the scheme of the Spiritual Institution. With those at the centre it is a labour of love, sustained and enlightened spiritually by the exalted intelligences in the upper realm, who direct the progress and destinies of the great work called Spiritualism; and it is physically sustained and provided for by the gifts and helps of those on earth who respond to the vibration of spiritual light from above.

WHY WE HAVE SUCCEEDED.

This is why the Spiritual Institution has succeeded: its constitution is spiritual; it was devised and carried out by spirits through special mediumship. This is why so much has been done with empty pockets: because its mainstay has been spiritual. It was built on the chief corner-stone of self-sacrifice rather than profit, and by setting an example of disinterestedness it inspires all with a love to work for the good of the whole human family.

WHAT WE REQUIRE.

And this is why we make our appeals public: we do a public work. This is why we require money: we spend it for that which brings no return. We have worked so long, and with such good results; we have suffered so much and feel so exhausted that we must have some more certain support. This is not our personal work; it is yours, dear reader, as well, if you have soul enough to feel that it is so. We have been so overtasked for years that the brain cannot now stand the pressure it formerly did. We have not been able to pay for adequate assistance, and so have had to work early and late single-handed. Enough has been done to show the purity of our motives and the value of the work, and now we demand from those who are served by our labours that they sustain us therein. This work cannot be carried on without the expenditure of from £500 to £1000 per annum. That this sum should come out of our pocket is preposterous. We have not got it to give. On the other hand we are sadly embarrassed, and must have speedy relief; we have drained our resources to the very dregs, and now we call on our brethren to do what they can to sustain the work. Between now and Monday we want £100, and the same the following week. We must maintain our credit, and we cannot do so without means. There are surely a few hundred individuals who read this who can spare £1 each towards the work of Spiritualism. Let them act at once. Those who have already subscribed have done their duty; but there are many persons who would feel all the better for thinking of the requirements of others. Every friend of the movement should do something for the Spiritual Institution. The work of providing funds is not ours. Our mission is to spend them. It is a hard task to have to appeal for help in this way; but there is no remedy for it but the thoughtfulness of our friends. Every public institution has to make appeals, and the Spiritual Institution is no exception. There is no institution in the land, however, that does so much work with so little money.

WHAT HAD BETTER BE DONE.

Our suggestion is that every reader of these lines does something right away for the Spiritual Institution. The greater number of our readers can spare something—a penny, a sixpence, a shilling, 5s., 10s., £1, or £5. Let this be sent on at once, with the instruction that a similar sum will be supplied annually. Further, active and influential friends in the various districts might collect the donations of their neighbours and send the whole up in one sum, thereby saving trouble and expense. This course has been taken in some instances, and

why might it not become universal? In all cases the books in the Progressive Library may be used to the amount of subscription, and be read by the subscribers and their friends.

The plan is not far to seek if our friends have the heart to help. The work is already done, and as honourable men Spiritualists now have the opportunity of defraying the necessary liabilities.

MR. HERNE AND HIS ACCUSERS.

After an *amende honorable* as complete as that of Mr. St. George Stock, in the *MEDIUM* of June 25th, it would be ungraceful to renew the controversy, if such it may be called. But in recording the following facts, which are in themselves irresistible evidence, combatting the suspicions still lingering in Mr. Stock's mind, I would take occasion to offer a preliminary thought.

Mr. Stock loses faith in the conclusions drawn from ocular demonstration, because of the diversity of the observing powers of individuals. Is this philosophical? With eyes, perfect as visual organs, is it not a well-known fact that the mental power of observing facts differs much in individuals? A metaphysician, accustomed to revolve great thoughts within himself, as it were, is not always the best observer of common external facts; whereas the student of physical science will detect at a glance niceties of detail which escape the grasp of others. This has an important bearing in the matter of materialised spirit-forms, and accounts to some extent, I think, for the different impressions they convey to the sitters in a circle. It becomes very much a question of accuracy of observation. Mr. St. George Stock does me the honour to refer to the precision of my details. That is just the point. For it is in these minor details that the most conclusive evidence is often afforded us. Take an example. Mr. Stock speaks of two forms as only having been visible under different guises, whereas there were really at least four distinct forms, the difference being traceable in the lineaments, form of limbs, &c. But there was one manifestation in point, the mention of which I omitted reproducing from my notes of the seance in question, and of which I have been reminded by the report made by the London correspondent of the *Leamington Chronicle*, who was present. It is this:—The figure which was subsequently said to be "Chico," on his first effort at materialisation that evening, appeared at the central opening of the curtain, of the size of a young boy, of dimensions far less than those of Mr. Petty, jun., and, I need not say, most strikingly in contrast with Mr. Herne. This boy-figure was attired in the same manner as "Chico" afterwards appeared; in fact, in all respects it was "Chico," if you like, in the boy stage of materialisation, or, as we usually say, not fully developed or made up. I have seen the same with other spirit-forms. Notably, that of "Cissy" has appeared in the first instance of the size of a large doll, but who, as we presume, from gaining more materialising power, has a few minutes afterwards assumed her ordinary dimensions. Spirit-forms have also appeared occasionally without an arm, and so forth. Now the important point here is the appearance of the same form under two different physical aspects, that of a young boy, then of a young man. To an investigator of spiritual phenomena, such a manifestation ought to be full of meaning. To my eyes, and to those of others accustomed to critical observation of these forms, there were points of difference between all the forms which appeared that evening, presenting the conviction of a distinct and separate individuality for each. But Mr. Stock did not distinguish these differential features. It may be, as the editor of the *MEDIUM* in his notes suggests, from pre-occupancy of the mind by a dominant opinion or thought, or it may be from inaccuracy of observation. Not that I wish to impugn Mr. Stock's delicacy of observing power, but adduce the circumstance to suggest that accuracy is often the result of experience. The observation of spiritual phenomena is no exception to the general law. These manifestations are specially given by spirits to convince mortals through the ordinary senses. But that these ordinary senses are educable, who will deny? Does not the eye of the photographer detect excellencies or defects in a picture which escape the notice of the sitters? Does not the ear of a cultivated musician detect beauties of harmony in the grand productions of Handel, Mozart, Beethoven, and Mendelssohn, that fall dead on ears uneducated? Does not the eye of the artist grasp details of colour-blending, form, and so forth of a picture, often lost to the eye of a novice, or of an inexperienced observer? In my earlier essays with the microscope and the telescope, and later on with the spectroscope, much escaped my observation which I now clearly see. But the training of the eye brings sensitiveness, clearness, accuracy, and then these higher experiences, combined with equal power of observation, are usually reliable. It is thus with the observation of spiritual phenomena. No "spiritually illumined" vision is required. The ordinary "corporeal eye of sense" is quite sufficient—trained somewhat, it may be—but the film of prejudice must be removed from it by that kind of mental chirological operation, that will enable the mind to see, not as "through a glass darkly," but in the light of truth. By such a process an investigator will not lose "faith in human testimony," nor in his own powers of observation. And, from my point of view, nothing more is required for investigating the spiritual phenomena in question than the good and accurate use of the natural powers of vision; and, fenced around as a scientific mind usually is, there is sufficient safeguard against "seeing too much."

Regretting to find in the afore-mentioned letter an almost forgotten error of Mr. Herne's raked up, I suggested to him to hold his Tuesday-evening seances under strictly test conditions. It is only just to him to say that he at once most willingly acceded to this proposition, and on Tuesday evening, June 29th, the first of this test-series was held. From the usual members of this developing circle a test-committee was appointed, consisting of M.A. (Oxon), Captain James, Mr. Wootton, Mr. Potts, Mr. Redfern, and myself. The first business was to inspect the room used as a cabinet. Portions of furniture that would admit of the concealment of drapery were removed. The door was locked, sealed, and signed, as was also the shuttered window. Chairs were overhauled. Any loose portion of carpet at the side was examined. Every nook and corner was peeped into, not even omitting the chimney. Mr. Herne threw off his clothes, which were most critically examined, and I must admit he bore the crucial test of our inspecting his almost nude frame

with exemplary good-will. From this time Mr. Herne did not quit that room till the end of the seance. The committee were perfectly satisfied that there could be no concealment of drapery either in the room or on Mr. Herne's person. This afforded matter for the jocular "Peter," who, in the dark seance, amused the sitters by exclaiming, "What shall I do for my dwapewy?" Notwithstanding all these precautions, we were favoured in the light seance with a materialised spirit-form. It was that of a lady clothed in abundant drapery, which she held out as if with the view of satisfying us of its plenitude. In all respects this form, which appeared several times, was declared by those who sat near to bear no resemblance whatever to Mr. Herne.

Another, and, as I doubt not, a most convincing manifestation, was in course of preparation for us. Suffice it to say, Mr. Herne sitting in his chair was conveyed close to the curtain, and his person could be distinctly seen as it was partially rested; but unfortunately, as was afterwards ascertained, the chair had opened on the bottom of the curtain, fixing it to the floor. Attempts were made from within the cabinet to overcome the difficulty, in which attempts the power assumedly became exhausted, and the remaining manifestations were frustrated. On subsequently inspecting the room, it was found to be precisely as at the commencement of the seance.

Comparatively meagre as were the phenomena, the sitters left with a grateful sense of satisfaction that, let the outside world say what they may, they had not been the victims of chicanery that evening. And, to my mind, not the least pleasing feature was the entire concurrence of the spirits in our test procedure, as also their manifested wish to convince us of the integrity of the phenomena. Simple facts of this kind must override all suspicion. Let us hope that further facts await the votaries of truth.

R. LINTON.

A VERY SATISFACTORY SEANCE WITH MR. COLMAN.

To the Editor.—Dear Sir,—Last evening, July 3rd, I was at a very good seance given by Mr. Colman at our own house, and I am in great hopes of being able to interest you by giving a short account of the manifestations that took place. The company consisted of six friends, the medium, and myself. We began with the dark seance. As soon as the gas was put out, "John Scott," Mr. Colman's control, spoke to us, and wished us a very good evening. He said the circle was so harmonious that we should have an excellent seance. We then heard the well-known voice of "Johnny," who greeted us with the old words, "Oh dear! Oh dear!" After having had a short chat with him, Mr. P— was told to hold Mr. Colman's hands while the musical-box was held in the air. It sounded far up above our heads. My little sister, who is thirteen years of age, was lifted up and stood on her chair, her hands being held by friends on either side of her, and Mr. P— still holding Mr. Colman's hands. I thought to myself how lucky I was to escape being lifted in this manner. Scarcely had the thought come into my head, when I was taken hold of and swung backwards and forwards. All at once I found myself lying sideways in the air, held by two hands. A curious position, you will say; but what astonished me more even than this, was that part of the time I had one of my hands free, and I could not feel any body, only two hands. I was then placed on my chair again. "Johnny" then said, "Oh dear, what wet weather we are having," and called to us to strike a light. Imagine our amusement when the gas was lighted to see a lady and gentleman sitting very comfortably, holding an open umbrella up, as if to keep the rain off. We then changed the circle and proceeded with the light seance.

Very shortly after Mr. Colman entered the cabinet there appeared at the aperture a beautiful hand and arm, belonging to a lady closely related to one of the circle. Mr. C— positively affirms that he recognised it. She also spoke to him, and he knew her voice again. The spirit asked Mr. C— to drink her health in water, and handed him a wineglass of water through the aperture. I was then called up, and "John Scott" told the company that they wanted to try a new experiment. It was to impregnate a glass of water with the flavour of any fruit they liked to mention. A lady said "Raspberries." The glass was then handed to me through the aperture, and I was told to drink it at once. When I had swallowed it, I most distinctly tasted the flavour of the fruit that was asked for. Miss D— was then called up, and asked what fruit she would like to taste. She said, "Strawberries." A glass of water was also handed to her through the aperture, and, after she had taken it a few seconds, she also tasted the flavour of the fruit. The same lady's hand appeared again at the aperture only this time with drapery on it. The first time it was quite bare. My little sister was called up, her ear-ring was taken out and handed to me. Her face was also stroked very kindly. "John Scott" then spoke a few words to us, and wished us good-night.

So ended one of the most interesting and satisfactory seances. I shall be very glad indeed if you will again favour me by letting this letter appear in the *MEDIUM*. I have a few words more to add, and they are that Mr. Colman, Mr. P—, and myself were sitting quietly talking about the seance with the gas full on, when we had most distinct and convincing raps on the table. They were loud enough to be heard in any part of the room. I enclose my card.—I remain, yours truly,

July 5th, 1875.

Mrs. Bertha Friedericks, 138, Adelaide Road, sends a long account of "extraordinary manifestations through Mr. Arthur Colman." We present a few brief extracts:—

"Recently we sustained the severe loss of my husband's only and much-beloved brother, who passed away to spirit-land out in India. We received the news the same day by telegram. Forty-eight hours afterwards I had communications, through Mr. Colman, from him, giving me various tests and notes of his death, all which proved to be quite correct by the letters received seven weeks later from India containing all particulars relative to his last moments on earth.

"Our circle is small, consisting only of four sitters, my husband, an investigator, his cousin, a novice in the phenomena of Spiritualism, a friend, Mr. Edward Thearin, and myself, Spiritualists. At the seance of Sunday evening, June 13th, our friend was absent, therefore our circle was limited to three sitters, exclusive of the medium." After describing preliminaries, Mrs. Friedericks proceeds. "The direct spirit-

voice of an aunt of mine, who at a previous seance had been accurately described, and her correct name given by the medium, spoke to me, saying, "Your brother-in-law is anxious to do something for his brother to convince him of "spirit-communion," and if he will mention something he knows to be in the drawing-room they would endeavour to bring it. A tortoiseshell card-case was selected by him; in a few seconds something was brought, and put into my husband's and my hand. We were told to strike a light, and, sure enough, there was the identical card-case in our possession, which only a few minutes previously was to our knowledge in the drawing-room. Before I enter into further particulars, allow me to state, from the moment the medium entered the house we can all confirm the fact he never for one single instant entered the drawing-room.

"After a few minutes' conversation, we were told, by raps on the table, to 'put the light out.' A spirit-voice spoke, wished my husband to take a slate, and the medium to place both his hands on the top of it. My husband was then directed to support the slate underneath with his right thumb only, so as to enable him to hold the medium's left hand with his fingers, and to grasp the medium's right hand with his left. He was particularly requested on no account to leave hold of the medium's hands. I have enclosed a rough sketch of the position of how the hands were held. Immediately we heard a sound of writing on the slate. A spirit-voice said, 'We are not using your pencil.' This fact my husband corroborated by saying, 'Quite true, the pencil is under my hand.' 'We are using our own pencil,' replied the spirit-voice. The order to light the candle immediately followed. I struck a light, and in those few seconds of conversation the message, 'My dear brother, I am very glad to be able to come to you, Edward,' was written, not on the top of the slate, but on the under side facing the table, and the characters written towards my husband, thus turned upside towards the medium. This marvellous proof of direct spirit-writing has been obtained under unusual strict test-conditions, and the two investigators confess there is not a vestige of a doubt possible to invalidate the truth and perfect genuineness of this truly wonderful test. I would draw your attention to the remarkably neat and nearly perfect formation of the writing, and how evenly it is written."

Mrs. Friedericks called and left us the slate with the writing, and a sketch of how the medium's hands were held. They may be seen at our office. The letter concludes with several instances of materialisation phenomena in broad daylight, which our space will not permit being published at present.

SPIRIT-MATERIALISATION THROUGH MRS. GUPPY.

To the Editor.—Dear Sir,—On Friday, June 18, Mrs. Guppy called upon me, and as we had not sat together for spiritual manifestations for some time, I was anxious to see whether our power alone was as great as ever, for in times past we had some marvellous seances. We arranged a sitting for the same evening at my house. At nine o'clock we took our seats in my back drawing-room, shut off from the front by folding doors. Mrs. Guppy sat on my right at the table, I with my back to the entrance-door of the room, and at the opposite side of the table, which was a small round one, an empty chair stood. Mrs. Guppy asked what manifestations we should sit for, and I at once said, "Materialisation." A spirit-voice, which I think was "Katie's," told us to open the folding doors so as to admit just a little light. That being done, in a few minutes a white form appeared over the empty chair. We both saw it, for Mrs. Guppy was not entranced then, or at any other time during the sitting. At first it was of an indefinite form, but very soon it assumed a human form, and became very distinct. The full face was towards me, and the profile to Mrs. Guppy, and she asked me to lay my cheek to hers, that I might get the same view. But that I felt disinclined to do. A voice then said, "Take the wreath from the spirit's head." I reached out my hand to do so, when I found the figure had come so close as almost to touch me, and my hand came in contact with him. I took the wreath from his head, and I now have it in my possession, but I became exceedingly nervous, as also did Mrs. Guppy. The spirit, however, seemed determined that I should see him to more advantage, and asked that the door of the room might be opened and a light put in the passage. I rang for my maid, who carried out the instructions. The light then fell directly on the face of the spirit, and I had a most perfect view. I had seen the Sultan of Zanzibar on the previous day, and the spirit's face somewhat reminded me of him. He had a handsome copper-coloured face, and large black beard. On his head he had a white turban, such as worn by the spirit "John King." The spirit was an Egyptian, who lived in earth-life at the time of Semiramide, and from whom I have received many highly-interesting and poetical communications through the mediumship of Mr. Jesse Shepard, an account of which I have embodied in the second edition of my "Experiences in Spiritualism," which will be shortly published. For several minutes the spirit was distinctly visible to us, but I felt so exhausted by the loss of magnetism, and so nervous as well, that I begged him to leave us. I shall never forget his sorrowful expression of countenance as he reluctantly passed away—evaporated into the atmosphere, and it has been a source of regret to me ever since that I was not better prepared to receive him and enjoy such a marvellous manifestation of spirit-power. On the following evening Mrs. Guppy and I, with Mr. W. Gill, had another seance, but as that gentleman has already published a report of the occasion in the MEDIUM, I will only say that I can testify to its accuracy.—I am, dear sir, yours very truly,

CATH. BERRY.

[We have been to Brighton and seen the rooms in which this manifestation has been twice given. We sat in the chair occupied by the spirit, while Mrs. Berry pointed out the positions of herself and Mrs. Guppy, who held hands all the time. The light streaming in at the door and from the front drawing-room would give Mrs. Berry a good opportunity of seeing this manifestation. Our note is not intended to substantiate Mrs. Berry's remarks, as her testimony is able to stand alone, and it has been fully corroborated already by the experience of Mr. Gill on the Saturday evening. Our object in writing is to point out the peculiar agency which Mrs. Berry sways in the production of spiritual phenomena. She has been long regarded as what is called a developing-medium—that is, though not what may be called a medium herself, yet in her presence mediums obtain phenomena of a particular kind, often for the first time in their experience. Any physical mediums who have a sitting with Mrs. Berry are benefited thereby. Our columns

in years past are crowded with facts of this kind, chiefly derived from the experience of Messrs. Herne and Williams. Now we have Mrs. Guppy paying a visit to Mrs. Berry, and obtaining a form of manifestation which we understand to be quite new even in her wonderful experience. We believe she has had it repeated in the absence of Mrs. Berry. If we have henceforth a form of mediumship amongst us under which spirits will appear and disappear on the chair before our eyes, we must certainly conclude that the seance of these two remarkable ladies was an incident of the greatest importance.—ED. M.]

DR. MAIN ON THE CONTINENT.

The following letter has been received by Mr. Linton from Dr. Main:—

Bagnères de Luchon, Pyrenees,
June 28th, 1875.

My dear Sir,—Your kind letter was received on the morning I left London, for which accept my sincere thanks.

I called to see M. Leymarie, found a number of sympathising friends with him, and his family in deep distress, on account of his recent sentence to imprisonment for one year. It was my second interview. I had a very cordial greeting, some from Spain, London, and New York, who translated for me. It was a refreshing season, although a distressing time. Leymarie was willing to go to prison, provided it would benefit the cause. The Jesuits have it pretty much their own way, and are determined to crush out Spiritualism; but the society is rich, they have a good library, and are bound to flourish.

I left Paris after a stay of a week, stopped at Lyons, Montpellier, and Toulouse. The latter place was in great distress on account of the inundation. The whole country was flooded from Montpellier to Toulouse, but at Toulouse it was a sight to behold. I looked all round at the ruins of fallen houses, under which thousands of lives had been sacrificed in the still hour of midnight in the twinkling of an eye. We found the railroads all stopped, so that I was obliged to take a carriage to this place. I found all along the river Garonne desolation and distress—houses in ruins everywhere. The stench from the dead animals and from the bodies of human beings was fearful. On every side was a "dead-cart," with bodies of victims. The priests and sisters in every direction have now full occupation, though a sad one, to bury the dead.

I stopped at St. Gaudin's, Hotel de France, on Saturday night. I was sick, but on retiring heard a voice say, "I am with you," and an odour of the most delicious kind came to me. I had free perspiration, and felt heavenly. The next morning I felt well. On looking out of the window, I beheld the greatest heathenism, noise, and tumult, the people going to market and to mass, and I thought to myself, How long will it take these people to be prepared for the spirit-world. The greatest ignorance prevails. We arrived here on Sunday evening. This is truly a paradise on earth, full of beautiful cascades, snowy mountains, fertile valleys, and populated temporarily by people of apparently high life and culture—mostly French and Spanish. I have seen no English, or those familiar with our language. I have visited some of the beautiful spots—the Cascade d'Enfer, &c.—passed up the mountain on horseback, over a dangerous path alongside a precipice hundreds of feet deep, walked over the snow—some of it fresh fallen—drank some fresh goat's milk, felt refreshed, took horse again for the valley and town of De Luchon. I leave on Wednesday for De Bigoué for a day or two to see the beauties there.

I received the *Scientist* and the MEDIUM AND DAYBREAK; the latter was truly a daybreak for me.

I have often thought of you, and feel that your spirit as well as your wife's are with me, and I have sweet communion with you, as well as with your dear little boy.*

I hope I shall always have the friendship of our good sister Mrs. Burns. She is truly a noble woman, and although I was unsuccessful in seeing our brother Mr. Burns, I hope I shall be more fortunate on my return.

My health is good, and manifestations good. Write to me at Madrid.
—Yours, &c.,
C. MAIN.

To R. Linton.

DARLINGTON.—To the Editor.—Sir,—The spiritual friends at Darlington have just had a visit from Mr. Petty and son, who gave three materialisation seances in our new room, on the evenings of June 29 and 30, and on the morning of the 30th. At the first sitting there were but two slight appearances, the floating of the musical-box, &c. The morning was considered a very good and harmonious sitting, and "Geordy" was so pleased with it that he wished me to report the same to the MEDIUM. This spirit ("Geordy") was very active and zealous. I will state very briefly the principle features of value to the true investigator. The musical-box was wound up and rapidly floated in the cabinet, and the spirit-form appeared outside the cabinet at the same time, whilst the medium was laid in the trance condition which was known by his heavy breathing. Secondly, the spirit-form brought the medium out of the cabinet in the trance state, and seated him on a chair in sight of all the sitters, and, whilst so sitting, the spirit-forms came from the parting of the curtains, and moved about in front many times. One of the forms, a little child, came forward and touched one of the sitters on the knee, which he sensibly felt, and he recognised the spirit to be that of his own child, whom the spirit-guide had assisted to appear. Of course, his feelings were overwhelmed with joy at the glorious realisation, and the presence of his own dear child. The third seance was nearly like the second, although it consisted of about twenty persons in all. The spirit-forms were profusely manifested, but were small, except in two or three cases. The forms were not so vivid as we could like to see them, but we have the promise of another visit from the medium and from Mr. Petty, and it is hoped that in the presence of Mr. Petty and son the spirit-forms will be much more distinct and tangible to the mortal senses.—On behalf of the spiritual friends, yours truly, D. RICHMOND, 18, Chapel Street, Darlington.

* On a future occasion I hope to have an opportunity of recording some very interesting and remarkable facts of a remedial character associated herewith.—R. L.

AN ITALIAN HERO.

My dear Mr. Burns.—Hundreds of people will be writing to you, and I feel loth to add to the annoyance with these few lines. But as an unfinching believer you must allow me to have my say.

Our antagonists think their triumph and our total discomfiture are now such palpable facts that they ride the high horse and look down with compassion on us poor forlorn pedestrians.

I am happy to say that their sneer does not disconcert me more now than it did before. On the contrary, I can only pity them for their credulity in the solidity of the fortress upon which they stand. How foolish they will all look some day when they find out that their bulwarks were simply blinds, stretched out by ignorance.

Let them come and see, and they will find that Spiritualism is no dream, and that we are, indeed, in sight of an intelligent power, or rather in contact with it, whose phenomena are as genuine as physical or chemical phenomena are. I believe Buguet a rogue, and I also believe that we have many a black sheep in our numbers, and that there is no dearth of fools in our midst. But that is naturally what we fully expected. Everything that has any claim to importance or intrinsic value has always been counterfeited. Why should Spiritualism form an exception? I argue that if it did form an exception, that would only prove that it was of no real value. If money were valueless, no one would ever have endeavoured to forge it.

Home writes to say that he thinks we shall have a heavy struggle, but that we shall necessarily triumph. He is more afraid of fanatics than of staunch antagonists. I believe so too, for fools are a greater obstacle as friends than as foes. You will naturally say that I have only strung together a whole set of platitudes. But my object was simply to tell you that I am true to my colours as an investigator of truth, that I do not shrink to be on the breach now that we are likely to have some sharp work, for that although I am ready to tear the mask from the face of any false friend, I am so thoroughly convinced that Spiritualism is a very serious matter that even if all the world were against us I should feel proud to stand by you and meet martyrdom for the cause which I deem noble and true. I am known here as being always hard to believe, because I am naturally sceptical, but then when I have the conviction that spirit-communion is an established fact, not even the pyre or the cannon's mouth could make me change my opinion, nor the contempt of all around either. Excuse all this, and believe me with sincere esteem yours very truly,

SEBASTIANO FENZI.

Florence, June 28, 1875.

[Here is pluck under the very darkest view of the case. The nature of Buguet's roguery somewhat modifies our melancholy. That he did manufacture spurious spirit-photographs is not proven, to our mind; that he obtained genuine ones is certain. His chief crime consists in denying the truth. He indeed told a huge lie to the Jesuitical French court,—a lie, too, which they put into his mouth. We would say, Serve them right, if they were the sufferers in any other way except their own moral degradation.—Ed. M.]

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

SUBSCRIPTION LIST UP TO THE PRESENT TIME.

	£	s.	d.		£	s.	d.
Mrs. Butterfield & friends	0	7	6	Cockfield Circle	...	0	17 6
Mr. Douglass ...	...	0	1 0	Mr. T. Bates ...	...	0	5 0
Mrs. Jaques ...	...	0	1 0	A Friend	...	0	5 0
Mr. R. Dunn ...	...	0	1 0	High Grange Circle	...	0	5 0
Mr. F. Brown ...	...	0	1 0	Mrs. Markham ...	...	0	5 0
Mrs. Allard ...	...	0	1 0	Mr. Markham ...	...	0	5 0
Mr. Jas. Ingham ...	...	0	1 0	Mr. J. P. Soutter	...	0	10 0
Mr. A. S. Wrangham ...	...	0	2 0	A Friend (per Mr. Kilburn)	...	0	10 0
Mr. J. W. Richardson	...	0	2 6	The Simpson Family,			
Mr. Deacon ...	...	0	2 6	Tudhoe ...	...	0	10 0
Mrs. Deacon ...	...	0	2 6	Mr. Jos. Gibson	...	0	10 6
Mrs. Wade ...	...	0	2 6	A Friend ...	...	0	10 0
Mr. Cowper ...	...	0	2 0	Mr. A. Fothergill	...	0	10 0
„ J. S. Gill ...	...	0	2 6	„ F. Everitt ...	...	1	1 0
„ Robert Gibbon	...	0	2 6	„ S. S. Lingford	...	4	0 0
„ J. Binns ...	...	0	2 6	„ N. Kilburn, jun.	...	4	0 0
„ T. Brown ...	...	0	2 6				
„ T. Hodson	...	0	2 6				
Progress ...	...	0	2 6	Total	£16	6	6

PICTURES FOR THE WALL.

Can you tell me where to get a few engravings that would delight a Spiritualist, to replace pictures representing Biblical impossibilities that are now hung on my walls?—A. W. T.

[We have seen on many walls the "Ten Spiritual Commandments" and "Rules of Right," given through Emma Hardinge. When nicely framed it makes a beautiful and instructive object for the walls. The price is 2s. 6d. "Jesus Raising the Dead Man in the Ganges," a direct spirit-drawing, done in the presence of Mr. Duguid, is small but interesting. Price 6d. We shall return to this subject again. In the print-sellers' there are many suitable subjects.—Ed. M.]

GUY BRYAN'S SECOND LECTURE AT DOUGHTY HALL.

The second of this very interesting course of two lectures was given by Mr. Guy Bryan, M.A., on Sunday last, to a highly thoughtful and attentive audience. The special subject treated of was the "Origin and Existence of Evil; and the Object had in view in the Creation of Matter." Like the former lecture, it was of great intellectual weight, and replete with matter for profound thought—a lecture, indeed, which the Spiritualist student will find rich in mental food to be digested in the quieter hours of solitary contemplation. So closely connected were all its reasonings and bearings, that a mere resumé of it would not be doing it justice. We therefore strongly recommend our readers to spend another hour with our friend, Mr. Guy Bryan, in going over the matter again in the pages of *Human Nature* for August, in which it is expected these lectures will appear in print. We may, however, mention that this second lecture consisted chiefly of the claims of re-incarnation upon our consideration, which process was spoken of as a part of the vast universal

scheme of things, and which, therefore, could not be omitted in a survey of creation—its origin, development, and destiny.

Such lectures as Guy Bryan's are the sort appreciated by Spiritualists—lectures that set men thinking; and, seeing that the lecturer is a medium of communication with enlightened spirits of the higher spheres, means of comparison are afforded between the science of earth and the science of the spirit-land. The work on which Mr. Guy Bryan has entered is therefore one of great importance to philosophical Spiritualism, and not less interesting than important. We therefore sincerely trust that Spiritualists will often have the advantage of hearing from Mr. Bryan's lips an account of the revelations he receives, and his reflections thereupon.

At the conclusion of the lecture Mr. Linton, in thanking Mr. Guy Bryan on behalf of the hearers for these discourses, took occasion to point out the corroboration which these spirit-revelations afforded of the philosophical conclusions arrived at by modern scientific inquiry, more particularly those given in the first of these discourses. If science could not as yet endorse the "Parturition of Worlds," in all the minute details set forth, yet the gradual development of matter and worlds, as e.g., embraced by the nebular hypothesis, has long been recognised. But when precise numerical details were gone into as the actual number of bodies or generations of bodies in the universe which have emanated from the Infinite Source, then we are taken beyond the limits of ascertained science. That there is a mathematics of the heavens none can doubt, and the accordance of Kepler's well-known laws, and Bode's law of planetary distances, with the numerical principles enunciated by Mr. Bryan's guide, was very interesting. The views announced as to the physical constitution of the stars, and of the sun and planets agreed with the views of modern astronomers; so much so, that it sometimes appeared to him that much of the spirit-knowledge on these points was obtained from terrestrial sources. And why not? Had spirits or terrestrials the better opportunities for such investigation? But it was curious that much of the spirit-astronomy was out of date. Is that a consequence of the mediumship through which such revelations come? He had known the most diverse representations come through different mediums. If so, we are very much driven back upon demonstrated fact, and perhaps that after all, in our present condition, was the safest guide, for as yet we are in ignorance of the methods of spirit-science, and on what authority the statements are made—whether from communion with beings of distant worlds who may not be learned in such things, or from actual personal knowledge and observation—as, for instance, by a spiritual telescope or spectroscope.

That, however, the things natural were but the type of things spiritual, and that there was also a perfectly harmonious working together of the grand spiritual schemes of the universe with material developments, he firmly believed. And that all the births of worlds, their changes, and their final dissolutions were but the necessary material phases subsidiary to the higher life of spirit.

But he did not as yet feel prepared to give his assent to the views of re-incarnation which had been propounded. That doctrine threw a dark shadow on the future life. It appeared to him, to use an anachronism, to be the materialism of Spiritualism. If a million times over we are to return to earth or other planet to expiate some peccadillo, or to develop some virtue, then enduring spirit-life becomes a fiction, or at best a kind of occasional holiday from the school-work of existence. He believed the spirit had in itself the elements of progression, and that all the possibilities of spirit-development were within its compass. And he conceived that the surroundings of the higher life were more favourable thereto than the material contacts of the lower plane. After all, what is the primal source of terrestrial developments? Is it not spiritual? He could not therefore see the necessity of these repeated descents to the lower plane of material existence. True, it has been said, that re-incarnation is a voluntary matter. But its advocates put it in such a manner, that only non-progressive spirits or those of limited mental power would remain satisfied with pure spirit-life. So that it is the fools in paradise who find in spirit-land their congenial sphere. He could not help warning Spiritualists against yielding too ready assent to this doctrine. If satisfied of its truth, then by all means accept it and rejoice therein, but let great caution be exercised in admitting a belief that gives precedence to the shadows of material beings over the glorious realities of spirit-life. R. L.

H. J.—From the detail with which you have supplied us we cannot afford any information on the case you mention.

JOHN WALL, Old Tower Yard, Hales Street, Coventry, desires us to make his acknowledgment of having received from John Scott, Belfast, a parcel of books. Our correspondent, who is seventy years of age, regrets that he has come into the vineyard at the eleventh hour, but he is the more active in consequence, that he makes up lost time. He is busy circulating the "Reply to Talmage" and other literature. If any reader has a copy to spare of Davis's "Stellar Key to the Summer-land" our correspondent would be glad to receive it.

DRUIDISM AND SPIRITUALISM.—It will be remembered that Miss Lawrence, a Welsh medium, gave a very nice seance at the Spiritual Institution some time ago, for the benefit of the Wallace Testimonial Fund. With a party of friends she visited the Gorsedd (Throne), or rocking stone, at Pontypridd, on Sunday, June 20th, to celebrate the ancient Druidical Festival of the summer solstice. Lingered behind after the multitude of sight-seers had left the common, a circle was formed, and the following message was rapidly written through the hand of Miss Lawrence:—"We are pleased to greet our friends here, especially as on this spot passed away the present Control Nest, the daughter of Owen, an attendant of the temple. She was murdered here by the Roman soldiery for the sake of her costly jewels, and also because they feared her power of foresight, she having revealed much of their past lives and foretold their detection, she being a seeress of the temple honoured in her humility—a pure spirit-reincarnation from a priestess of a long past age." A long communication on the subject appears in the *Western Mail*. From ancient works in the possession of a correspondent, it would appear that the Druids held communion with the spirit-world as we do now; and the promoters of that faith now in the spirit-world, are eagerly endeavouring to urge a knowledge of spirit-communion upon modern Druids, which art appears to be lost, or to be remembered only as a mystical dogma.

NEWS FROM BIRMINGHAM.

To the Editor.—Dear Sir,—On Sunday last Mr. J. Mahony delivered a lecture on the "Paris Photograph Trial" to a highly appreciative audience. The Press and its opinion regarding this matter were dealt with in the most logical manner. Mumler's trial and triumph in America were brought to bear on the Paris case with vigorous effect. Leymarie's martyrdom in connection with the trial was also commented on in the lecturer's best style. The audience were highly gratified, and attentively listened to the lecture, and were quite satisfied there were two sides to the case, and that the Press had not given a truthful account of the trial.

A long and useful discussion followed, after which a cordial vote of thanks was passed to Mr. Mahony, which brought an interesting meeting to a close.

On Sunday morning next, July 11, Mr. Starling will resume his lectures on "Comte." In the evening, at seven, Mr. R. Harper will lecture on the "Duality of Man." Spiritualists and friends are informed that an excursion to Dudley Castle is decided upon for Sunday afternoon, July 18, when a good muster is expected. Tea provided on the ground, 9d. each. After Sunday next the Athenæum will be closed for a few weeks during the heat of the summer. Due notice will be given of the renewal of the autumn lecturing season.

It will be interesting for friends to know that Mr. Mahony is open for lecturing engagements within thirty or forty miles round Birmingham. Terms: That friends will try and work up good meetings, take halls, &c., and Mr. Mahony will undertake all pecuniary responsibility. Discussion invited after each lecture. In fact, debate is Mr. Mahony's grand forte. He is open to debate the science and philosophy of Spiritualism with any man or woman in England, satisfied that it is founded on a rock which all the theories and sophistry in the world cannot shake. I hope friends will try and find our brother plenty of work, for there are hundreds of towns and villages where our grand philosophy has never been heard. I hope, dear Editor, you will find room for this rather long letter from yours fraternally,

N. SMITH.

We have received a letter from Mr. St. George Stock which we have been unable to find space for this week, as its appearance will necessitate the addition of an equal amount of reply. Though we are anxious to allow all valves to act freely, yet we feel that we could use space to better advantage for other purposes.

MEDIUMISTIC POWER IN A LUNATIC ASYLUM.—A woman, the wife of a local preacher in Ossett, who has been ten years confined in Wakefield Lunatic Asylum, recently showed symptoms of mediumistic power. On the morning of June 9th last, she made a communication to the matron or nurse that she had seen two spirits, one of whom had told her that her brother was killed, and she wished to go and see if it were so. The visit was allowed to be made, and the brother was found as stated to be, dead. There was naturally some reluctance shown at first to tell her the true facts, on account of her alleged insanity. But on her statement that, "Poor Bill had sudden death and sudden glory!" the reluctance was overcome. She appears to have talked to her nephew and the inmates of the house very sensibly on this occasion. We have nothing more than these bare facts, and know nothing whatever of the history of the case. Whether in a lucid hour or in a state of exaltation the spirits in question obtained a rapport with the woman, or whether it be a case of mistaken lunacy, we are quite unable to state.

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.

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- CHAP. I.—The Unity of God.—Incarnation of Deity.
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 " 3.—Appearances of the Human Spirit, and Residences in the Spiritual World.
 " 4.—Spiritual Science.—Science of the Kingdom of God.
 " 5.—The Purpose of God in Creation.
 " 6.—The Divine Activity under the Form of Light.
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 " 8.—The Planet Saturn and Ceres.
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 " 10.—Spiritual Symbols.
 " 11.—The Lost Orb. Part I.
 " 12.—The Angelic Society of Aaron's Rod.
 " 13.—The Lost Orb. Part II.
 " 14.—Unity, Harmony, and Identity in Heaven.
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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.

LEEDS.—Mr. C. Brown has supplied us with an interesting statement respecting an incident in the mediumship of Mr. A. Slee. A spirit-friend at a special seance took farewell of the circle, and a new control was introduced. The information imparted through the medium seems to have been of great value, and was much appreciated by the members of the circle.

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.

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

- SUNDAY, JULY 11, Dr. Hallock, at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, JULY 12, Mr. Herne's Seance, at 8. Admission 2s. 6d.
 TUESDAY, JULY 13, Mr. W. Clarence, Physical Medium, at 3. Admission, 2s. 6d.
 WEDNESDAY, JULY 14, Mr. Herne at 3. Admission, 2s. 6d.
 Mr. W. Clarence, Physical Medium, at 3. Admission, 2s. 6d.
 THURSDAY, JULY 15, Mrs. Hardy's Grand Seance for the benefit of the Free Gospel Services at Doughty Hall, at 8. Admission, 5s.

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 11, 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 12, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.
 Mr. Hooker's Circle for Investigators, 33, Henry Street, St. John's Wood, at 8.45; admission 1s.
 Mr. Williams. See advt.
 TUESDAY, JULY 13, at 67, Halton Road, Canonbury, N., at 8 p.m. Write for admission to C. A., as above.
 WEDNESDAY, JULY 14, R. Clark, 35, Edith Grove, Fulham Road, at 8.30.
 Notting Hill, at 11, Blechynden Mews, at 7.30.
 THURSDAY, JULY 15, 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 16, 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 3 p.m. Admission 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

- SUNDAY, JULY 11, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.
 BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6 o'clock, for members only.
 MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.
 HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.
 NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.
 LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.
 Mr. Coates (open air), London Road, at 11.30.
 DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 SOUTHSEA, At Mrs. Stripe's, 41, Middle Street, at 6.30.
 SOUTHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.
 GLASGOW. Public meeting, 6.30 p.m., at 164, Trongate.
 HECKMONDWICK, service at 6.30 at Lower George Street.
 Developing Circle on Monday and Thursday, at 7.30.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Service at 2.30 and 6 p.m. Local mediums.
 OLDHAM, Spiritual Institution, Waterloo Street, at 6.
 NEW SHILDON, Mr. John Mensforth, 38, Hildyard Terrace, at 6.30.
 TUESDAY, JULY 13, 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.
 At Mr. John Mensforth's, 38, Hildyard Terrace, 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 14, BOWLING, Spiritualists' Meeting Room, 6 p.m.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 Mr. Perks's, 312, Bridge Street, at 7.30, for development.
 LIVERPOOL. Mrs. Ohlsen, at 319, Crown Street, at 8.
 THURSDAY, JULY 15, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.
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