



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

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THE TESTIMONY IN FAVOUR OF THE GENUINENESS OF THE ALLEGED PHENOMENA OF MODERN SPIRITUALISM INCONTROVERTIBLE.

An Address delivered in the Freemasons' Hall, Newcastle-on-Tyne, on Sunday evening, September 10, 1876, by Mr. T. P. BARKAS, F.G.S., to the Members and Friends of the Newcastle-on-Tyne Society of Inquirers into the Phenomena of Modern Spiritualism.

Mr. MOULD occupied the chair.

The last lecture which I had the pleasure of delivering before you treated on the "Mysterious in Nature." It was published *verbatim* in the *North of England Review* of June 30, and was reprinted in the *MEDIUM* of July 14, the *Phonetic Journal* of August 5, 12, and 19, and the *Banner of Light*, August 12. In it I endeavoured to show that our best inferences respecting the phenomena of Nature were tentative rather than absolute, and that while we knew facts, we could not be positively certain as to the inferences deducible from those facts.

This evening I propose to enter upon an inquiry into phenomena, which, though of less frequent occurrence, are nevertheless as capable of verification as are the commoner phenomena of Nature. I shall endeavour to place before you statements of extraordinary facts, and the evidence upon which these facts is based, in such a light as to render their rejection without inquiry unjustifiable on the part of any sane persons who accept the evidence of testimony as to the genuineness of extraordinary natural phenomena which they have not themselves personally investigated or observed.

KNOWLEDGE AND BELIEF.

Knowledge and belief are very different states of mind. The two conditions, however, are frequently confounded. When men thoroughly believe anything, they generally affirm that they know it is true. Knowledge can only rest upon experiment frequently repeated and verified in every practicable manner. In a certain philosophical sense, our most assured knowledge is only belief. I may say that I know grass is green, and when I make that affirmation there are few men who would deny it. There are some persons, however, to whom grass is not green, but red. All, therefore, that we can truly say of grass is that to the vast majority of men grass presents the aspect of greenness. Colour is purely an optical impression—it is subjective, not objective. There is no essential greenness in grass, but it throws off vibrations which our eyes are generally constituted to accept as green. It is probable that no two persons see exactly the same colours, as it is certainly true, but for a different reason, that no two persons ever did, nor ever will, see the same rainbow. It will be perceived, therefore, that those phenomena which we are supposed to know most certainly are merely based upon the balance of probabilities and cannot in the strict acceptance of the term be said to be known. Descartes said, "I think, therefore I am." He might with equal propriety have said, "I see, or I smell, or I taste, and therefore I am." He was led to accept the reality of his own existence by the fact that he thought. It is manifest that in a philosophical and metaphysical sense it is very difficult, if not impossible, to know anything, but in the practical, commonplace, every-day sense, we may reasonably affirm that we know those things which we have tested and proven, and that, speaking generally, we may reasonably accept the evidence of our senses.

Observations, however, must not be taken singly. They must be correlated with other observations, and the more numerous the

correlations, the more likely is truth to be arrived at. Being and seeming—the real and the apparent—are very frequently in direct opposition to each other. The sun, moon, and stars appear to move, but we all know now that the motions are only apparent, the real motion being that of the earth, which to the consciousness of every human being upon it appears to be perfectly stationary, and which until the time of Copernicus was by the vast majority of mankind believed to be fixed and rigid.

RELIABLE EVIDENCE.

I shall in the following address attempt to show that we have as reliable evidence for the genuineness of the phenomena about to be described as we have for any of the ordinary phenomena in nature, or for the acknowledged facts of science. I am free to admit that the phenomena are less common than are ordinary occurrences, that they generally take place under peculiar conditions, that they are of a nature so occult that, unlike purely physical occurrences, they cannot, because of the present limitation of our conditions, be commanded. We may easily state the conditions under which they generally take place, but we can give no guarantee of their occurring, and if the common theory, as well as the facts, be true, the uncertainty of their occurrence is not remarkable, because intelligent agencies are employed, of whose powers and willingness we have little information. The acknowledged facts of Nature, and the facts of Modern Spiritualism, stand upon a similar basis, viz., that of experiment and observation. They have not been evolved by any merely speculative method, but have been arrived at as the result of long continued critical observation and deduction by many competent persons. There are many investigators and many diversities of opinion as to the most satisfactory mode of accounting for the phenomena, but of their reality and genuineness there is no difference of opinion among capable and careful observers. The phenomena called spiritual have been transpiring in all parts of the world. They have been witnessed and testified to by thousands of most credible and practised observers, and the testimony has not been the result of merely casual observation, but of long continued investigations conducted in the most careful and sceptical spirit, and the opinions have generally been arrived at after having successfully fought their way through thick barriers of prejudice and preconception. Few persons have entered upon the investigation of the phenomena with prepossessions in their favour, and no thoughtful man has ever yet investigated them fully and fairly without being convinced of their genuineness. Some very foolish and credulous people have, of course, greedily accepted their genuineness and swallowed without misgiving the most advanced hypotheses, but persons of that class force themselves into all kinds of inquiries, and very easily receive satisfactory evidence. They are practically alike, and stand upon the same platform as the vast majority of persons who, without a shadow or tittle of evidence, reject unusual phenomena. The only persons whose opinions are worth the paper on which they may be written are those who cautiously and carefully observe phenomena, and in the most judicial spirit ultimately reach conclusions.

NATURE OF THE PHENOMENA.

The alleged phenomena of Modern Spiritualism are physical, physiological, and psychological, and all of them indicate the action of intelligence other than the voluntary actions of mediums or those who are visibly present at the seances. The first and most elementary phenomena are rappings and movings of tables and other articles of furniture. The knockings and motions do not

merely indicate mechanical power, but a power which is guided in a greater or less degree by intelligence on the part of the agents by whom the knockings are produced, and through whose instrumentality the motions of the furniture take place. I know that sciolists and smatterers profess to laugh at and ridicule these elementary notions, but thoughtful men and women are as much impressed by mechanical motion without visible mechanical contact as astronomers and physicists are impressed by the blind mechanical force which moulds a dewdrop, and holds meteors, comets, planets, and suns in their rapid but orderly careers. The more extraordinary the phenomena that are testified to, the more careful should men be in accepting them as genuine, and there are few phenomena that require more careful investigation than do those to which I am about to direct your attention.

A QUESTION OF CONDITIONS.

We are told that the motions and sounds which are produced at seances are also produced by conjurers; but the man is an ardent simpleton who cannot discriminate between the pre-arranged tricks of conjurers performed in their own rooms, and under their own conditions, and the knockings and motions which take place in full light in private rooms, in the presence of friends whom you have known for years, and under conditions which render trick and deception in the highest degree improbable.

These extraordinary phenomena, far from being of unfrequent occurrence, are taking place daily in thousands of family circles in various parts of the world, and in no one instance are similar phenomena produced under similar conditions by the mere tricks of conjurers. The simpler the phenomena, and the greater the number of senses to which they appeal, the more probable it is that we may arrive at accurate conclusions respecting them. If any given phenomenon appeal to the senses of sight, hearing, smell, and touch, not of one observer merely, but of all observers who are present, it may reasonably be considered established; and that is especially the case when the observers are persons of sound minds, of good moral character, accustomed to habits of observation, and without any apparent motive for either deceiving or being deceived. All these conditions are frequently present at seances, and yet men dare without investigation reject the evidence, and not merely reject, but treat the investigators with apparent contempt. I am strongly disposed to think that it is contempt with a strong bias of fear—they are afraid honestly to approach the examination of these occult problems as, unless their cases differ from those who have preceded them in the investigation, they would come out of the ordeal believers in the phenomena, and at once lose the reputation for sagacity and competency which they had previously possessed.

If the alleged phenomena be so transparently absurd as opponents would have us believe, why are they not exposed and their deluded believers undeceived?

The phenomena designated Modern Spiritual manifestations may be classified under the following heads:—

OBJECTIVE PHENOMENA.

1. Rappings on the tables, floors, ceilings, walls, &c., when no apparent means for producing the rappings are visible or discoverable.
2. The moving of large and small articles of furniture, pictures, books, pencils, &c., when no visible agents produce the phenomena.
3. Lifting tables, &c., either with or without the contact of any persons present, and often when heavy weights are placed upon the tables.
4. Lifting pencils without mechanical contrivance and writing with them on paper or slate, when no visible agent is near either pencil or paper.
5. The presentation of coloured luminous points either stationary or moving, of various sizes and colours, and occasionally in large numbers (like flights of meteors), at the same instant of time.
6. The moving of those luminous bodies from place to place, at the request of those who form the seance.
7. The presentation of faces, hands, feet, arms, &c., which move and have all the appearance and qualities of ordinary faces, hands, feet, and arms, but without being attached to any visible body.
8. The presentation of fully developed human forms, generally clothed in white flowing garments, when no embodied human beings of similar appearance are present in the room.
9. The gradual development and clothing of such human forms, out of apparent nothingness, in the open room, when both sitters and medium are visible to each other, and no cabinet or recess is used.
10. These forms which come out of apparent nothingness, walk, talk, breathe, move objects from place to place, shake hands with the sitters and perform other voluntary acts.
11. The fully developed forms which have gradually grown into shape in the presence of the sitters, also gradually decline in size and form, and finally become invisible in the midst of the circle of spectators.
12. The production and presentation of garments, which become more or less luminous at rapid intervals.
13. The presentation at the same instant of time of both medium and materialised psychic form.
14. The moulding of casts of hands and feet of various sizes in hot paraffine, when neither medium nor sitters are near the paraffine, and when the feet and hands moulded, do not resemble those of any one in the room, and yet from the sharpness of the minute skin markings on them, are manifestly the moulds of human hands and feet.

15. The production of musical, mechanical, or other sounds, when no means for the production of the sounds are apparently present.

16. The production of cool and very cold breezes during strong manifestations, in either cold or warm rooms, and when all doors and windows are closed.

17. The playing of musical instruments, when no one is near the instruments, and also when the instruments are held by those who have no knowledge of the mode of playing them.

18. Writing by the medium of sentences in various languages, such for example, as Latin, German, Russian, and English, when the medium has no knowledge of any language except English.

19. Answering correctly and concisely difficult questions in various departments of science by writing automatically through the hand of the medium, when the medium has no knowledge whatever of the sciences to which the questions refer.

20. Drawing accurately-shaded faces, and artistically-dressed forms in the course of two minutes in the dark, when neither the medium nor any other living person could produce such elaborately-finished faces and forms in the light in three or four times the period, the papers having been previously marked to guard against deception.

21. Reading sealed letters in the dark, the reading being so minutely accurate as to indicate the dots, strokes, and underlining connected with various letters and words.

22. Photographing psychic forms by magnesium light, the forms at the time being visible to all who attend the seance.

23. Photographing human forms in ordinary daylight, the forms photographed being invisible except to those who possess clairvoyant vision.

24. The introduction of flowers, fruits, birds, &c., into rooms when there is no visible means of access by which they could be introduced.

25. The unloosing and strongly fastening of mediums with cords and tapes apparently instantaneously.

26. Passing solid iron rings on arms when the hands are securely clasped.

27. Rendering objects light or heavy at will, without any visible appliance or means.

28. The levitation of the medium without any visible or discoverable instrumentality.

29. The elongation and contraction of the body and extremities of the medium.

SUBJECTIVE PHENOMENA.

30. Perceiving human forms and moving objects by clairvoyant vision, when such forms are not visible to those who do not possess the clairvoyant faculty.

31. Clairaudience, or hearing voices and other sounds, when such voices and sounds are not heard by the majority of those present at seances.

32. Delivering of addresses by mediums when in a condition of trance, in languages and on subjects with which the mediums are unacquainted.

I have endeavoured to classify the phenomena which have appeared in the presence of thousands of competent investigators, under the foregoing thirty-two heads, and have subdivided them into subjective and objective. I have witnessed cases illustrative of nearly all the objective phenomena recorded, and have been present at seances when subjective phenomena have been testified to by several ladies and gentlemen who were present. As I am neither clairvoyant, clairaudient, nor in any sense a medium, I cannot give any personal evidence as to the reality and value of the subjective phenomena, other than inferential evidence based upon the knowledge of the characters of the sensitives, and the probability of their statements being true or false, supported as they often are by collateral evidence, over which they, as individuals, have no control. Inferentially I think the evidence is strongly in favour of the reality of the subjective phenomena.

CUMULATIVE TESTIMONY.

Manifestations such as those classified have been taking place in various parts of the world during the past thirty years, they have gradually increased in number and complexity, they have been witnessed by persons of every social grade and of every degree of intelligence and culture, and the reality and genuineness of them have been vouched for by so large a number of credible and capable witnesses, that nothing but their antecedent improbability and apparent impossibility could in any degree justify the scepticism that yet prevails respecting them in the minds of those who have been too lazy, too uninquiring, or too prejudiced to examine them.

MODES OF OBTAINING EVIDENCE.

There are two modes of obtaining evidence—first, personal investigation; and second, reading and hearing the testimony of investigators. The most satisfactory mode is, of course, personal investigation, but in the absence of convenient opportunities for investigation, there are now published hundreds of volumes, pamphlets, and magazines which contain records of phenomena, and express the opinions of the various writers as to the agency by which the phenomena are produced. Facts are one thing, inferences are quite another. The opinions among investigators as to the facts are almost unanimous, but there are great diversities of opinion as to the cause or causes of the phenomena. The majority of investigators, however, accept what is termed the spiritual hypothesis,—that is, they believe the phenomena are produced not by mundane, but by extramundane agencies. The books

I would recommend for perusal by earnest inquirers are the following:—

- Crookes, William, F.R.S., "Researches in the Phenomena of Spiritualism." 5s.
 Wallace, A. R., F.R.S., "Miracles and Modern Spiritualism." 5s.
 De Morgan, Mrs., "From Matter to Spirit." 9s. [Out of print.]
 Judge Edmonds, "Letters on Spiritualism." 3s. 6d.
 Coleman, Benjamin, "The Rise and Progress of Spiritualism in England." 1s.
 "Report on Spiritualism of the Dialectical Society of London." 5s.
 Bell, Robert, Article in *Cornhill Magazine*, August, 1860. 1s.
 The *Spiritual Magazine*, published monthly. 6d.
 The MEDIUM AND DAYBREAK, published weekly. 1d.
 The *Spiritualist*, published weekly. 2d.
Human Nature, published monthly. 6d.

METHODS OF OBSERVATION.

The phenomena may be observed either by experiment in private family circles, or by becoming members of the Society for Inquiry into the Phenomena of Modern Spiritualism. I do not recommend anyone to enter upon the inquiry who is not prepared to attend one seance per week for at least fifty weeks, and to pass through the ordeal of witnessing many absurd manifestations. The phenomena are so improbable, and the prejudice so strong, that much observation and patient inquiry will be required by any prudent investigators who desire to know what the facts really are. There is a tendency on the part of all critical observers to put the worst construction upon any phenomena they may witness, and it is not until they have had numerous proofs that their suspicions are without any real foundation, that they are led eventually to recognise the phenomena as genuine, and free from trick and collusion. In social every-day life we know the effect that jealousy and suspicion exercise in inducing men and women to put improper constructions on the most simple acts. The minds of many inquirers are liable to be strongly biased by erroneous preconceptions, and in no inquiry do prejudice and preconception appear to be more rampant and unreasoning than in this. Truth in relation to these alleged phenomena will not be arrived at by any speculative method, but by experiment only. Verification by experiment is in this case, as in many others, the sole test of truth.

DIFFICULTY OF BELIEVING.

I have on several occasions placed before you full details of phenomena which I have taken place under my own observation, phenomena which, I candidly confess, I would not have believed on the unanimous and independent testimony of a dozen of my most intimate, intelligent, and trustworthy friends. The facts are so contrary to my previous experience, and are so opposed to the experiences of the great mass of mankind, that nothing but personal and overwhelming evidence could have induced me to accept them as genuine. I must, however, either accept them or decline to be guided by the concurrent evidence of all my senses as to mere matters of fact that have over and over again presented themselves for examination, and which for twenty-five years I have examined in the most cautious and critical manner. Were I the only observer, or were the observers who had witnessed these extraordinary manifestations very limited in number, there would have been grave grounds for attributing them to hallucination, but every competent witness who testifies to their genuineness, reduces their apparent improbability; and the testimony has been accumulating at so rapid a rate, that we now have, on the one side, hundreds of credible witnesses who have examined the phenomena, and vouch for their genuineness, and on the other hand, the great mass of mankind, who, although utterly ignorant of the phenomena, and without the pretence of having examined them, yet reject them as absolutely untrue. I have no apprehension whatever as to the results of investigation, and caution opponents that to investigate is to be lost; they will speedily find as the result of their inquiries that they have been dwelling in a fool's paradise, and that the first contact with real research will reduce their preconceived theories to ruins.

THE BRITISH ASSOCIATION.

Hitherto the phenomena our Society has been formed to investigate have been tabooed and ostracised by the British Association; but if I am not wrongly informed, they have now so forced their way to the front, and earned for themselves the right of recognition, that a paper on the facts will be read to the members of the British Association during the present sitting in Glasgow; and this is an important concession to the phenomena we have long defended, and a proper recognition of the earnest labours, courage, and self-sacrifice of Professors Wallace, Crookes, and Barrett, of whom, despite the sneers of a scoffing world, and the equally foolish sneers of their *confidés* in science, have defended the reality and genuineness of the phenomena. Professor Wallace is now president of the Biological and Anthropological Sections of the British Association, and it is probable that under his presidency there will be an animated discussion upon our irrepressible facts.

Mr. Barkas then quoted the experiences of Sergeant Cox, "M.A. (Oxon.)," Professor Wallace, Mr. W. H. Harrison, Mr. Calder, and others, with Dr. Slade; and described the moulding of hands and feet in paraffine, through the mediumship of Miss Fairlamb, under test conditions, concluding with the following remarks:—

TITLES OF LECTURES.

I propose, as leisure and opportunities present, to deliver the following series of addresses in continuation of the two I have

recently given to the members of this Society. It will be seen from their titles that if the treatment be effective, the examination will hardly cover the whole field of inquiry:—

1. "Original Researches in Physics and Psychology."
2. "The Theories that have been Propounded to Account for the Alleged Spiritual Phenomena."
3. "The Theory that Most Satisfactorily Accounts for the Alleged Spiritual Phenomena."
4. "Who are the Agents by whom the Phenomena are Produced, and What are their Conditions?"
5. "How are the Phenomena Produced,—that is, by what Secondary Agencies?"
6. "Lessons to be Deduced from the Investigation of the Alleged Phenomena. *Cui bono?*"

EXPERIMENT *v.* COMMON SENSE.

I urge upon you the investigation of these phenomena prior to the expressions of any opinion respecting them. We should ever remember that, apart from experiment, common sense is a miserable interpreter of the riddle which Nature is ever placing before the inquiring mind for investigation.

These phenomena, whatever be the theory that shall eventually be recognised as most satisfactorily explaining them, are at least worthy of the examination of inquiring and independent minds, and in these days of social and scientific progress, when old opinions are crumbling beneath our feet, and new discoveries are daily being announced, it becomes every man to keep a clear and fearless intellectual outlook, and hold his mind as free as possible from the crystallising dogmatism which too often impede progress by checking free and courageous inquiries into unpopular facts.

We must not forget that since the time when Plato ridiculed the sophists by misrepresenting them, it has been too much the custom for all new facts to be ridiculed and misrepresented by the orthodox and authorised exponents of science, who vainly attempt to limit the illimitable by attempting to enclose nature and natural laws within the narrow boundaries of present recognised knowledge. It is the old folly ever repeating itself, and the mental iconoclasts of to-day, like those of days long gone by, are forcing their way through those absurd limitations, and showing that experiment, and experiment alone, is the key by which the mysteries of nature can be unlocked, and that all *a priori* limitations are, in the presence of provable facts, as feeble as threads of gossamer.

A NEW EVANGELIST.*

The following exhaustive and appreciative review of "Hafed," we quote entire from the *St. James's Magazine and United Empire Review* (office, 21, Paternoster Row, London). It is frequently said that the secular press does not give justice to works on Spiritualism, but we may in this instance say, that none of the organs of Spiritualism have done so much justice to "Hafed" as the *St. James's Magazine*. We have preferred to quote the opinions of others on this work instead of giving our own, deciding that such an extraordinary work should receive the widest possible attention. Our remarks may be given in the future.

This is a remarkable book, and in dealing with it we will affect none of the sneers of cynicism. To ridicule is always an easy method of review, but it is often unjust. Indeed, it is not too much to say that there is generally more or less of injustice in the sneer that is intended to do duty for argument. At all events, there is no true philosophy in ridicule, however powerful it may be, to dispose of an awkward antagonist. The volume before us is the latest production of a school of enthusiasts to whom we do not intend to furnish the opportunity of reproaching us with laughing at their beliefs, however novel and however startling—beliefs that in their minds at least are associated with the sacred ideas of truth and religion. To the great bulk of society, which is by no means yet initiated into the mysteries of these strange doctrines, a glance at them will be a pleasing and probably a profitable study. We propose then, to pass the revelations of this extraordinary volume under review, with little comment of our own; and we will then examine the claims to authority and to our credence which are boldly set forth in the volume itself.

It is an autobiography of an important personage long since passed away, but of whom history gives no certain account; though we are told records of him did at one time exist, and may possibly be found. Hafed, Prince of Persia, tells us that his birthplace was a lovely spot situated on the eastern shores of the Persian Sea. He first saw the light in the castle of his ancestors,—his father having descended from a long line of chiefs of Persia, renowned in the history of their country for valor and patriotism. His mother was a daughter of a chief of Cashmere—that favoured Paradise of earth where Hârat and Mârat, as the ancient legend tells us, two angels of instruction sent down from heaven to teach mankind, fell so desperately in love that they refused to return to their home above. The princess is described, with a burst of filial affection, as the loveliest of women and the kindest of mothers, and at the same time truly devoted to God; so much so, that when she first looked on her infant son, overpowered by feelings of gratitude to Him whom she fervently worshipped through the emblem of the great sun, she solemnly dedicated the babe to the service of the God she adored. The early life of a son descended from an illustrious line, tenderly reared by distinguished and loving parents, and consecrated to a holy purpose, necessarily abounds with thrilling incidents. The story of his youthful aspirations to rid his country from the invasions of foreign foes—of his prowess in the field, of his strange deliverances by an unseen host, ever at hand in the critical moment of supreme danger—reads like a bewitching romance. Nor is the interest diminished as the history of his courtship, his marriage, and his life as a widower, is unfolded. To

* "Hafed, Prince of Persia: his Experiences in Earth-Life and Spirit-Life. With an Appendix containing Communications from Spirit-Artists." London: J. Burns, 15, Southampton Row; Glasgow: Nisbet, 219, George Street.

learn how a prince of Persia, in the times to which the narrative relates, wooed and won, must yield a pleasing gratification to every intelligent reader; and we are bound to give the assurance that there is no lack of charm and piquancy in the chapters that unfold this artless tale. A reality of life in some of its most sensational combinations is revealed. It rivets the attention and fascinates the heart. To the loveliness of the bride Hafed himself shall testify: "She was more fitted for the heaven of bliss than for this lower world." It was a marriage of true love, for the "two souls were one." But the life that had been dedicated to God was not to be spent in the seductive indolence of domestic beatitude. A son was born—sweet promise of abiding happiness and of the continuity of the family honours and renown. Then came a thunder-cloud that darkened the sky and foreboded a still deeper gloom. A rival in love attempted to carry off the beautiful bride. He was defeated, taken captive, and condemned to die; but on the intercession of Hafed, whom he had so fearfully injured, his life was spared, on condition that he should be Hafed's slave. The prisoner was brought to him manacled. Hafed ordered that the fetters should at once be struck off, and told the crouching captive that he was free. The power of love melted the captive's heart, and from that hour he became the fastest, and truest friend of the man whose peace he had formerly so wickedly assailed. Sweet illustration of the heaping of coals of fire on an enemy's head!

The deadly scourge of war broke loose once more, and desolated the home of Hafed. Ruthless foes fired the lovely Paradise in which angels might have sought to dwell, and murdered the beautiful mother and the innocent child. With the disfigured bodies of the dear ones before him, he raised his hands and swore by the gods of the heathen—he would have sworn by the great God of Heaven, but the words stuck in his throat—that he would revenge that foul deed, though he should have to follow to the ends of the earth the heartless monster who had perpetrated the cruel wrong, and he would tear him limb from limb. His guardian angel appeared, with the suddenness with which the Angel of the Lord appeared to Abraham when he arrested the patriarch's arm and found another victim for the uplifted knife. The pursuits, the character, the spirit of Hafed were changed. There was a revolution throughout all his nature, and the dedication of his devout mother seemed from that hour to take effect. He had already been admitted into the order of the Magi; and his name was familiar to all the brotherhood as one who had visited many countries in pursuit of knowledge, and whose careful education specially qualified him to become the head of the order. He was accordingly selected for the office, and was made the Archmagus. Let all read this marvellous book who wish to learn of the Magian creed and mode of worship; of the secrets of the Magian grove; of the manner in which the Magi were taught by spirit-teachers; of their notions of anatomy, botany, and astronomy. Would any care to read the opinions of Hafed and his contemporaries on subjects of never-failing interest—of Zoroaster, of Xerxes, of Artaxerxes, of Cyrus, and other great men of antiquity? Would any Christian reader wish to know the comments of a contemporary of Jesus Christ on subjects that are ever fresh to the Christian soul—on the Mosaic record, on the Creation, on the early languages and races of mankind, on the Tower of Babel, on death before sin? Would any one learn new views of Melchisedek, of Abraham, of Israel in Egypt, of Moses, of the Babylonian captivity? Here green fields and pastures new invite the longing taste. If the pious soul would dare to consult an authority who ventures to correct the Hebrew record, Hafed has assumed the responsibility. Would any one hear of anything new about Egypt, Persia, Greece, and Rome, Hafed has many new ideas to unfold. Would any one dare to follow into holy places and spiritual companionship, and ask who were the angels that appeared to Abraham, Hafed tells us—let commentators take note—that these were veritably the spirits of men who had lived on the earth, but they assumed their old appearance as men, ate the meat set before them, and submitted to have their feet washed. But on rare occasions the "Prince of Peace" Himself was the heavenly messenger. It was He who, in fulness of time, came as the Messiah, that stood as the ambassador of the Great Spirit on the mountain-top while it burned with fire, and while He gave the Law and Commandments to Moses.

If we are to accept this testimony, there creeps over us a sacred awe as we peruse the strange pages of his volume. But this is not all. Hafed says of Jesus Christ, as one whom he had known in the flesh from His childhood: "For Him I cared; Him I followed; for Him I suffered and died." The life and character of his Prince he unfolds to us from personal observation. Hafed was one of the wise men who, following the star in the east, sought out the young Child and His mother, and brought their gifts of myrrh and frankincense to the Babe as He lay in the manger at Bethlehem. But there is still a stronger and more bewitching attraction in this strange narrative. Hafed and a dear companion were at length called to the martyrs' crown; so that here is the testimony of one of the very earliest to suffer death for Christ. Brought out into the arena where the gladiators were wont to contend, the aged Christians were made a sport for pagan Romans when their cruel conquerors pressed their iron heel on vanquished Persia. The touching scene is best described in Hafed's own words:—

"Calmly we looked around, fearing none. We had the word of Jesus; we knew He would protect us—that neither men nor beasts could harm us. They let loose the animals from their den, while we stood in the centre of the arena and calmly looked on, as we saw the hungry beasts narrowing into a point from which to make their spring. We had dropped the weapons which had been placed in our hands, and were standing with folded arms. The tiger crawled stealthily on his belly, while the lion paced about as if he shrank from the ignoble use men had put him to. At length the tiger bounded, but dropped dead at our feet! The lion followed, and landed on the prostrate body of the tiger, on which he stood like a statue of stone. He, too, was struck by the Angel of Death! They brought out other animals, but they would not approach us. We were then led off, while the spectators expressed their great disgust at such an unlooked-for interference with their sport. The second day came; and that day we knew to be our last. Both of us knelt in prayer to the Great Spirit, and asked our Prince to receive us Himself. There we continued on our knees in the midst of the great arena—thousands of spectators gazing on us. We rose not. The beasts made a great spring. I saw one of the animals fix on my companion. That is the last I remember seeing in the body: I opened my eyes, and found myself in the glorious home on high."

Such is a brief sketch of the career of this early martyr of the Christian faith, as he has come back to earth to depict it for our edification, if indeed we are to accept the narrative at all. It is impossible, however for us even to name within the limits of a notice of this kind one hundredth part of the thrilling incidents of this romantic story. Would our readers wish to know it all, they must peruse the pages for themselves. But the dazzling seductiveness of the story of Hafed's sufferings and life, of his experience, his character, and his learning, of his martyr's death, pales its ineffectual fire before the transcendent fascination of that which follows. Hafed was forty-three years old at the birth of Christ; and after the flight into Egypt became the friend, the actual tutor, the travelling companion of the Child Jesus. The book unfolds to us the inner life, pursuits, and character of the Son of Mary, from His infancy to the maturity of His days. What a treat is this to pious souls! The Evangelist says the world itself would not contain the books that could have been written as records of the sayings of Jesus; and many a time has the devout Christian sighed for a fuller record of the blameless life and the heavenly mission of the great Teacher and Exemplar. Jesus, we are told, was not a ready writer. During the three years of His public career in Judea He was always attended by a few followers; to these He required not to write—they never being far from Him, never scattered far abroad, as they afterwards were. Had he lived longer on earth, and His followers been spread in course of time over various countries, letters would assuredly have been written by Him to them. But another reason is suggested why we have no writings of Jesus; it is that He did not wish to give the Jewish doctors an opportunity of gratifying their passion for controversy and wrangling. The letters which He did write were sent to Egypt and Persia; and one of them, which was addressed to Hafed, is recovered in the volume. A facsimile—not of the original, but of the translation into English—is given in the appendix. Precious memorial of the Master, if we could but be sure of its authenticity! It is in the following terms:—

"Dear Father Hafed,—I send my greeting unto you. Grace be with you, mercy and peace, from God the Father of all. I have many things to write unto you. Since I came home to my people, I often pray for the time that I may meet you once more before I begin my work here. The lands of Egypt and Persia are dear unto me, for there I pass many happy hours in communion with thee and our father the Egyptian."

"Dear father, when I look around on our people, and see how far they have sunk beneath the nations which I have visited in sin and iniquity, I weary for the time when my labours shall begin; but before that time I shall visit thee again, when we shall travel into the East."

"I send this with a caravan which is about to start for your country. Salute all the brethren that are with you. Grace be with you. Amen."

"JESUS THE SON OF JOSEPH."

We are treated with a full description of the outward form of Jesus among the illustrations. We are even favoured with a portrait, where Jesus, apparently about seventeen years of age, is seen in the act of raising a dead man to life. The verbal description is in the following words:—

"There was nothing extraordinary about His bodily form. What would you have Him to be? He was a man, a good-looking young man, but nothing more. Had He borne an angel's face, how could He have been received by man? He was complete in body, of a middling size, bearded, with little of the female in His countenance; He was high in the forehead, and altogether a fine-looking man. His skin was pure, and He was free from diseases; and He was one who knew how to take care of His body. He was so full of magnetism—so spiritual—that the pores of His body had to be kept clean. There certainly have been men as beautiful in form and feature; but, as I have said, He was complete—a man, but not beyond man. Had He been otherwise, the grand object of His mission could not have been accomplished."

Such is the pen-and-ink sketch of our Master. *Ecco homo!* Jesus, while yet of tender age, was admitted as one of the Magi, and was regarded by the brotherhood as more than man—as God. But Hafed stood against his brethren in this; and Jesus Himself protested, "I am but a boy. My Father in the heavens created me. He also created you. But I am sent to do a special work; the path is before me; and He will strengthen me for my work." As to the parentage of Jesus, Hafed is most explicit. "Jesus," he says, "had no earthly father. I knew it at the time. The Magi of Persia, the priests of Corinth and Athens, would tell you the same thing if they could appear to you. There have been many wonder-working men in the world; but can you find one born of an earthly father and mother to compare with Jesus? He had no flaw."

How shall we trace the biography of the Child Jesus as unfolded here? We have already alluded to the journey to Bethlehem. The narrative continues with the designs of Herod and his attempts to make the knowledge of the wise men subservient to his cowardice and cruelty. Being warned by God, they went not back to the expectant tyrant. The return of the Magi is carefully noted; it was by the shores of the Salt Sea, into which Jordan pours its waters. But Hafed controverts the tradition that this mysterious sea covers the ancient site of Sodom and Gomorrah. Thence they proceeded through the wilderness to Ararat; and finally, after many wanderings, to Hafed's home in Persia. During these wanderings they found themselves in Egypt. Hither Joseph and Mary, driven away by fear of Herod, came in due time. The arrival of the Holy Child and His parents in Egypt having been intimated to Issha, the venerable priest of the Temple of the Nile, arrangements were made by him whereby the Child should be educated within the walls of the temple; and gladly did the holy man undertake the task. Concerning the Child, Issha sent a letter to Hafed, which the latter avows he perceives as plainly before him as it was when sent—nearly two thousand years ago. It is in the following terms:—

"Most noble Hafed, prince of Persia and servant of the most high God. To thee I send my greeting, by the hands of a young fellow-worker in the priesthood—one who is honourable, and worthy to be the bearer of my epistle to thee. . . . The Child, though but three years old, shows in His ways so much that is godlike that I could almost fall down and worship Him. Those who attend on Him say that there never was such a Child as this little one committed to my care. To think that one so very young in years should come to hoary age and put

questions so deep that to answer them would puzzle a Socrates or a Plato, is indeed wonderful to me. And oftentimes am I astonished when He asks me the meaning of some of our sacred symbols, and about many other things far above a child's capacity."

We would willingly give the whole letter, but it is much too long. It commends to Hafed the bearer of the letter as a virtuous young man whose life is given to the service of the Most High.

Another letter from the venerable Issha speaks in glowing terms of the wondrous Child who dares to face alone the dark and solemn recesses of the Inner Temple—that silent floor, where even the oldest priest dare not venture alone. "I believe," writes the venerable priest, "this young Prince, as thou callest Him, to be indeed the Son of God, having in Him the spirit of the Father." A third letter tells of the incomparable wisdom of the Child. Jesus was given up by His mother to the care of Issha as soon as He was able to walk; and Joseph and Mary his wife stayed in Egypt—Joseph labouring at his craft as a carpenter. When Jesus was about eight years old, He and Issha paid a visit to Hafed in Persia; but their visit was sudden and unexpected, nor was their journey without perils and adventures. Here the Holy Child was placed under the care of Hafed, and was instructed in Persian literature and theology. He had been indoctrinated by Issha not only in the theology of Egypt, but also in that of the Hebrews; for Egypt at that time possessed one of the best translations of the Hebrew records—the work of Jewish doctors who had lived in the country. Jesus was even instructed in the prophecies concerning Himself. Joseph and Mary were all this time resident in Egypt; and we are left to conjecture their parental solicitude for the distant Child with whose life their own lives were indissolubly bound.

In Persia, Jesus was admitted as one of the Magi; here He disavowed the adoration that His friends were so eager to bestow. He declared Himself but a creature, but spoke of a pre-existence in a brighter world; and on one signal occasion, when the heavens were opened, the vision of a mighty temple was seen, and in the midst thereof a throne. "Father, yonder is my throne," said the young disciple—for, though dazzling with a wisdom more than human, he was still *in statu pupillarii*. Hafed writes: "I could not help expressing my belief that he was more than mortal. 'Nay, my father,' said He; 'I am just as you are; but I was before you.'" Thence Hafed and his young charge travelled together to Greece, thence to Rome, and back to Egypt, and afterwards to Judea. Now, who shall tell the value of any authentic record of the manner in which the Child Jesus spent the interval between the flight into Egypt with Joseph and Mary and the time when we find the Boy of twelve years old in the Temple at Jerusalem, disputing with the doctors, hearing them, and asking them questions? This is precisely what Hafed has undertaken to supply, and our estimate of the worth of the record will naturally be measured by our faith in its authenticity. In order, however, to pursue without interruption the thread of the story, we raise no cavil here, but postpone for final remark all discussion on the authenticity of this wonderful history. It was about the time of the Passover that the master and the Pupil—the latter the greater of the two—arrived in Judea. Jesus and His parents went up to Jerusalem, as the Evangelists tell us, and Hafed accompanied them. How the mind longs to verify the assurance that we are listening to one who was personally a witness of the scenes under description! Suffice it to say that Hafed amplifies the account given in the Gospels. Hafed, with a holy instinct, had determined to visit the place where the young Child was born, and where, twelve years previously, he had, in company with his brother Magi, presented his offerings and his adorations to the Babe of Bethlehem. "Coming back to the city, I went to the Temple, as I had been accustomed to do, and was surprised when I beheld the young Lad—whom I had left in the charge of his parents—in the midst of the learned disputants, putting such questions and giving such answers as fairly to silence these venerable fathers of the Hebrew nation. I really smiled as I looked on their dumbfounded faces. Ah! where had this Boy gained His knowledge of the great things? His teachings were not of earth; they must have come from the great and Holy Spirit, the Source of all truth, the Ruler of the universe. I took no part in the discussion. I was entranced. I could say nothing; and wondered to see the grey-haired venerable men sitting powerless before this mere Child."

We must not rob this story of the Temple of its final touch of beauty. The doting parents missed him, and were full of dread; they sought Him in their company, but found Him not; then they returned to Jerusalem, and having at length discovered the wonderful Boy, they rebuked Him, as we all have learnt from infancy:—

"Yet He obeyed His mother then,
And came at her command."

"He meekly bore," says Hafed, "with their complaints—only saying, 'Know ye not that I must be about my father's business?' To this saying they did not appear to pay much attention. Turning to me, He said, 'Now, friend Hafed, let us begone.'"

It is not possible for us to take our readers through all the incidents of this enchanting story; and indeed, in our brief summary, we must necessarily often be abrupt. Hafed returned to Persia; a few years rolled on—we are not told exactly how many—and the sage, now growing old, spent his time in maturing himself for a translation to a higher sphere, when his old Pupil visited him once more, to the delight of both. The intention of paying this second visit to Persia had been previously conveyed in a letter which Hafed received from Jesus, and in which He expressed a wish that his old tutor should travel with Him to the East; and, having received a promise of compliance, he once more arrived in Persia. "He was then about eighteen years of age—a tall, fine-looking young man. He was complete in education. Indeed, I question if anyone in the whole civilised world at that time was able to compete with Him. He could speak and teach in a number of languages, and was conversant with many subjects and branches of subjects of which very few knew anything, except the priests and other learned men."

What a picture of loveliness, of worth, and of humility, is here introduced! Once more we quote Hafed:—

"On the going down of the sun, He retired with me to my cell. We wished to have a quite season of communion together, when we might talk over all that had taken place since we parted. Ah! methinks I see Him now, as He, with all the simplicity and humility that marked His every action, flung Himself on the ground at my feet, and leaning His arm

on my knees looked up into my face—His countenance beaming with filial love and reverence. I besought Him to rise. But no: that was His place, He said. I told Him it became me rather to bend before Him. But I found Him firm to His purpose. 'I still love' (He said) 'to look on you with reverence. You are one of the few who understand why I am here, and who I am; for there are not many in this world to whom such mysteries have been revealed.'"

They did travel to the East, and the feet of these holy men trod the plains of India, traversed the wilds of Afghanistan, and the lovely paradise of Cashmere. Hafed describes himself at this time as getting old, and somewhat slow to learn. His youthful Companion, however, acquired with great ease a knowledge of languages, and studied with marked advantage the records of the sages of Hindostan, who from these very records were then looking for the coming of a Deliverer of man.

In this part of the work are introduced reflections bearing on the several religious systems of the world. The contrast drawn between Egypt and Greece on the one hand, and India on the other, are interesting and profitable, even if only suggestive. But we pass on to note a miracle which Jesus performed when on His travels here. It was the raising of a man from the dead, to which we have already incidentally referred. The spirit had fled for several days, and the lifeless corpse had been given to the consecrated Ganges.

There is not in this account the same verbal brevity which the Evangelist used when, recording the emotions of Christ by the grave of Lazarus, he wrote, "Jesus wept." But the same irresistible pathos characterises Hafed's description of this scene:—"The body had been committed a prey to the horrid monsters that infest the rivers of India. The waters of the river were agitated; the animals were seen to rise, but sunk back again out of sight, as if conscious of the wonder-working power of the Stripling who stood on the river's brink. 'Father' (Hafed), 'is not this awful?' he said. He stepped into the river and touched the body and it rose to its feet a living man." If this testimony be true, then must we read with new emendations the Gospel statement, "This beginning of miracles did Jesus in *Cana of Galilee*." We must give to this well-known passage a narrower and more local meaning than we have hitherto done. This, however, for aught we can see, need be no great strain on the interpretations of an enlightened piety. This work of love accomplished, Jesus and Hafed returned to Persia. The time for final separation came. It was preceded by a vision of a truly apocalyptic nature. It was a foretaste of Heaven, Hafed says; and as he places the gates ajar, truly he shows us a ravishing picture. "We seemed to have lived an age, although we had only been a night in Heaven; whether in the body or out of it we cannot tell." They parted—these wondrous friends—sorrowing most of all because they knew that they should see each other's face no more. Abruptly breaks the thread. Whence Jesus went, and how, Hafed tells us not. But at length the news of the death of Him who was once the Master and the Disciple reached the ears of the venerable Archmagus. How the tidings rent his heart, how he and others went about in sackcloth and ashes, how and whence the well-instructed sage drew his consolation, let those who seek to know dive into the mysterious pages that lie before us.

Or if they would pursue Hafed to the end of his career, and fill in our outline of the labours of the Chief of the Sacred Grove after he became a Christian Evangelist, they must read for themselves. We have no space to tell, though the task would be a labour of love. It is sufficient to say, Hafed went to many lands. We hear of him in Spain, in Tunis, in Greece, in Syria, in Lyons, in Venice. We hear of him in Athens, where he meets the Apostle Paul. We hear of him among robbers, exposed to all the perils which the great Apostle of the Gentiles enumerates with such eloquence as part of his own experience. We hear of him in prison for the truth, and his escape reads like a new chapter in the Acts of the Apostles. He had a vision. He saw in spirit his exalted and beatified Master; and when the vision faded away he heard the Master proclaim, "Thy prison doors are open; go forth, and comfort those who are left desolate." He says:—"I went to the house where the brethren met for worship; but, being midnight, I found the door shut and all quiet. After repeated knockings at the door, I was answered by an old, feeble voice, inquiring why they were disturbed in their devotions. I told them who I was; but it was some time before they could be convinced that it was indeed as I said. At length I was admitted; and great was their surprise and joy to see me set free." But it was not here alone that the early champion of the faith of Jesus was imprisoned. He went finally to his own city. There, in one of the thickly-wooded groves, he was one night addressing a small assembly (the proximate number is given—about twenty-five men, women, and children). The sound of feet was heard, and shortly afterwards the little band was surrounded by a body of armed men. By the light of their torches the preacher saw their cruel intent, and discerned it too well. The pastor and his flock were tried before a mock tribunal, their cause was prejudged, and they were condemned to die: one to crucifixion—a mode of death which Hafed coveted. Some were condemned to be stoned or burned; others were condemned to fight with wild beasts in the public arena; while those of the men who were young and strong were adjudged to fight in the same place with Roman gladiators. Hafed was considered as the ringleader, who had plotted against Persia and Rome! They asked him to recant, and offered him his life. He replied, "Though I had ten thousand lives, I would not give up one jot of the truth in Jesus." He and his companions were therefore remitted to the dungeon, there to lie till they should be brought forward as a spectacle on some of the days of the approaching Roman festival. The tragic nature of that exhibition we have already described, and need not therefore traverse again that part of Hafed's painful experience.

Our readers will remember the young Egyptian priest Hermes, of whom mention is made in the venerable Issha's letter to Hafed. Hermes is there described as a virtuous young man, whose life is given to the service of the Most High; and, after a careful and special education, which prepared him for his great work, he now appears prominently on the scene. We have no space to trace in full detail his interesting history; but as he was an early disciple of the Master, and was present in many scenes of surpassing interest, we must briefly glance at his communication, or we shall defraud our readers of a very attractive part of the volume. It is but a glance, however, that we can afford. Hermes

gives us an insight into the character of Jesus when He was a boy, and shows us the great Teacher, not only as a student, but as a boy at play. The following is his description:—

"Jesus, though characterised by a studious disposition, which led Him to sit and dive deeply into hidden things, was at the same time but a boy. When at play, He was as frolicsome as others; but when at His lessons it was study. With Him there was no lack of attention; He studied for Himself, and often for me too, although I was more than double His age. The venerable Issha would give each of us our tasks, telling us to have them ready for him at a certain time. Jesus had always His done first, and I was always behind; but so soon as He mastered His. He assisted me. Let me picture Him to you. Here is a table supported on three legs. On this side is a sheet of lead, and a similar sheet on the other. Our aged instructor, with a sharp-pointed instrument in his hand, traces a number of hieroglyphics over each of our lesson sheets, and says, 'There is your subject: find out the meaning of these, my sons, and read them off to me when I return.' I well remember one day when we were thus engaged, the youthful Jesus on one side of the table, and I on the other, with our hieroglyphic lesson before us. He seemed but to cast His eye for a short time over the line of characters, when he cried out, 'I have found it.' Coming round and looking at my lesson—over which, as usual, I was helplessly poring—He said, 'Do you not see it is the same subject? mine reads backward, while yours reads forward.' Our old tutor had done this to puzzle us; but the Boy found it out."

Here is a subject for Mr. Holman Hunt as a companion picture for the "Shadow of the Cross"! After this glimpse of boyhood, we will pass by a long interval. In process of time, however, Hermes left Egypt for Judea. Jesus would then be about thirty-two years of age. On his way to the Holy Land, he (Hermes) and his companions had become possessed of various spiritual gifts—in particular the power of healing: Hermes had found the gift of tongues. At length they met Him whom they had travelled so far to see. "We found Him in the neighbourhood of Bethlehem, where the venerable Hafed had welcomed His advent to earth." How touching to think how Jesus lingered about the places consecrated by sweet associations! On the approach of Hermes and his friends, Jesus said to His disciples, "These men who have come from Egypt have been taught by the Spirit of truth." Then, turning round, He saluted them, and gave them a hearty welcome. "I shall never forget," says Hermes, "during the ages of eternity the gracious welcome we received."

Some time afterwards, when the disciples were sent in various directions, Hermes and his companion were entrusted with a mission to Egypt, to publish the glad tidings of the world's redemption; and with their well-worn cloaks wrapped around them, and staff in hand, they set out on their journey. The work in Egypt is strikingly portrayed; but we must forbear to dwell on this chapter. Hermes was deputed to return to Judea. He did so, and met his Master again in Jerusalem. The great drama of the suffering and death of the Lord was now approaching its tragic climax, and Hermes was privileged to be near in the midst of the momentous events that were then impending. How the heart thrills to read, in unfamiliar though in eloquent terms, the story of the traitor, of the midnight capture, of Peter's violence, of Pilate's cowardice, of the trial scene, of the *via dolorosa*, of the final issue on Calvary—the vivid lightnings and the rolling thunder! Hermes, he tells us, was present on all these sad and solemn occasions. Being a foreigner, he was allowed to enter the judgment hall, and heard the whole of the mock proceedings. The same graphic pen describes the Resurrection, the re-appearance in bodily form, and in due time the triumphant Ascension and the outpouring on the day of Pentecost. The special claim of this part of the work is, that the narrator was an eye-witness in every one of these scenes so dear to the hearts of Christians.

Now, if this narrative should be a truth, the volume we review to-day is the most valuable of literary productions. If it should be a fiction, it is at least a charming one. "Believe me, for my work's sake," is an appeal with which all followers of Jesus are familiar; and we are bound to say that the tender affection for Jesus Christ, the love for mankind at large, and the general purity and loftiness of the ethics unfolded, whether directly or incidentally, command our highest esteem.

Assuming the book to be a fiction, it is no unallowed volume, fraught with pernicious teaching or insidious and demoralising suggestions. It is full of pure thought, of lofty motive, and suggestive only of universal goodness. If not literally true, it suggests so much that is sweet and lovely to the imagination of the pious soul, that it may under any circumstances be made a profitable study. It may here and there offend a rigid orthodoxy; but the genuine humility and the goodness of heart which it suggests on every page furnish ample atonement. No one will read its pages and become misanthropic and impure. There is a heavenly-mindedness about it that is peculiarly winning. It is deemed allowable to press the painter's art into our service when we seek to depict the incidents of the life of Christ; and the Church in all ages of the Christian era has been proud so to consecrate art to the higher teaching of her disciples. On the hypothesis that this is all a fiction, the novelist—whose art in modern times has been elevated to great perfection—has essayed the selfsame task, and has signally succeeded. We will not dwell on the literary style. It is colloquial, and rivets the attention, though it is sometimes discursive, and does not strike us as being either particularly graceful or eloquent. Nor are we quite sure that we can sustain all its historical references, or even its scientific theories; but that kind of criticism we cannot now attempt, for we have exhausted all our space, though we hope not the patience of our readers. Besides, on the supposition that we are dealing with a kind of religious novel, we are not at liberty to apply such criticism, or to look for literary accuracy.

But it is claimed for this book that it is *strictly true*, and that the personages whose remarkable career we have traced have come back from their abode in the brighter and better land to testify to historical facts within their personal knowledge and experience. Here our difficulty begins. "I say it is true," says Hafed, speaking of the whole narrative. "Living in a far back age, far removed from your time, I can but give you my word. I care not what men may say to the contrary—I again say it is true."

How devoutly would mankind receive this testimony if satisfied of its

truthfulness! The question, then, that forces itself on our consideration is simply this: is it true? To answer this interrogatory in the affirmative would be indefinitely to enhance the value of these startling communications. But how shall this be done? We must well remember that in the answer will be found the true measure of the value of the narrative. Had it come with no higher claims than those of a flight of poetic imagination, we would have received it for what it was worth—instructive in the suggestions of the inspirations of genius—exactly as we receive Mr. Holman Hunt's picture of the "Shadow of the Cross," or any other work of art that rivets our attention and excites our pious emotions. But it comes with claims that are much more pretentious; and in this respect it challenges the severest criticism. It claims to be a revelation from beyond the tomb, communicated by those who have actually romped in the frolics of boyhood with the Great Teacher,—who have taught him in the literature of Persia, Egypt, Greece, and Rome,—and who in their turn have heard from His precious lips the words of heavenly wisdom. In the soul-stirring incidents which the narrative relates, it puts to the blush the highest sensationalism of modern literature; for it deals familiarly with the details of the life of One whose every act and word is consecrated by the tenderest and most sacred associations. But the intensity of the interest culminates in the assurance that these communications are furnished by the personal companions of Our Lord; and we are bound to say that if this assumption can be verified, no book which has issued from the press in modern times can for a moment compare with this in value. We search the volume for evidences to convince us of the validity of its title to this lofty claim; but the volume does not deign to furnish us with any. No attempt is made to demonstrate what, if proved, would justify us in adding this as a new book—we had almost said—to the sacred canon. The book claims authority, but elaborates no evidence. It is in the style of the old prophets—"Thus saith the Lord." It is obviously intended that it shall rest on the simple asseveration of the authors. A bolder challenge to distrust could not possibly have been made. But though no formal argument is advanced, yet a careful perusal discloses many an incidental argument. Thus it is contended, contrary to orthodox belief, that the book of Revelation is not closed, nor is the inspiration of the Highest withdrawn from men. It is contended that spirit-communication was the natural heritage of man in his primeval state, and the forfeiture of the privilege has been collateral with human decline, if not one of the chief causes of human degeneracy. It is further alleged that the lost privilege is already partially restored to man—is about to be further restored; and we are bid to mark in the communication before us, and in others of a similar kind, a foreshadowing of the fulfilment of Joel's sublime prophecy, which promises the outpouring of the Spirit on all flesh.

The argument, on the validity of which we offer no opinion, is carried thus far: that what was possible and natural in early times, what has been promised in Holy Writ as a privilege of the latter times, may be predicted as in store for man without doing violence to historic facts, and may be anticipated on the authority of the immutable Word of God. All this may be true: we will not attempt to dispute it. But what follows? The admission of it all is but a step in establishing the claims that are under review. Here we must examine more closely into the circumstances under which, and the instrumentalities through which, it is alleged the communications have been made.

A carpenter, no way learned above his fellows, has gone into a trance—or rather into a series of trances (there were ninety-nine sittings); and while in that ecstatic and abnormal state, he has *videlicet* repeated the *ipsissima verba* which, by the aid of the reporter's art, have been transmuted to these six hundred pages. While in this state the companions of Christ, Hafed the Persian Prince, and Hermes, at one time a priest in an Egyptian temple, and a veritable playmate of our Lord, have temporarily taken possession of the brain and of the speaking organs of the simple carpenter, and through him have given to the world this wondrous tale. We should like to hear a little more about these entrancements, and about the distinguished personages who through these phenomena have volunteered these revelations. And yet we are not prepared to question the entrancements themselves, nor to dispute the utterances that were given under these exceptional conditions. We are inclined to think that the phenomena are unimpeachable. They seem to us to rest on sufficient testimony, such as would be accepted in the common affairs of life. But the value and authority of the utterances constitute the real question. And it by no means follows that these communications are all they claim to be, even when all the external phenomena of the entrancements are unreservedly conceded. The science of psychometry—if science it may be called which has not yet risen to the dignity of a science—gives us no true idea of the philosophy of entrancement. We will allow, at any rate for the sake of the argument, that all the scenes depicted with so much circumstantial reality were actually photographed on the brain of this sensitive handicraftsman: we will acquit him of dishonesty, and all associated with him in this work; and we believe this admission is no matter of courtesy, but absolutely their due. But what then? These unfamiliar scenes, and this still more unfamiliar mode of impressing them on the minds of the unconscious instrument, bring with them no absolute verification of truthfulness such as the statements themselves in their very nature challenge. A grand and glorious panorama flits across the brain, and a graphic word-painting escapes the lips of the dreaming somnambulist; but how, or whence, or through whom it comes, science does not tell us. We are left with the suggestion that the spirits of the departed live their lives over again, and paint the scenes on the delicate structure of the brain of a medium they have chosen and educated for the purpose. Science gives us no alternative proposition, and is content to sneer. But to sneer is mere empiricism. The apostles of science have but planted their feet on the shores of the great ocean of knowledge; while the ocean itself, through all its definite expanse, remains unconquered and even unsurveyed. This, though true of all the sciences, is especially true of that particular science which relates to the mind. There are provinces in the philosophy of mind into which the metaphysicians have not yet entered. This is one of them; and we would prefer their telling us how these beautiful enchantments have been photographed on the sensitive's mind, rather than ridicule the world into an unreasoning disbelief.

If the philosophers are not ready with an explanation, they must at least remember that there is nothing so much at variance with true

philosophy as the doctrine of finality. There is no finality in scientific attainments, nor can there be till the whole domain of universal nature has been thoroughly explored. As reasonably might the astronomer of the Ptolemaic school have supposed that he had discovered the boundaries of the universe, as for the metaphysician to suppose that he has already traversed and learned to understand the whole range of the mental universe, which is as indefinite as space itself. Besides, it is claimed, and with good show of reason, that the realm of mind is altogether beyond the realm of matter, altogether above it, altogether before it, in the relations of cause and effect—that, in point of fact, the material is but the external effect and expression of an antecedent and spiritual cause.

For aught we know to the contrary, there may be some hitherto unknown law or laws of our spiritual being that bind heaven and earth in a closer sympathy than we suspect, and render these phenomena of entrancement and intercommunication both easy and natural. For our part, we ignore all that is supernatural and miraculous; and if the special claims of this volume are made to rest on anything of the kind, we dismiss them as absurd.

But if this can be maintained, it follows that a blind adherence to the mere philosophy of matter cannot unfold the higher philosophy of mind.

In the public interest, then, we claim a sufficient explanation of these singular entrancements and this remarkable product of them—remembering always that the realities of nature constantly outstrip the halting imagination of man.

We fear, however, that this one thing is certain: this book will not be criticised by the general public with a cool and impartial judgment. It will be treated by different classes as their prejudices and feelings may severally suggest.

We can well imagine that those who hold with a tenacious grasp to orthodoxy will spurn this pretended revelation as coming at least from some uncircumcised Philistines, if not through Satanic agency. We must confess that, as earnest inquirers after truth, from whatever quarter it may come, we do not envy them either their prejudices or their feelings; and we will say that if these prejudices should seal the book against their perusal, they will shut them out from an uncommon and delightful treat. We could revel in this book, though we knew it were pure fiction from beginning to end.

Another class—and they will probably be numerically small—will greedily devour every incident in the volume, and cherish it in their hearts as pure undiluted Gospel. They will regard it as the work of new Evangelists, who not only knew the Lord in person, but who have become better qualified for the office of Evangelists by the experiences of 1800 years in renewed and exalted companionship with their Master. If we remind these persons of the solemn character of the statements in question, and of the stupendous demand they make on their credulity, they will reply with unquenchable enthusiasm:—

“A truth so strange, ’twere bold to think it true,
If not far bolder still to disbelieve.”

It is a somewhat thankless task to ask them to abate their enthusiasm, and to examine with a keener scrutiny the real claims that are made on their faith and ours. It is but a moderate request to make of Spiritualists, that they shall not, under the bewitching excitement of this marvellous story, ask for general credence to their theory of authorship, except on strong reason shown. On the other hand, we ask of science that it shall not contemptuously set aside the facts that are patent in this case. If men of science expect the multitude to discredit the theory which is presented, they must show that it is untenable, and must present us with a better. We have formally raised the issues which the case involves; and the champions on either side must settle the controversy between themselves. For ourselves, our final remark is—that, whatever the source from which the book has come, its thoughts are so pure, its incidents are so thrilling, that all may read it with delight, and with the profitable stimulation of the highest emotions. But if, as we are asked to believe, the real actors who have projected these lovely pictures on the brain of the Glasgow carpenter were indeed contemporaries and companions of Christ, then this book is a priceless gem.

**AUTHOR OF "MIRACLES AND MODERN SPIRITUALISM"
ON DR. SLADE'S MEDIUMSHIP.**

In a letter to the *North Cheshire Herald*, "Experience" quotes from a contemporary the account of a seance with Dr. Slade by Mr. Alfred Russel Wallace. We make a short extract, as of necessity these seances are very much alike. Mr. Wallace says:—

"Writing came upon the upper part of the slate, when I myself held it pressed close to the under-side of the table, both Dr. Slade's hands being upon the table in contact with my other hand. The writing was audible while in progress. This one phenomenon is absolutely conclusive. It admits of no explanation or imitation by conjuring. Writing also came on the under-side of the slate while laid flat upon the table, Dr. Slade's hand being laid flat on it, immediately under my eyes. A chair was moved, and held for several seconds with the seat up to the table at the furthest corner from Dr. Slade, while both his hands were clasped in mine, and his body was quiescent. I was repeatedly touched, and my clothes pulled on the side turned from Dr. Slade; my chair was rapped on the back, and sharp taps came under the cane seat of my chair. While Dr. Slade was holding the slate in one hand, the other being clasped in mine, a distinct hand rose rapidly up and down between the table and my body; and, finally, while Dr. Slade's hands and mine were both in the centre of the table, the further side rose up till it was nearly vertical, when the whole table rose and turned over on to my head. These phenomena occurred in broad daylight, with the sun shining into the room, and with no one present but Dr. Slade and myself. They may be witnessed with slight variations by any of our men of science, and it is to be hoped that those who do not take the trouble to see them will, at all events, cease to speak disparagingly of the intellectual and perceptive powers of those who, having seen, declare them to be realities. It is also not too much to ask that men who have previously denied the possibility of such phenomena, and have accused others of prepossession and self-delusion, should, after having seen Dr. Slade, make some public acknowledgment of their error."

"Experience" (Mr. S. Pride) then offers the following comments:—

"I submit that in the face of facts like these, it is sheer nonsense of

our materialist friends to declare that there is not to be found anywhere in nature evidence which points to continuity of life after death. I say that, until these facts be subverted (and after twenty-seven years' existence they are still alive and apparently stronger than ever), there is no system of religion or philosophy worth the paper it is written on, which refuses or neglects to take them into account. That spirit-existence can be for all men positively demonstrated by these phenomena would doubtless be a bold statement: the question must be settled by each individual for himself; but the policy which leads us to ignore the facts altogether, and bury our heads in the sand, like the ostrich, is a sorry exhibition of human frailty, and we are not quite on the high road to wisdom until we adopt a better method. It is the duty of our scientific men, not in twos and threes as at present, but as a general body, to turn their best attention to this matter, for the people are fast leaving them in the lurch. Our religious teachers especially must look to it, for, whilst they all are preaching, each according to his own light (or twilight), and declaring that there is but one road to heaven—and that is their road—the people stay away from church, and take up the question of religion from the practical side. They learn what is permitted them of God's truth by the use of their senses, and many of them, duly recognising the importance of the discovery become devotional, and then comes the danger. They listen to the teachings of these intelligences, which they believe to be departed spirits, and, behold, they hear a doctrine many years older than any popular form of so-called Christianity, though some of us believe it to be the doctrine which it was Christ's sole mission to deliver to mankind. The people hear it gladly, and, alas! never, O never again do they take kindly to any scheme of 'salvation' which saves only the baptised handful in a chapel, and damns all the world outside. They stray so far as to believe that every man will reap in the world hereafter the exact produce, good or bad, of the seed he sows in this. Solemn evangelical sermons on 'justification by faith,' on 'grace,' 'vicarious atonement,' and other such theological bewilderment, avail no longer, but, rejoicing in heart and soul, they share the inspiration of the prophet Micah, and exclaim: 'He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?'"

SPIRITUALISM AND THE PRESS.

The *Kensington News*, edited by the Rev. Dr. Maurice Davies, has the following leading article in its last issue:—

Dr. Slade's mission for converting the London Press to Spiritualism, is bearing fruit, as we ventured to predict. Straws show the way the wind blows; and in the *Daily Telegraph* of September 2nd, a letter is inserted bearing the signature "E. P. A.," strongly in favour of Modern Spiritualism. Combating some unknown unbeliever, appropriately described as "X.," the writer thus delivers himself:—"Let him attend some of the meetings for investigation, and learn the wonder attaching to the unseen world there revealed; and if he be a thoughtful man, I venture to predict that his present ideas will soon be upset. If he objects to this mode of investigation, let him surround himself with the proper conditions in his home circle—the *modus operandi* of which can be learned by a child, then he will be a wiser man than he evidently is at the present time. The limitation of your space would prevent me entering as fully as I should like into my own experience and a relation of the testimony of others, but suffice it to say that communication with the spirit-world is possible, and that messages purporting to come therefrom can in very many cases be authenticated—that spirits can materialise and dematerialise themselves in our presence, and that they have spoken to, and have been seen and handled, under circumstances beyond the possibility of deception." It is satisfactory to see that Dr. Slade's efforts are thus being rewarded, for the experiment must have cost a good deal of money. By the way, it is, we suppose, on the principle of a prophet having no honour in his own country, that the American Dr. Slade is so much more thought of at the moment that the English Dr. Monck, who has been so long before the public, and whose aerial journey from Bristol to Swindon caused much discussion some time ago. According to the *MEDIUM* of last week Dr. Monck's manifestations seem quite as wonderful as Dr. Slade's, and he has the supreme merit of being a good deal cheaper. We have not seen Dr. Slade; but we drew our information from the *MEDIUM*, as the recognised organ of London Spiritualists. It is conducted by Mr. Burns, of the Progressive Institution, and there is no sort of antagonism even hinted at between Dr. Slade and Dr. Monck. Mr. Burns's principle is fair play for everybody; and a very good principle it is too. There is nothing more than the same principle involved in the insertion of E. P. A.'s letters in the *Daily Telegraph* of course, by way of rejoinder to the adverse comments of the Unknown Quantity. Only we can remember the time when E. P. A.'s destination would certainly have been the waste-basket; so that the insertion of the letter seems to us to be significant. We wonder whether Dr. Slade will appear in a cheap edition after enjoying a good run in his more expensive form!

The *Saturday Review* has one of its own kind of articles, in which the writer is more obvious than his subject. It is evidently intended that the reader regard the article as bearing on Spiritualism, but we do not commit ourselves to an interpretation of it.

The *Examiner* gives an article on Dr. Slade, incorporating two letters from sitters with that medium. The first correspondent is what the editor calls, an untrained observer, for he honestly regarded his senses as superior to the prejudices of those who have never taken the trouble to witness the phenomena. The second letter appears to be by a conjurer, but he does not give his name. He professes to be able to explain "how it is done," but out of kindness does not desire to put Dr. Slade to the trouble of finding out another method. It also saves the writer from proving his assertion, which provision may be a great convenience to him.

THE "ROCK" ON SPIRITISM.—Is it possible that our ecclesiastical contemporary has been to see Dr. Slade, and is consequently "coming round?" We only know that the *Rock* had two columns yesterday devoted to "the distasteful subject of Spiritism;" and it is to be continued in its next too.—*Kensington News*.

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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.

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 15, 1876.

HIGH-PRICE MEDIUMSHIP.

Our able contemporary the *Kensington News* suggests the possibility of Dr. Slade reducing his fee for seances. At first sight this might seem to be a desirable change, yet there is a different view of the question. Mediumship, like every other faculty or profession, will at all times command a price in proportion to the demand for it. Dr. Slade's mediumship is undoubtedly the most unique and extraordinary with which we have been privileged. The same results have been obtained in many instances through numerous other mediums amongst ourselves, but not under such ready and available conditions. So self-evident is the genuineness, as well as the wonderful nature of his phenomena, that we have not heard of a single case of dissatisfaction. Another view of his experience in London is that from the first he has been overworked, and he is more under the necessity of duplicating himself than of reducing his price. Only the other day he called in and imploringly urged the propriety of Dr. Monck settling in London, that he might be thereby eased of the pressure upon him, caused by the overwhelming demand for sittings. Dr. Slade has done much more good than if his fee had been merely nominal. He has protected his powers from over-use, and has selected the highest class of sitters by his almost proscriptive terms. After all, Dr. Slade's mediumship is the cheapest article of the kind in the market. It would be difficult to get such a good guinea's worth of satisfaction by any other means at the usual prices. No time is lost, no energy is wasted, and the spectator usually gets what he comes for.

The other evening a scholastic sitter had very satisfactory results. On the slate was given in direct writing sentences in six different languages: French, Italian, Portuguese, Spanish, English, and Greek. The writings were read easily by the sitter and another learned gentleman who was in the house at the time. Such a manifestation is not to be valued in the production of it by the time consumed in giving the sitting. Who knows what an expenditure of brain and nerve-power was occasioned by such an experiment? The sensations of mediums are sometimes more painfully disagreeable than death itself, and the expenditure of life-force caused is sometimes greater than would be incurred by a month's work in other professions. So little is known of mediumship, that it is scarcely sufficiently appreciated; but we are glad to think that Dr. Slade has so far raised it in the estimation of sitters as to find abundance of occupation at high rates.

MISS LEIGH HUNT, BY REQUEST, AT DOUGHTY HALL.

On Sunday evening Miss Chandos Leigh Hunt will deliver her celebrated lecture on "Vaccination" at Doughty Hall, 14, Bedford Row, at 7 o'clock. The work is at present in the hands of the printer, and the many orders which are coming in will be attended to as soon as it can be got ready.

DR. MACK AT BRIGHTON.

To suit the requirements of patients, Dr. Mack has made arrangements to heal at Harrison's Hotel, King's Road, Brighton, on Saturdays till further notice. He will return to town early every Monday morning to attend to his patients at 8, Upper Bedford Place, Russell Square.

SPIRITUALISM AT THE BRITISH ASSOCIATION MEETING AT GLASGOW.

On Tuesday a long and interesting discussion took place on Spiritualism under the presidency of Mr. Alfred Russel Wallace, chairman of the "Department of Anthropology." Professor Barrett read a paper on "Some Phenomena associated with Abnormal Conditions of Mind," after which followed a lengthy discussion, in which the Chairman, Mr. Crookes, Mr. Groom Napier, Col. Lane Fox, Rev. R. Thomson, Dr. Carpenter, Miss Becker, Rev. Mr. McLwaine, Mr. Hyde Clark, Dr. Heaton, Professor Barrett and others took part. We will give next week a very full report which we have obtained from Glasgow too late for this week's issue of the MEDIUM. Our next number will be a good one for circulation. Supplies may be obtained at 6s. per 100. Order early.

DR. MACK AND MR. BURNS IN DEVONSHIRE.

These spiritual workers have received a cordial invitation to visit the "three towns"—Plymouth, Stonehouse, and Devonport—as early as may be convenient to them. A guarantee fund of ten pounds, in forty shares of five shillings each, will be raised; Secretary, Mr. V. Bird; Treasurer, Mr. Stidson. Mr. T. Luke has taken four shares, to be doubled, if necessary; Mr. Stidson four, Mr. Bird four, Mr. Wyatt two shares. Dr. Mack will heal in public and private, and Mr. Burns will lecture on Spiritualism, and reply to various letters that have appeared on that subject in the *Western Morning News*. Mr. Burns has visited the same district on two former occasions, and was successful each time. He was engaged by the Devonport Mechanics' Institute, and his meetings were among the best of the season.

CIRCLE MEMORANDA.

Mrs. WOODFORD's seances for physical manifestations, with Mr. Arthur Colman as medium, will be resumed at her rooms, 90, Great Russell Street, on Saturday, the 16th inst., and will continue to be held on Wednesday (instead of Thursday) and Saturday of each week.

Mr. WILLIAMS commenced his usual seance, at his rooms, 61, Lamb's Conduit Street on Thursday evening of last week. There was a large attendance, including Dr. Slade and Mr. Simmonds. The great popularity of Mr. Williams as a medium may be proclaimed from the fact that so many attended on but very slender notice, as Mr. Williams's return from the Continent had not received much publicity. The seance did not proceed with much success at first; the presence of an irrepressible sitter obviously operating disadvantageously. A remark from another having made a change in the mental influences, the power was concentrated so far as to allow "John King" to come and give a hearty salute in the direct voice. His light was also seen and the instruments were carried about and sounded pleasantly. The cabinet seance was quite a success; "John King" came out and showed himself clearly with his light, he also floated upwards and spoke to the sitters.

THE HIGHER STUDY OF SPIRITUALISM.

To the Editor.—Dear Sir,—The thanks of all true Spiritualists are due to you for the able and straightforward manner in which you advocate the development of the higher aspects of the spiritual movement. In its present immature condition there is need of the watchman on the tower promptly to detect, and fearlessly to point out the dangers which threaten it. Your editorial remarks on the development of the movement at Newcastle, and in connection with the Marylebone Association, may have been obnoxious to those more immediately concerned, who, however, ought at least to admire the candour with which you have spoken; but I am persuaded that there are many of your readers who, with myself, will look upon your words of caution as most opportune. Spiritualism needs to rise into more spiritual altitudes. The table-tilting and turning, and the various phenomena of a material sort, are being very generally recognised as established facts by those who have witnessed them. This is certainly so much gained. But people are also inquiring, "What is the utility of these manifestations?" and we are also told that the spirits must be much below ourselves in intellectual status if they employ themselves in producing these frivolous and eccentric exhibitions for the entertainment of a few mortals who may assemble to see them. There is much force in these remarks so long as the phenomena are simply displayed to gratify the eyes of the curious, who go away with the impression that they have seen a wonderful sight, but who do not carry away any spiritual truth or elevation. These lower phases of Spiritualism were necessary to its introduction, but we need to advance further, and it ought to be the object of every Spiritualist to discern the great realities of truth which lie beyond the lower manifestations, and to bring its truths home to the minds of investigators. There are great spiritual verities bound up in these startling manifestations; and as under the Judaic and Christian systems, the crude and material ceremonies of the former were made to lead up to the more spiritual exercises of the latter, so the physical phenomena are initiatory in their character—an incarnation (so to speak) of spiritual truth; and as the spiritual faculties of the investigator become expanded and developed, he is able to discern the hidden truth through its material embodiment, and through all to behold the wonderful operations of the great spirit whom we call God. Humanity requires instructing and elevating, and Spiritualism is equal to both these enterprises if it can only be divested of its peep-show character and made (or allowed) to take that more exalted position which it is entitled to claim. I sincerely trust that all true friends of the Cause will support you in your endeavours to promote this object.—Yours truly, J. W. H.

TUTTLE'S "Arcana of Spiritualism" is nearly ready. The backward state of trade, which has impeded so many commercial enterprises, has somewhat delayed the appearance of this costly and valuable work.

DR. MONCK has given a seance to members of the press in Nottingham. The *Journal* devotes a column to the report thereof. It came to hand too late for notice this week. We regret to hear that Dr. Monck is in ill-health through excessive work, the most of his seances being free for the promotion of the Cause. His address next week will be Temperance Hall, Keighley, where he will give seances and attend to patients.

TURKISH ATROCITIES.

On another page our readers will notice an appeal to Spiritualists in aid of those who have suffered by the Turkish atrocities. This matter having now become a national one, it has been proposed that Spiritualists, as a body, should first of all subscribe together, and then forward, as their collective gift, the total sum so raised, with the list of names, to some central fund, as may be hereafter arranged. Subscriptions should be at once forwarded to the Hon. Sec., Theo. Taunton, Esq., Raymond Lodge, Versailles Road, Anerley, S.E.

SUFFERERS BY THE TURKISH ATROCITIES—SERVICE AT DOUGHTY HALL.

In response to a request that has been made to us, it is hereby announced that on Sunday evening, September 24th, a special meeting will be held at Doughty Hall to give Spiritualists an opportunity of expressing their views on the horrible state of affairs in the East and contribute of their means towards the relief of the sufferers. Gentlemen who desire to take part in the meeting, should make their intention known immediately to Mr. J. Burns.

DR. SEXTON'S LABOURS.

The following remarks are published by request as supplied:—
 "In an article with the above caption in the last number of the *Spiritual Magazine*, Dr. Sexton complains of the persistent neglect with which he alone amongst all active workers in the Cause is treated by Spiritualists. This, he states as a significant fact, is owing to the hostility manifested against him by reason of his advocacy of *Christian Spiritualism*—the large mass of Spiritualists being dogmatically anti-Christian—and draws comparisons between the two classes, much to the disadvantage of the non-Christian believers. Christian Spiritualists, he says, unlike others, 'lend a helping hand to all, regardless of theological opinions,' and he closes his article by an appeal to 'Christian Spiritualists, to give such help as they can, for it is clear that we shall get little help elsewhere.'

"Now, in all this we think the Doctor is doing his friends an injustice, and he has friends, who, while differing from him in theological belief, wide as the poles are asunder, fully appreciate his great services as an able writer, lecturer, and defender of the facts and philosophy of Spiritualism, and while lamenting his return to a narrow phase of religious belief, do not on that account refuse to render him a share of sympathy and support.

"Some eighteen months ago we heard of a subscription testimonial being set on foot for Dr. Sexton's benefit, and if we are rightly informed, it was initiated by a Spiritualist who expressly disclaimed sympathy with the Doctor's theological views, and that the subscribers to the between three and four hundred pounds promised by way of subscriptions and donations, were, with few exceptions, those whom the Doctor designates as anti-Christian. Not only so, but before this subscription was set on foot, a considerable effort was made, on the ground of fitness and consistency, to induce some *Christian Spiritualists* to initiate this much-needed effort on the Doctor's behalf, but they each excused themselves.

"Alas for the rarity
 Of *Christian* charity
 Under the sun!"

"As a matter of common fairness, Dr. Sexton ought to have levelled his artillery at the Christian Spiritualists, against whom the charges he has made are more properly applicable."

SCIENTIFIC MEN AND SPIRITUALISM.

The discussion at the British Association meeting at Glasgow will throw fresh interest around scientific opinion on Spiritualism. While the public mind is occupied with the theme Spiritualists should use every endeavour to put into circulation the works of Mr. Wallace and Mr. Crookes. Many intelligent persons would thankfully receive these books for perusal, and others would buy them if solicited. To stimulate this useful work, we announce that we have in preparation re-issues of both of these works, which we offer on the deposit principle at greatly reduced prices. The new issue will be ready very shortly. Those who prepay immediately will receive seven copies of "*Miracles and Modern Spiritualism*," by Mr. Wallace, for 21s., and five copies of Mr. Crookes's "*Researches*" for 10s. 6d., carriage extra.

MISS LOTTIE FOWLER IN SCOTLAND.

Miss Fowler has communicated to us the arrangements she has made for her tour North and trip to America. She says: "I leave London, on September 28, for Glasgow, in which city I will stop at the Blythswood Hotel, 248, Argyle Street, for a few days only, after which I will go to Edinburgh for two or three days. I will visit other towns on my way to Liverpool, from which port I hope to sail for America about October 12. I will only give private seances to one person at a time, and can only see two or three a-day, so that the number of persons I can meet is strictly limited. The names should all be put down as soon as possible in each place, that there may be no delay or disappointment."
 —2, Vernon Place, Bloomsbury Square, London, W.C.

LIVERPOOL.—Trance-addresses every Tuesday evening at eight o'clock, at 63, Newland Street, by local mediums, and on Friday evenings at eight o'clock a seance for physical manifestations.

A LOVE POEM.—There is some talk about a poem by Mr. Barlow, which recently appeared in *Human Nature*, and also of an article by Mr. Burns in *Human Nature* for September, discoursing on the "Spiritual Uses of the Marriage Union." It is a new and interesting view of an old subject.

Contents of the "Medium" for this week.

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MR. BURNS'S LECTURES IN BURNLEY.

The *Preston Guardian* reports that "during the last few days Spiritualism has been the prevailing topic of conversation in many circles in the town," taking care also to add that the great majority ridicule it. The fact is that many of the population, and indeed the reporters themselves, are much more in sympathy with Spiritualism than they dare express. When an unpopular subject is attracting universal attention, it is the most dangerous time to show a leaning towards it, and this selfish weakness is apparent in the conduct of the Burnley reporters. These youths dare not write against it, and they dare not tell the truth about it. The *Preston Guardian*, perhaps inadvertently, misrepresents Dr. Mack's relations to Spiritualism, by making him say that he calls his healing power simply magnetism. It is true that Dr. Mack is averse to discussion with his patients, as it is an impediment to recovery. All he wants is that they be healed magically, for that it is, whether spirits add to the exercise of the power or not. What Dr. Mack meant to say, or did say, was that while he knew spirit-communion to be a fact, and that spirits were also seen with him wherever he travelled—which shows him to be practically a Spiritualist and a medium—at the same time he does not desire to identify himself with any views, either theological or anti-theological, that may be promulgated as Spiritualism. Perhaps all this which is to our minds clear enough, was too intricate for our Burnley scribes, and at the same time it was due to public prejudice to show the inconsistency of the London visitors if they possibly could find the means to do so. Mr. Burns agreed with Dr. Mack when, at the service on the Sunday evening, he declared that Dr. Mack came there to heal and not to promulgate any theological views. On that occasion Dr. Mack assented to Mr. Burns's explanations of the healing power, which agree with the statement of Dr. Mack that they are ultimately magnetical, and that is all that the patient need concern himself about, though the philosopher may have another way of looking at it, and yet quite in harmony with the more contracted view.

The *Burnley Gazette* carefully reports the adverse remarks of opponents at the last meeting, but is very economical of space in giving publicity to the teachings of the lecturer. We cut the following from the same paper:—

"MR. BURNS AND DR. CARPENTER.

"The following correspondence has been handed to us for publication:—

"Burnley, Sept. 2, 1876.

"Dear Sir,—Mr. Burns, the publisher of the *Medium* and other Spiritualistic literature, was lecturing here last evening. During his address he said—'The celebrated Professor Carpenter, of London, met a medium by appointment, who brought with him a folding slate to receive the spirit-writing. The Professor, however, insisted upon providing a slate of his own. This was done, and although the Professor raised a lot of objections against Spiritualism, yet when he opened the slate and saw the spirit-writing inside, all his doubts melted away like a house of cards.' I shall feel obliged if you will inform me if this statement is correct, and at the same time give me leave to publish your reply.—I remain, dear Sir, yours truly, "J. C. BRUMWELL, M.D.

"British Association, Glasgow, Sept. 7, 1876.

"Dear Sir,—It is perfectly true that I visited Dr. Slade, having been pressed to do so by an advocate of 'Spiritualism,' who urged upon me that as Dr. S.'s performances take place in the open daylight, and are not prevented by the presence of unbelievers, I was bound by what I had previously advanced on the subject to inquire into them.

"But it is utterly untrue that I was converted by them; on the contrary, I had a strong suspicion, which has been increased by what has subsequently come to my knowledge, that he is only a clever conjurer.

"Feeling it very important that Dr. Slade's spiritualistic pretensions should be thoroughly sifted—that they should be exposed if fallacious, and made the subjects of systematic investigation if they stand the test of scientific scrutiny—I have engaged Dr. Slade to come to my own house on my return to town. If he can produce with my own chairs, tables, and slates, the phenomena which I witnessed in his own house, I shall admit that there is a case for further investigation. But until he has done so I must regard his performance as nothing else than a piece of very ingenious mystification. You are at perfect liberty to publish the above.—I remain, dear Sir, yours sincerely,

"WILLIAM B. CARPENTER."

Dr. Brumwell appears to be quite as obtuse as the reporters. It would, perhaps, be difficult for any other man to report so little of a speech, and yet make such an extensive misrepresentation of it. Mr. Burns did not say either that Dr. Carpenter made any "objections," or that of his "doubts melted." Dr. Brumwell surely requires aural treatment; his hearing is sadly at fault. Mr. Burns did say that the objections which Dr. Carpenter has been in the habit of raising to the acceptance of the phenomena availed him nothing as soon as he, from his own experience, realised these phenomena as a fact. That is somewhat of an improvement on the mendacious report of J. C. Brumwell, M.D., who, however eminent as an apothecary, can scarcely be trusted to repeat truthfully what another man says.

Dr. Carpenter's letter thoroughly corroborates Mr. Burns's statement. He did witness that which over-ruled his former objections, or he would

never think of prosecuting the inquiry further. His plea of conjuring is at variance with his determination to have the thing more fully examined in his own house. Does even Dr. Brumwell suppose that Dr. Carpenter would for a moment entertain the idea of inviting to his own house a cheat of a conjurer who had so cleverly outwitted him? Nay, Dr. Brumwell, though you are by no means a clever reporter, you are not such a fool as to think that Dr. Carpenter would do so. We thank you heartily for the trouble you have taken in this matter. Mr. Burns desires it to be known that he did not violate any confidence in alluding to Dr. Carpenter at Burnley. The matter had already become the subject of newspaper comment, and Mr. Burns made use of it as an item of public intelligence.

A NEWSPAPER ADVOCATE.

Mr. John Lithgow, of Hayfield, is writing a series of important letters in the *Glossopdale Chronicle*. We extract from a recent article from his pen:—

"We advocate a free platform in all things, and I look upon our trance-medium addresses from a public platform as a foreshadowing of that future when pure spiritual truth will be free as the winds of Heaven, and not be boxed up in creeds and dogmas as you box up your parsons in a narrow and contracted pulpit. . . . Our orthodox friends in rejecting human testimony are, I think, committing a grave mistake. If they will but reflect on the character of the evidence on which their own faith rests, and if they will compare the relative value of the evidence in favour of Modern Spiritualism with all that can be offered or advanced in favour of the miracles and teachings of Christ, I feel confident they will readily discover sufficient reasons for giving all the prominence they can to the value of this important kind of testimony."

Replying to an opponent, Mr. Lithgow says:—

"But just listen to the wisdom of this Solomon, 'For to behold the invisible by any testimony of our natural senses certainly we never can.' What splendid reasoning—what transcendent logic? Why is our friend not in the pulpit? and echo answers 'Why?' We every day of our lives receive through our senses evidence of things we cannot see. We cannot see odours, but we can smell them. We have evidence of such a thing as air, though we cannot see it; and so with heat and other elements I could name; and so we Spiritualists have evidence of the presence of our spirit-friends at our meetings, though we cannot see them."

MISS WOOD AT DARLINGTON.

Mr. Editor.—Sir,—Altogether unexpected, Miss Wood appeared in our midst last week, looking rather wearied and wan, but still not dejected; her faith in the spirit-manifestations as sound and lively as ever, and her gift in the same is unimpaired since last she visited us. Of course she soon commenced her labours in the Cause, and although not present, I learn the people had some most satisfactory seances with her of a private character. In accordance with her usual generosity, she offered to give a seance to the Spiritual Institution here. The offer was gladly accepted, but to secure the best results the number of sitters was limited to 15. The meeting was convened for 2.30, on Sunday, the 10th inst. The medium was quite ready and preferred to be put under test conditions. A piece of tape and needle and thread having been provided, this was knotted around her sleeve and sewn thereto. Each hand being thus secured, the ends of the tape were securely sewn to the mattress on which she reclined on the floor of the cabinet. The company was called to witness the same, and the curtain was dropped, the light lowered, and the usual lively chat and witticisms of "Pooba" immediately ensued through the medium. The waiting was long and tedious, and "Pocha" informed us that great struggling of the spirits and vast opposition to the seance—spirits trying to stop it—were going on. A recess was ordered by "Pocha." The light was put up, and also daylight was let in (as the spirit alleged) to destroy and drive off the opposing spirits and an element which was collected by them and ministered into the room. During this recess, it was observed that the tickets of admission to the room had not been collected from the sitters, so that in spirit they held the *rapport* of the room with the outer, and the opposing spirits could operate therefrom over the sitters, to stop or destroy the necessary work of materialising from going on, and thus afflict our spirit-friends and the medium. The tickets were silently collected, and soon the recess was cut short and the seance reopened, although the medium had not been restored to the normal state. We again had to go through Miss Wood's usual preliminary process, but with a grand success this time, although we could not have a good light. A female spirit was successfully materialised, and visited many of the sitters, extending the bare hand to be touched abundantly. A very tall spirit was materialised, who proved to be the Indian Doctor who attends our psychopathic class. He moved about, but did not appear to be so tangible as the former spirit. A third spirit was materialised, and stood on the platform, and proceeded to give a short address in the audible voice. He was heard to say, "This is the work of the spirit, and it is authorised by the eternal God—the God of truth;" and being unable to speak much, he submitted to answer questions; several were put. In answer he said his name was "James Barnard." He was an Englishman, but an adopted American, and is the same spirit who stood before us about fifteen minutes in daylight at the Petty seance, August 6th. A fourth spirit was well materialised, and did many things, but the light was very low. All appeared in white drapery. Thus, two male and two female spirits unmistakably appeared from the cabinet, wherein a female medium lay dressed from head to foot in dark clothing, and secured under test-conditions. The seance was now brought to a close; the medium examined, and all the test-conditions were found to be perfect as at the commencement of the seance; it was now close upon seven o'clock; thus the seance had been in session, from first to last, quite four hours. Everyone was satisfied that they had witnessed a grand reality, notwithstanding the dimness of the light.

Another seance, not to exceed fifteen sitters, was arranged for Monday, the 11th, at 7 p.m. The exact number of sitters appeared in good time—some strangers this time. The test applied was same as the previous seance; the preliminaries as before, but without a recess, as the tickets had been all collected—thus, in spirit, handing the meeting over, as it were, to *rapport* with the medium and her spirit-guides, who were about to give the seance. All the sitters behaved well, waiting with

patience cheerfully till our dear spirit-friends could prepare the way and the means to bless the sitters with a glorious privilege, which many of the world's noblest seers, princes, and kings have longed to see, but could not obtain the sight. A female figure appeared, in white raiment, and was well materialised. She handled some of the sitters about the face and head with her bare, solid hands, but did not approach the majority of the sitters. She spoke and answered questions in the audible voice, and sat on a form by Master Scott, who is a medium, nine years old. She led him twice along the room to a chair, which she handled freely to show her tangibility to the rest of the sitters.

After singing and waiting, a spirit about two-and-a-half feet high appeared in front of the curtain. She was a coloured girl; and she also approached the little boy medium, and kissed and caressed him, all being able to hear the kisses. She played with him quite a length of time, and ringing a small hand-bell vigorously, she answered questions by it. The next sitter she also was very free with. He felt her little fingers, and she smote him heavily with the bell many times. She was much less than the little boy; but her height seemed to fluctuate several inches. She did not approach the other sitters, but she threw the bell towards them several times, the little boy fetching it to her again. The company sang whilst she was out, and she seemed to heartily join in with them.

It was now about half-past nine o'clock, but the seance was continued without further result. When the seance was closed the test was examined, and all was pronounced to be perfect as at the beginning. The meeting was concluded at half-past ten o'clock. It is anticipated that Miss Wood will remain with the friends here about a month; but due notice will be forwarded to you next week, in case it be determined to carry out the engagement. I think I may now conclude this report. I could not, space would not permit of my giving all the interesting incidents which transpired. Miss Wood's mediumship is a grand success.—On behalf of the friends, yours fraternally,

18, Chapel Street, Darlington.

D. RICHMOND.

MATERIALIZATION SEANCE AT DELAVAL.

To the Editor.—Dear Sir,—On Saturday evening, Sept. 9, I had the pleasure of attending a seance at the house of Mr. Robert Robson, 13, Double Row, New Delaval; medium, Mr. W. Petty. The seance was held in a large room upstairs. The cabinet consisted of two long dark curtains suspended from a fixture at a distance of about four feet from the wall. A common quilt and pillow were laid on the floor behind the curtain for the medium to recline upon. The medium, by request of the sitters, retired with two of them, who saw him put off and on all his clothing, which they examined carefully to see that nothing was concealed upon him to aid in the manifestations. The quilt in the cabinet was also examined. We took our seats at 7 o'clock, the medium seating himself among the sitters. The meeting commenced by singing a hymn. The medium, under control, got up and went into the cabinet, after which we patiently waited for any manifestation that might present itself. Soon the spirit "Chico" came out of the cabinet and stood in full view of all the sitters, sixteen in number, saying, "How are you, Mr. Smith? &c., going to nearly all the sitters for their names." "Chico" bade us "good-bye," and then our spirit-friend "Chinaman" appeared with his head out of the cabinet, and addressed us as follows:—"How are you all to-night?" and called several sitters by their names, and referred to "John King," the well-known spirit-friend, partaking of tea at Mr. Petty's along with his friends. The "Chinaman" said, "I am going to have my tea along with my Newcastle friends. I will bring my own tea, and it will be good. There is one gentleman present, and that is William Clennell, whom I desire to come to Newcastle and partake of tea along with us and bring the news back to friends at New Delaval." The spirit then showed himself and the medium both together, after which "Oliver Cromwell" came out with a bold step and shook hands with Mr. Cooper and Mr. Clennell. Thus ended a grand meeting for our Delaval friends.—Yours truly,

W. CLENNELL,
W. COOPER,
ROBERT ROBSON.

OUR brilliant contemporary, the *Religio-Philosophical Journal* of Chicago, has for some time filled an occasional page most readably with extracts and comments of an instructive and racy description. Friends and foes, correspondence and excerpts, come in for treatment in a manner which will be variously appreciated by those concerned according as the "influence" is pleasant or otherwise. To the outside reader the matter is pleasant throughout.

THE SEANCE AT LIMEHOUSE.—We have again received a report of Mr. Lawrence's seance of Sunday evening, signed by our former correspondents, W. Parsons and John Gilles. Direct painting and materialisation were obtained, and the report states that "the sitters have increased each Sunday I have been there." The largeness of the audience is rather an objection. We have had several visitors call on us and express their dissatisfaction, in that they could not, from their position, verify the phenomena; and others, whether rightly or not, have come away with the conviction that the manifestations are due to trickery. The mediums are entire strangers to us, and we report these results to show them that if they desire to impress sitters favourably in respect to Spiritualism and their own reputation, they must manage their seances differently. When the augmentation of the audience increases the funds, it also raises an element of suspicion, which seance-holders should do their best to avert.

MALVERN.—The following is the opening sentence of an article in the *Malvern News*, entitled "Spiritualism in Malvern."—The editor says, "We little thought, when we wrote the article, 'Dr. Monck in Malvern,' that so many Spiritualists existed in this fashionable watering-place. Before that account was written we verily believed that it held not more than half-a-dozen, but now, we have been told, they are numbered by scores." Further on it is stated that when Dr. Monck gave his seances at Malvern, "His trouser-pockets were extremely bulky and well developed," leading to the suspicion that he carried some machinery to aid the manifestations. Dr. Monck is invited to attend again, change his raiment, and sit with a few investigators who "will not mind a five-pound note for his trouble." We cannot see that the surmises of the Malvern editor could in any way explain phenomena which we have witnessed through the mediumship of Dr. Monck.

MR. DE CAUX'S HEALING POWER.

For something over a year Mr. De Caux has been labouring quietly for the amelioration of human suffering by the exercise of his healing power: Though he has given much of his time to this work, it has been, for the most part, amongst those who have had but little world's goods to make a return with, and whose private position prevented them from giving their testimony to the benefits conferred. There are cases, and not a few of them, to be selected from Mr. De Caux's practice which would afford a solid foundation for a splendid reputation.

Mr. De Caux's prime speciality is the ability to bestow vital power on those who are debilitated—in a worse state, in fact, than those who may be in great pain. By the quiet imposition of hands and the auxiliary of spirit-aid, Mr. De Caux infuses vitality, equalises the circulation, and in cases of positive disease, acute or chronic, dispels it very successfully. He does not see patients at his residence, but visits all parts of London. His announcement appears weekly in our last page but one, to which we refer the sufferer.

Dear Mr. Burns,—I should like to add my testimony to that already given as to the healing powers possessed by Mr. De Caux. On Tuesday and Wednesday, Sept. 5 and 6, I was very ill indeed. I had slept on unaired bed-clothes the previous night, and had received a shock to my whole system. My hands and feet were cold, and all my bones ached, and I felt as though I had no strength or vitality whatever, except in my head, which was burning hot. On Wednesday evening I went to a private circle at Kingsland, but the spirits could not come into my sphere or relate themselves thereto sufficiently to control me, or probably knowing my state better than I did, in pity would not. Be that as it may, we sat for an hour and they did not manifest. At last I said to Mr. De Caux, who was present, "I expect the fiddle is unstrung, and wants tuning before they can use it; see if you can do a little in that way." He willingly consented to try, and placed his hand on my back awaiting impressions; they soon came, and he was set to work to rub my back to warm it, and then laid one hand on my chest and the other between my shoulders. I soon felt the warmth, and then the peculiar sensation that accompanies the pouring in of vital force, and it soon became apparent that the laying on of hands was efficacious, for those who were looking on at the operation saw a change come over my face: from being drawn and expressionless, with dull, heavy, and inflamed eyes, it slowly assumed a natural, healthy appearance, and my eyes looked bright and well. On the following morning I felt quite well, except a slight cold in my head, which I have no doubt, could I have had another baptism of his life-giving influence, would rapidly have disappeared.

Trusting you will be able to insert this in justice to our fellow-worker, who is doing a great amount of good in a quiet way, giving his time and money, and scarcely getting thanks in return, that others may be led to apply to him for relief,—I am sincerely and fraternally, yours in the good Cause,
E. W. WALLIS.

429, Oxford Street, Sept. 11, 1876.

Mrs. Davis, 41, Alexander Villas, London Road, Clapton, gives the following testimony:—"My daughter suffered from very severe pains in the back for nearly twelve months. She had medical attendance, but it seemed to be of no use; so, hearing Mr. De Caux was a healing medium, I sent for him. He came, and magnetised my daughter. She has not felt anything of the pains since, which is three months ago. This is not the only case he has cured in my family."

CASES OF HEALING.

In our issue of August 25, p. 540, we gave some cases of healing by Dr. Mack, one of them was in reference to a man at St. Pancras Infirmary, who was cured of deafness. He supplements the statement then made with the following, which is more explicit:—

Sir,—Pardon the liberty I take in writing to you, but I wish to correct an error I made yesterday. I stated that I had been deaf for twelve months, I ought to have said for more than two years.

Through your kind treatment on the 2nd August last, as well as the 23rd, yesterday, I have recovered my hearing; I surprised many when I could join in conversation. On Sunday last I could not hear a word; this morning I could hear the prayers—and attended chapel as well. With a sincere wish that every blessing may attend you.—I remain, your humble servant,
GODFREY MARSDEN.

No. 296, Men's Infirm Ward, Infirmary, St. Pancras, 24 Aug.

The following certificate has also been handed to us:—

"London, July 21st, 1876.

"This is to certify that I, S. L. Salisbury, have been deaf in one ear for about ten years. After Dr. Mack's treatment of about three minutes I can hear nearly as well as ever.

"20, Albert Terrace, Cleethorpe Road,
Great Grimsby, Lincolnshire."

"A Grateful Patient" desires to make public acknowledgment of the obligation she is under to Dr. Mack for visiting her, at great expense and trouble to himself, and at a time when he must have been fatigued by his exertion at Burnley, and when his presence was anxiously awaited in town.—Leicester, Sept. 5, 1876.

Mrs. Mary Binks, Stors Mill, Osselt, reports that, hearing of the cures performed by Mr. Edwin Clifton, she thought she would give him a trial. She suffered very much from rheumatics in the right side, and the knuckles of her right hand were very much swollen. Her eyes were also affected, so that she could see with difficulty. The first operation relieved her, and in three times she was perfectly cured.

G. PEDDLE.—We should think the old edition of Mother Shipton's lines alluded to by Sir Charles Isham in the MEDIUM, No. 331, page 487, would be evidence that the prophecies were written previous to their fulfilment. The British Museum will, no doubt, contain the early editions. Who will look the matter up?

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

| £ | s. | d. | £ | s. | d. | | |
|---------------------------|----|----|---|---------------------------|----|----|---|
| Sir Charles Isham, Bart. | 5 | 0 | 0 | Mr. H. Wedgwood | 1 | 1 | 0 |
| Rev. Geo. Wight | 0 | 4 | 0 | Mr. F. Tennyson | 0 | 10 | 0 |
| W. S. | 0 | 3 | 0 | Messrs. Burns, Crawford | | | |
| Mrs. Hennings | 2 | 2 | 0 | and Co. | 2 | 2 | 0 |
| Subscription from a | | | | Mr. Frank G. R. Lovett | 0 | 2 | 0 |
| Friend | 1 | 1 | 0 | "Ballyatheliath" | 2 | 0 | 0 |
| C. P. | 5 | 5 | 0 | Rev. G. | 0 | 5 | 0 |
| Excelsior Circle at South | | | | Mrs. James | 1 | 1 | 0 |
| Shields, per Mr. | | | | Mrs. Lord | 1 | 0 | 0 |
| Nicholas Corner | 1 | 1 | 0 | Mr. S. C. Hall | 2 | 0 | 0 |
| Mr. Peter Derby | 0 | 10 | 0 | Mr. H. E. Ransome | 0 | 5 | 3 |
| Mrs. Barrett | 0 | 10 | 0 | Mr. Long | 0 | 2 | 0 |
| "Nicodemus" | 5 | 0 | 0 | Mr. Davis | 0 | 2 | 0 |
| Mr. W. J. Champernowne | 0 | 10 | 0 | Collected by Mr. Wm. | | | |
| Mr. W. Glynn | 0 | 5 | 0 | Jackson | 0 | 7 | 0 |
| B. P. J. | 2 | 0 | 0 | Mr. Charles Chapman | 0 | 10 | 6 |
| Mr. J. Hare | 0 | 5 | 0 | The result of Mr. Petty's | | | |
| Mr. Sames | 0 | 2 | 2 | Seances at Darlington, | | | |
| Mr. Thomas Bickerstaff | 1 | 0 | 0 | per Mr. D. Richmond | 0 | 10 | 0 |
| Weekly Subscription, 1d. | | | | Mr. J. T. Docton | 0 | 5 | 0 |
| each:— | | | | A Friend—Burnley | 0 | 10 | 0 |
| Mr. and Mrs. Parrot | 8 | | | Mr. Brereton | 0 | 10 | 0 |
| Mr. R. Knott | 4 | | | A. M. E. | 1 | 0 | 0 |
| Mrs. Guest | 4 | | | Mr. Cameron (1d. per | | | |
| Mr. and Mrs. Clarkson | 8 | | | week) | 0 | 1 | 1 |
| | 0 | 2 | 0 | Mr. Henry Sidgwick, | | | |
| Mr. T. Brown | 0 | 2 | 6 | 1876 Annual Subscrip- | | | |
| Mr. A. R. Wilson | 0 | 1 | 0 | tion | 1 | 1 | 0 |
| Mrs. Green | 0 | 5 | 3 | T. B., Bury | 0 | 2 | 0 |

THE TESTIMONIAL TO ANDREW JACKSON DAVIS.

Mr. J. Blyton, 72, Navarino Road, Dalston, who is secretary to a Testimonial Fund Committee, desires us to acknowledge the following subscriptions:—

| £ | s. | d. | £ | s. | d. | | |
|---------------------------|----|----|---|-------------------------|----|----|---|
| C. B., per Benjamin Cole- | | | | | | | |
| man, Esq. | 50 | 0 | 0 | J. N. T. Martheze, Esq. | 25 | 0 | 0 |
| Charles Blackburn, Esq. | 20 | 0 | 0 | P. R. Harrison, Esq. | 3 | 3 | 0 |
| William Tebb, Esq. | 10 | 10 | 0 | Miss Ponder | 1 | 1 | 0 |
| Thomas Grant, Esq. | 10 | 10 | 0 | R. Glendinning, Esq. | 1 | 1 | 0 |
| "Nicodemus" | 10 | 10 | 0 | H. Collen, Esq. | 1 | 0 | 0 |
| Alexander Calder, Esq. | 5 | 0 | 0 | W. H. Harrison, Esq. | 1 | 0 | 0 |
| Mrs. Berry | 2 | 2 | 0 | Miss Kislisbury | 0 | 10 | 6 |
| Sir Charles Isham | 1 | 1 | 0 | S. T. | 0 | 10 | 0 |

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 | | | |
| Mr. Burns's Lecture | 2 | 4 | 5 | Boston | 0 | 10 | 0 |
| N. V. | 0 | 5 | 0 | Col. P. Greek | 1 | 1 | 0 |
| A Grateful One | 1 | 0 | 0 | Mr. Beckett | 0 | 2 | 0 |
| M. A. B. | 0 | 10 | 0 | Mr. R. Wortley | 1 | 10 | 0 |
| F. M. | 0 | 2 | 6 | J. F. C. | 0 | 10 | 0 |

TESTIMONIAL TO MR. BENJAMIN COLEMAN.

The committee met on the 9th August to wind up the accounts and dispose of the balance in hand. There were present, William Tebb, chairman; Andrew Leighton, William White, Cornelius Pearson, Thomas Shorter, Andrew Glendinning, Algernon Joy, hon. sec.

The subscriptions amounted to £565 6s. 4d., and were accounted for as follows:—

| | £ | s. | d. |
|----------------------------|------|----|----|
| Paid to Mr. Coleman | 300 | 0 | 0 |
| for Printing, Postage, &c. | 6 | 8 | 9 |
| Subscription not received | 5 | 0 | 0 |
| Balance in hand | 253 | 17 | 7 |
| | £565 | 6 | 4 |

It was explained that the £300 had been paid to Mr. Coleman with the consent of the chief subscribers.

The balance of £250 odd being inadequate to the purchase of an annuity, as originally designed, it was resolved to instruct the treasurer, Mr. Calder, to hand it over to a trustee with any additional subscriptions, the trustee having the confidence of the committee and Mr. Coleman, and the proposed application of the money being defined and approved.

The chairman was authorised to communicate the cordial thanks of the committee to the editor of the MEDIUM for his kind and gratuitous services.

Although the amount subscribed has fallen short of the necessities of the case, the committee feel that, under all the circumstances, they have reason to congratulate themselves on the result.

WILLIAM TEBB, Chairman.

Subscription received since the meeting:—

| | | | |
|----------|----|---|---|
| "Temple" | £1 | 0 | 0 |
|----------|----|---|---|

DEVONPORT.—Mr. T. Gaylard says:—"Since the visit of Mr. Eglinton to this town and neighbourhood, Spiritualism has been much talked of, and I have no doubt a few lectures would be well attended." In a letter to the *Devonport Independent*, Mr. Gaylard shows that he has been a student of the phenomena for over twenty years, and has been driven to the conclusion that Spiritualists afford the only adequate explanation. He says, "I am fully aware that some do use Spiritualism as a 'draw' for money grubbing, an instance of the kind having occurred in this town a few months back, when the Rev. J. Stock, LL.D., announced a lecture by bills headed 'Spiritualism,' and after a large audience had paid their sixpences, the rev. gentleman told them he knew nothing of the matter, as he had never attended a seance, and further, that he never intended to."

THE TURKISH ATROCITIES.

APPEAL TO SPIRITUALISTS.

The frightful cruelties and privations to which the Bulgarians have been subjected, and the immediate and dire need of the survivors, have induced this appeal to Spiritualists for contributions to supplement—as their gift—the National Fund about to be raised.

The undermentioned ladies and gentlemen have been invited to form a committee:—

Sir Charles Isham, Bart.; Messrs. Charles Blackburn, Alexander Calder, Keningale Cook, N. Fabyan Dawe, Desmond Fitzgerald, S. C. Hall, J. Ivimey, H. D. Jencken, Enmore Jones, George King, Andrew Leighton, J. N. T. Martheze, Gerald Massey, J. Ridley, E. D. Rogers, Martin Smith, G. Nelson Strawbridge, A. C. Swinton, W. Tebb, James Wason, H. Withall; Mrs. C. Berry, Mrs. Mackdougall Gregory, Mrs. S. C. Hall, Mrs. Michel, Miss Kinslingbury.

Subscriptions will be thankfully received by the Hon. Sec., Theo. Taunton, Raymond Lodge, Versailles Road, Anerly, S.E., or 150, Leadenhall Street, E.C.

MR. WOOD'S ILLNESS AND NEED OF HELP.

Dear Mr. Burns.—I went to see Mr. Wood, of Halifax, trance-medium, last Friday, and though the disease is on the wane he is still very weak, and his control, "Jeremiah," told me it would be a considerable time before he is fit to go about as usual. He has had a narrow escape with his life. We desire you to keep his case before the notice of Spiritualists in the MEDIUM for a few weeks, as he is dependent on friends for help, and I don't think there is a medium in England that has done more work for nothing than Mr. Wood has in the early days of the Movement. Subscriptions may be sent to E. Greenlees, William Street; D. Elliott, chemist, Tweedale Street, Rochdale; or to W. H. Barlow, 60, Union Street, Oldham.—Yours truly, DR. SON ELLIOTT.

Trafalgar House, Tweedale Street, Rochdale, Sept. 11, 1876.

On behalf of E. Wood, medium, of Halifax, Mr. J. H. Barlow, 60, Union Street, Oldham, acknowledges the sum of 2s. 6d. from "F. M.," London; "A London Friend," per J. Burns, 5s.

HAUNTED HOUSES.

Dear Brother Burns,—Pray allow me a little space in reference to the above subject, as I believe much good may be done in the manner suggested by your fair correspondent in last week's number of the MEDIUM, if spiritually qualified persons would only turn their attention to it, and I am not alone in my impression.

A brief account appeared in the MEDIUM of (I believe) January 27 of the present year and the following number, under the heading "A Haunted House in Bristol," upon which occasion two good brothers accompanied me to the house, and we succeeded in two evenings in releasing a poor earth-bound spirit who had twenty years ago murdered his wife, and haunted the house for a long time to such an extent that the occupiers were obliged to leave it in the dead of night and seek shelter at a neighbour's house. We communicated with the spirit, who promised never to visit the house again. Some months afterwards I went to the house, and all was quiet and comfortable, which I was very glad of; but I was still more pleased on Tuesday night, the 5th of the present month, when attending a private circle in High Holborn, the same poor emancipated spirit came and gratefully thanked me and my two co-workers for releasing him, adding he had kept his promise, was much happier, and slowly progressing.

The spirits often tell me I ought not to encourage murderers, suicides, &c., as they influence our minds to evil, and if we do them good, it is at too great a cost to our advancement, but I fail to see the force of it, for I find many of our spirit-friends know but very little out of their own particular sphere. I could say much in respect to this matter from my own experience, but will not further intrude upon your valuable space, only to add the address of the house in Bristol.—The "British Workman," corner of Factory Street, near the Great Western Cotton Works, Barton Hill.—Mr. Williams, manager.—Yours fraternally,
11, Rathbone Place, W., Sept. 11. JAS. R. MONTAGUE (I.O.G.T.)

THE OSSETT DISTRICT CONFERENCE COMMITTEE.

The committee met on Sunday last, Sept. 10, Mr. Walker, Batley, in the chair, who, on rising, said he expected those present knew the object of the meeting. He was pleased to see before him four mediums and normal speakers. The first business was to get a supply of speakers to occupy our own platform, which was soon done, for the mediums volunteered to give one Sunday each every month for the next six months. Thus three Sundays a-month are provided for, and the other will be left for our own speakers. The next business was, to take into consideration the best means to be adopted for the promotion, welfare, and general progress of Spiritualism, and to proceed to open other places out with some of the most able lecturers that can be found in and about the districts; but it was ultimately thought that as some of the representatives were not present from the other districts, it was advisable to postpone that matter till Oct. 8. We hear of other mediums in and around Batley and other towns, and hope all persons interested in the Cause will accept our earnest and affectionate invitation to be present at our next meeting.

CHARLES HALLGATH, Sec.

PRELIMINARY ANNOUNCEMENT.—A farewell *soirée*, 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. Mr. J. Burns, of the Spiritual Institution, London, has kindly consented to make the journey to Yorkshire on purpose to preside at Mr. Lord's farewell *soirée*.—TIMOTHY THORP, Spiritualist Buildings, Sowerby Bridge.

NORTH OF ENGLAND CONFERENCE COMMITTEE.

QUARTERLY MEETING.

The executive of the above held a meeting on Sunday, Sept. 3rd, in the Freemasons' Hall, Newcastle-on-Tyne. Among other matters passed was the following resolution:—Resolved, "That our next quarterly conference be held in this hall on Sunday, Oct. 1st, at 10.30 a.m., and 2.30 p.m., the morning meeting to be devoted to receiving the reports of the officers and representatives, and discussion thereon; the afternoon to be devoted to the re-election of the general and executive committees and their officers. Also that a public tea be provided at 4.30 p.m., at a charge of 1s.; and also that these meetings be held subject to arrangement with the committee of the Newcastle Association of Inquirers into Spiritualism, as the hall is rented by them."

The committee of the Newcastle Association, on being consulted as to the terms on which the conference committee could obtain the hall, very generously consented to grant the use of it free of cost, and also to loan the conference committee the furnishings for the tea free of cost also.

The members of the conference general committee, and all friends are cordially invited to be present, to assist the conference with their advice, suggestion, or criticism. The conference is a strictly democratic body, and it is hoped the district that elected the conference committee three months since will attend in full force to elect its successor.

On behalf of the executive committee, J. J. MORSE,
30, Tynemouth Road, Newcastle-on-Tyne. Hon. Sec.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

BURNLEY.—Mr. J. J. MORSE, of London, will address a public meeting at the Literary Institution on Wednesday evening, Sept. 20th. For further particulars see posters, which will be placed in due time.

Committee of Management:—Mrs. Burrell, Mr. Hargreaves, Dr. Brown.* CHARLES PARSONS, Gen. Sec.
Hume Street Mill, Rochdale, September 12.

[We regret that we overlooked the announcement that was sent for last week's issue postponing the meeting at Leigh. We hear that the picnic and meetings at Cockey Moor were successful, and those who attended well-pleased. Mrs. Butterfield was speaker.—Ed. M.]

CARDIFF.—Ladies and gentlemen desirous of joining a circle for investigation at Cardiff, will please address, "J. W.," post office.

Mrs. BASSETT having been left, by the sudden death of her husband, in unfavourable circumstances, Mr. Arthur Colman has kindly consented to give a seance for her benefit, on Wednesday next, the 20th inst., at 8 p.m. at 8, Upper Bedford Place, Russell Square. Admission 5s.

Mr. T. BROWN writes:—"I will leave Burnley to-morrow for Yorkshire, calling at Rochdale and other places on my way. All letters and communications may be addressed, Mr. T. Brown, care of Miss Walker, Back Lane, Cleckheaton, Yorkshire."

Mr. COGMAN'S quarterly tea-meeting will be held at his rooms, 15, St. Peter's Road, Mile End, on Sunday, Oct. 1; tickets 1s. each. Tea on tables at 5 o'clock. After tea there will be a public meeting, with which to start the winter's campaign. There will be controls through various mediums, and speeches by well-known friends of the Cause.

Mr. BURNS lectured at Quebec Hall, 25, Great Quebec Street, on Tuesday evening, to an intelligent audience, who paid great attention to the remarks offered. Mr. Drake did efficient service in the chair. The little hall improves in appearance, and the audiences in quality; sometimes the place is well filled.

S. AFRICA.—The agent for the MEDIUM at Bloemfontein, capital of the Orange Free State, Martin Thomas Hayes, will receive subscriptions. All persons interested in the subject in that locality would do well to apply to him. Mr. Hutchinson, Cape Town, has a depôt of all works on Spiritualism.

A NEW YORK correspondent says: "Spiritualism is getting its head into clear water in this country at last." If the ship is to keep out of shoals and breakers, the crew should be careful in the selection of those placed at the helm, and other places of public trust, in connection with the working of the Cause.

BLACKPOOL.—Mr. John Walker says he has had a most successful season, and has introduced Spiritualism to many of his visitors with good results. He has strong developing powers, and will be pleased to visit circles during the winter season, and assist in the development of mediums. For particulars, write to Mr. John Walker, Manley Cottage, Lord Street, Blackpool.

Mrs. OLIVE, wishing to contribute her mite to the relief of the victims of the late disturbances in Turkey, and thinking that Spiritualists will avail themselves of any occasion to prove their sympathy with suffering humanity, will give a Trance Seance at her residence, 15, Ainger Terrace, King Henry's Road, N.W., at 7 p.m. on the 27th September. Admission 2s. 6d. Tickets can be obtained at above address.

A GHOST at Notting Hill has turned out to be (says the *Kensington News*) an inverted saucer-lid in front of a window, on which the moon shone in such a manner as to give the spectral image of a human face. A poetical wit, in another column of the same paper, accounts for the phenomenon by attributing it to the untimely death of a Pomeranian dog, the immortal part of which haunts the district. Spiritualism seems to take on jovial airs in the Old Court suburb.

Mr. Editor.—Dear Sir,—I write to confirm Miss Brown's statement of last week on healing. Mr. Brown was our guest at the time; he got a communication from his guide that he had to go home, and he left in difficult circumstances. But it was a blessing he did go, as he saved the child's life. I would recommend private families to secure Mr. Brown's services; to describe their spirit-friends, and developing circles to get a delineation of their spiritual qualifications, and what they should develop for. I am sure he will give ample satisfaction if he has fair conditions.—Yours truly,
JOSEPH BATES, Jun.

Ches-le-Street, Sept. 12th, 1876.

* Corresponding Secretary.

Now Ready, in One handsome Volume, price 5s.; Presentation Edition, fine paper, 7s. 6d.

POST-OFFICE ORDERS ON "HIGH HOLBORN."

ON MIRACLES AND MODERN SPIRITUALISM.

THREE ESSAYS,

By ALFRED RUSSEL WALLACE,

Author of "The Malay Archipelago," "Contributions to the Theory of Natural Selection," &c., &c.

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LONDON: J. BURNS, SPIRITUAL INSTITUTION, 15, SOUTHAMPTON ROW, HOLBORN, W.C.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE.

LECTURES FOR THE WINTER SEASON.

- 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 Phrenology). 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.

DISCUSSION CLASS ON FRIDAY EVENINGS.

- Sept. 15.—A Reading from "Combe's Constitution of Man," with Discussion thereon. Mr. C. H. Hunt.
 - Sept. 22.—"The Atonement." Mr. Hancock.
 - Sept. 29.—"Is Spiritualism a Religion, a Science, or a Delusion?" Mr. Friedhold.
 - Oct. 6.—"Biblical Godliness." Mr. G. White.
 - Oct. 13.—"Spiritualism, its Basis and Utility." Mr. G. F. Tilby.
 - Oct. 20.—"The Pentateuch." Mr. Mitchell.
- Doors open at 7.30. Commence at 8.

NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES FOR SEPTEMBER.

- 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.

ILMSTER, SOMERSET.—An earnest worker has commenced operations here, and good manifestations are being obtained, to the astonishment of spectators. Books are being lent, and are read with avidity.
 Higgins's "Anacalypsis," Part IV., is now ready, price 2s. 6d.

MR. MORSE'S APPOINTMENTS.

- WIGAN.—Sunday, Sept. 17. Miners' Hall, Mill Gate. Afternoon at 2.30; evening at 6.30. Admission 3d. and 6d. For the Lancashire Committee.
- BURNLEY.—Wednesday, Sept. 20th. Literary Institution. Evening at 8. For the Lancashire Committee.
- HALIFAX.—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. Morning at 10.30; afternoon at 2.30. Quarterly Conference of the North of England Conference Committee. Public Tea at 4.30 p.m., 1s. Public Lecture at 7 p.m.; subject: "The Greater Human."
- 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.
- LIVERPOOL.—Sunday, November 12th.

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.

Mr. W. WALLACE, missionary medium, lectured at Doughty Hall in the trance on Sunday evening. There was a good attendance.

SOVERBY BRIDGE.—On Sunday, Sept. 17, Mr. William Swain, of Sowerby Bridge, will speak in the evening only. On Sunday, Sept. 24, Mr. John Blackburn, of Halifax, will occupy the platform, evening only. On Sunday, Oct. 1, Mr. James Burns, of London, will give two addresses in the above place; subjects—afternoon, "The Body considered as an Instrument of the Human Spirit; or, A New View of Phrenology and the Temperaments"; evening, "Spiritualism explained by Known Laws of Nature." Collections will be made at the close of each service in aid of the Lyceum. In all cases service in the evening at 6 o'clock; afternoon, 2.30.

ANTI-COMPULSORY VACCINATION AND MUTUAL PROTECTION SOCIETY FOR GREAT BRITAIN AND IRELAND.

We have received the following circular:—
"Dear Friends and Fellow-Labourers,

"Funds are urgently required to enable this society to maintain and continue the important work in which it has been engaged for the past four years, viz., the payment of fines and costs of its members who are prosecuted for refusing to have their children vaccinated. The society has been the means of uniting in one body many of the oldest and most devoted adherents of the sacred cause of Anti-Compulsory Vaccination; its members are confined to no single town or county, but are scattered over the country, and are all active missionaries in the cause, whilst several have shown their fidelity in the most practical manner by suffering imprisonment or loss of their goods, rather than submit their children to the contamination of the vaccine poison at the hands of the mercenary agents of a state-medical police.

"Independently of a considerable sum spent in the circulation of Anti-Vaccination literature, the society has paid for fines and costs the following sums:—

| | £ | s. | d. |
|--------------------------------|-----|----|----|
| " 1873 | 63 | 10 | 6 |
| 1874 | 127 | 11 | 3 |
| 1875 | 182 | 18 | 6 |
| Jan. to Aug. 31 ... 1876 | 125 | 7 | 9 |

Total £499 8 0

"These figures speak for themselves, and represent an amount of real and substantial aid to the victims of medical ignorance and legislative tyranny, the good effects of which, in bringing the odious Vaccination Acts into the contempt they deserve, it is impossible to over-estimate.

"As the bulk of the members are persons in a humble sphere of life, it becomes all the more necessary that their claims for assistance should be promptly met. The executive committee are fully impressed with the force of the old maxim, "*bis dat qui cito dat*," but find it difficult to meet the many and increasing demands on the funds without appealing to honorary members and sympathisers outside the society. Several members are now awaiting the payment of fines and costs imposed two months ago; therefore it is earnestly hoped that those who are able will strengthen the hands of the executive by responding liberally to this appeal. It is desirable that no sign of weakness should be apparent in the Anti-Vaccination camp at this crisis, when, owing to the patriotic and self-denying conduct of the Keighley Guardians, the attention of the country is being directed to the insupportable tyranny of that monstrous political crime, Compulsory Vaccination.

"Donations will be thankfully received and acknowledged by either of the undersigned honorary secretaries.

"WILLIAM YOUNG,

"8, Neeld Terrace, Harrow Road, London, W.

"J. W. PROUDMAN,

"50, Elgin Road, St. Peter's Park, London, W.

"N.B.—Post Office Orders to be made payable at the Harrow Road.

In the Press.

LECTURE ON VACCINATION, BY MISS CHANDOS LEIGH HUNT.

Price 4d.

This Lecture has been more than doubled in size, so that the price has had to be raised. The original subscribers will be supplied at 2d., though the work will be supplied at a loss.

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Introduction—Public gullibility—The operation—Inoculation: its history, theory—Statistics to prove its divine origin—Tested upon six condemned criminals—Sudden discovery that it was creating all kinds of hereditary, organic, and other diseases, including small-pox, which it was intended to prevent—Inoculation made penal—Alleged discovery of vaccination by Jenner—His theory—Declares *small-pox, cow-pox, swine-pox, &c.*, to be identical, and promises that vaccination must extirpate small-pox from these kingdoms—Is rewarded £30,000, on the faith of his promise—Views of Dr. Collins and others—Vaccination failures—Number of arm punctures increased from one to eight—Septennial, triennial, and annual revaccination—Cow-pox dies out—Alarm of the doctors—Manufacture of vaccine pus, by inoculating cows with the *grease* matter of consumptive horses—Small-pox in ancient times—Is the eruption a blessing or a curse?—*Philosophy of small-pox*—Unity of exanthemous diseases—The absurdity of making penal and compulsory the same operation—What pure lymph is—Vaccination or inoculation in some form *absolutely necessary* for creating a predisposition to small-pox eruption—Susceptibility and insusceptibility—Hereditary disease in every family—The present mortality—Vaccination disseminates organic and other diseases—Small-pox germs in every organism—Concentrated extract of animal and human diseases, immoral tendencies, drunkenness, &c., from vaccination—A doctor imprisoned for diseasing a child legally—Inability to discover the milder from the most virulent matter—Poisoning by Act of Parliament—Sixty persons infected with loathsome diseases by Government lymph—No one punished for it—Mortification and amputation of over a dozen men's arms through one morning's operation—Erysipelas originated from vaccination—Excessive infant mortality through vaccination in 1863—Direct deaths from vaccination: Sir Culling Eardley, &c.—Mr. Selater-Booth's unsusceptibility and inability to comprehend the evils of vaccination, most of which are studiously kept back by the doctors—Various excuses for evil effects examined—*Vaccinating a child with small-pox pus from a corpse*—Nine times vaccinated—"Taking" and "not taking:" meaning of—The strongest and healthiest alone vaccinated—The sick have no physician—Injustice of the Act—Fraudulency of statistics thoroughly exposed—Dr. Keller's report—Mortality in Prussia—Compulsory vaccination abolished in Glarus, Switzerland—Five hundred unvaccinated children in Banbury—Lesson to be drawn from vaccination in India—Cows borrowed from the butcher inoculated and returned—Killed in their diseased state, and sold for food—Conclusion.

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BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.

BURY, Assembly Room, Cook Street, at 2.30 and 6.30.

DARLINGTON 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.

LOUGHBOO, Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold Terrace, at 6 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.

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

Communications from "Hermes," the Egyptian.

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

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—Cold and Catching Colds, &c.

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