



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

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*Editorial Rambles.*

**PIONEER WORK AT BURNLEY.**

A railway journey of over eight hours is not the best preparation for platform work, nor can such a large slice of time be spared out of publishing day. We, therefore, thought it best to take the evening train to Manchester on Thursday, and then proceed to Burnley on Friday morning. Not having procured a copy of the *MEDIUM* before leaving London, we made some efforts to obtain it in Manchester on Friday morning. We found several shops in the neighbourhood of Victoria Station, which had already received their stock for the week, but they could not part with any of the copies as they were all for regular subscribers. We were truly gratified to find that almost every newsagent had orders for the *MEDIUM*, and was able to supply them before breakfast-time on Friday morning. It would have afforded us additional pleasure to find that our Manchester readers ordered their respective newsagents to procure one or two spare copies weekly for sale to the public, and, in the event of such copies not being called for, to be taken off the newsagents' hands by those ordering them. It seems to us to be bad policy to have the *MEDIUM* privately sold to devoted readers when it might be openly offered to the general public at most news-vendors' shops with a little trouble and trifling risk; almost every street, then, would contain a branch of the Spiritual Institution, and this simple and inexpensive arrangement would do more to spread Spiritualism than all the public meetings that are held. This form of work is adopted by Spiritualists in many towns, and we hope this hint will arouse the enthusiasm of friends in other places, to risk one penny weekly for the more extended spread of Spiritualism and the sale of this paper.

Dr. Mack, who accompanied us, did not leave London because he was not busy in his practice at home. He had no expectations of making his tour profitable in a pecuniary sense; he felt he wanted a change of air and scene to recruit those forces on which his success as a healer depends, and, remembering his former visit to Lancashire, he resolved to undertake the journey. Dr. Mack is also anxious to spread the truth as other truth-loving people, and he was impressed that his healing power might be rendered useful to the public, and to the Cause, if not to himself. The sequel proves that he was right.

No public meetings on Spiritualism had been held at Burnley previous to our visit; the Cause is, however, not unknown there. Dr. Brown, who has been its steadfast champion for several years, exhibits the *MEDIUM* in his shop-window, and sells a dozen weekly, which is some indication of the fact that the Cause has some friends in the town. The chief element of progress has been Dr. Brown's mediumship and his outspoken honesty in avowing his opinions, which has cost him more than the money contribution of any Spiritualist in the kingdom. Many a time he has been so disheartened as to resolve to throw it all up, but his spirit-friends advised to the contrary, and soon we hope to see him in a better position than he would have been if Spiritualism had never crossed his path. A true and worthy man, in whatever position in life, will never suffer in the long run because of his loyalty to the truth. The foolish man, who is perhaps, not much respected, at any rate, may suffer for his imprudent advocacy, but that is quite a different thing from suffering for the truth itself. We must all learn to be

willing to suffer for the truth, before we can expect to profit by it. The man who hid his talent had even that taken from him.

**DR. BROWN'S MEDIUMSHIP.**

The readers of the *MEDIUM* are not by any means unacquainted with Dr. Brown's mediumship. He has powerful physical manifestations, which have been repeated many times under the most stringent test conditions. So cruelly was Dr. Brown tied on one occasion by a Christian gentleman that it impeded his circulation, from which he has suffered ever since; one side of the body has been in an unbalanced state till now—the hand and the foot being numbed and cold. Dr. Mack's treatment was found to be highly beneficial, and no doubt the circulation will in time be restored to its original harmony. We name this case as an additional warning to mediums not to subject themselves to the unfeeling treatment of ignorant sceptics, who, instead of coming to the front to inflict torture, and it may be permanent injury, ought to be content with a back seat as a beginning, or remain outside of the circle altogether till their minds are prepared for its duties.

Dr. Brown's chief guide, by name William Smith in earth-life, was elected Mayor of Cape Town in South Africa. He was a gentleman of sterling principle and great ability, having done much for the colony and raised himself to a high social position. His portrait hangs over Dr. Brown's mantel-shelf, and it indicates a man of keen discerning powers, great activity and energy, controlled by indomitable will. His phrenological development points him out to have been a man of comprehensive grasp of mind, who could see a long way before him, and plan reforms and measures far ahead of the notions of people generally. He had a pure temperament and superior development of the imaginative, esthetic, and inspirational faculties which must have rendered him original and progressive in his views. His open, candid, and generous manner, added to a love of principle and probity of character, must have made him popular and socially powerful at the same time. Such is the character, from his portrait in earth-life, of the chief guide of Dr. Brown. William Smith married Mrs. Brown's sister who emigrated to the Cape in early life. She is at present residing at Cape Town. Though thus related to him by marriage, Dr. Brown never knew William Smith in earth-life. He has had tests of identity from him, one of which we will name. The spirit communicated the fact that his portrait occupies a position in the Town Hall, Cape Town, having been placed there out of respect to him for the good he did during his earth-life. Information afterwards received from Mrs. Smith at the Cape proved this statement to be correct, and that the portrait has had a new gilt frame bestowed on it.

Dr. Brown is also a trance-medium; one of his addresses appeared a few weeks ago in our columns. We had two seances with him during our visit; a considerable number of spirits controlled on each occasion, the medium being entirely unconscious. He is also clairaudiant; the spirits speak to him audibly. He finds this faculty of great importance in his medical practice. He follows the eclectic system as taught in the college of Pennsylvania, from which he holds a diploma. In obscure cases he finds the timely suggestions of the spirit of unspcakable service. He has also healing power by laying on of hands, so that he is extremely successful in his profession. He holds two circles a week, attended by a select party, which faithfully sustains him in his mediumship.

## MR. BURNS'S LECTURE.

The first meeting of the series was held at the Mechanics' Institution, on Friday evening, September 1st. The hall has been closed for some time to be cleaned and re-decorated, and our lecture may be regarded as the occasion of its re-opening. It is a large hall, and the interior presents a very clean and pleasing appearance. The audience was large and intelligent, though the hall was not full. Mr. Councillor Holden, who had consented to preside, was unavoidably absent. Dr. Brown accordingly asked the meeting to select another chairman, when the Rev. Mr. Walters, Unitarian minister, was chosen with acclamation. This gentleman promptly took his position on the platform, and never have we seen a meeting conducted with greater fairness and impartiality. It might be thought that during the discussion he rather favoured the lecturer, but this can be explained, no doubt, by supposing that the lecturer did not give him any trouble, whereas some of the opponents of Spiritualism were slightly intrusive and required a word or two of admonition.

Mr. Burns's lecture was "Spiritualism Explained by the Known Laws of Nature." The lecturer seemed to be in good working order, which was no doubt due somewhat to the arrangement of the platform—Dr. Mack close to the speaker was a reservoir of power, while Dr. Brown on the opposite side ably maintained the equilibrium. The chairman was of a genial and mediumistic temperament, and the other gentleman present, Mr. T. Brown, of Howden-le-Wear, being also a well-wisher and medium, the platform was very comfortable indeed. The lecture extended to something like an hour and ten minutes, and was listened to with great attention throughout; the audience had evidently come with the serious intention of listening to the utterances from the platform. The phenomena having been described and commented on, the speaker desired questions, when an abundance were forthcoming, the great quantity compensating for lack of quality. But let it be said, however frivolous the question, the answer was in every case pertinent and instructive. Some of the questions were of a slightly sententious character, but they were received with so much candour and good feeling by the speaker, that acrimonious feelings were kept down. There are men who attend such meetings for the express purpose of putting their egotism in contrast with dignity of intellect and gentlemanly behaviour; the more hopeless their case, the more desperate is their indiscretion. The championship of this species of the genus *Homo* was undertaken on Friday evening by a newspaper reporter, whose name is pronounced More ("more" or "less"—the terms are interchangeable in this case). He succeeded most admirably in calling upon himself the reproaches of the chairman and the disgust of the audience, and we here record him a hearty vote of thanks for placing in such bold relief by his paltriness, the Cause which he supposed himself to be obstructing. Possibly he felt ashamed of his conduct afterwards and tried to set himself right with outraged public opinion by inserting in his paper a matter of fact report of the meeting. We say matter of fact, as far as the abilities of the writer would permit, for it was in some places a lamentable misrepresentation of the speaker's statements.

It had been announced on the placards that Dr. Mack would "heal in public and in private," but no time or place was stated. Some of the audience asked if the Doctor would not exhibit his power on that platform. Before the meeting Dr. Mack had acceded to a request that he would heal in another hall on Sunday evening. Before leaving London it was impossible to decide as to what might be done in Burnley, so that our last issue announced that Dr. Mack might possibly visit Manchester. From the representations made to him, Dr. Mack consented to heal in public on Sunday, and thus had not the slightest intention of occupying any time at the end of Friday's protracted meeting. These explanations did not satisfy a few malcontents, though the bulk of the audience were agreeable to wait till Sunday evening for an exhibition of the healing-power. The lecturer said it was possible that the attempt would not succeed, as much exhaustion of forces might have been occasioned by the long discourse and questions. Dr. Mack however jumped to his feet, and said he was ready to show his method if a patient was forthcoming. Who was the sick man but our friend the reporter! He said he had got wet on the previous day and had a rheumatic pain in his right foot. Of course there was no medical certificate shown that he was ailing at all, but his own estimate of his complaint was accepted. As Dr. Mack held him by the hands, the amiable youth was sticking his tongue in his cheek and grinning at the audience. The operation being over he pressed on his toes with the whole weight of his body, and said the foot was just as it was when he came up, which was quite likely, as, by the way in which he used it, there seemed to be very little wrong with it. The lecturer for the moment was pleased to take a view of the case favourable to the veracity of the sick man, and said that the result had fulfilled his anticipations, but that the experiment would have a fair trial on Sunday evening, as it was not in Dr. Mack's power to command the ability to heal without the necessary conditions. A few more questions closed the meeting, which had then lasted two and a half hours. Mr. Burns proposed a vote of thanks to Mr. Walters, commending him for his conduct in the chair. This was seconded and carried. The Chairman in reply strengthened the opinion regarding his impartiality, by saying that he went on the platform unconvinced of Spiritualism, and left it in the same condition. Thus the meeting terminated, a success from beginning to end.

Next day Spiritualism was all the talk in Burnley, and it was found that the meeting of the previous evening had made a deep

impression. The audience were evidently taken by surprise that the subject should be capable of such extensive and instructive amplification. The coolness, good humour, and tact of the speaker also heightened their opinion of the whole matter, for there had been a manifest attempt to produce irritation, and, if possible, cause the speaker to commit himself. The interest was likewise intensified by the announcement everywhere posted that Dr. Mack would heal in public in the Church of England Literary Institute on Sunday evening at 7 o'clock; admission free.

When the hour of meeting had arrived, the hall was crowded to excess by a very respectable audience. There must have been upwards of 500 people present, and they behaved very well. The proceedings, in the first place, took the form of religious service, conducted by Mr. Burns, who desired his hearers to remember that it was Sunday evening, that they were attending a religious meeting, and that they would be expected to conduct themselves as if in any other place of worship. After a hymn, "There is a land of pure delight," which was heartily sung, Mr. T. Brown, trance-medium, delivered an invocation under spirit-influence. Mr. Burns then read a portion of Acts v., after which he gave an explanatory discourse, affording much information on healing mediumship and its relations to religious ideas. He then invited the afflicted to come forward and avail themselves of the benefit of Dr. Mack's treatment.

## DR. MACK'S PUBLIC HEALING.

Ten persons came upon the platform, and the statement of their cases was in the first place taken down by Mr. Burns. A gentleman in the audience took their names and addresses as they left the platform, and he kindly communicated them to us at the close.

1. The first case was that of a boy about 12 or 13 years of age, Joseph Emmitt, 7, Bronshaw Street, Burnley. The lad was of intelligent appearance and possessed a fine nervous temperament, but was confused and at a loss on account of deafness, from which he had suffered for five years, the result of scarlet fever. As Dr. Mack proceeded to treat him the audience were on the tiptoe of expectation. Mr. Burns reported that there was an improvement, which produced a visible sensation; but when the operation was finished, and the nervous timid boy, with honest gratitude on his countenance, declared that his hearing was restored, and could hear quite clearly low talking, the expectations of the most sanguine were evidently more than realised, and the sceptics were to a certainty taken aback. The boy's father, an intelligent man, was in the hall, and when his son returned to him he testified publicly as to the benefits which had been conferred by Dr. Mack. Mr. Emmitt was at the meeting on Monday evening, and, with much enthusiasm, spoke to us of the cure of his boy. That morning when Joseph woke he called out that he heard the ticking of a small clock in the adjoining room—a power to which he had been a stranger for years.

2. The second case was that of W. Pickles, 35, Brunswick Street, Burnley Wood, a young man who suffered from bronchitis of six months' standing. The disease was such a trouble to him that he had been absent on a holiday with the view of obtaining some relief. He felt, indeed, a little better than he had been, but at the time he was suffering quite sensibly from the disease and experienced a difficulty in breathing. These facts were read out to the audience while Dr. Mack proceeded with his treatment. In a few minutes the young man, addressing the audience, said "I can now breathe a great deal easier, for which I feel thankful."

3. Elizabeth Barrett, 41, Grimshaw Street, Burnley, suffered from rheumatism of the ankles of twelve months' standing. She had pain and weakness in both ankles at the time. She said she was fifteen years of age, with but little muscle or vital power, and delicate nervous temperament. After treatment, she declared herself free from pain, and that her ankles felt stronger.

4. E. Sharp, 20, Pierce Street, Burnley, had a pale and distressed expression of countenance, and said he had asthma and difficulty of breathing. He was not so bad at the time as he had been in the morning, yet he was under the effects of the disease. Upon being treated, he declared himself entirely free from his difficulty. His colour was improved, and he had a much more cheerful expression in his face.

5. Eugene Hindle, Burnley Road, Nelson, had chronic irritation of the throat for the last twelve months. He felt a kind of stoppage in the throat. Dr. Mack operated on him, after which the young man thus spoke to the audience:—"I must say I feel quite different. It has all gone from me. This says more for Spiritualism than all the lectures in the world."

6. Joshua Howarth, Livingston Street, Burnley, had been deaf of one ear all his life, and the hearing of the other was quite defective. His way of putting it was: "I have all my hearing with one ear." The deafness of the active ear had been coming on for three months. Dr. Mack tested all of these ear cases with his watch and by the voice both before and after treatment. In this instance the hearing of the wholly deaf ear was partially restored, and the other ear was much benefited. He seemed to hear quite readily. He heartily thanked Dr. Mack for the cure.

7. William H. Nuttall, 20, Cureden Street, Burnley, a young man had impaired hearing of both ears since he was twelve years old. He had been once to Liverpool Infirmary, and also to Todmorden, for treatment, but without benefit. When in a meeting he could not hear the words distinctly that were spoken from the platform, and in ordinary conversation he experienced a similar defect. When words were whispered he could not distinguish them at all. Dr. Mack operated on him, after which he stated to the audience that he was much improved in hearing, though not so well as he could wish. Some sceptics in the gallery who seemed to be anxious to convince those who were healed that they had received no benefit, tried to insinuate that he was just as he was before. This, the young man would not consent to. A remark made to him from the hall he could hear quite readily; when the watch was applied to his ear he could hear it, whereas before the operation he could not do so. The fact of his being benefited was fully established.

The success which followed every case made a profound im-

pression on the more consistent-minded portion of the audience, which, we are pleased to say, was by far the majority; but as empty vessels emit the most sound, a very few desired it to be known that they were not satisfied. A bald-headed gentleman in the gallery delighted in testifying that he entertained a very mean opinion of the species that it was his misfortune to belong to. He said there was no doctor's certificate that these people really did suffer as stated, and that the fact that their complaints were all so well known to Mr. Burns was suspicious. The audience could scarcely bear with this view of the matter, which was so self-evidently gratuitous, and testified more to the proposer's genius for invention than common-sense perception of facts. Mr. Burns replied that he could not fail to know the particulars of the cases, as he had taken them down as the patients came on the platform. The names of the persons treated, together with their addresses, had been taken down by a gentleman in the audience, and if the list were looked into it would be found that they were entire strangers to Dr. Mack and Mr. Burns, and had not been seen by either of them till that evening.

An old man in the meeting desired to say a few words, and Mr. Burns thinking that white hairs might possibly be accompanied by some wisdom and charity of feeling, allowed the applicant to proceed, as it might serve to occupy the attention of the audience while Dr. Mack was at work. This was a mistake, for the speaker went on the platform and commenced to offer a series of nonsensical platitudes to explain away the fact of the healing. This was not all, for his personal influence was so unwholesome and prejudicial that it entirely frustrated Dr. Mack's further efforts. Mr. Burns seeing, when it was too late, the temper of the man, ordered him off the platform, but Dr. Mack could do no more that evening.

8. While these proceedings were in progress, Dr. Mack was treating the last and eighth case, that of John Bulcock, Napier Street, Burnley Barracks. He said he had been lame in the right foot all his life, as it was defective in development. Latterly he had experienced a deal of pain in the side and bottom of his foot. Two months ago he had had an attack of pleurisy fever which had left a pain in his right side.

Dr. Mack was treating this case when the platform was invaded, and had succeeded in removing the pain from the side and inducing a genial perspiration over the body. The unkindly influence of the old man from the audience prevented the treatment taking effect on the foot. We learned afterwards that this unfeeling assailant of the good work was an eccentric character who had been turned out of every society in Burnley because of his egotism and untimely interference with the opinions of others.

The meeting was not badly impressed by this termination of the proceedings. It had been observed that eight cases had been treated, and all of them, without exception, successfully. Some had been entirely cured, all of them benefited.

Two more cases were taken down by Mr. Burns, but Dr. Mack invited them to come to his rooms at the hotel next day, and he would treat them gratuitously, as the interruption had broken the necessary conditions, and destroyed for the time his power to heal.

Mr. Burns, in conclusion, made a few remarks on the peculiar nature of the healing power. He thanked the meeting for its sympathy and good behaviour, and said that its thanks were in turn due to the interruptor of the proceedings for their sudden termination. The meeting broke up after singing the Doxology. A collection was made, which covered the expenses.

We have endeavoured to give a vivid representation of this meeting, as we think the results are of an unmistakable character. The effect on the public mind was very marked. Dr. Mack benefited a great number of cases, chiefly friends of the Cause, in private, but his work in Burnley was chiefly a labour of love, undertaken by him for the spread of truth, and at some slight sacrifice to himself. He returned to London well pleased with his journey, and re-invigorated to go on with his work of beneficence in the metropolis.

#### CONCLUDING MEETING.

The last meeting of the series was held in the Literary Institute on Monday evening, admission 1s., 6d., and 3d. There was a fair attendance. Mr. Burns presided, and delivered a lecture of some half-hour's duration, explanatory of the various phases of Spiritualism. The audience paid great attention to his remarks.

While a hymn was being sung, Mr. T. Brown, of Howden-le-Wear, was entranced, and proceeded to deliver an address under influence on "The New Revelation." From his position on the platform his words were not distinctly heard in the hall, and as the subject was of a solid, religious character, the audience became impatient, and caused some interruption. The trance address having been concluded, Mr. Burns again offered some remarks on the practical study of Spiritualism, and concluded by answering questions. A gentleman proposed that he should give some phrenological examinations, but the meeting was more in favour of Spiritualism. Dr. Spencer T. Hall, the well-known phrenomesmerist of former times, now resides in Burnley, and was in the meeting. He made a few remarks, and Mr. Burns closed the meeting by thanking the people of Burnley for the favourable manner in which they had received him and Spiritualism on its first public discussion in the town.

The meetings, upon the whole, were the most successful that we have witnessed for some years. Several circumstances conducted to this result. Dr. Brown's mediumship and unmistakable advocacy have laid a solid foundation in the district. Dr. Monck's recent visit and excellent phenomena made a deep impression. The local newspapers have given much publicity to the pheno-

mena and to Dr. Brown's trance-address. All these agencies gave rise to a public demand to know something of Spiritualism. The meetings came off at an opportune time, and were well worked. Mr. Burrell, the corporation bellman and bill-poster, took up the work warmly, and from his long experience in organising public meetings could not but succeed. With such a man in every town to wake up the public, Spiritualism might soon become universally acknowledged. Dr. Brown and Mr. Burrell did the leading part, and were ably assisted in all needful ways by the kindly offices of other friends. Give us one or two men of the right stamp in preference to a dead-and-alive committee who have no special adaptation to the work of getting up meetings.

Every meeting produced a decided impression in favour of Spiritualism. The principal speaker had full control of his hearers, and threw out a vast fund of information on the subject. Dr. Mack's services were quite invaluable, and did a work which the wisest words could not possibly effect. To sum it all up in few words, the Cause has been well introduced, and without bringing a burden to anyone, as the proceeds of the meetings met all expenses.

#### A DUTCHMAN'S REFLECTIONS ON SOME CURIOUS FACTS.

Dear Brother Burns,—I have no need, I think, to introduce myself to English Spiritualists; they have known me for some years now, and will kindly allow me to say a few words about some interesting points of our dear Cause, as I am an investigator since the year 1859, when Spiritualism was introduced here by our countryman, J. N. Tiedeman Martheze, now at Brighton. If my reflections are found worthy the attention of my English co-workers, I will feel satisfied. They rest on the basis of facts, and I will try to bring them forward in a real Dutch, that is to say, positive and calm way.

For some time there has arisen in England among a class of Spiritualists a strong opposition against dark seances, and though I can't participate in their conclusion to have such seances entirely abolished, yet the considerations our friends bring forward in defence of their opinion certainly deserve the attention of every truth-seeker in our ranks.

They say that dark seances give to sham mediums opportunity for playing tricks, and I think this is the strongest argument against such seances. My opinion is that the method most of my co-workers here follow—viz., not to take manifestations as real unless they bear the unmistakable marks as such for competent Spiritualists—is a good one to prevent deception in regard to the genuineness of spiritual phenomena. Further, persons who make their living by imitating manifestations can succeed with non-Spiritualists or beginning investigators; they who are well acquainted with Spiritualism and have experience detect these tricks very soon, which makes the danger arising from them not so very great. Now, I know perfectly that instances exist of real mediums playing tricks occasionally when their power fails, and I agree also that dark seances can facilitate the doings of such persons, but this fact does not seem to me of sufficient importance to induce us to abolish entirely dark seances. Although it is a pity, and a great pity, that sometimes real mediums have been found guilty of cheating—and I do not in the least exonerate them, on the contrary, I condemn such acting vigorously, and should be the first to oppose it if it came under my notice—we ought to bear in mind that mediums are only ordinary men with a peculiar disposition, but not at all more moral or more wise than others. Besides, they are the principal instruments for the advance of the Cause, for without phenomena, the Spiritualism of our days would not exist. So we must take the mediums as they are, just as we have to take physicians, theologians, and such people, among which are certainly also quacks. People find out on that field the good individuals, so we on ours must know how to distinguish mediums, so far as to the cheating of impostors and occasionally of some mediums.

They who wish to abolish entirely the dark seances, give us a second reason, which just as well deserves due reflection. They say the spirits can cheat us by making their mediums act and play the spirit. This I know perfectly and believe it to be true. In such cases the medium is as innocent as a child. Perhaps a deal of the so-called exposures of mediums have taken place under such circumstances, and the medium was thus unjustly condemned and ill-treated. Don't take a manifestation as such unless proved to be real, but, on the other hand, don't expose a medium as a cheat unless he is proved to be so in every point of the exposed imitation. Spirits can bioligise mediums, and no wonder. Biologists can do with their subjects what they like, even transform them temporarily into beasts, so to say, by making them go on all-fours, for example, and bark as dogs, or make them hop about and whistle like birds, or crow like cocks. I have seen this done. Coming again into the conscious state, all is forgotten and the subject is himself again.

Now I mean to say that the power which spirits have over mediums is much greater than that of a human being over the subject which he bioligises, so don't take a materialisation as such, unless you get the positive proof it is a real one; and on the other side don't reject the fact that spirits can bioligise their mediums as useless. Study it carefully; it opens new points of view for the moralist, for the lawgiver, for the philosopher, for the physician (mental diseases), for the thinker in general, which it would take too much space to treat now at length. There is still more; it is an interesting point to investigate in such cases, whether the spirit fabricates the drapery, or gets it by direct agency from elsewhere;

it is a remarkable study of the moral development of certain kinds of inhabitants from the spheres too, &c.

The case in which the so-called "double" of mediums can do the work is also worth studying, but on this point we want at the moment more light; it is a case, too, in which the medium is innocent. Certainly, I should like the spiritual phenomena better produced in the strongest light possible, and I long for the time when this will be the general rule; of course, I advise, with all my heart, good mediums to try to develop their faculty in that way, by sitting "en petit comité," with earnest friends repeatedly, but it seems to me unwise to reject altogether the dark seances. We must take the mediums as they are, and we must take the conditions under which phenomena are produced, also as they are in our days, and patiently wait for improvement, the meanwhile we can't force them. Such is the prescription of logic I think. No side of Spiritualism ought to be neglected by anybody desirous of forming sound convictions, and seeking firm ground on which to build a comprehensive knowledge of the most interesting cause of the nineteenth century. Didn't alchemy pave the way for the marvellous discoveries of chemistry? astrology, for astronomy, &c? We must remember that Spiritualism is still in its infancy—nothing more, although the development of the phenomena in the last twenty-five years has been indeed wonderful.

Now as to tests, for which a great many investigators ask so eagerly, and which certainly I find very desirable, my experience in every kind of manifestation shows me, as clear as daylight, that in most cases, submitting the medium beforehand to tests is followed by failure. I think it a pity that it is so, and that the mediums who succeed regularly under test-conditions are very small in number, but still we have to take the things as they are and study in all patience and firmness, in order to proceed logically on the way to knowledge. But a great consolation is found in regard to this test-point, and my experience authorises me to say, that if you sit in proper conditions and let the spirits act freely and the medium also, the former give you, not seldom, such tests as you never would have "dreamed of in your philosophy." Let my co-workers follow my plan and certainly they will gain satisfaction by it. Let them not try to force conditions, but be patient, draw their conclusions very coolly and positively, and persevere for years and years, before judging; I think the great question for us all, in reality "to be or not to be," is well worth the trouble.

Now I'll proceed to tell very briefly a few of the facts which formed the basis for my reflections, and I take them from the fifth visit which your good medium Mr. Charles E. Williams paid us in August last as is his custom every year since his first visit to Holland, on which occasion his services did a great deal to advance the Cause. I will not use many words or illustrate my narrative by exclamations, but simply state facts which I assure you were observed in all real Dutch coolness and immovability, with every available sense open and in a perfectly normal state, enabling us to know what was going on and to "put the dot on the i," as we say here. I begin by saying that a seance in which the medium was bound and secured was nearly a failure; now as to the tests given by the spirits on other occasions.

*Variation of the Ring Test; Dark Seance.*—Williams sitting between Mr. H. Becht and his son—the first positiveness itself, as even his style of writing in defence of Spiritualism shows—a reason why his pamphlets are seldom attacked. Only having to do with Williams and Mr. Becht, I need not speak of the other sitters, among whom was myself. The spirit asked, in the audible voice, "Do you like the ring-test?" Answer: "Yes, if it can be accomplished; but I remember there is no ring on the table." Silence on the side of the spirit, who was your well-known "Peter." "Peter": "Mr. Becht, give me your chair." Mr. Becht stood up, still holding the medium, and naturally very attentive. He pushed away the chair as far as possible with his left foot till to a distance, say of about ten feet, quite out of the medium's reach, and near to the door of the apartment. While he was doing this Mr. Becht was tapped on the right leg by a spirit-hand. No other persons in the flesh were in the room than the few sitters holding each other. The chair was heard moving, and Mr. Becht at the moment standing at the side of the medium, felt the back part of the chair pressed against his left arm; then he was all attention, and grasped the medium firmly. A second more and the chair hung on Mr. Becht's left arm. One of them—the arm or the chair—must have been partially dematerialised and restored again; no other way to explain the phenomenon. After a minute light was made, Mr. Becht holding the medium in his grip, like as a cat does a mouse, and the chair surely was seen hanging on his arm. I think this an easy-chair test.

*Two Spirits busy together.*—As above; cabinet and no tests applied. "John King" came out and walked behind the chairs, visible to all the sitters; at the same time "Peter" was at the other side not only speaking, but putting his hands (I say hands) on several of the sitters' heads and faces, "John" being visible and touching the people at his side of the circle with his hands or with an instrument. The spirits engaged in audible conversation for a considerable length of time. *Summa summarum:* they are both heard and felt, and one of them seen all at the same time; thus two separate individuals were working, and still no other living human being in the room than the friends, all as eager to witness truth only, and moving not a finger. I think this a beautiful test, much better than cords, sealing-wax, or any further material we can apply.

*The flying spirit.* Conditions as last seance. The spirit coming out of the cabinet, invited me to mount on the table. This table

being a very small one, and being literally full of instruments, lying on its top, it was not easy to accomplish this request. I sat at one side of the horseshoe circle, near the cabinet. With the utmost prudence, in order not to fall, or break the instruments, I, without letting go my neighbours' hand, first stood upon my chair, then proceeded to go in the dark upon the table, after having pushed away with precaution some instruments. At last I stood in the midst of the little table. It was utterly impossible—first, that any person, could find room on the table beside me; second, that, even if this had been probable, it could have been performed without my perceiving it; in one word I was perfectly alone there. Now the spirit took my free hand, pulled it up to the ceiling and there extended it on the opposite side from the cabinet, over the heads of the sitters on that side. I remark, that no other person, even standing on a chair, could have taken hold of my hand so high, far less could have extended it in the direction it was taken. The spirit-hand, which in parenthesis felt just like a human hand, let mine go, and this manifestation was finished. If this was not a "spiritual" test, I don't know what you would call so. There is no way to imitate such things, under the same conditions.

*Medium and spirit.*—Still another fact, to finish; conditions as above. Williams, lying on a sofa in one of my rooms, behind the temporary cabinet (a curtain, moving on an iron rod by rings), was seen by the whole company, the spirit, "John King," bending over him, and illuminating him with his lamp. This was seen several times, and especially by myself and Dr. Becht, very distinctly. If I say distinctly, I know what I say, for the light-coloured pantaloons and coat of the medium were clearly to be seen against the dark velvet covering of the sofa, so the medium's whole form was exposed.

I could describe still more of such tests, but for the moment I finish, in order not to take too much of your precious space. Such are the tests spirits give when you are an earnest truth-seeker and know how to keep conditions. In this way our dear spirit-friends, "John King" and "Peter," confirm us stronger and stronger in the sublime Cause. Our best thanks to them. So, dear brethren, English Spiritualists, we Dutchmen understand this study, and I think a great many among you will approve of our methods. If you might have objections, let us hear them; we are never too wise to learn. "God bless you all," to finish with dear "John's" ordinary greeting. In spiritual brotherhood I remain, yours truly,

A. J. RIJCK.

8A, Oude, Molstraat.

#### MATERIALISATIONS AND OTHER PHENOMENA IN THE LIGHT.

##### DR. MONCK'S MEDIUMSHIP.

To the Editor.—Sir,—Having attended a number of seances given by Dr. Monck in Birmingham some few days ago, the following report, containing an unbiassed statement of the extraordinary variety of phenomena that occurred, may be interesting to your readers. To commence with, having carefully examined the room and furniture during the absence of Dr. Monck, we then proceeded as follows:—In the first place, we enjoyed the immense advantage of light, instead of darkness, enabling us to witness clearly all that happened. In a few minutes raps were heard in different parts of the room, on various articles of furniture placed at long distances from Dr. Monck. A chair, which had been previously examined, showed unmistakable symptoms of vitality, and gradually came up to the table, a distance of many feet. It then raised itself in mid-air against the table, and remained so for some time. It afterwards raised itself right on the table, then was thrown on to the floor. At our request, it was then raised on to its legs by the invisible power. A chair was then placed on the table, and a gentleman took his seat upon it. In less than a minute, the table, chair, and gentleman were raised and floated right off the floor. Dr. Monck then requested three other persons to get on the table, and to hold each other. In this instance also the table was floated some seven or eight inches with its living freight. Another example, showing the vast power that these intelligences can manifest, happened in this way. Dr. Monck and two ladies seated themselves on a very large and heavy sofa. He then asked me to take a chair in front of him. Placing his hands on my shoulders, I then grasped his hands in mine, and instantly the sofa, Dr. Monck, and the two ladies—a combined weight of at least 600 lb.—rose right off the floor, in the light, in full view of the other visitors. Four hand-bells on the table became quite agitated, and moved about, and rang singly and then all together. A musical box—simply the works, the case having been broken off—was then wound up, without a key, in the light, close under our eyes. It spelt out messages by stopping the instrument at the letter of the alphabet required to make up the words; it also played fast, or slow, or stopped entirely at our request. A musical album also played in the same curious manner. At the same time, Dr. Monck's hands were in full view, and to show that no hidden appliances were used, the musical boxes were lifted off the table, and then the same things took place. A pencil was placed on the table with a piece of paper, marked with the initials of all the persons present. The pencil was then observed to move, then place itself in a slanting position and actually write. This happened several times. A gentleman present suggested that it would be a much better test if, after the paper had been examined and marked, when the pencil was just on the point of writing, the intelligence guiding the pencil could write out any particular word chosen at the moment. This feat was also accomplished successfully. Materialised hands rose by us, came and took hold of articles on the

table, such as handkerchiefs, bells, &c. It was a most singular thing to see these hands appear at one part of the table, lift the articles up, take them away, and then reappear with them at the other side of the table. These hands also evidently were possessed of great muscular power. One lady had two flounces from her silk dress undone, the cracking of the stitches being plainly heard. Another person was laid hold of by a pair of hands and nearly dragged under the table. These hands also would take from our own hands articles offered to them.

The direct writing on slates was certainly most astonishing to witness. Dr. Monck asked any person present to clean a small folding-slate. This done, he placed a small fragment of slate pencil on the slate, and closed it. He then placed it on the head of any of the persons present, and requested them to place their hands upon the slate, so as to be quite certain that it did not go out of their possession. The pencil inside the slate was then both heard by those present to be writing, and the person who had the slate upon his head could also feel the pressure caused by the pencil in writing. The time occupied in writing the communication was only a few seconds, according to its length, but considerably less time than any person could possibly have written it in. These manifestations took place in the light, so that all the movements of Dr. Monck were closely scrutinised. The following are some of the messages as given by "Samuel Wheeler," one of Dr. Monck's spirit guides. The words underlined [printed in *Italic*] and also those words with a capital, are exactly as "Samuel" wrote them on the slate:—

"Truth is four square, and cannot be displaced.

"SAML."

"Great is the Truth, and it must prevail.

"SAML. August 21st, 1876."

"We love you, and are ever about your paths, studying your well-being, and actively co-operating with you in every good word and work.

"SAML. Tuesday evening, Aug. 22, '76."

"It is as difficult to shut out from humanity the truth of Spirit-intercourse, as to exclude the daylight from this room.

"SAML. Tuesday morning, Aug. 22, '76."

This last communication was given by "Samuel Wheeler" on the morning of the 22nd of August. We had just been observing to each other, that the bright rays of sunlight, were rather troublesome, so that "Samuel's" message was very *à propos*. Many other messages were given, some were written on note paper, marked by all present, so as to be certain that another paper was not substituted, and under these conditions the messages were still given, in the light, and Dr. Monck's hands clearly in view. A great many personal tests were also given to several persons present, but as it would take up too much of your space to fully describe them, I must rest content to report in as brief a manner as possible, the principal phenomena which occurred.

With respect to the chair raising itself on to the table, some persons of a very sceptical turn of mind, boldly declared that they knew how the chair had been moved, and that Dr. Monck had simply raised it with one of his feet under the protecting screen of the table-cloth, which reached down to the floor. This having been heard by Dr. Monck, the very next night at the seance, he suggested that one of his feet should be secured by the person next to him, and then extending his left leg right away from the table: but still, in full view, the chair that was standing a considerable distance from him, moved about and glided about under our eyes. We also saw in the light, materialised hands, some of them being infants' hands, middle-sized hands, and also full-sized ones. To prove that the hands were not optical illusions, or that they were dummy hands, they came above the level of the table, and took different articles away, and showed them at the other side of the table. They also darted under the table, and laid hold of some of the persons seated round,—in two cases with sufficient force to nearly drag a person under the table. To show also that the fingers of these hands could lay hold of small articles, a lady's high-buttoned boot was undone. The laces of a gentleman's shoe were undone, besides a variety of other experiments.

A child's head then appeared close to Dr. Monck; it then changed into a child's arm and hand, and, at our request, took hold of a handkerchief on the table. It also raised a bell from off the table, rung it, then threw it down. When asked if it could go and pick it up, without any difficulty did pick it up, and then rang it violently. A person present suggested that a child's leg and foot should be seen. Instantly a baby's rounded leg and tiny foot were seen distinctly; then the face of an elderly female. It must be distinctly recollected that we were sitting with sufficient light to see clearly that Dr. Monck was there in full, that no cabinet, screen, shawls, or anything whatever, was used to prevent our seeing all that was going on.

Several persons were floated in the air seated on their chairs, the position of the chair, and also Dr. Monck's feet, being held by persons on each side, precluding all possibility of the medium in any way assisting. If I had leisure, and your space would permit, I could occupy pages in giving further descriptions of all the tests that were obtained at these most extraordinary seances, but fearing to trespass too much on your valuable space.—I remain, yours truly.

E. H. VALTER.

Claremont Villa, 51, Belgrave Road, Birmingham.

### THREE SEANCES WITH THE PETTYS.

Mr. Editor,—I again take the liberty to forward to you a brief report. Three seances given by Mr. Petty, Mrs. Petty, and W. H. Petty, came

off on the 26th and 27th ult. The attendance of sitters was quite good, more than the friends had anticipated. The first seance was called for 7.30 p.m. Saturday; every one was in order in due time; and, as Mrs. Petty was to be the medium inside the cabinet, in order that there might be no objections raised afterwards, she suggested to the company to appoint a committee of ladies that they might search her and place her under any reasonable test-conditions they had a mind to, but the company with one consent rejected the offer, desiring or choosing to sit with the medium in full confidence in their integrity. The cabinet was viewed over and the medium entered, and all saw her reclining on a dark mattress on the floor. The meeting was opened in Mr. Petty's usual way, by singing and prayer. Mrs. Petty was soon entranced, and the spirit arranged the meeting by changing some sitters. The light was reduced very low, but still it was sufficient by which to discern any manifestations. The music-box was resorted to, and soon a female form presented itself by opening the curtains. The spirit stepped out and claimed to be a relative of Mr. David Jackson, who sat near the cabinet. The spirit then approached several sitters and gave the hand and kissed them on the cheek, one lady by a certain reflection of the light distinctly beheld her features, which she declared were quite different to those of Mrs. Petty. The spirit now receding towards the cabinet came right across the room (some twelve feet) to your reporter, and extending the hand I freely handled it, the spirit returning the compliment by handling mine, at the same time, leaning forward, she kissed my cheek; and, proceeding to my left-hand sitter deliberately laid one hand on his forehead and kissed him, and subsequently all who could be approached were attended to. The spirit moving very deliberately re-entered the cabinet, but appeared again and again, bringing the medium out with her, so that the spirit and the medium were seen at the same time. The next materialised spirit was much shorter in stature than the former; she made repeated efforts to leave the curtains, but she stood there, and was rather indistinct to ordinary vision; but, whilst she thus appeared to stand, the spiritually-gifted could see her beautiful dancing to very quick tune played by Mr. Petty's musical-box. She seemed about twelve or fourteen years old. Mrs. Petty was now waked up and the seance closed. One gentleman now proposed that Mrs. Petty be searched by the ladies, which was rejected by Mrs. Petty as an indignity; but I think the gentleman had not entered the room when Mrs. Petty's offer to be put under test-conditions was made. This, however, lead to a general conversation on the subject, and Mr. Petty offered that if the gentleman would provide a suit of dark clothes and a dark shirt, a committee might be appointed to dress the young man in the same after removing all his own clothing; under this test he would enter the cabinet as medium in one or both the seances on Sunday the 27th. The gentleman accepted the offer and agreed to provide the suit; with this, the meeting cheerfully separated.

On Sunday morning, at 10 a.m., a good company assembled. The gentleman aforesaid put in an appearance, but not to keep his engagement to bring a dark suit for the medium. He brought a lightish-coloured morning dressing-gown, and proposed altogether different arrangements, and together with Mr. John Nevin, of West Hartlepool, proceeded to waste the time of the meeting by frivolous discussion about suspicious appearances and tests, which was only ended by the decision of the company to abide by the test agreed upon, and as the gentleman had failed to fulfil his engagement, it was decided to remove Mr. W. H. Petty's underclothing. He would then be dressed in a dark suit, which suit was thoroughly examined by the appointed committee. Thus, after quite thirty minutes' delay, the medium entered the cabinet. The seance was again opened by singing and prayer, and the musical-box was again made use of; and after "Chico's" introductory salutations through the entranced medium, soon the materialised form of "John King" was visible at the centre opening of the cabinet, and in quick succession at the other two openings, saluting the company by bowing and by the audible voice, speaking specially to certain individuals, calling them by name, and also pounding the floor with his foot in response to queries. The meeting was a very heavy one to bear, causing Mrs. Petty to retire into the open air for recovery, which she did twice. It was noticed that "John King" and the medium were caused to groan under it, but, like a giant, he persevered in his work, and soon he appeared at two of the openings and deliberately exposed the medium and himself at the same time to the view of all the company. Retiring, he laid the medium on the mattress, and again appearing, he informed us in the audible voice that another, a friend, would come after he retired.

Again we resorted to harmony, and soon the said friend appeared at the opening and saluted us, and succeeded in making himself audible, bidding us "Good morning," but he adopted a more powerful mode of making himself heard by vehemently stamping upon the floor, which he repeated many times. The fact was very suggestive, and soon, by the kindness of Mr. Petty informing us that "Oliver Cromwell" sometimes manifested by the medium, the company understood that they were beholding the veritable "Oliver Cromwell," of English Parliamentary renown. We thanked him for his kindness in coming to our humble meeting under such trying circumstances, and affording to us such unmistakable demonstration of his verity and presence, which he freely responded to by bowing his head. The medium was soon awakened, and came forth, and the seance was closed; but the would-be critics and scientific testers again put in a most ridiculous (and, in the estimate of almost all present, an imbecile) appearance, suggesting that Mrs. Petty might supply the young man with drapery, because she was sitting outside and next to the cabinet, and that her retiring might be only to prosecute the business, and thus the whole of what we had seen and heard might be a deception; and again they suggested novel and grotesque tests by which to detect the dishonesty of the medium, and of the spirits who might use them to do the manifestations and palm them off as spirit-appearances. Upon this, the company formed itself into a meeting to decide in an orderly and binding manner upon all what test (if any) should be applied at the seance yet to take place at 4 p.m., and at which "John King" had spontaneously proposed to appear in daylight. After a lengthy process of argumentation, it was decided that the same test of changing the medium's clothing should be carried out, and that Mrs. Petty, as proposed by herself out of meeting, might sit the third from the cabinet. A committee of four was elected to see these two points carried out, and a third point was that nothing more was to be done in any shape or manner, so that the seance might take place with-

out molestation. All now seemed to separate cheerfully in anticipation of a grand daylight seance to commence at 4.

Four p.m. had no need to be sounded in their ears. Many were in attendance long before, and when the door had been opened all positions were soon occupied; but the gentleman (Mr. Crisp, photographer, of Stockton-on-Tees) who failed to keep his engagement of providing a suit of clothes for the medium, was absent till the last minute, so that the other three committeemen were obliged to do the business which had been laid upon them by the meeting who appointed them at noon. But the committee overstepped their duty by disarranging the cabinet in the first place, which they had been strictly forbidden to do; and, in the second place, after the meeting had been opened under said disorder, Mr. John Nevin, one of the committee, interfered with the seance, and queried why Mr. Petty should conduct the seance; why not have it some other way? thus opening up discussion and inharmony, instead of the seance to be given by the immortals by means of the medium and the conductor of the seance, Mr. Petty. It appeared to many who were present that this interference had been a plot, and was wilfully and wickedly carried out, intentionally to injure the interests of the medium, by causing the seance to be broken up, and to reclaim the price of their tickets of admission into the room. Some old spite seems to have actuated their folly. The spirits would not give the company the blessing promised in the morning seance. The medium was entranced, but only to reject the conditions, and to reject a committee who had so basely betrayed those whom they undertook to serve. A recess was resorted to, and again the company assembled, but only to suffer the same rebuff from the cabinet; the spirits would give no other manifestations. The medium was restored by de-mesmerism from the trance-condition, and thus the seance concluded, and thus the company were cheated out of their seance by the faithlessness of their own committee, and the same was distinctly laid to their charge before all the company.

There is one word I wish to say before I close. It is this: Mediums, conductors of seances, and companies of sitters should never appoint sceptics nor scientific investigators to serve on committees, for the better conducting of seances. These should come to a seance, but should form no part of the order or ministry of it. And why? Because the spirits who are in opposition to Spiritualism come to your seance with or by means of them, and in giving place to their visible mediums, they can pounce upon the guides and guardians of your medium and conductor and afflict them very severely, and, if only in moderate force, prevent our dear spirit-friends from giving good seances to us. Seances without an orderly mode of proceeding should not be attempted, and particularly if you desire the highest order of manifestations and communion.—I remain, yours very respectfully and fraternally, on behalf of the spiritual friends here,

D. RICHMOND.

18, Chapel Street, Darlington.

[We hear that Mrs. Petty is quite ill, caused by what a Newcastle correspondent calls the "Test ruffianism," if we understand rightly, of the Darlington "investigators." In Heaven's name call them so; the term "Spiritualist" should be applied to people of another stamp.—Ed. M.]

#### SPIRITUALISM AND MESMERISM IN SWEDEN.

To the Editor.—Dear Sir,—Spiritualism is evidently attracting much more attention here than it did a few months ago. An advertisement in one of the Stockholm papers, requests all Spiritualists in this country to send in their names and addresses to the advertiser, Mr. Hellberg, who I understand is going to lecture in Stockholm on Spiritualism. The object of his advertisement is no doubt to get Spiritualists drawn together with a view to united action. The great want at the present time is a good medium. There are several writing mediums, but they do not study the subject properly—they do not follow it up as though they had any interest in it. The general public knows nothing about these mediums as they are amongst the higher classes and their services cannot be purchased. I have, however, found a boy amongst our workmen who will, I expect, in time become a public medium. A few weeks ago I got him a cabinet made, and gave him and his friends instructions how to proceed. The first time they sat they got the direct knocks. He reports every Monday the sittings of the Saturday and Sunday evenings. These are the only evenings he can find time to sit. His progress is satisfactory and I learn that an elder brother is likely to become a good medium. Once they are developed they will meet the requirements, I hope, which are felt so much just now.

Magnetism has been studied a little by a gentleman here. His opportunities of exercising his powers have been few, though in two or three cases he has succeeded quite beyond his expectations. A girl had suffered severely from toothache for about a month, had been to the dentist to get the tooth drawn but he did no more than break a part off, the consequence was that the pain was increased, and she got no sleep during the next week or ten days. She went to the gentleman above referred to (Herr M.) to ask his advice. He applied a sponge to her face with a little warm water and vinegar, and standing so as to make passes with his right hand, the toothache was perfectly cured in a few minutes and the girl left under the impression that the application of the sponge had benefited her.

A boy with an open wound in his foot applied to Herr M. for advice. The wound had been open for nearly a fortnight; it was not of a serious nature, though somewhat troublesome. Herr M. magnetised the foot and whilst doing so the boy said he felt as though a mustard blister had been placed on it. Herr M. magnetised a piece of flannel and tied round the foot with orders that it should be kept on during the night. Next morning the foot was quite well.

A case of a severely bruised arm was cured by Herr M. A lady (Mrs. R.) was engaged putting a sewing machine into order, and when her left arm was through the wheel she placed her right hand on the treadles to raise herself up. Nearly the whole of her weight being thus thrown on the machine the wheel flew round with a jerk and jammed her arm which, when released, was quite black and swollen. Her hand was so much swollen that the rings she wore were quite sunk into her fingers, though ordinarily they are much to large. Herr M. magnetised the arm, but Mrs. R. was sceptical as to his being able to benefit her; however, in twenty minutes the swelling so much abated that she drew the rings off her fingers, the ghly appearance in the hand and arm gradually disappeared, and the skin began to assume its natural colour excepting where the wheel had struck. Mrs. R. felt so unwell with the

pain that she had endured that she was obliged to lie down for an hour or so during which time the swelling increased and seemed worse than when the magnetising was commenced. Herr M. again tried to relieve her, and the abatement of the swelling was almost perceptible to the eye whilst he made the passes. He magnetised a piece of paper and also a piece of flannel and fastened them over the wounded place to prevent the swelling recommencing in his absence. These were worn during the night and next day; when removed there was no soreness, nor even a speck to be seen where the wheel had struck the arm. It may be stated that the lady (Mrs. R.) when in Brussels a short time previous to the above occurrence had received a blow which she did not consider so severe as that given by the machine, but which caused a blackness that was quite perceptible a full fortnight afterwards. When magnetism was resorted to the blackness disappeared in twenty-four hours, but that which was most remarkable was the fact of the swelling being so apparently diminished during the operation, and increased when the magnetiser left off.

I hope soon to be able to report good progress, as to the young Wernland medium before alluded to, as I have every reason to think he will become a good medium for materialisation.—Yours truly,

Alster, Karlstad, Sweden, August, 24.

M. FIDLER.

#### SEANCE WITH MRS. MARGARETTA SUNDERLAND COOPER.

By the invitation of an accomplished American medium, the writer has witnessed a series of remarkable phenomena which no reasonable person would attribute to legerdemain or unconscious cerebration. Darkness and the presence of possible confederates—conditions always agreeable to deceivers—were scrupulously avoided. The seance was conducted in a well-furnished parlour, while cheerful rays of sunshine, unobstructed by blinds or curtains, illuminated the whole apartment. No persons were present during the interview except the medium and her visitor. Careful inspection failed to detect secret panels, traps, or prestidigitatory apparatus. A black walnut table, near which the principal manifestations occurred, was examined on every side and moved in various directions, without the discovery of suspicious attachments. Raps were heard on the walls and furniture of the apartment, and were apparently produced directly under the observer's hand, which was resting on the table. A question addressed to a friend in the world of spirits was written on a piece of paper and placed between the leaves of a tablet, without the medium's knowledge of its contents. An ordinary pencil was placed upon the cover, and the medium's hand was tied in such a manner that she could not form a single letter. The tablet was placed upon her bandaged fingers, while the investigator tightly clasped them underneath. The tablet, having been secured from juggling artifices, was allowed to remain for a minute under the table; meanwhile the lady's left hand was lying motionless in full view upon its upper surface. Gentle raps soon announced that the question had been answered. The inquirer opened the tablet, and found upon the enclosed paper a very appropriate reply. The signature of a near relative, with whom the medium had no acquaintance, was appended to the communication. Several other questions were answered by the same method. Sometimes your correspondent held the closed tablet, the lady's hand being under his own and not touching the cover at any point. Yet the unseen force executed its chirography with undiminished facility.

Hands were also materialised in the clear sunlight of a cloudless day. While holding both hands of the medium within his own, the writer's knuckles were repeatedly touched by a fifth hand, which certainly did not belong to either party in the flesh. Warm, soft, and delicate fingers were afterwards felt at some distance from the medium. The lady's vocal organs were subsequently employed by another intelligence purporting to be a very dear friend of the visitors. A long and interesting colloquy was maintained between the spirit and her companion in earth-life.

On the 30th of May, 1875, Mrs. Cooper predicted an extensive conflagration at St. Stephens, in the province of New Brunswick, about two weeks before the fire occurred. In consequence of her timely warning, the cashier of a bank in St. Stephens, then on a visit to Boston, U.S., had an opportunity to reach his home before the fire took place. The treasure of the bank was therefore seasonably removed to a place of safety.

Messrs. Price and Foster, members of Parliament, visited America last year, and this medium foretold their arrival. The account above given is a simple recital of facts which have come within the writer's knowledge, his only object being to bear witness for the truth.

#### DIRECT SPIRIT DRAWING.

To the Editor.—Dear Sir,—I had the privilege of attending one of Mr. Lawrence's seances, held at his residence, No. 4, Northey Street, Limehouse, on Sunday evening last, Sept. 3, when some remarkable phenomena occurred. The sitting was commenced with trance addresses, the spirit controlling Mr. Lawrence impressing all the sitters with his forcible eloquence. A controlling intelligence then expressed his desire to attempt a drawing, and, by his wish, paper, pen and ink, and paints and brushes were placed upon the table. The sitters were desired to mark the paper, upon which a gentleman present took one piece and I another. We each tore a corner from our respective pieces, which we retained, marking the remainder with pencil, I writing my initials in a prominent place. We were then requested to sing, which we did, and continued to do for eight or ten minutes. During the whole of this time the medium's hands were held by two of the sitters. It being dark, we could not see the papers, but I distinctly heard them rustling and shaking above the heads of the sitters, and apparently against the ceiling; others present hearing the same. At the end of this time, lights were asked for, and, to our astonishment, we discovered on the two marked pieces of paper, evidence of high artistic skill. On the piece I had initialed, and to which I fitted the corner I had torn off, was drawn in ink, shaded with pencil and coloured, a female head, accompanied by the following inscription, written in a kind of half print, thus:—

Naomi,  
Daughter of Ben Hated,  
Israel's High Priest.  
Converted to the faith by Mary,  
sister of Lazarus, A.D. 49.

[Seance held  
LIMEHOUSE,  
September 3,  
1876.]

[Freeholder,  
Spirit Artist.]

The drawing on the other marked paper was a representation of a flower.

Other physical manifestations occurred, such as ringing of bells, playing of tambourine, guitar, &c.; also materialisation of a spirit-head, with hand and arm, the spirit asserting that there was not enough power to materialise fully, it having been exhausted for the other phenomena.

At the close of the seance, I expressed a desire to retain the drawing on the paper marked by me, to which Mr. Lawrence readily assented. I have thought it worthy of being framed; and, should any one feel sufficiently interested in the matter, it is open for their inspection, by calling on me at my residence, as under.—I remain, yours faithfully,  
122, Jamaica Street, Stepney, E., Sept. 5, 1876. R. NEWMAN.

We have also received another letter describing the seance, from which we quote a portion giving corroborative evidence, and also particulars not named in the foregoing account:—

On looking at the papers on the table, we were pleased to see on one a drawing of a bust of a female, nicely coloured, also writing at the foot stating it to be a portrait of "Naomi," daughter of "Ben Hated." The remainder of the writing I do not remember. On the other side, which I marked, there was a fine drawing of a lily, also coloured, and in writing,

"White Lily,  
"Emblem of Purity,  
"Freeholder."

the word *white* having the pen run through three times, it being coloured green and yellow, there being no white paint on the table. I myself took them off the table whilst wet, and placed them on the side-board to dry, and I can guarantee that the sheet of paper which the other gentleman is in possession of is one that I took from my desk at home before starting. I should think the time occupied in executing the two was not more than fifteen minutes, and they were beautifully done. I must also tell you that the medium's hands were being held the whole of the time.—I remain,  
121, Willow Street, Finsbury. W. PARSONS.

PHENOMENA WITH MR. HERNE.

Dear Mr. Burns,—Will you kindly insert the following account of a seance with Mr. Herne in your valuable MEDIUM. The members who compose this circle are a remnant of the South London Association. At half-past eight on last Tuesday evening we took our seats as usual at the table, when Mr. Herne, who has kindly consented to sit with us, was impressed that something was wrong, and advised us to put aside the table and form a half circle opposite the cabinet (which, thanks to the labours of Mr. Cole, is a very nice one.)

We acted in accordance with Mr. Herne's impression, and Mr. Frampton was told to go into the cabinet, Mr. Herne staying with the sitters. After Mr. Frampton was in the cabinet a short time, we could hear that the unseen were at work. Suddenly there appeared before us a misty cloud which gradually resolved itself into the form of a human being, and was seen by all present except Mr. Rumble, who unfortunately was not able to see anything, standing outside of the cabinet.

After this form had disappeared, Mr. Herne was requested to go into the cabinet, Mr. Frampton staying there also. A request to sing was obeyed, and shortly after the familiar voices of "Joey" and "Peter" made known to us their presence, "Joey" controlling Mr. Frampton and speaking through him, "Peter" using the direct voice. In a few minutes we could hear Mr. Cole's books and papers were being thrown about, which, by-the-by, occasioned Mrs. Cole much anxiety. Suddenly the chair which Mr. Herne had been occupying was taken from him and he fell heavily to the floor entranced. At this moment the bells and instruments which were in the cabinet began to sound all at one time, when the tambourine left the cabinet, and came between two lights (one from the chandelier, the other proceeding from another apartment through a pane of glass over the door of the room) and spun round velloum downwards, as if poised on a person's finger; this phenomenon was also seen by every person in the room but the afore-mentioned unfortunate individual, who said he saw nothing. Then we received information from "Joey" that "Peter" intended trying to materialise. After a little singing "Peter" came from the cabinet, but only his head was visible, it being on the floor. While there he spoke to us, and then went back to the cabinet, telling me afterwards that he could not manage to materialise the whole of his body on that occasion, but promised to try and do so at our next meeting. Mr. Frampton has never been in a cabinet before, and we were utterly ignorant of his value till Mr. Herne so kindly assisted in developing him. With one exception every one present was perfectly satisfied with the phenomena witnessed.—Yours obediently,  
JAMES CLARKE.

[We ask our readers to note the fact that Mr. Rumble could not see the spirit-figure or movement of the tambourine in a defective light, though these things were visible to others. The power of the human eye varies very much in such matters. Colours are oftentimes not distinguished, and in different degrees of light, ordinary objects, or certain objects—especially in motion—are not observed. These, and many other facts about human vision, are quite unknown, even to physiologists. A pencil will be seen writing a message by one sitter, whereas all the others perceive a hand holding it.—Ed. M.]

A REMARKABLE SPIRIT-COMMUNICATION.

Dear Mr. Burns,—When I last saw you in your own home across the water, I recollect on one occasion speaking of a most remarkable case of spirit-communication, that took place through the mediumship of Mrs. Hardy at one of her large public trance-seances, then being held semi-weekly in our parlours.

At these seances, after being controlled for about an hour by "Willie," one of her guides, acting as a mouthpiece for the spirits present wishing to communicate to those in the form also present, he would then give way for any strange spirits who might desire to control in person, and indite messages to their dear ones at a distance.

The case which I am about to give you was so remarkable for its definiteness of character, its reliability, its complete and perfect separation from anything even bordering on the pet theory of mind-reading or "unconscious cerebration," so glib in the mouths of scientific opponents

of Spiritualism, who stand ready to account for these things by any theory whatever save the spiritual, that I thought even at this late day I would respond to your request, and "send it along."

Mrs. Hardy, in the course of her last ten years of mediumship, has had many similar cases, but perhaps none so significant, unique, and unanswerable by our opponents as this which I now give you, copied verbatim from our journal, to dispose of as you please.

On the evening of 27th November at a public seance given at our house for the purpose of communion with our spirit-friends—Mrs. Hardy medium—a message was received from a stranger, requesting me to forward the same as directed by the spirit controlling in person, which request I promptly attended to as follows:—

"Boston, Monday, Nov. 28th, 1870.

"Mr. N. P. Harper.—Dear Sir,—At a circle of Spiritualists held at my house, 125, West Concord Street, last evening, among the spirits who controlled the medium was one calling himself 'Major John Harper.' He says he died in 1846, in Carlisle, Pennsylvania; also says he has a son, now residing in Indianapolis, Indiana, whose name is N. P. Harper, who is in business there; says you did not leave the state of Pennsylvania for the west till after he had passed away. He says you have called upon him strongly to make some demonstration to him from the spirit-world, if it is possible. He heard you make this request, mentally, not long ago, and he comes here to respond.

"Dear Sir, should the foregoing reach you, please write me as to the correctness of the same, and oblige.—Your truly, "JOHN HARDY."

Here we were casting our bread upon the waters, as neither of us had ever heard the names of the above parties breathed even, and Indianapolis is some 1,000 miles from Boston. Shall we be rewarded for thus doing the bidding of this spirit-stranger? Shall our bread be returned to us after many days? Let us see. In a few days, perhaps eight, the following letter came to hand:—

"Indianapolis, Indiana, December 6, 1870.

"Mr. John Hardy.—Dear Sir,—Your letter of November 28th reached me on the 6th inst. However inexplicable the contents may be, common honesty requires that I should inform you that all the facts stated in it are literally true.

"My father, Major John Harper, did 'die at Carlisle, Pennsylvania, in 1846.' I was 'present with him at the time,' and afterwards—to wit, in 1850—'went west,' and have been residing in this city the last five years. I did 'call for him earnestly,' and herein lies a fact as singular (to me) as anything else. Your kindness demands that I should relate the circumstances. For a year past I have been examining the phenomena of Spiritualism, and, actuated by a desire—1st, to preclude the possibility of collusion on the part of any person living; and, 2nd, to avoid the notoriety of publication—while seated in my office alone, and the doors closed, on the 7th September, I took a sheet of paper and wrote upon it a request, desiring my father to go to a certain other place (the *Banner* circle, as I had never heard of your circle, and have never been in your city), and there, after giving his true name to the intelligence controlling, to send me, as a test, a message by a fictitious name, which I gave him. I stated also that I would communicate this to no person living, until I saw whether it was complied with or not. I then enclosed it in an envelope, and placed it in my pocket with some private papers. On the 20th of September, under the same circumstances precisely, I took it out for the first time, and, having read it over slowly, endorsed the fact and date upon it, and replaced it in the envelope, where it remained until after the receipt of your letter. I state most positively that no living person saw that paper, or heard it alluded to in any manner, till after the arrival of your note. Instead of receiving an answer from the place requested, and in the manner desired, I received it from yourself, an utter stranger in the fullest degree.

"Looking at these facts in the light of the design in my mind, at the time of making the request, I am compelled to admit that the true spirit and object is carried out in a better manner than as I proposed; in fact, the variations from the plan constitute a double test, for if anyone had discovered my plan (which, however, I knew to be impossible), they would most naturally have carried it out just as directed.

"N. P. HARPER.

"434, North Delaware Street, Indianapolis, Indiana."

Will Professor Carpenter please crack this nut with his pet hammer? Here are the facts, names, and dates. Mr. Harper is a prominent merchant in Indianapolis, an active member of the Unitarian church there, and can be addressed for confirmation of the above if desirable.—Yours truly,  
JOHN HARDY.

4, Concord Square, Boston, July, 1876.

CASE OF HEALING.

To the Editor.—Dear Sir,—Will you kindly insert the following remarkable event. My father being engaged at Chester-le-Street, was impressed whilst walking along the road to come home. This impression grew so strong that he could not withstand it, and accordingly took the next train homeward. My younger sister (aged two years), in the meantime began to show signs of a severe illness, and as the day advanced she grew rapidly worse. It was now quickly perceived by all to be a raging fever, which often proves fatal in a very short space of time. We were now in the greatest consternation regarding the consequences, and, in the midst of it, my father duly arrived. Strange to say, "Bretimo," my father's guide, at once took control, and after passing several remarks as to the state of the child, he commenced to make passes over her. This he continued for some twenty minutes; gradually the heated flush passed away, and finally, she went into a sweet calm sleep. "Bretimo" now gave some additional remarks of advice, and, wishing us "good morning," he withdrew. Father now resumed his normal state. In less than an hour the fever entirely left my sister; with a little care she regained her good health and spirits. I may also state, that it was afterwards discovered that she could not have lived till the following night had the above change not taken place at that time. So that it will be seen we had good right to be extremely thankful for the timely assistance of our kind and much esteemed friend "Bretimo," and also to our kind Father in permitting his angels to perform these deeds of beneficence.—I am, dear sir, yours respectfully,  
E. A. BROWN.

Howden-le-Wear, August 19th.

**SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.**

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**TO SPIRITUALISTS IN THE COLONIES.**

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

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 MEDIUM AND DAYBREAK.**

FRIDAY, SEPTEMBER 8, 1876.

**CHESTER-LE-STREET DISTRICT QUARTERLY MEETING.**

The report in another column shows that our Team Valley friends have not been idle during the first quarter of their organized existence. They have not wasted their time in officialism, but set to work and done something. We hope they will have a good turn-out at quarterly meeting, and hear reports from all, whether on the committee or not. There must be no respect to persons in the work of Spiritualism, and yet Spiritualists must not forget the claims of valuable men, for these are the agents where-with the great work has to be accomplished. We are glad to hear that one good man is likely to be brought into greater prominence and usefulness; we refer to Mr. J. Wilson, the expelled preacher, on account of his adhesion to Spiritualism. This gentleman, it will be remembered, presided at the first conference at Chester-le-Street three months ago, and we spoke of his abilities in high terms. He has not been idle since that time, as his letter published two weeks ago and other reports have shown. Winter is now upon us, and the County Durham and Northumberland friends could not do better than see that he is well employed during the approaching season. Mr. Wilson is a man of genial influence, is a powerful speaker used to address the public, and knows the Bible by heart. Such a man is invaluable to discourse on Bible Spiritualism, as Philip of olden time did to the eunuch when he said, "Understandest thou what thou readest?" This is a very different work from narrow, sectarian Christian Spiritualism which is founded on the conventional opinions of men; whereas Bible Spiritualism is in amplification of the facts narrated in the ancient records, and may be expounded to the edification of the modern mind in the facts of to-day. Mr. Wilson is also well known in the district, and hundreds would flock to hear him shed a new light on eternal truth who in former times were wont to listen to his voice.

May the light of the spirit, and not the fogs of human ambition and cupidity, preside over the Conference at Chester-le-Street!

**QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.**

**LECTURES FOR THE WINTER SEASON.**

- Tuesday, Sept. 12.—"Spiritualism Explained by the Known Laws of Nature." Mr. J. Burns.
  - Tuesday, Sept. 19.—"The Teachings of Spiritualism." Mr. Joseph Cartwright.
  - Tuesday, Sept. 26.—"Credulity and Superstition." A Criticism of Dr. Rufus Blakeman's Work. Miss Chandos Leigh Hunt.
  - Tuesday, Oct. 3.—"The Mental Nature of Man" (Demonstrated by Phenology). Mr. Macdonnell.
  - Tuesday, Oct. 10.—"The Land Question." Mr. F. Wilson.
  - Tuesday, Oct. 17.—"Swedenborgianism or the Teachings of the New Church." Mr. W. Whitley.
- Doors open at 7.30. Commence at 8.

THANKS TO JOHN SCOTT.—Mr. W. Hesketh, 23, Sowerby Street, Moss Side, Manchester, acknowledges a parcel of books, from Mr. John Scott, of Belfast. A similar parcel has been received at 31, High Duncombe Street, Middlesborough, and the note of thanks is signed by G. Izzard, E. Izzard, A. Pickering, M. J. Pickering, and G. Barrow.

**THE HAPPY EVENING AT DOUGHTY HALL.**

An active interest is being manifested in reference to this forthcoming event. Mr. Morse, writing from Newcastle, says:—"Glad you have a 'Happy Evening' in prospect. Put me down for it, if I have to come 200 miles. The last was so good, I cannot miss the next." We shall be glad to hear from others who will contribute to the happiness of the Happy Evening.

**THE TESTIMONIAL TO ANDREW JACKSON DAVIS.**

We are desired by Mr. J. N. T. Martheze to announce the following subscriptions, which he has received:—

£ s. d.	£ s. d.
Mr. Charles Blackburn ... 20 0 0	Mr. J. N. T. Martheze ... 25 0 0
Sir Charles Isham ... 1 1 0	Mr. W. H. Harrison ... 1 0 0
Mrs. Berry ... 2 2 0	Miss Ponder ... 1 1 0
Mr. H. Collen ... 1 0 0	Mr. P. R. Harrison ... 3 3 0

Mr. J. Blyton, 72, Navarino Road, Dalston, who is secretary to a Testimonial Fund Committee, says he has received £10 10s. from a subscriber—"Nicodemus."

The following sums have been received at the Spiritual Institution:—

Miss Jane Jennings ... 0 5 0	Mrs. Col. Boyd ... 0 10 0
Mr. W. Jennison ... 1 0 0	Mrs. E. F. Eddy, of Boston ... 0 10 0
Mr. Burns's Lecture ... 2 4 5	Col. P. Greck ... 1 1 0
N. V. ... 0 5 0	A Grateful One ... 0 2 0
M. A. B. ... 0 10 0	Mr. Beckett ... 0 2 0
F. M. ... 0 2 6	Mr. R. Wortley ... 1 10 0

**NEWCASTLE SPIRITUALISTS' SOCIETY.**

**LECTURES FOR SEPTEMBER.**

- Sunday, Sept. 10, at 7 p.m.—"The Alleged Phenomena of Modern Spiritualism Incontrovertible." Mr. T. P. Barkas.
- Sunday, Sept. 17th, at 7 p.m.—(Subject will be announced). Mr. W. C. Robson.
- Sunday, Sept. 24, at 7 p.m.—Inspirational Address. Mr. W. Westgarth. Admission free. Collection at the close.

**LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.**

WIGAN.—Two meetings will be held in the Miners' Hall, Mill Gate, Wigan, on Sunday, September 17. Afternoon, at 2.30; evening, at 6.30. Mr. J. J. Morse, of London, will occupy the platform. Price of admission, 3d. and 6d.

Committee of Management:—Mr. Rigby,\* Mr. James Swift, Mr. Peter Brindle, Mr. Furner, Mr. Ward. CHARLES PARSONS, Gen. Sec. Hume Street Mill, Rochdale, September 4.

OLDHAM.—On Sunday next, September 10, Mr. Smith, of Oldham, will occupy the platform in the Spiritualists' Institute, Waterloo Street. We trust the endeavours of our local talent will be encouraged with a good attendance.—J. H. BARLOW.

DUBLIN.—Mr. T. Weeks, formerly of Stamford Street, London, and lately of Cardiff, is now living at 13, Sea View Avenue, Church Road, Dublin, and will be glad to make the acquaintance of Spiritualists in the Irish metropolis.

TO THE SPIRITUALISTS OF CARDIFF, &c.—Mr. Robson, trance-medium, of London, will be at Cardiff early next week for a short time, and would hold public and private seances in that town, and in other parts of South Wales, if arrangements can be made. Address, care of R. Daly, Esq., Osborne Villa, Cowbridge Road, Cardiff.

TO MANCHESTER SPIRITUALISTS.—Mr. C. White, late secretary of the Marylebone Association, has now settled in Manchester at 13, Harriett Street, off Feeny Street, Higher Broughton. He will be glad to make the acquaintance of any local Spiritualists, and expects to resume his domestic seances soon in the same manner as he followed in London with such useful results.

SIGNS OF THE TIMES.—To the Editor.—Dear Sir,—Truly this is an age of progress, for even in this old ecclesiastical town we have at last succeeded in starting the tide of thought on Spiritualism. We have now two very prominent members of the Wesleyan Church, giving our philosophy a calm investigation, besides others; and I am happy to inform you, for your encouragement to press on in the greatness of your undertaking, that the sale of the MEDIUM has increased in this town more than double since the commencement of this year.—Fraternally yours, JOSEPH REEDMAN, 69, High Street, Stamford.

PRELIMINARY ANNOUNCEMENT.—A farewell soiree, on the occasion of Mr. Henry Lord and friends leaving England for New Zealand, will take place in the Lyceum, Sowerby Bridge, on Saturday, Sept. 30. Tea and entertainment, 1s. Tea on the table at 4 o'clock prompt. It is expected that the entertainment will be first-class; to consist of songs, glees, recitations, short speeches, &c. Several volunteers have already promised their services, besides a professional who has been engaged. Tickets are now ready, and will be forwarded for thirteen stamps. Further particulars will be announced in the MEDIUM. Mr. Lord will be glad to see as many of his friends as can make it convenient to be present.—TIMOTHY THORP, Spiritualist Buildings, Sowerby Bridge.

"THE LADY MEDIUM" AT THE ISLE OF WIGHT.—A correspondent at Shanklin informs us that the "Lady Medium," so gushingly described by a writer in the Nottingham Express, and to which we alluded last week, was not a Spiritualist at all, but a daughter of the late "Wizard of the North," who was on the island some time ago giving humbug seances. The indecency of the Nottingham man was quite uncalled for, however, for the impostor was simply patting her leg with one hand while she manœvered phenomena with the other. Had she been a spirit-medium giving a seance, she would no doubt have been held by each hand by the sitters close to her or given some other test of the genuineness of the manifestations. The affair has not the slightest connection with Spiritualism.

\* Corresponding Secretary.

DR. MONCK'S WORK.

We have had some ill-natured remarks hurled at us because of the excellent reports of Dr. Monck's seances which have appeared in the MEDIUM of late. It has been sneeringly said, "It's Dr. Monck's MEDIUM." This is very unkind and uncalled for treatment. Dr. Monck's reports have not appeared from any leaning towards favouritism, but his mediumship has been recorded for various reasons: 1. Because one of the uses of our paper is to educate its readers in the facts and phenomena of Spiritualism. 2. During the last four weeks the MEDIUM has fallen into thousands of new hands—yes, thousands; and however much the older readers may have been versed in the phenomena, it is essential that the new attachments should have necessary consideration. 3. We believe that what has been reported of Dr. Monck is scrupulously true; at least it is well-attested and corroborated by our own observation. 4. Dr. Monck is a rising medium; he is undergoing a high development, and one of our uses is to make mediums and others of service to the cause of Spiritualism. 5. Dr. Monck moves amongst a class of investigators who are sufficiently educated to write a very readable report; Mr. Adshhead's letters in particular have been the finest examples of journalistic literature in our Movement. 6. In printing these reports of Dr. Monck we have not kept any other medium in the background. We think we have now given reasons which sustain our conduct, and we know that we have merited the commendation of the majority. We hear that Dr. Monck has had seances of great power at Manchester of late, but the facts narrated in the letter of Mr. Valter's, Birmingham, are so similar that we need not occupy space with an account of the Manchester work. Dr. Monck goes on to Nottingham to give seances to the press and select sitters. He intends introducing an arrangement whereby secret seances will be superseded by making facts and names public, if the service of the Cause or protection of the medium demands it. Some sitters object to its being known that they attend a seance, but they scruple not to slander the medium most roundly, and declaim against Spiritualism in the newspapers if their malice or misunderstanding of the subject gives them occasion. While observing an honourable regard to the feelings of gentlemanly and honest truthseekers, Dr. Monck reserves to himself liberty to act as he pleases in respect to publicity, if he finds it necessary to do so.

We hear that a tract on Dr. Monck's seances at Derby is in the press, and a similar work is in contemplation respecting recent work in Manchester.

Dr. Monck may be addressed for the next few days—care of G. H. Adshhead, Esq., 31, Victoria Street, Derby.

MISS LOTTIE FOWLER'S TOUR.

During our visit to Burnley Dr. Brown spoke highly of the tests he received through Miss Fowler's mediumship some years ago at Liverpool. Things that were predicted then have since come true, in addition to a fund of information which afforded much confirmation to his views of Spiritualism, and was suggestively useful to him in life. Dr. Brown will be glad to see Miss Fowler visit Burnley, and promises her considerable local support. Miss Fowler hopes to leave London on her tour in about a month.

CIRCLE MEMORANDA.

MR. WILLIAMS has returned from his holiday on the Continent, re-invigorated for his winter's work. We have no doubt but his spirit-friends have in store new and instructive lessons to the students of this science. He has resumed his usual seances at 61, Lamb's Conduit Street.

MRS. OLIVE'S SEANCES.—From our advertising columns it will be perceived that Mrs. Olive is not in town at present, and will be absent till September 18; her usual seances in London are, therefore, suspended till her return.

MR. WILLIE EGLINTON, the well-known medium, will be in London on Monday next, and will remain there for three days to give seances, after which he goes to Exmouth. Friends in surrounding towns and in London wishing to engage him should address immediately to St. James's House, Walthamstow. He will return to London in October for the winter. (See Advertisement.)

MR. ROBSON'S SECOND SERVICE AT DOUGHTY HALL.

We have heard favourable accounts of Mr. Robson's trance-address, at Doughty Hall, on Sunday evening. The subject was "Life, Death, and Immortality," which is very highly spoken of. We are gratified at the success which has attended Mr. Robson's introduction to the public as a trance-speaker. On Sunday evening Mr. T. P. Barkas, of Newcastle, kindly made a few remarks after Mr. Robson's address, which caused much pleasure to the audience. Altogether the meeting was a very successful one.

A CORRESPONDENT thinks Spiritualists are queer people when one lot discountenances inspiration derived from a balance in hand, while the Chester-le-Street District Committee could not invite Miss Longbottom because they had no balance in hand. Well, they have helped themselves to do some good work without funds or foreign aid, which we take it is the most healthy condition of Spiritualism. It seems rather a waste of funds, which are confessedly so scarce, to send for Miss Longbottom such a long distance, when she has months of engagements on her hands nearer home, and which she is unable to overtake. Speculating in mediums and in meetings is a certain means of creating a new business in the talking line, but that is just what the world is too heavily saddled with at present. But, granting that it is essential to local Spiritualism to have a stranger to visit any town, we know that private enterprise is at all times superior to committees, and we hope the time will come when every man will set for the truth, and be a committee to himself in harmony with all.

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SPIRITUALISM AS AN AID TO RELIGION.

A Discourse by Mr. J. BURNS, of the Spiritual Institution, London, delivered at Rochdale, on Sunday evening, August 6th, after the Fifth Quarterly Conference of Lancashire Spiritualists.

(Continued from page 550.)

THE SECOND COMING OF CHRIST.

That there is great need of change in religious opinion is intuitively felt by the common mind, and hence the anticipations which have prevailed and now obtain so widely respecting the second coming of Christ—the new heaven and the new earth. This dogma was in great force in the apostolic age; and, freely interpreted, means the spiritual baptism which progressively comes over men's souls as their needs demand. It is a mystical term, which is utterly misunderstood and superstitiously regarded. Some think that Jesus, in the name of Christ, will come to earth personally, and again preach, work, and teach the children of men. Others imagine that Christ will come in the air, in a spiritual manner, like a defused influence, affecting the souls of men according to their degree of receptivity. In another light it may be regarded as the fulfilment of the cycle of the Neros, when another divine messenger will be incarnated, and usher in a new dispensation. Whatever it may mean in these respects, there can be no doubt that it implies a termination to the present mode of religious belief, when the pagan notions attached to the history of Jesus, and the cruel ideas suggested by his sacrifice and redemption through the shedding of innocent blood, will vanish for ever. The angry god, the revolting murder to appease his wrath, the immoral thought that the morally foul can be cleansed thereby; the bitter, tyrannical priesthood; the blind and meaningless ceremonial, the ignorant bigotry of the people, and the hate and persecution of all who would think for themselves will then pass away. The form of religious doctrine founded on the personality of a man will be done away with, and all the morbid sentimentalism and uncharitableness which come from a basis so narrow and limited will be known no more.

If we abandon the doctrine of the atonement, how will man be saved—reconciled to God whose law he has disregarded? How shall the helpless blind creature man be lifted up out of the abyss of grovelling grossness in which he wallows, and be placed upon the pedestal which his spiritual nature fits him to occupy? These are grave questions, which theologians would regard as unanswerable except dogmatically. If so, we are in a spiritual fix, because we cannot help ourselves spiritually; and in a theological fix, for we cannot explain our position intellectually. I take this ground as a basis, and say that man, as a physical being in this earth-life, has not power to save himself in a spiritual sense, and develop himself to his true estate as a spiritual being. He requires a Saviour or superior power to aid him. Let us take an illustration. Suppose you have a dozen children born in Rochdale or anywhere else, and you shut these children up away from any human society, or place them among animals to be nursed by them—as children have been—or turn them out into the wilderness or into the jungle, where wild beasts would suckle them as their own young, I say if you were to take a dozen children and so deal with them, not one of them would ever become human. They would never learn a human language, but would run wild, and they would be worse to tame than the wild beasts with which they herded. But for the teaching and guiding of our parents we should never get beyond the exercise of our animal nature. We, as children born upon earth, would have no power to develop and become men unless there were persons more matured to develop us. The meaning of all this is that unless there was a superior power we should not progress as men and women any more than children would progress without superiors and teachers. Were it not for higher beings, the lower ones could not exist for a moment.

Spiritualism says there is a spiritual order of beings as well as a physical order, and that the spirituality of the latter is dependent on the supplies derived from the former. The astronomer will tell you that the planets and the earth, with their satellites and products, could not exist but for the sun, and that the sun is physically related to a yet more influential centre. There are also spiritual suns and spiritual centres, the Infinite One being the most interior of all, and the grand sun of the spiritual universe,—the source and the sustainer of man spiritually, as the physical sun is the sustainer of the earth, and its many forms physically considered. The question remains for us as physicists and Spiritualists—How shall we best avail ourselves of these beneficent powers? We know that the physical sun would not make us comfortable all the year round; the physical sun will not till fields for us, or cook food for us, or

make clothes for us; it will not do the work of life on our part. The physical sun is a great power, and as such does its duty; but we must turn its existence to account on our own behalf by using the means which have been conferred upon us organically for co-operating with the physical sun and the whole train of physical laws in supplying ourselves with physical necessities. This is true also of the spiritual sun. We have to take advantage of the spiritual laws, that we may benefit by the spiritual sun, just as we must observe the physical laws to benefit by the riches developed on and in our planet by the physical sun. What, then, are these spiritual laws instituted by God the Father by which man may save his soul from sin, and thus avoid its consequences? The answer I give is that Spiritualism is a science which teaches those spiritual laws, and how best to avail ourselves of them for our elevation spiritually. What do we find in the history of all the old religions? What do we find at the beginning of each dispensation? That theology is entirely renounced; that all intellectual and man-made schemes are repudiated; and that men go to the spiritual sources and gather for themselves. Jesus had no theology, taught no creed, instituted no formalities. He says, as his only argument, "Though ye believe me not, believe the works; that ye may know and believe that the Father is in me and I in him." (John x. 38). The exercise of spiritual power, the miracle, the healing work, the phenomena, were the tests of the spiritually-endowed. The followers of Jesus were too spiritually blind to see the grand end he was trying to achieve; and though they had observed all his phenomenal works, and heard all his spiritual teachings, yet it was only by that grand manifestation, the materialisation and dematerialisation of the form of Jesus, after the crucifixion, that they could bring their minds to believe in the accomplishment of his spiritual work.

The spiritual pioneer, the diffuser of new religious ideas, thus throws aside creeds and dogmas and goes straight to the spirit for light and for power. He proves that there is a spiritual source, and that immortality is a fact. The second step is that spiritual phenomena are governed by definite laws, which must be observed if success is to be attained. The spirit-circle is one of the oldest institutions that mankind possesses. The Magians received inspiration round their altars. The Jewish high priest conversed with Jehovah in the most holy place. The nations of antiquity had temples and holy places, not for reading prayers and singing hymns as now, but for spirit communion. The Oracles of ancient times were in operation at certain places, and under explicit conditions. The sum of it all is that spirit-intercourse, or inspiration from the spirit-world, is subject to conditions. Jesus recommended retirement into the closet (Matt. vi. 6.) Many Spiritualists find it the most profitable form of seance to sit in their own particular room for a certain time each day, for spiritual benefits. There are no phenomenal manifestations, but there is an inner calmness and reception of spiritual aid, which could not be obtained in the spheres of other persons. Then there is the family circle—family spiritual worship of a more demonstrative and general character, so as to reach all present. One person may be made the medium for the benefit of the others, and in addition personal benefits may be experienced.

Concerning groups or circles assembled to receive spiritual good, Jesus says: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) We are not to recognise this as a special arrangement, which can be only taken advantage of by Jews or those who meet specially in the name of Jesus, but rather regard it as exemplifying a general law. The "name," or aspirational tendency of Jesus, will no doubt, if genuine, bring an influence of a similar nature, and so of other motives regulating the minds of sitters. In another light, the promise may be regarded as coming from the spirit-world generally, and intimating that those who thus assemble for spiritual purposes will have in the midst of them spiritual influences. From this we infer that the spiritual circle—two or three, more or less—gathered together in harmony of mind and purpose, and that purpose a spiritual one, is the best means of receiving spiritual benefits, or relating ourselves with the higher spiritual life from which we derive our sustenance or spiritual supplies. Another instance of this spiritual law of the circle of harmonious minds we have when Jesus appeared in the room to his followers after his crucifixion, when the doors and all means of access were closed, and yet the materialised form came suddenly, partook of food and talked with them. Jesus did not make this manifestation to the Scribes or the Pharisees, or to the Romans, or to the elders and Jews of influence, where it would have been thought such a miracle was most needed, but he came and thus manifested in the midst of his loving and trusted followers, who were engaged with thoughts of him at the time. It was a spiritual circle with the attendant conditions, and we must remember that this materialisation—a manifestation of the same kind as that which is sometimes witnessed at the present day—was the crowning piece of gospel work, and did more to convince the followers of Jesus of the significance of his mission than all their former experiences.

Further, let us point to the Passover feast, when the apostles "were all with one accord in one place." (Acts ii. 1.) A doctor of divinity a few weeks ago inferred, in an article in the MEDIUM, that this was a dark or semi-light seance, because "cloven tongues like as of fire" were seen to rest upon each; and if the room had been lighted these could not have been visible. Here we see at the very institution of a spiritual system falsely called Christianity, that the rules and laws of spiritual communion were definitely observed and taught. In Corinthians we read of Paul recognising the cultivation of mediumship under the name of spiritual gifts.

He points out nine or a dozen of these gifts, all of which can be distinctly identified in Modern Spiritualism. He urges the desirability of these gifts, and regards prophecy, or the utterances of trance-mediums, who impart spiritual knowledge, as the very highest gift which could be sought after, irrespective of charity, universal love, which was higher than all. "He that prophesieth edifieth the Church." (1 Cor. xiv. 4.) We have to turn over only a few leaves and we find (1 Tim. iv. 14), "Neglect not the gift that is in thee, which was given thee by prophecy," but "take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." Spiritualism also says, "Refuse profane and old wives' fables and exercise thyself rather unto godliness," and where is there any fable so "profane" as the paganism that has been incorporated with spiritual teachings?

This is the true spiritual saviour, that man can save himself, by accepting the spiritual power God has provided him.

The Saviour is not any one man or spirit, Jesus, or person in particular, but the universal power of God ministered unto those who desire to embrace it, by countless millions of loving messengers in the spirit-world and even in the flesh. We can all be saviours of each other, by helping each other to spiritual conditions, by teaching what we know to be just and true, or by ministering to the necessities of our fellow creatures in any way. The "blood of Christ" is not the blood of Jesus that was shed on the cross, but it is the spiritual fluid emanating from the spheres of loving spirits. It is that milk of human kindness which by touch or act, word or look, we may communicate the one to the other, even as those in the spirit-world bestow similar blessings upon us. Christ being mystically a personification of the saving spirit-power, which is transmitted from beneficent spirits, the servants of the most high God, to bless and redeem mankind, his blood is another symbol to show forth the vitalising fluid with which these good spirits baptise us for our spiritual healing and cleansing. This is the charm and value of spirit-communion. The loving and harmonious circle of friends who understand each other, and love the good and the true, forms a battery, which, through mediumistic channels, draws down a spiritual power and blessing from that group of exalted spirits with which the sitters may be in deep sympathy. The addition of a suitable stranger may enhance the benefits very much, or, if of a low tendency, may bring evil rather than good. The influence may come even from Jesus himself, and in that case it may be ministered and directed by the immediate guides of the sitters who have more control over their personal conditions. This is then the true spiritual meaning of salvation by the blood of Christ, and when such a form of spirit-communion becomes universal, then will the second coming of Christ have been accomplished.

It may be asked, How can this form of spiritual ministration save men from sin? In a former portion of the lecture it was shown that man has a physical and spiritual nature; the influence of one drags him down, the action of the other elevates him. Now the earth-influences are so constant on man that his spiritual nature has but little opportunity to assert its sway. This spiritual form of communion, by relating the soul more intimately to those in the higher life, induces a spiritual influence which counteracts that of the passions and saves man from their undue exercise and consequent suffering.

Spiritualism indeed is the true light that explains the New Testament Dispensation, because they are necessary parts of each other. Spiritualism is not the enemy of religion in any sense whatever. The Church is lamentably ignorant of the religion it professes to teach, and has made the Word of God of none effect by its traditions. The clergy cannot explain the Bible; they have not the personal experience to recognise the truth in its literal form. The spirit of truth is not with them, because of their practical unacquaintance with it. Hence Spiritualism is the greatest aid to religion that can be conceived of, because it comes to rectify all the crookedness which exists in religious communities, and comes to point out the essentials of religion itself.

Further, I have to say that if you reject Spiritualism, you may possibly be found fighting against God. It is not a human invention—no man or number of men instituted it, nor could they produce a single spiritual manifestation without spirit-aid. All the men in the world round a table, ten thousand deep, could not cause a spirit-rap or a message to be given, more especially a test-communication from a spirit they had never heard of. What, then, are we to infer from the character of Spiritualism? That these phenomena come from a superhuman source—that Spiritualism is a God-power, an unseen influence, and that therefore as human beings we have simply to accept it prayerfully. Our responsibility is not as to its existence, but as to the use which we make of it. We are led to infer that it is from God because it has done us good. It would be very strange to see a number of people prosecuting a thing which was of no advantage to them. We do not make money by it, we find it a great source of expense; we do not derive position from it, for we are persecuted because of it. We know that it does not bring us fame, unless notoriety and evil-speaking be gratifying to us. Why do we follow it? Is it because we find ourselves being dragged to the devil, and that we delight in seeking the shadows of the bottomless pit? Nothing of the kind. Look at the Spiritualists in the face, and then go to the looking-glass and see whether there is more devil visible in yourself or them. Then you may be able to determine that they follow Spiritualism because they find it to be good, and that therefore it should be received with prayer and thanksgiving, and be put to the highest possible use.

We say, in conclusion, that Spiritualists are the greatest friends of religion, and to the religious institutions called churches. It is for the want of what the Spiritualists have that the churches are perishing. If they are wise they will throw open their doors to Spiritualism, and elevate its followers to the highest form of fellowship, instead of scorning them. By their rejection of Spiritualism as a revelation from God, the Church is crucifying Christ—the spirit power—afresh, which has come to bless them, and teach them of their spiritual nature. We are the best friends also to humanity; we are not only saving ourselves with an everlasting salvation—nay, not saving ourselves, but permitting ourselves to be saved by the means God has instituted for man's salvation—but are furthering the means, divinely pointed out in the New Testament, for the salvation of others. Not only are we the friends of society, but we are doing our highest duty to ourselves; trying to make this life profitable to all eternity; trying to fulfil the purpose for which we were sent on earth. Thus we have the candour and boldness to avow ourselves, smiling upon you as brothers and sisters, and feeling the purity of our motives in trying to benefit you and improve ourselves. We are fully convinced that in being Spiritualists we are affording the greatest aid to religion, and doing the highest service to ourselves and to our race.

THE HAUNTED HOUSE.

A lady travelling on the continent communicates the following narrative:—

It has just occurred to me that an interesting story I heard some time ago, and which has never been published, might interest some of the readers of the *MEDIUM*.

It is a well-authenticated story of a haunted house, that is direct from the sister of the lady who inhabited the house. It would not be discreet in me to give the names of the parties concerned, as I am not able to obtain their assent, having lost sight of them for some years. We will designate them Mr. and Mrs. A—, and to the relation we will give the title of the "Haunted House."

It is now many years ago Mr. and Mrs. A— were in search of a country house; and, as they had five children and rather limited means, and at the same time very refined and cultivated tastes, the search was a very difficult affair. It was therefore with great pleasure they received the offer of one, rent free, from a friend, a gentleman of large property. He described it as situated in a beautiful and picturesque neighbourhood, with pleasant country neighbours. The house was in tolerable repair; but, as he did not care to live in it himself, and did not like to let it to strangers, it was entirely at their disposal, and for any length of time that it suited their convenience to remain. The offer was most gratefully accepted, and they set out for their new home without delay. On their arrival they were received and welcomed by two old servants, who had been left in charge of the house. It was an Elizabethan mansion, of gloomy aspect, rendered the more so at the moment of their arrival by a dark thunder-cloud which canopied its many-gabled roof. They were glad to enter the vast entrance-hall, the walls of which were covered with ancestral portraits of the aristocratic family of D—; there were also old suits of armour, which, in their formidable array, looked in the light of the blazing fire like so many armed retainers of the feudal times. Chairs many centuries old stood invitingly round the hearth. The gardener and his wife, who had charge of the house, told them the large drawing-room and library on the basement story were undergoing repair, but that a suite of rooms was prepared for them above. He led them up a beautifully-carved oak staircase to the sitting-room, library, and bed-rooms assigned to them, and which were all furnished in the antique style of centuries past. The old man pointed out to them, with much pride, a chair which Mary— called by Protestants "the Bloody"—had occupied on her memorable visit to the castle. The library, a handsome but very gloomy room, had several windows, all looking into the old-fashioned garden and fishponds, and the chapel was to be seen on the further side of a small paved court. The best rooms assigned to them met with their approval, and the whole family in a few days were very comfortably established in their new home. To the children it was a paradise indeed, with a free range of the pleasure-grounds and plantations, and their parents rejoiced in their near vicinity to the town of D—, and some weeks passed most pleasantly, and they made acquaintances with some of the neighbouring country families. Yet, notwithstanding their advantageous position, there was an indescribable gloom which appeared to have taken possession of the old house, and which, in spite of the joyous voices of the young children, weighed on the spirits of all with a strange magnetic influence. Mr. and Mrs. A— shook off such impressions, for they were eminently practical people, and would laugh when the servants whispered that there was something uncanny about the old house, and at the nurse when she complained that the nursery-door was often opened by some unseen agency. Indeed, at last, the children were so used to this phenomenon that they would say, "It is only Mr. Nobody." The winter was drawing near, and Mrs. A— invited occasionally some of their neighbouring friends to enliven their melancholy abode, and when alone, tried to enliven the dark winter days by the anticipation of spring and summer; but alas for human projects! in the midst of which the harsh voice of Fate often summons the storm-cloud which is to dash out the sunshine from our lives or *vice versa* (for which God be praised). The longest day of suffering has occasionally sunshine towards its close. One evening, the 1st of December, 18—, after an unusually gloomy day, Mrs. A— and her husband sat over the library-fire talking over their plans for the unknown future, and of their good fortune in having found so kind a friend; they agreed that the world is, after all, not so bad as people would make it out to be, and that there was actually disinterested brotherly love to be found in it, even when it concerned a little sacrifice of worldly goods and filthy lucre.

Mrs. A— became immersed in her reflections, and Mr. A—, taking up the *Times*, was soon nodding himself to sleep over the long-winded speech of some hon. member of the House of Commons, when he was rudely brought back from a world of dreams by a frightful reality from the phantom world, which is cradled in our very midst. Mrs. A— had been suddenly aroused from her meditation by a

strange sound proceeding from a darkened corner of the library to which the light of the lamp could not penetrate. On looking up she perceived a cloud or column of luminous vapour. This after a moment or two vanished, and then a heavy body was heard to fall on the ground with a deep groan; and then a scream of intense mental anguish and agonised bodily suffering rent the air, increasing every moment in volume, till its weird and awful sound not only filled the apartment in which they sat, but every other apartment in the vast mansion from garret to basement story. A heavy body, though still unseen, was then heard as if dragged along the library floor, through the closed door, out through the passages, apartments, and across the vast entrance-hall, out through the closed oaken door, into the gardens and woods beyond, and the frightful wail of agony was at last lost in the distance, leaving its awful echoes on the night wind, which shrieked, and whirled, and moaned around the old house as if in sympathy with the awful mystery within.

The servants and children rushed in, wild with affright; they had all imagined some horrible murder had been committed. All the rooms were searched, and no clue could be obtained. The gardener and his wife were questioned; they alone betrayed no surprise; they were obliged to confess, though reluctantly, that the sounds had been heard before, and that in consequence neither his master nor any of the family could inhabit the place, and in offering it as a residence to Mr. A—, he had, no doubt, been hopeful that, knowing nothing of the ghostly visitants, the family might have escaped annoyance.

My narrative ends here, as the family were obliged to leave the house in consequence of the terror they had all experienced that awful night. There was no clue ever found to the weird mystery of the haunted house of D—, but it was supposed some frightful murder had been committed there, and that the earth-bound spirit was ever hovering about the spot rendered accursed by his evil deed.

Thinking over this story, and others of a similar character, it has appeared to me that a great instrument of good is neglected by Spiritualists, for when they have it in their power to disenthral these earth-bound spirits, why do we not hear of its being more frequently done? How many mediums might rejoice, like the benevolent Howard, of well-known fame, to set the poor prisoners free! Bands of mediums should be organised for the express purpose. The persons who so devoted themselves should travel from one haunted locality to another, form at each powerful circles, every member of which must be united to the other in the harmonising bond of loving sympathy. Such circles, if the individuals composing them had great mediumistic power, would soon draw the poor erring spirits into their midst, and by consolation, instruction, and, above all, earnest prayer, would free them from the frightful destiny which binds them to the scenes of their former crimes. What a glorious work it would be, and how many grateful spirits our mediums would meet in their blessed heavenly home! How many thousands live and die unconscious of their wondrous power to help! How many are troubled by the continual raps and knockings in their dwellings, and by the intense yearning in their hearts to be of use, and are ignorant how many are at their very doors seeking help and finding none! How many in a position above that of the industrial classes have such narrow means that to relieve the material wants of the poor would be impossible, for when people of higher position come among the poor, the ready sympathy is not sufficient—there must be the ready purse. Such loving souls, with spiritual desires, and not above being taught by spiritual laws, might thus satisfy their hunger and thirst after righteousness by helping the poor earth-bound spirit to go free. How greatly the ranks of Spiritualism might be swelled by those to whom, unconscious of their powers, life, in its monotony and insignificance, life is a burden greater than they can well bear. Would not a spiritualistic band for freeing haunted houses be hailed by the owners of such abodes? Were it known that such a band could be procured, we should hear of many a house the character of which the owner has till now sought to conceal brought to light. A man chased from his house by ghostly visitants, and unable to let it to others on the same account, would gladly pay any sum that was not unreasonable to get rid of them, and the "exorcists" might stipulate to have the expenses of their journey and living paid for while clearing the spiritual atmosphere around. It is my opinion that if a band of such spirit-exorcists succeeded in one or two notorious cases they would be eagerly sought for, and not with the intent of sending the bad spirits, as some would express it, to their "native hell," but to raise them by earnest supplication and prayer, and above all, by the all-conquering attraction of intense brotherly love to our Father which is in heaven, who will draw all men to himself, and who willeth that no one should perish, but that all should inherit everlasting life.

Post Restante, Florence, Italy, Sept. 2nd.

KEIGHLEY.—On Sunday, September 17, Mr. Johnson, of Hyde, is expected to occupy the platform of the Lyceum, afternoon and evening, commencing at 2 and 5.30, when voluntary offertories will be made to defray expenses.—J. TILLOTSON, Secretary.

ASHTON.—On Sunday, September 10, Friend Taylor, of Oldham, will deliver two addresses in the "British Workman," Booth Street, Ashton-under-Lyne. Afternoon, 2.30; subject: "God and the Devil." Evening, 6.30; subject: "The Religion of Spiritualism." Also please notice, that a society is now formed in Ashton, to be known by the name of the Ashton-under-Lyne Spiritualists. Should any person seeing this have any old books or papers treating on Spiritualism to give away, they will be thankfully received on account of the society by William Avery, 28, Bentinck Street, Ashton-under-Lyne.

NEWCASTLE SOCIETY.—On Sunday afternoon and evening, Sept. 3rd, the guides of Mr. Morse delivered two excellent addresses before the members of this society, in their well-known able manner. The subjects were, "Spiritualism as a Religious Reform," and "Resurrection," chairman, Mr. John Mould. The following evening (Monday), was devoted to questions, our friend "Tien" keeping the audience rapt at his extraordinary display of ability, in replying to a long string of inquiries from a variety of anxious minds. On Sunday afternoon the attendance was moderate, but on both evenings the hall was well filled. These meetings are evidently beginning to attract more notice in the coal town by the outside public.

## DR. CUMMING ON SPIRITUAL PHENOMENA.

THE REV. GENTLEMAN A MEDIUM—OBJECTS TO THE SATANIC THEORY.

To the Editor.—Dear Sir,—The following is verbatim from a lecture delivered in Exeter Hall in 1853 by the above eccentric prophet and popular divine. The rev. gentleman is evidently as far in the mud with regard to his spiritual conceptions as he is at sea with his Biblical predictions. If table-movements have absorbed the curiosity of Dr. Cumming, what has he to say in 1876 to the marvellous outpouring of the inspirational and other gifts so common amongst Spiritualists, and which the "Scottish National" and other churches would do well to imitate?

W. H. ROBINSON.

Chester-le-Street.

"Some excellent men allege that table-turning and table-speaking is a sign of the times—a proof of the presence of Satan and infra-natural miracles. Now I think I am competent to speak on the subject—it is not an impertinent assumption to say so. I will tell you why by-and-by. I cannot agree with some who denounce its claims to be supernatural, as *prima facie* false because impossible; nor can I agree with those who have arrived at the conclusion that it is a manifestation of satanic power, or direct communication with disembodied spirits. I was asked to go and visit two of the most able and effective performers upon tables in the house of a dear and valued friend, a member of my congregation. I watched suspiciously the whole from beginning to end. It is important, however, to discriminate. There is table-moving, which is one thing; there is table-speaking, or disembodied spirits speaking through tables (as it is called), which is a totally different thing. The one may be a scientific phenomenon, the other I shall try to describe as I think it deserves. It may seem presumptuous to say I am satisfied, but with deepest deference, that Faraday in his letter does not explain the phenomena. Whether it be by electricity, or galvanism, or mesmerism, or any other yet undetected motive and subtle element, it is a fact that the fingers of a lady laid lightly on a heavy table made it in my presence spin round, lift its legs, stamp the floor, and throw itself into most extraordinary and unbecoming convulsions. I may mention too, that myself and one of my own little children have made a chair spin round the drawing-room without the least muscular impulse that I was conscious of communicating to it, and, in short, perform such bacchanalian-like gymnastics as I could not deliberately and intentionally cause. Table-turning is an amusement for children; table-talking is not so. It is important that we should understand, if possible, what pretends to be above human, for while expecting miracles and signs super-natural, or rather, infra-natural in the last days, we must be on our guard to decide what are and what are not so. My friends asserted in their drawing-room not only that this new motive power was true, but that there was something above and beyond table-moving by the touch, which may be the verge of a discovery, if not what Faraday alleges it to be. It may be electricity, it may be galvanism, it may be neither, or it may be some other natural influence which we do not at present know of. I am aware there are difficulties in supposing the existence in human fingers of an undetected power; for how does it happen when people sit down to dine and lay their fingers on the table, it does not begin to dance? But it is a fact that I saw a table—touched lightly by the finger of a lady, whose muscular powers I am sure were not very formidable—rise, leap, and move from side to side in the most extraordinary manner. Faraday does not, and I cannot, explain this. My two friends, however, said that there was more than this. They set the table in motion, then asked me to put questions to the supposed spirit which had then taken possession of the table. I said, 'No, I decline to do that. I am here simply as a spectator, and have reasons for declining which I need not state. I am here simply as a spectator. You begin and I will look on.' The question was asked, 'Do you know the Rev. Mr. Reeve?' The table gave three gentle taps, which means in the table vernacular, 'Yes.' 'Do you know the Rev. Mr. Fisk?' The table gave three gentle raps in precisely the same manner. After asking two or three questions about various persons present or absent, and receiving similar polite and courteous replies, my friend asked the spirit 'Do you know Dr. Cumming?' The table positively forgot all the respect due to a lady's drawing-room, and threw itself into a state of convulsive kicking which made me anxious, not about my creed, but about the table's safety. My friends then asked how many shillings were in my pocket? It guessed eleven, and there were only five. They then asked how many sovereigns I had? It guessed five, and I had only one. It was then asked 'Will you answer Dr. Cumming at all?' The answer was 'No,' in the most decided manner. 'Why not?' An alphabet was then laid upon the table, and certainly the proceedings were very curious. We began A—the table stood still; B—it gave three taps, that was set down as the first letter of the answer. We then began again. A—the table was silent; B—still silent. We went on till we came to E, then three taps came. This was proceeded with until the words were made out, 'Because he laughs.' When I heard this, I submitted that my laughter and incredulity ought to be a reason for convincing me, and not leaving me a sceptic, but the table seemed to dislike me exceedingly. I confess that I saw much that was curious; I saw a very great deal that was remarkable; but I have also seen very remarkable things in the feats of those semi-naked tumblers in the streets of London, in the tricks of card-shufflers in a room, and in the conversaciones of ventriloquists in a chimney nook; but I see nothing super-natural, and mark, if there be a doubt that a thing is a miracle it is no miracle. In the days of our Lord there was no doubt expressed by bitter enemies that what he did was miraculous. The puzzle was, 'Is it from the devil below, or is it from God above?' But table-talking is so equivocal that the parties present witnessing the so-called miraculous responses are puzzled to determine whether it be super-natural or only very clever and talented. Now, in the last days, I look not for equivocal feats and dubious miracles, but for terrible startling manifestations of super-human power which should deceive, if possible, the very elect.

\* \* \* \* \*

"I expect supernatural deeds before this dispensation closes, but table-talking is not such proof of the manifestation of Satan as we are to look for; besides, Satan has higher game to fly at; he is at present too busy in spreading German Rationalism, Tractarianism, Popery, and various kinds of moral evil, to have any disposable force and time to

spare for such bungling manifestations as table-tipping. I admit that it is much that is striking, much that is curious, much that I cannot explain; but I protest against the conclusion that because I cannot explain a phenomenon I am bound to attribute it to super-natural power. The only trace of the serpent's presence I can discover in the matter is, I confess, to me a very sad one. It is this: that the excitement it has produced should make lunatics in America; that it should be organised into a church, as they call it, in Philadelphia; and that Christian ministers of undoubted piety and talent, purity of life, and clearness of mind, should waste their influence and weaken their power by publishing mediæval fancies, monkish nonsense, profane and anile fables."

## SYMBOLISM OF COLOUR AND AN IMITATOR.

To the Editor.—Dear Sir,—Let me ask for space to reply to Mr. H. G. Atkinson's observations on "Colour Symbols." He refuses to follow the meaning of isolation because I instanced gold; and he says, "Gold is the universal medium of exchange, the very last thing to be referred to for isolation." Here we differ, for I think gold is made the universal medium of exchange, because of its scarcity, and being scarce, is kept hidden—is isolated. With regard to flowers, "H. G. A." says, "Yellow is the most common colour." True; but surely they are isolated from the green grass, a much more common colour; but I admit that the flower springing from the herb of the earth is, generally speaking, yellow, but the flower is the isolation of the herb. "H. G. A." says that "to isolate a locality infected by disease, they invariably hoist a black flag." I did not know it. I thought the black flag was the pirate's signal, and I thought the yellow flag to an infected ship was to keep it isolated in quarantine as having infectious disease of any type. Might I ask "H. G. A." for his authority? He says a learned lady is called a blue stocking. True, but as blue means amiability and instruction, to learn is to become blue, as learning represents the opposite to war and scandal-mongering, and the colour was used as a reproach by the ladies who advocated ignorance and despotism, who, as "H. G. A." says, represent scarlet as haughtiness and the disturbers of social morality. Again, "H. G. A." says, "A person exceptionally out of sorts is said to have the blue devils—another case of isolation." Here we come to nice distinctions of colour: a person suffering from melancholy looks yellow, but the blue devils imply remorse associated with melancholy, which gives a blue tinge under the eye, and ashes the face to show the blue veins. If the imputation was scientifically stated, it would more suitably be designated the black devils, but that would imply a greater desire for vengeance in the feeling. As "H. G. A." says that yellow is the devil's colour and is aware that that great potentate is also represented as black, I am glad for his acknowledgment and would like to ask him where he ever found the devil was symbolized by yellow, other than as imputed to be the master of gold, which is the root (so they say) of all evil. Let me here state that the proportion of the yellow to the blue and the red is as 3 to the blue, and red 5. "H. G. A." concludes by saying I ought to be able to show more ample and better reasons for the assertions. May I ask "H. G. A." for one reason for his.

In the "Notes and Notions," also published in last week's MEDIUM, "Cosmos" has again kindly invited a reply from me to his assertion that black signifies isolation. His proofs are—a raven on his lonely crag, the coal in the earth, the chimney-sweep, a black man, the parson in his pulpit, a funeral, Hamlet in his habiliments of woe, and the ink he writes with. Speaking scientifically, black is no colour at all, it is the absence of colour, but why did he not continue his interesting illustrations and say, night is isolated from day; that void, as outside of space is black, as no light can penetrate to it; that humanity is black for we all wear black. But "Cosmos" is over-reachingly right, for the outside of "Cosmos" is black, and the octave to yellow is black; black means negation, or the absence of light. Yellow, as the isolation, also represents the half-way to death or incarceration, and explains why the black raven is made the croaking bird of misfortune. Also, why the parson wears black, as does the doctor, and the lawyer, to show that they have destroyed their personalities, and (for the time), are a black blank for you to repose your anxieties in the vacuum they thus create. Thanking "H. G. A." and "Cosmos" for their kindly disputations, and believing that colour is the clothing of Spiritualism, I shall be much obliged if you will kindly insert this long reply.—Yours truly,

F. WILSON, Comprehensionist.

P.S.—Will you allow me to invite "H. G. A.," "Cosmos," and the readers of the MEDIUM to an inspection of my 112 designs of the Thinkers' Path to Comprehensionism, which I propose to exhibit on Sunday afternoons, the 10th and 17th September, between the hours of 3 and 5 p.m., at Cambridge Hall, Newman Street, Oxford Street, W. To show a copy of the MEDIUM will be an equivalent for admission.

## MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, Sept. 10th. Meyerbeer Hall, Hardman Street. Afternoon, at 3; evening, at 7. Admission free.

BURNLEY.—For the Lancashire Conference Committee. Particulars shortly.

WIGAN.—Sunday, Sept. 17. For the Lancashire Conference Committee.

HALFAX.—Sunday, Sept. 24th. Old County Court Rooms, Union Street. Afternoon, at 2.30; evening, at 6.30. Regular monthly engagement.

NEWCASTLE-ON-TYNE.—Sunday, October 1st.

LONDON.—Sunday, October 8th. Doughty Hall, Bedford Row, W.C. Evening, at 7.

BATLEY CARR.—Saturday, October 14th. Spiritualist Soirée. Sunday, October 15th. Spiritualists' Hall. Afternoon, 2.30; evening, 6.30.

## AUTUMN AND WINTER ENGAGEMENTS.

As Mr. Morse's services are in great request, London or Provincial Societies desirous of engaging him for the coming season are requested to write for terms and dates as early as possible to prevent disappointment. Address—Warwick Cottage, Old Ford Road, Bow, London, E.

BRIGHTON.—Correspondence on Spiritualism continues to occupy considerable space in the *Sussex Daily News*. A. J. Davis is laid under contribution, in that copious extracts are made from his writings.

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### CHESTER-LE-STREET DISTRICT COMMITTEE.

Mr. Editor.—Dear sir,—I give you a short report of our progress in this district, with arrangements for the month.

West Pelton, August 20th. Speakers, Mr. James Wilson, normal; Mr. Livingston, trance; Mr. Dodds at night.

Chester-le-Street. Mr. Robinson, trance; Mr. Gautrey, inspirational; Mr. Graham, clairvoyant.

At Ouston Colliery on August 27th, five mediums addressed the meeting. Mr. James Wilson presided; Mr. Campbell and Mr. Langley spoke in the trance.

On September 3rd Mr. Westgarth, trance-medium, gave two addresses: one at Ewe Hill, the other at West Pelton at night. Mr. John Wilson presided.

On Sunday next a meeting at Mrs. Hardy's will end the month's arrangements.

On Wednesday, September 13th, the District Committee will meet at Mr. Graham's, Chester-le-Street, at seven o'clock. Circles are expected to send their support. Delegates should give in reports, that the best plans may be adopted to spread the truth for the coming quarter. West Pelton has made rapid progress, and is doing a good work. Perkinsville, Ouston, and Urpeth friends are developing their mediums very well. Bewick Main and Birtley are going on in a quiet, steady way in clairvoyance, trance, and healing. Chester-le-Street and Fencehouses are drawing out their powers wonderfully. Fatfield has had a stumbling-block in the road from counteracting influences, but is on the progressive way again. Chester, South Moor, and Durham are on the outskirts; I cannot say what they are doing. We will be glad to see all delegates come up and let us know what is being done. We might arrange with the Durham friends to have a mesmeric entertainment, or a lecture on vegetarianism; it would make a nice change. The Durham friends have got talents, and they ought to exercise them. We hope to see them at the meeting, or hear from them. Mediums who get all the hard work ought to hear others to encourage them on. If any brother or sister can suggest or draw up a plan for the working of the next three months, we will try to get it into operation.

Members will please not forget to give their names for the Book Club; literature can be had at greatly reduced prices, and the larger the club, the cheaper the books. We have a box of books, and if anyone wishes to look at them, they can almost be had at cost price. Names are taken down by Mr. Laidler. The club will be started at the meeting on Wednesday, September 13th. Names and deposits may be sent to that meeting through the representatives. J. BATE, Jun., Sec.

### SPIRITUALISM AT NOTTINGHAM.

Amongst the rubbish which has for some time been published in the Nottingham Express on Spiritualism are occasionally some good and instructive letters. We quote from the letter of a correspondent on "Planchette":—

"I will venture to record the conclusion to which I have been led by experiments with this instrument. This conclusion is—that the hand of the operator can (without the least consciousness on his or her part) cause the pencil to write, while his or her mind and will are otherwise occupied. It is easy to verify this experiment. For myself, I may truly say it was only after a large and accurate induction that I was conducted to the forementioned conclusion. It is a fact that in answer to the question, "What is your name?" the word "planchette" is sometimes written; but the names of actual persons are more commonly written. In using the instrument myself, I have found it more convenient to obtain from it signals than writing. One of the earliest results one obtains is a straight line drawn sharply across the paper. I have been accustomed to employ this as a signal, in answer to the call of the alphabet. Make the arrangement with the planchette exactly as if it were a person. A line drawn to the right shall be "yes"—to the left "no." In this way I have obtained very curious statements. I say nothing as to the truth of them—nothing as to the source of the power. I have sometimes found a pencil in the hand answer the same purpose. I may add that planchette does not work with me alone. The exception that proves the rule happened on the occasion of a very dear friend being abroad. By agreement I held a planchette at a certain hour on a certain night, and I did receive an ill-written message, which tallied word for word with that which my friend afterwards sent me by letter, stating that the message was dictated to me on the night in question. I am afraid my fancy must be credited with the spelling out of the message, and I must allow that some more probable explanation should be found for the coincidence than the action of mind on mind at a distance."

G. Ashworth writes an able and scholarly answer to the "men of straw," who have been scoffing at Spiritualism. We quote one of his sentences. In alluding to a letter-writer, he says:—

"Let him read what John Wesley's mother says, and shape his life accordingly:—'I am inclined to think there would be frequent intercourse between good spirits and us, did not our deep lapse into sensuality prevent it.'"

Dr. Monck will be in Nottingham soon, to give a seance to the "respectable" editors, and also seances to honest inquirers.

SOEWBY BRIDGE.—On Sunday, September 10, Mr. A. D. Wilson, of Keighley, will occupy the platform in the evening only. On Sunday September 17, Mr. W. Swain, of Sowerby Bridge, will occupy the platform in the evening only. Lyceum in the afternoon at 2.30.

HALIFAX.—We regret that we have overlooked a report of a successful seance with one of the Bamford boys at Halifax, as supplied to us by Mr. John Wilkinson, Siddel. The sitting seems to have been highly successful and gave rise to phenomena of the kind which has been so frequently described with these boys. Our correspondent says it was a great success.

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SUNDAY, SEPT. 10, Mr. Burns at Doughty Hall, 14, Bedford Row, at 7. WEDNESDAY, SEPT. 13, Mr. Herne, at 8. Admission 2s. 6d. THURSDAY, SEPT. 14, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, SEPT. 10, Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7. TUESDAY, SEPT. 12, Mrs. Olive's Seance. See advt. Mrs. Prichard's Developing Circle for Clairvoyance. See advt. WEDNESDAY, SEPT. 13, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d. H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s. THURSDAY, SEPT. 14, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E. Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s. FRIDAY, SEPT. 15, Mrs. Olive's Seance, 15, Ainger Terrace. See advt. 8, Upper Bedford Place. See advt.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 10, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m. BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. BOWLING, Spiritualists' Meeting Room, 2.30 and 8 p.m. BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m. BURY, Assembly Room, Cook Street, at 2.30 and 6.30. DARTINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m. GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m. HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30. LIVERPOOL, Public Meetings at Meyerbeer Hall at 3 and 7 p.m. LOUGHBORO', Mrs. Gutteridge, Trance-medium, Deane's Yard, Pinfold Terrace, at 8 o'clock. MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30. NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m. OLDHAM, Spiritual Institution, Waterloo Street, at 6. OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, p.m. OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. Local mediums. ROCHDALE, New Lecture Hall, Regent Street. 2.30 and 6.30. SOUTHESEA, at Mrs. Stripe's, 41, Middle Street, at 6.30. SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum. 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. MONDAY, SEPT 11, BIRMINGHAM, Mr. Walter, 56, Ormond Street, New Town Row. Spiritualists only, at 8. TUESDAY, SEPT. 12, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15. WEDNESDAY, SEPT. 13, BOWLING, Spiritualists' Meeting Room, 8 p.m. BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development. KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton. LEEDS, 2, Skinner Street, near the Wellington Baths. OSSETT COMMON, at Mr. John Crane's, at 7.30. THURSDAY, SEPT. 14, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m. LEICESTER, Lecture Room, Silver Street, at 8, for Development. SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only. FRIDAY, SEPT. 15, SALFORD, Temperance Hall, Regent Road, at 8.

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

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

### HAFED'S SPIRIT-LIFE.

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

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### APPENDIX.

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

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

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