



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

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**THE PRESENT AND THE FUTURE LIFE.**

AN UNPUBLISHED ORATION BY MRS. CORA L. V. TAPPAN,  
 DELIVERED IN THE TOWN HALL, BISHOP AUCKLAND, SUN-  
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INVOCATION.

O Thou Infinite Spirit, whom men call God, but who art the Omnipotent Spirit, the divine Source of every blessing, we come to Thee. We come to Thee as children come to a kind and loving father, knowing that Thou ever hast love, and mercy, and comfort for us. If Thy children falter and fail, Thou renewest them with hope. If they are weak, Thou art to them the abiding source of strength. If they are in darkness, Thou givest them light. If they are in any way afflicted, Thou givest them comfort. If they are in the darkness of materialism, and bowed down with the weight of the senses, Thy Spirit uplifts them. O Thou that pervadest the universe with Thy laws of love and mercy, we come to Thee. Thou governest alike the world, and the sun, and the wondrous orbs that fill all space, the leaf on the tree, and the flower that breathes forth its fragrance. O God, be our souls comforted by those invisible laws wherewith Thy Spirit reaches and encircles every child of earth with bonds of love, with chains of mercy, with the uplifting knowledge of truth. If there be those here in the darkness of doubt, let their minds be strengthened. If there be those in sorrow, may they grow strong through affliction, and learn that patience and endurance bring peace. If there be those to whom the hope and comfort of the immortal life has not come, but who grope blindly in darkness, not knowing whither they are journeying, open Thou the portals of their minds, illumine their thoughts with spiritual knowledge, quicken the flame and fervour within that they may know that death is not to be feared, but is the harbinger of light and love evermore. O Thou who hast reared up prophets in ancient days with altars of inspiration on many a sacred shrine, and hast revealed thyself in the perfect form of truth, be Thou again in our midst, kindle Thou the flame of devotion in our hearts. May the spirit arise to Thee in songs of praise, mingling blessings and prayers with those of the angels who sing Thy praises evermore in deeds and words of living love; and to Thy name shall our praises evermore be given.

ADDRESS.

The subject of our address is, "The Present and the Future Life: their relation and the influence of the present upon man's condition in the next; social and other states in spirit-life; and ultimate results of spiritual knowledge."

You will remember, perhaps, those of you who are here, that about 500 years before the Christian era the teaching of the doctrine of immortality was an offence for which men were put to death and imprisoned. Socrates and his compatriots taught the existence of the soul after death, yet the Athenians persecuted their prophet, and in a short time relented of their conduct, revering his memory. We do not say that this was the first time in history that the doctrine of immortality had been taught. It was, however, regarded at that time as an innovation of a refined state of civilisation. Whatever fervour or fire had been the outgrowth of the Hebraic revelation remaining in Palestine,—whatever might have been kindled on the ancient forms of worship in Greece or among the Brahmins and Persians,—all seemed to have slumbered and to have had little effect on Western civilisation. Whatever might have been concealed in the mysterious meaning of the Egyptian

worship and the worship of Osiris or Orisses, its influence upon the Greeks was also lost. The Athenians—in fact, all Grecians—at that time were intent upon the gratification of the outward senses by material surroundings. Their State was their God, or was their particular form of amusement and recreation. Whoever dared to affirm, dared to proclaim, that humanity could not be perfectly happy even under the form of Spartan or any other rule, but should look to an after-life for the fruition of this one, was considered an innovator.

You may perhaps consider yourselves fortunate that you live in the nineteenth century, and that Christianity has brought you the message of immortal life, but there be those in your midst who think as the Athenians did, that it is not necessary to penetrate beyond earthly life, and that man has no business to consider the future except as a region of unknowable speculation. Fortunately Christianity has brought the message distinctly to mankind of the immortality of the human soul; but unfortunately this doctrine of Christianity has fallen sometimes into bad hands, and, what with the machinations of kings, of priests, and the making of governments, the simple teachings of the spiritual record remain sometimes clothed in darkness, and sometimes swayed in a sea of human blood. Every foot of English soil bears testimony to this fact. All Europe is alive with the consciousness of it. The immortality of the human soul is a sublime truth, but kings, and governments, and states must be preserved; therefore souls must be held in bondage. To-day, what with the dissension in the churches, what with the divisions of various orders of belief, what with the struggles for power in the Church of Rome, and the dissensions of the Church in England and the many divisions of denominational worship, the primal fact of the spiritual nature of man has seemed almost lost sight of. What with materialism from without, and scepticism from within; what with the reaction brought on in France by the slaughter of Protestants by a Roman Catholic Government; what with the reaction brought on in Germany with a Protestant belief that takes the trouble to make war for the purpose of gaining power,—the blessedness of the Christian belief seems well nigh lost under the reign of Germanic unity. And what with the Protestant Church itself, yielding up the various insignia of different denominations, there seems to be a prevailing rule of that subtle mode of thought in Germany of which Strauss was the exponent, and of that subtle form in England of which Jeremy Bentham was the foundation, and John Stuart Mill was the classical and popular representative. You have, therefore, this reaction going on in your midst: a denial of any foundation for the belief of a future life after death, along with a subtle prevalence in the classical minds of France, Germany, and England of a disbelief in the spirituality of man's nature. You have, to counterbalance this, a State Church divided against itself and the local dissensions of other sections of the Protestant community. Fortunately men are better than their institutions; human thoughts are in advance of their garb and outward structure; humanity is far better than it seems to be by its material expressions. You are in advance of your forms of worship, and, fortunately, the faith of humanity in a future state of existence remains unshaken to this day. Fortunately, too, this state of affairs consists in the fact that man's nature—ever on the alert for that which is highest and best—sees the crowning of human life in the spiritual instead of the material.

But, as has been wisely stated by one of your scientific minds, there is something needed to bridge over the seemingly dark chasm between matter and mind, between nature and God, be-

tween the body and spirit, between theology and materialism. And thus, for want of knowledge of what that something is, it comes to pass that the youth of the present day stand up before the nineteenth century of the Christian era, face to face on sword points, crossing weapons for the welfare of human society, and declaring there is no immortality. The best and wisest theologians believe that which is profound in science. The best and wisest of scientific men acknowledge that which is best and most beautiful in religion. On the other side are the rank and file, who each declare there is an irreconcilable chasm between science and religion. Midway is the doubt into which the youth of the nineteenth century are tending. Your professors avow unbelief with every step of science; with every geological specimen they stamp it as annihilating all record of revealed religion; with every probing of the scalpel they say, "Here is no immortality." The youth, therefore, forgets the other portion of his nature, which calls aloud for the spiritual in the human mind.

Someone then has asked, What in all this sea of unbelief is to be done? Is there no new word? Is there no message? Is it possible that there is no solution of this mystery? Christianity says it is; and so it is to those who believe in Christianity. But those outside people, who do not believe it, who have not entered into the spirit of it, what are they to do? Can there be no answering voice given to them? It is said there can be, and we believe that the answer has been given, and in such a manner as to meet the difficulty of the scientific mind, and to confirm the intuitions of those who believe in the religion of the human spirit.

In the first place, science declares that there can be no intelligence outside of human organisation. When, therefore the manifestations of Modern Spiritualism commenced twenty-seven years ago, giving evidence of intelligence beyond the power of embodied human beings, it was an answer to the scientific statement that there was no intelligence outside of embodied human nature. For if matter manifests intelligence which no living person knows, and declares that intelligence to emanate from a departed spirit, it is an answer to science, since there is no blind force in nature, since no force manifests intelligence unguided by an intelligent mind. Force is not an intelligence, but a means of expressing power. It becomes governable only by intelligence. When science seeks, however, to explain the manifestation of intelligence by force, she fails. Spiritualism has shown there is a force outside of matter which conveys intelligence, governs, directs, and acts independently of human organisation; therefore the first assertion of science is proved untrue. This truth does not rest on one piece of evidence alone, for there are millions of facts of an intelligence expressing itself through a substance having no intelligence. And thus it is that you have the proof of existence outside of matter.

The question of identity of spirit with spirit we must refer to briefly, inasmuch as the scientific mind affirms that to ascertain whether human consciousness or intelligence exists after death is an impossibility. But science has no right to affirm that which is impossible, unless she knows everything that is possible in the universe. Science must give the first proof before she can declare the second impossible.

If no intelligence has been expressed through anything else but human organisation, science must first show that it is impossible for it to do so before she throws the burden of proof of the contrary on others.

The next fact is, the existence of intelligence is supposed to be in one of two forms, either embodied or disembodied. You do not know of any other form in which intelligence can exist. Disembodied intelligence to the general believer in the Infinite Governor of the universe may consist of Deity and all his attributes. But intelligence wearing the semblance of human thought can only exist in connection with human intelligence separated from the human frame. Therefore, if there comes to you a message purporting to be from a disembodied spirit, and that intelligence comes from no one in the human form, it must come from the source it pretends to, since there are but two sources of intelligence, the embodied and the disembodied; and Spiritualism proves this has repeatedly taken place, and thus you have the facts of human science brought to view. This not only solves the problem, but invariably this intelligence manifesting itself—whether it be through physical or mental manifestations—declares it is the spirit of the departed friend, and all testimony is to be received as true—even according to human standards—unless it is found to be false. Every human being is expected to be taken at his or her representation unless he or she is discovered a deceiver. The courts of justice declare a person innocent until he is proved guilty. If a person comes into your presence and tells you his name, you have no reason to doubt him, unless you know he speaks that which is untrue. And so, if an intelligence comes and tells you he is the spirit of a departed friend, you are bound to believe this until you know it is false.

This, then, is the scientific test; and the question with science is to show that this is not the case. If all the manifestations of to-day purporting to come from departed spirits are not spirits, the burden of proof rests with the scientific world to prove it so. Statement and fact, however, have so accumulated that there is testimony enough in the world to prove that it is so, as there is to prove any fact. Therefore the scientific proof of the future state is provided, and in a manner conformable to scientific methods. This step being taken, the next is easily followed.

If another existence takes place at death, it must have some relation with the present life, and the man or woman who exists

on the earth to-day has a basis of knowledge as to what that existence is leading to. The science and philosophy of Spiritualism declares that the earth is the primary state of existence, that it is the stepping-stone to the future life, and that the process of entering it is the same as entering from one state of existence to another even in this life. In other words, the fundamental fact in Spiritualism that man exists beyond the grave is the solution of many questions of human life. You would not teach a child with reference to its always being a child; you expect children to have their childish thoughts, but you expect every child to become a man or woman; and it is the business of human life to prepare the way for this future man or woman. Now, if you train yourselves for this world only, it is one thing, but if you train yourselves with the knowledge you are to enter another state of existence, it is another thing. Science says there is quite enough to do in earthly life without troubling ourselves as to what lies beyond. True, but if you make this life the entire existence, you trouble yourselves about things which are unimportant and not necessary, when, if you know there is a future state, you call your attention to those which are necessary. For instance, if you are not always to live upon the earth as you are living now, but are to die, become a non-entity, and be forgotten, it does not much matter, so that you are comfortable, whether you heap up hoards of treasured wealth, for if you die this will be divided among your relatives and friends. If you wish to live for this world alone, you make yourself such a name and follow such occupations as belong to earthly life only. It is well and quite right that all things should be attended to in their proper places, but if you know this existence is the stepping-stone to something higher, and that that existence will continue on for ever; then the things of outward need become less and less important, and are only to be used as the means of preparing the spirit for its future existence. So does this philosophy enlarge man's idea of life, that in a purely philosophical aspect he will strive to live with reference to himself and others as a spiritual being. It makes an absolute science of life in a spiritual sense, and it makes it best for man to know he has a future existence, for by that knowledge he builds up the best spiritual fabric in his nature. He understands—as everyone who believes in immortality knows—that all pains and troubles cannot be taken with him. He understands the relation to the future life is only that this life should be employed as the means of attaining the highest good, while the spirit itself is to continue its existence hereafter. He knows if he toils only for wealth he can take not one farthing of it with him into the world of spirits; and if he has wrung his gains out of the misfortunes of others, it will so hang about him in the spirit-world, that, instead of being a blessing it will be a curse, instead of feeling his greatness he will feel his littleness. With such knowledge of the spirit-world you will do nothing which injures your spiritual nature. It places life in its best phases before you; it makes existence the school for the spirit, and it tells what methods shall be adopted in human life for entrance into the world of spirits.

Spiritualism declares that the spirit-world is peopled with just such souls as are daily going out from earthly life, and that the commencement of the spiritual life is just where the last hour of earthly life leaves you. If you go out with a prayer and blessing, you enter the spirit-world with a prayer and blessing. If you go out as the miser does, with his hands clutching his gold, you will go out with the gold on your heart. If you prepare yourself for any course of life, then death will find you just as you have prepared yourself.

Spiritualism teaches that happiness or unhappiness is with the thought itself, that the mind is the distinct register of every deed, and word, and thought; and that the spirit itself is clothed upon, as the deeds are good or dark, according as the thoughts are lofty, obscure, or lovely. Spiritualism teaches the fact that every spirit enters the world of souls dwarfed or beautiful, according to its spiritual nature; and that the riches of the spirit consist not in outward or temporal power, nor in intellectual greatness, but in justice, kindness, and mercy, and just such qualities as belong to the spirit itself. It teaches that for every deed of earthly life the spirit itself shall bear the exact resemblance of what that life has been; and you go into the world of souls paupers or full of riches, as your thoughts have been high or low, happy or miserable on earth. The raiment of the spirit is the clothing of the thoughts, whether they be white or robed in darkness. You know by what kind of spirits you make here whether at death they will be light or dark. The spirit-world is so near to you, that had you the sight of the spirit, you would see its outermost thoughts present just such spectacles as you see here to-day, save that the bodies are spiritual instead of material, and that the clothing is of the nature of the thought instead of the outward raiment. There is no mask there to hide the thoughts, there is no fine raiment to conceal the thought of the spirit. Have you envy and revenge, you go out crippled into the world of souls; have you charity and kindness, you go out into the world of souls arrayed in brightness. The majority of human beings are neither wholly bad nor wholly good. You criminal in a cell, if appealed to with loving words, remembers with a tear his mother's form and voice, and murmurs again the prayer he learnt at her knee. He goes out into the spirit-world a pauper, perhaps; but this one look of loving-kindness links him again to his mother, and she draws him up to her state by the tender chord of sympathy. The highest among you cannot claim to be wholly good. You cannot, then, go in among the angels. Every thought of earthliness, every shadow of the mind must be first cast aside. You overcome here by degrees,

you overcome there when you find the riches of the spirit consist in spiritual possessions.

The growth of the spirit is as natural as the growth of the flower, as the release from any state of previous bondage to one of enlightenment; and when death comes to you it gives you further opportunities of advancement, even though your condition be dark; you have but one more step of existence taken, you are still in the next room of the Father's house. Death is but that doorway, the bursting of that bud, the drawing aside of that veil, which leads you to it. You do not become by death enlightened at once on all subjects, but you have only that knowledge, and power, and wisdom which you have prepared yourselves for here, with the one added step of the knowledge of the change which is called death. The bearings of this world and the next are the same as in the growth of all nations and human beings from childhood to maturity, right through the terrestrial and interstellar to the celestial heavens. The bearings are with you each, as pupils or children in the great world of matter, cast out that you may try and measure your powers with matter in order to overcome it, and by that means become aware of the possession of the spiritual inheritance.

The only natural process is one that lifts the entire human being from the slumber of mere materialism to one of enlightened belief, and consequently enlightened conduct and action. The consequence of this is, it presents a hope for the entire human family; for if there be one soul without hope in the world, what shall become of the rest. It is said by science that if but one star was blotted out of the heavens, the good order of the universe would be converted into chaos. So in the spiritual consciousness, if there be not a ray of hope for the dark soul, where shall the highest of earthly beings stand? The link is endless; it is a chain of gradations; you cannot escape, you cannot avoid being other than you are.

The condition in which you present yourself before the Infinite and his angels now is the condition of your own spirit. It is not the mask you wear, the look of the eye, but the spirit itself and the intention, which determine your spiritual status. Angels see through the outer, they penetrate the inner and judge of the understanding, and measure the state of your spiritual nature. It places every human being, so far as their effort and conduct is concerned, in a proper position one to another, and before the angels it makes your individual responsibility shine out before you; for it is not another, but you who must answer for your own faults. The great blessing of Christ's wisdom to man is, He brought His message to the original intention of the believer. When, therefore, it is said, "He that affirms he loveth God and hateth his brother is a liar," and also, "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" which undoubtedly means, whoever said with his mouth he had love for God, yet felt none towards his fellow-men, would influence his conduct by his thoughts and be known by his thoughts; so the spirit is judged because it takes its outward raiment from within. That which your mind has attended to, you become on entering spirit-life; you become so here if you could but see it with the eye of the spirit.

"Now," says Paul, "we see through a glass darkly, but then face to face," meaning that when the mask of the outer life is thrown on one side then the spirit sees on its own merits the position that it has endeavoured to occupy. If this world, then, has such important bearings on the next, how imperative to seek the soul's highest welfare. There is no law of action without re-action; there is no law of one vibration without a counter vibration. Your own poet Milton has said, "Millions of spiritual creatures walk the earth unseen." This being so the spirit-life must have great power on this life. Have you prepared for that state? Such preparation as has been made must again return to you by the action of spirit-life on your life, and Spiritualism teaches that the world is influenced and governed by spiritual intelligences who act upon it, just as you do one upon another, invisibly attracting, moving, governing, according to your own spiritual state. It teaches that spiritual beings influence you just as much as your own spirit acts upon others, and that spiritual beings hovering about you are high or low, good or evil, as you call them, just in proportion as your thoughts are high or low. It teaches that the saintly mother and the sweet sister whose soul was prepared to enter a high region of heavenly life come to you when your thoughts invite them; but if your ideas are not elevated they cannot penetrate. You might as soon expect the sun to penetrate the mists of smoke in your town. Invite loving influences and they come; invite those which are not loving and they come. There is around every haunt of vice and crime a spiritual atmosphere just as dark as the atmosphere which surrounds your cities. Such people as dwell therein revel in midnight debauchery and invite evil spirits to bear them company. Others spend the hour in prayer and meditation, uplifting the thoughts of mankind; these attract good and loving spirits who minister to them.

The spiritual like another atmosphere acts upon your world, sways, governs, directs, guides it according as you invite good or evil spirits. Some people think that the great bugbear in Spiritualism is, that there may be evil spirits who may take possession of them; the law of science declares that like attracts like. If you are governed by evil spirits it is because your thoughts are evil and inviting. There is no worse spirit than your own; but you seek that which you find, and if your thoughts and tendencies are in the direction of material tastes and appetites, all good, loving spirits are kept at a distance, and none but an evil spirit can be attracted to you; you therefore attract that which is like yourself. But if good spirits may not penetrate, then all your thoughts and prayers are unavailing since the evil predominate. But fortunately,

the believer, the saint, the dying Christian, all those who have seen angels, know that all the spirits of the world are given as ministering spirits, and attend those whose thoughts are elevating. Whoever may be seeking in any way to benefit his kind cannot be attended by a very evil spirit; whoever seeks to become better in his own soul cannot be governed by a bad influence; whoever speaks words of comfort for mankind, be they in the form of devout piety, be they in the form of the many-armed powers that alleviate the sufferings of the labouring poor, he is governed by a mighty angel whose power is for the good of mankind.

The mighty power of good spirits is not so far away that they have not time to remember those they loved on earth, and with the added power of a loftier vision they seek to impress on earthly life their superior knowledge. If they fail to do so, it is because you do not assist them.

It is often said against Spiritualism, that spirits represent thoughts far below what they possessed in earth-life. But you must remember that if you give a musician a bad instrument he cannot play a harmonious tune. Let, then, your instrument be perfect. Study the laws that govern the impression of spirits. Make yourselves the fitting vehicles of spiritual experiences, and there will be no such complaint. Make the fountains clear, the channels pure, and the utterances will be pure. Rear up those in your midst with lofty thought. Make this one of your forms of study, so that the influence of the spirit-world may be brought to bear upon you in the highest phases, or that you may be the messenger of spiritual life to man. You who in daily life are plodding and toiling, you who have to give attention to cares and external duties, when the hour of duty and labour is over, instead of mere earthly pleasures, seek for that influence and inspiration which shall bring you the loftiest wisdom from the world of spirits. Give one hour to spiritual inspiration each day and you will see that the standard of thought in your mind will become proportionately lofty. If you give eight hours of the day to the material, you can afford one for spiritual growth and culture, and you will find that if you hold converse with spiritual beings there will be an added spiritual window in your soul, an added growth in the atmosphere of your mind. It will be uplifted thereby. Who has not been aware in some lofty hour of meditation of the presence of the uplifting power of the spirit whose very thought would give release from the toil of life? Who has not been aware of some danger averted, some sorrow assuaged, by the presence of a ministering spirit? and who has not felt that the departed child on the wings of silent thought, or with the twilight hymn, was near, waiting to bless you? Invite those angel-messengers, and they come; repel them, and they wait outside the gates of hardened human hearts. Invite them, and they inhabit your firesides; they will come into your midst laden with the blessings of their new-found life, and speaking words of encouragement will lead you through the cares and turmoil of life, giving strength here to hope to lean upon, and pointing to the love of the Infinite that stretches downwards through all those changes of spiritual being—reaching even to you.

The great thought of the world should be the cultivation of that which is highest and best in humanity. If you make your abodes the places of vice and crime, you cannot have good society. If you make your hearts the abodes of care and strife, you cannot have sweet meditations. If you uplift the one you uplift the other. Open wide then the windows of your soul. Let the light flow in from the world of souls, and like that glorious orb which will illumine the world another day as it has to-day, so the spiritual sunlight will stream into the windows of your remembrance, and you will wonder how it is that so long you have been in darkness. It was not until the tenth century that glass was used in windows. If England's sons went back to that time they would wonder what the world had been doing all the time previously that there were no windows then. So if you enlarge the thoughts of the mind and memory, if you turn your thoughts heavenward, you will then look back and wonder what you have been doing all those years of material life, that you have not thought of all the sunlight and knowledge in that atmosphere which you did not know of, because you did not see them.

Your teachers are responsible for the enlightenment of the mind among you. Make man's nature, then, the subject of your study. Let every scholar know that it is just as the life of the Infinite God governs the universe, that the sunlight governs the atom of the flower in response to physical knowledge.

Let it be known that spiritual communion is as natural and as possible as that the sunlight is shining upon you, or, that you breathe the air of heaven, only that men have not known it. And therefore for want of this knowledge, it is that the child who for the first time sees an angel, or hears the voice of the spirit, is refused belief simply because the windows of the soul have been closed.

Into that world which is the next stage of being, with all its laws and influences bearing upon yours, we ask you with the prayerfulness of thought and scientific inspiration, to enter, knowing it is your loss if you have neglected or refused any opportunity for any knowledge which may make you better as human beings, and prepare you to become better as spiritual beings.

In so vast a field of thought it would be of course impossible to touch on all points in one discourse, and during the discourse there may have been inquiries arising in the minds of some present. If those persons would like to ask us any questions, we shall be happy to answer them. As no questions were asked, Mrs. Tappan concluded with an impromptu poem.

## DR. MONCK'S ASTOUNDING LIGHT SEANCES.

By G. H. ADSHEAD, DERBY.

Dr. Monck's gifts are so versatile that his seances continually bristle with new wonders on which scepticism invariably impales itself. The phenomena are evolved in any room, any company, and under any conditions. The Doctor has even insisted on one or more investigators present to thoroughly examine his garments, so as to explode the theory of "concealed mechanism." His conditions are very simple, amounting to a request that the sitters will act in an honourable manner. I have recently attended over fifty of his seances and witnessed hundreds of surprising phenomena, and having been afforded the fullest facilities for careful critical investigation, I am able to state that each manifestation, without exception, has risen above the utmost reach of suspicion, and borne the unmistakable signature of truth in its every feature.

Clergymen, lawyers, medical men, aristocrats, and thoughtful sceptics of all classes have retired from these seances thoroughly convinced that they demonstrate the existence of an outside intelligent force, and that heaven and earth teem with truths and facts more marvellous than any that orthodox philosophers have ever conjectured. The phenomena at these seances are so varied, and new manifestations so constantly occur, that people come up to them again and again, feeling an interest which familiarity deepens rather than relaxes. Of the more than fifty seances I have attended, I have never seen two alike.

I will now briefly record the chief phenomena elicited at two seances held in my presence at 27, Uttoxeter Road, Derby, Sept. 17, 1876; seance in good clear daylight. Present—Mrs. Ford, Mr. Oxley, of Manchester; Mr. W. P. Adshead, of Belper, and Mr. and Mrs. G. H. Adshead.

The form of a lovely child rose and materialised till nearly the whole body was visible above the top of the table. It was enveloped in a luminous cloud, which gradually condensed until it presented the appearance of a graceful flowing robe, the snowy glistening whiteness of which was unlike anything we had ever before seen. Every feature of the face was distinct, and we noted that the eyes were blue and frequently closed and opened, while the lips were seen to part and move as a gentle child-voice proceeded from them and articulately addressed us. The face and voice were recognised by Mr. Oxley. The child appeared alternately at two sides of the table. The hand, which was perfect, even to the nails, was raised until the entire fore-arm was fully exposed, and we saw that it emitted a soft glowing light. One of us touched it and described it as elastic and warm, like the flesh of an infant. This hand took a bell from the table and rang it for a considerable time, while the fingers clasping the handle, and the bare arm, were in full clear view of us all.

A large hand now appeared, took some bells from the table, rang them loudly underneath, and placed them in the hands of several of the company, some of whom felt the warm fleshy contact of the materialised hands. During the whole seance the Doctor's hands rested on the table in full view.

A box supplied by myself was lying on the table. We initialled a piece of blank paper and placed it with a lead-pencil in this box, which was then closed and secured with tapes, which were knotted at the crossings and sealed. "Samuel" controlled Dr. Monck, and laying his hand on the box, the imprisoned pencil instantly passed through its side, and we all saw it on the table. On opening the box, we found several sentences written on the paper in a neat hand—*i.e.*, "God is love." "Love is life." "What is truth?" &c. These sentences had been given by us at "Samuel's" request just before the box was opened.

The head and bust of a male figure now rose to view at the vacant side of the table. It was not so well defined as the child's form had been, but it was clearly the head of a man with hair inclined to curl, evenly-trimmed whiskers, and a comical expression of the face. The eyes and eyebrows were distinguished, and the form then rapidly de-materialised.

My brother thoroughly cleaned a slate, placed some pencil on it, and held it under the table in close contact with the top of it. Dr. Monck held the other end. We asked the spirit to write on the upper surface, "The former things are passed away," "Blessed are the pure in heart, for they shall see God." We heard the pencil writing, and on bringing the slate up found the above sentences written on it in a clear, neat hand. The experiment was repeated. Mr. Oxley held one end this time, and the sound of writing was heard, and a sentence suggested by one of the company was found written on the clean side of the slate. The slate did not pass from my brother's hand from the moment he held it under the table after cleaning it until he brought it up with one side covered with writing. Mr. Oxley was equally positive of the same when he held it. They each felt Dr. Monck pulling vigorously at his end of the slate, and they exerted a similar force at their end, so that it was clear the Doctor's hand was not free, and his disengaged hand was resting on the table.

Dr. Monck now sat back to one end of the table, one of us placed a foot on his right foot, and his left foot and leg were fully exposed to view, resting on a chair placed some distance from the table. One of the company then raised a chair on to the table, and all examined it, after which it was replaced on the table six or eight feet from Dr. Monck, so that had his feet been perfectly free he could not possibly have reached it. We immediately saw the chair move up to the table, and it rose till the seat was level with the table-top; then turning over, it was suspended in the air feet upwards, and by striking the table-top, kept time to the hymn we were singing. It then went under the table and touched each of us, and on coming out again floated on to the table and off several times. The chair was not thrown, nor did it fall, but it floated on to the table and off again as if a strong hand were manipulating it. All this took place in a good, clear light.

Seance No. 2, September 18th.—There were eight persons present, three ladies and five gentlemen. A lady whom Dr. Monck had never before seen had a slate passed to her by a sitter, which she examined and found clean, the slate-pencil which was on the table a few minutes before we sat down could not be found. An investigator suggested that it would be a good test if a lead-pencil were used.

Accordingly a lead-pencil was put on the slate and the lady held both under the table; the sound of writing was instantly heard, and in a few seconds a communication had been written filling one side of the slate. The writing was done in lead, and was very small and neat; it contained a message from the lady's husband (who had passed away a few months

before), and alluded to a strictly private matter. Here were three tests at once:—1. Writing was obtained without the medium (or any other person but the lady) touching the slate from first to last. 2. It was written with a lead-pencil at the spontaneous suggestion of another stranger. 3. It gave an important test-communication regarding a matter that was strictly private. Dr. Monck did not so much as touch the slate from first to last. I wonder how Messrs. Lankester and Donkin would explain this; I rather think it is a hard "nut" for them to crack.

Large and small spirit-hands were now seen playing above the edge of the table. They took balls off the table, rang them in our sight, and flung them on the table again. The musical box and a bell were placed inside a wooden box supplied by myself; the lid was put on, and the bell rang and the musical box began to play, and gave intelligent answers to our questions by sounding a note when we came to the right letters in the alphabet. Dr. Monck's hands were held over his head, and he drew back in his chair from contact with the table. The gas was turned on at the full. On removing the lid we all saw the bell rise in the box and heard it ring, and we watched the musical box by its side as it sounded its notes in answer to our requests. Loud raps were heard inside the box calling for the alphabet, and in this way was spelt out the sentence, "This would puzzle Lankester."

I could write very much more of the wonders that crowded these and other seances, but will not further trespass on your valuable space. I will only add that the Doctor is the most powerful healing medium I know of. He is constantly engaged treating the sick, who come long distances to see him, and answering the crowds whom he treats through the post. It is not generally known that this extraordinary medium has been working over three years simply from a sense of duty and love to the Cause, and has seriously taxed his own private means to enable him to carry on the work. I should be glad to unite with others in some tangible mark of our high appreciation of his great mediumistic services, which are all the more estimable because unselfish.

## MATERIALISATION AND OTHER PHENOMENA AT TORQUAY.

MR. WILLIE EGLINTON, MEDIUM.

A long communication from Mr. P. F. Lemaire, 36, Abbey Road, Torquay, dated September 25th, 1876, describes three seances with Mr. Willie Eglinton. Seances by the same medium were published in our columns at the time of Mr. Eglinton's former visit to Torquay about two months ago. On Sunday evening week the sitting commenced with a dark seance; the spirits "Daisy," "Joey," and other controls of the medium spoke, and the musical box was wound up and started and floated about while playing by the spirits. We have to condense the report because of the pressure on our space, but will now quote from Mr. Lemaire's letter describing the chief phenomena:—

A square mahogany table on four legs, containing two drawers full of various articles, was taken from a remote corner of the room, placed on the sitters' table, and the two drawers also were pulled out and placed carefully in front, with the articles still in them. Lights, varying in size from a spark to tongues and broad patches of light, were seen in different parts of the room. The gentleman who had the tobacco removed from his pocket and replaced by the small musical box, when he had ascertained that the medium's hands had been held fast all the time, was literally astounded,—rather a satisfactory testimony as coming from a person sitting at a circle for the first time, and known to be the adverse of spiritual in his ideas.

The second part of the seance took place after a short interval. We first sat for materialisation in the dark. The medium offered to be searched, and took his seat in an easy-chair, behind a curtain fixed by myself across one corner of the room. The spirit "Ernest" was the first that materialised, and he came in the middle of the room with his lamp and walked close to the sitters all round, so that he was clearly seen. He floated around the ceiling and spoke. The spirit "Abdalah" then appeared in splendid drapery, and the features were well defined. We all were able to note his complexion, his height—much above that of the medium—and the absence of one arm (stated to have been lost in battle during earth-life). The splendid form came so near that some of the sitters who were nervous shrunk back in awe. The form, perfectly distinct, remained a long time and bowed gracefully and with much dignity and disappeared. "Daisy" then materialised, and a most graceful appearance she had. The form was perfect,—that of a little girl about ten or eleven years old. She came out in beautiful white drapery, 3 ft. clear from the cabinet, speaking to us all the time. She pushed the large round table towards the centre of the room, and we saw her distinctly wind up the two musical boxes and set them playing. Allow me to point out that the form was so perfectly clear from the improvised cabinet, that we could see all round her, and that her height was not to appearance more than half the height of the medium.

I can only say with those who witnessed these things that this was one of the most marvellous and grandest seances we ever beheld, and there is not a shadow of doubt in our minds that the whole was thoroughly genuine. For those sceptics who think money is the motive power, allow me to say that our friend Mr. W. Eglinton did not receive cash enough that evening to pay for his supper at an hotel, had he taken up his quarters there. If the rule generally observed—that is, "more for more money"—is applied here, I find it will be seen we had the most and very best for no money—an awkward conclusion, if Spiritualism is "paid conjuring," and nothing else.

The second seance was held on Wednesday evening, the 20th; present, fifteen, medium included. The first part.—Physical manifestations, similar to those which took place on the Tuesday. A large square table brought on top of the sitters' table (not the same as was mentioned in the first seance), a chair placed on the top of it; two flower-pots, with plants growing in them, and the saucers brought on the same table and placed at the farthest possible distance from the medium; a mouth-organ played at the remotest corner of the room; a large spring-couch brought over the back of the medium whilst his head was bowed down to the surface of the table, and he complained of being overweighted; medium drawn on the table standing, and partially floated; sundry

lights; musical boxes floated, and minor phenomena in profusion. These form the substance and are the principal things which took place.

Second part.—Materialisation. Medium proposed being tested. His coat was securely sewn in front from top to bottom in presence of the sitters by my own wife and a lady friend, his hands put behind his back, and in that position—the sleeves of his coat being also securely sewn together at the wrists—was placed in the cabinet sitting in the easy-chair, his face and chest being covered by the curtains, but his knees and legs remaining visible to all in front of the cabinet. A book was placed on his knees. Hands were immediately seen opening and shutting the book. These were "Joey's" hands. He gave answers to the sitters by "yes" or "no," opening the book once for a negative and three times for an affirmative. "Joey" also took pencil in hand and wrote a letter containing a special communication to one of the sitters. He asked one gentleman present to come and examine the medium, who was found firmly secured as stated above. The hands were instantly shown again on the same gentleman dropping down the curtain over the face and chest of the medium. "Samuel" again spoke, "Daisy" party materialised. Those who were present consider the test was perfect.

The third seance was held on Friday, the 22nd. We sat at once for materialisation, as the spirits at the previous sitting had instructed us to do. There were present twenty-one persons, the medium included. A large round table was placed in front of the cabinet, and a chair was placed by the side, resting on the floor, back down. The medium was fastened round the waist, over his coat, and the end of the cord made tight to this chair. The light being put out, the full form of "Joey" appeared and came out of the cabinet in the middle of the room, so close that I could have easily touched him. He spoke all the time, and showed plainly his features by the phosphorescent light. Not the slightest sound of displacement in the furniture was heard, and the form floated away. The well-materialised head of "Ernest" floated around the ceiling. Other forms appeared more or less defined, besides an extraordinary profusion and display of light. Being ordered to light up, "Daisy" materialised fully, and spoke to the sitters and appeared at different parts of the cabinet. "Joey" put one hand on a lady's head, the other on her shoulder, and gave her a very audible kiss on the forehead, speaking to her in a low voice, and saying, "God bless you!" This took place at the farthest point from the medium. "Joey" directed our chairman to fill the medium's mouth with water, which was done, and the mouth-organ was played with great power and beauty the moment the curtain was dropped over the medium. The water returned to a glass by the medium was found equal in quantity to that placed in his mouth and proved to be water. The spirits did numerous things that it is impossible to relate. The discourses and the minor phenomena were so diversified, that it would fill pages to detail them.

I must pass to the second part of the seance, which was for physical manifestations. "Joey" soon spoke, and played and floated the instruments about as usual. He placed his hand on my head, the fingers I felt distinctly passed through my hair. He took out of my side coat pocket a paper containing sweets, which I expressed a wish he should fetch. I felt the hand and fingers distinctly and deliberately thrust into my pocket, without fumbling about for it, and the sweets removed were distributed all round to the sitters, outside as well as inside the circle, for being twenty-one we could not all sit round the table. "Joey" passed his hand over my face and gave me a sweet in my mouth. There could be no deception there, I assure you. The medium was floated to the ceiling, his feet actually passing over our heads, for, without breaking the circle, three of us sitting outside the inner circle lifted up together our hands and felt them. The persons who held Mr. Eglinton's hands at the table had to rise, and he was floating so high that they had to stretch up their arms. Whilst floated thus our chairman was directed to light up, in order that we might witness the feat in the light, but through anxiety, I presume, he failed to do so sufficiently quick. We were only just enabled to witness that the medium was neither sitting nor standing, but was free of all support. It was but a glimpse, and we must regret always the unfortunate delay which took place.

Thus ended the third of these very interesting seances, which I have witnessed under circumstances precluding all possibility of trickery, perfect in detail, variety of speech and phenomena, and held in my own house.

Mr. W. Eglinton has friends in Torquay, firm friends, ready to receive him with a hearty welcome, and when I say he owes this entirely to his own personal worth and uprightness of character, I cannot give a greater proof of the genuineness of the manifestations.—Yours very truly,  
P. F. LEMAIRE.

September 25th.

#### MR. WILLIAMS'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Will you kindly insert the following in your valuable paper? On Saturday evening, September 16th, I, with my husband, went to Mr. Williams's seance at Lamb's Conduit Street. The circle consisted of ten persons without the medium, all of whom except Mr. Wootton were entire strangers to us. The seance commenced with sitting in the dark and a little singing, when almost immediately afterwards "Peter's" voice was heard, welcoming those present. There were also several communications from the spirit-friends of the sitters. One gentleman, a foreigner, held a long conversation in German with a spirit-relative; the fairy balls and other instruments were played and used in various ways. One gentleman who, I heard say, had not attended one of Mr. Williams's seances since last winter, was lifted on the table, and while there requested his spirit-friend to touch him on the head, well knowing that none of the sitters could reach him. He had scarcely spoken the words before he was patted on the head. This gave great satisfaction to that gentleman, as well as the rest of the circle. During the time these manifestations were going on, my own spirit-father stood by my side and spoke to me. He said he would do his best to show himself. The gas was then lit, and the room presented a scene of confusion. The gentleman I have before mentioned was standing on the table, and Mr. Williams sitting on a chair on the table under spirit-influence, thus rendering the

rest of the circle very uncomfortable, by having to stand, holding up their hands, to retain their hold of the medium. After an interval of a few minutes, we again resumed our seats in the small room, when Mr. Williams, after requesting anyone who might wish to tie him up to do so, took his place in the cabinet. Shortly afterwards the spirit-form of my own father gently appeared between my husband and myself, and spoke to us. He asked me if I could recognise him, which I certainly did. He also wished us to feel the material he was robed in, which we did, and I must say that I never felt anything so soft and beautiful before. After staying with us nearly ten minutes, and talking most of the time, he disappeared, saying, "Good bye; God bless you." The next form that appeared was that of an Indian chief, the spirit-guide of Mr. Wootton, who spoke in a gruff voice and seemed delighted to be able to show himself. His clothing was something of a furry or hairy substance. All who were present seemed well satisfied with this manifestation. Third and last figure was that of "John King," who materialised so that every one could distinctly see him. At the request of the sitters, he floated about the room, and walked like any human being, talking on different subjects, thus ending a very satisfactory seance.

E. RUTHERFORD.

#### MATERIALISATIONS AND SPIRIT-VOICES.

MISS SHOWERS, MEDIUM.

On Friday evening last week Mrs. Burns and myself responded to an invitation from Mrs. Showers to attend a seance at her residence, 103, Seymour Place, Bryanston Square, London, W. The other visitors were Captain James and Mr. James, and Mr. Colman, the well-known medium. A young lady who resides with Mrs. Showers also participated in the sittings.

In all I may say we had four seances, which made a long and pleasant evening of it. I would warn Miss Showers not to be so lavish with her powers in her sittings, for either one of the seances was a lesson in Spiritual phenomena quite sufficient for one evening.

Our first effort was a dark seance, at which we all joined hands as we sat round the table. There were thus no hands disengaged. With this condition very pleasing and satisfactory phenomena occurred. The instruments were moved and played, spirit-hands plentifully touched us, and rings and necklaces were transported from sitter to sitter all round the circle.

The second sitting was specially for the spirit-voices. Miss Showers sat at the piano. The sitters distributed themselves about the room, which was darkened, and then the ringing voice of "Peter," a spirit who manifests in Miss Showers' presence, greeted us. As she played an accompaniment this spirit sang in a rich, manly, yet natural voice. A quartet was then given by four spirits, who in the chorus sang a line each in succession, and on repeating it a note each, the effect being very striking. There was the manly voice of "Peter," the clear womanly tones of "Florence," then the "Pope," with his pompous yet cracked vocalisation, and the last voice of the series was that of an old woman. The contrasts were as striking as it is possible to conceive, and none of the voices were like that of Miss Showers. Clairvoyant evidence was to the effect that spirits in keeping with the various voices were seen standing close to Miss Showers during the time of this peculiar performance.

The third experiment was in the light. I tied Miss Showers securely to a staple in the wall by her wrists. She sat on a stool close to the wall with her hands behind her back, tied as described. Another ligature was passed round her neck, and fastened to another staple in the wall. Thus pinned she was utterly helpless; yet when a curtain was extended across the corner of the room in front of her, to shade off the gaslight, objects placed on her lap were moved about, and a glass with water in it was moved up to her mouth. She drank part of the water, and when the curtain was lowered she held the glass between her teeth.

The fourth, and by far the most remarkable of the sittings, was for materialisation of the spirit-form. The medium, Miss Showers, dressed in a dark costume, sat in an easy chair in a little dressing-room, entirely devoid of furniture, and having no means of access but the door and a little window high up and protected with iron stanchions. The door which led into the room in which we sat, was protected by a curtain. The light was adjusted to that degree that we could recognise each other quite well; I could also see the time by my watch. The spirit "Peter" soon commenced singing loudly in the dark inner chamber in which Miss Showers reclined in a state of trance, to which condition "Peter" said he had subjected her. In a few minutes we heard the silvery tones of the voice of the spirit "Florence," and soon the curtain was moved to the side, and a tall graceful female figure attired in white drapery stood before us. She answered our questions freely and re-appeared several times, allowing each of the sitters to approach and examine her minutely. I had an excellent opportunity to do so, the results of which I will describe. A veil of thin net hung over the face and down almost to the waste, long sleeves extended down to the palms of the hands. The dress, which reached down to the feet, was ample in every way, giving the idea of a large quantity of material used in its construction, as if the various garments comprised several thicknesses of the fabric. I felt this dress and found it to be a soft kind of cloth of close texture. The hands of the spirit seemed somewhat larger than those of Miss Showers, and the feeling of them was very different; the skin was rather cold and rigid, whereas the hand of Miss Showers was warm, soft, and what I may call sympathetic; the face was of more than human beauty, but was somewhat marred by the eyes being turned upwards as if in ecstasy. The spirit appears in this attitude on all occasions of her materialising. The eyes are, however, of a lighter colour than those of Miss Showers, or at least they appeared so to me. The nose is smaller than that of her medium, and the lower part of the cheeks and chin are delicately rounded, whereas Miss Showers's chin is somewhat pointed. I was permitted to examine somewhat the left foot of the figure; it seemed to be larger than the foot of the medium, but it had only one toe—the great toe—which was well-developed, with a good broad nail, the inner corner of which projected sharply. At the root of this great toe I felt the rudiments of another toe, after which the foot tapered off, terminating at the line from which the toes ought to have sprung. I had not the opportunity to give the foot that strict scrutiny which I could have desired as the spirit said my manipulations were painful. No spirit-

form ever allowed me to make so free, as my magnetic conditions are prejudicial to the organic structures thus materialised. On a former occasion Mrs. Burns examined the spirit's foot in a similar manner, and her notes when compared with mine agree in every particular.

In former numbers of the *MEDIUM* Sir Charles Isham, Bart., has given very minute descriptions of these materialised spirit-forms—for there are two of them—the one "Florence" and the other "Lenore." On a former occasion I saw both, and they are quite distinct, and neither of them are like the medium. On Friday evening "Florence" alone materialised, as other sittings had exhausted too much power to permit of both spirits appearing. Before the spirit retired for the last time I marked her height on the wall. We then stepped into the small room which served for a cabinet, and there saw Miss Showers reclining on her chair in the trance state. She was easily aroused. When she came into the other room, her height was also taken against the wall. On applying a tape measure, I found that the spirit "Florence" measured 5 ft. 7 in., while Miss Showers was only 5 ft. 3 in., which is her usual height. The spirit was thus found to be four inches taller than her medium.

The reason why I have pointed out these differences between the spirit-form and the medium is to disprove the hypothesis that Miss Showers in some way or other was enabled to personate the spirit-form. If so, where did she obtain the white drapery, the altered features, the foot with one toe, and the increased stature? Speaking of toes, we may here notice that "Lenore," the other spirit-form, has only two toes on the foot, and in other respects, as has been already stated, is unlike Miss Showers. The demonstration is therefore almost complete that these forms are not the medium, but genuine materialisations. To those who have had repeated opportunities of witnessing the manifestation the inference is highly satisfying—but it is an inference, that is all. The complete demonstration must come from seeing the medium and spirit-form at the same time, or that the medium be held in her place by some trustworthy person while the spirit appears. I speak thus on argumentative grounds solely, as, to my mind, there can be no doubt of the genuineness of these manifestations.

As for the opinions entertained by the parties most interested, it is but fair to state that Miss Showers knows nothing about these materialisations; when they occur she is in the unconscious trance. Mrs. Showers is by temperament a sceptical investigator, and though convinced of the existence of spirits and their power in many ways, she does not dogmatise on these more astounding appearances, but rather questions whether they are what they purport to be. She is, of course, in the same position in respect to them as any other spectator, and she is glad when she can meet with an investigator of more experience than herself, that she may gather instruction and confidence from their more decided opinions.

By careful development this valuable medium may be rendered much more useful in demonstrating the higher phenomena of Spiritualism.

15, Southampton Row, London.

J. BURNS.

#### SPIRIT-CONTROL IN ART PURSUITS.

The philosophy of genius is but little understood, and the subjects of it appear to know as little of the psychological processes whereby they accomplish their mighty tasks as the public who are charmed thereby. Genius is at all times sensitive, and veils its most exalted experiences from the vulgar world. A Shakespeare, a Milton, or a Burns may write of their views of inspiration and spirit-guidance, but the unspiritual masses regard those expressions of experience as poetical fictions, as if poets who write for "all time" were the greatest deceivers amongst mankind. Since the advent of Spiritualism much light has been thrown on the psychology of thought, and men of genius who have studied Spiritualism have been enabled to analyse their experiences and to some extent understand themselves better than they could have done in ignorance of this new science.

This subject may be most conveniently studied in the case of orators, actors, and musicians, who produce their best efforts in public, and are, therefore, accessible to observation. A clairvoyant in the audience can easily recognise the controlling influences which inspire the speaker or performer and regulate his work. At the end of an evening's work in public we have been repeatedly accosted by clairvoyants, quite strangers to one another, and from different parts of the room, who have given corroborative testimony as to the spirits in attendance on us, and these descriptions have agreed with what has been observed by many other seers on other occasions, and at widely distant places. The action of the spirits at certain paragraphs or sections of the discourse has been noted, and when we recollected, we found that the description agreed with our sensations, in at these times receiving a fresh impulse of thought.

We have applied this form of criticism many times at the theatres where important parts are being performed. The great bard has been seen repeatedly controlling the movements of actors on the stage where his immortal compositions were being performed. He often stirs up the expressionless stagey action of those who are crucifying his characters. The other evening at the Queen's, the bard was seen influencing Mr. Phelps in "Henry IV." One of the characters in the Jerusalem Chamber scene came too near to the dying king, when the spirit influenced the actor and he promptly, and apparently without motive, changed his position.

It follows, then, that the best actor is the one who is mediumistic or sensitive to spiritual influence. Phelps is much more so than Coleman, and hence the former has much more subtlety, and gratifies more successfully the highly educated and refined taste. All true refinement is spirituality, and that is the one element which makes a successful man of genius.

Another instance which we have observed lately is M. Henri Ketten, the pianist who performed at the Promenade Concerts. His best efforts were his voluntary pieces, produced inspirationally. Various spirits were seen in control, and when he made those curious grimaces and shrugged his body up as if not knowing what he was about, he was then under strong influence and performing his most characteristic passages. We should be glad to know something of M. Ketten's personal experiences. Possibly he may not understand them himself, but he is a medium and plays under spirit influence. It is that which gives the pleasurable weirdness to his execution. The theme and tones taken individually can scarcely account for the unexplainable enthusiasm which his apparently

careless and offhand performance creates. He sits down often without any purpose, one hand listlessly parading the keys, the other hanging by his side, but having become passive, the influence of his spirit-guide is set to work, and he launches off with something new and charming. The spirit of the hearer is pleased with the spiritual feast, and yet the external intellect cannot tell why.

It is astonishing to observe the ignorance of psychological and spiritual science which is everywhere so apparent in society. The most stupendous facts are presented before the eyes of the world, and yet they are neither seen nor recorded. We could fill a volume with facts and experiences of this kind, but our illustrative examples must suffice on the present occasion.

#### MR. BULLOCK AND MATERIALISATIONS.

"DANIEL WATTS" AND HIS SPIRIT-LAMP.

To the Editor.—Dear Sir,—Last Tuesday was a red-letter day at Mrs. Bullock's Hall. On the evening of that day the friends assembled had the gratification of witnessing the fulfilment of "Daniel's" promise to bring with him a lamp whereby to show himself to the sitters.

On this occasion we were eleven in number, and all more or less believers in Spiritualism. The gas was left burning, the medium placed in the cabinet (which had been previously examined), and in accordance with instructions from "Lilley," I took a seat in a chair on the platform opposite the medium, placing my feet on his feet, my hands on his hands, and my knees against his knees,—the curtain, of course, intervening.

Under these conditions, a hoop was placed around my neck, the guitar and bells were played, "Lilley" spoke through the harmonicon, and "Daniel," speaking through a paper tube, said, "Good evening, friends;" also several spirit-hands were shown at the aperture, many of which tapped me on the head, whilst occasionally my legs were pinched and my boots rapped in a very palpable and audible manner, all this taking place in view of the sitters, in full gaslight.

I now took my seat in the circle and started a hymn, the spirits keeping time with the bells. Several more hands now appeared at the aperture, some large, and others evidently those of very small children. Something intensely white then appeared, which proved to be a portion of "Daniel's" robe, with which he seemed to be testing the light. Immediately afterwards "Daniel's" face was shown. This was repeated again and again, sometimes being accompanied with his hands, so that we could plainly see both face and hands together. The light being lowered a little, "Daniel" made his appearance in full form outside the cabinet. He appeared about four inches taller than the medium, his face being of a most natural colour, and not so pale as on some occasions, his head jet-black, and his robe seeming to increase in whiteness the longer he remained in view. He occasionally retired into the cabinet to gain fresh power, from which he would emerge throwing out his robe in front of him, waving his hand, and bowing his head, whilst in one instance he beckoned a gentleman on to the platform, and allowed him to examine his hands, at the same time kissing him audibly on his forehead.

But this interesting seance had not yet reached its culmination. We were ordered to put the light entirely out. This being done, several spirits could be heard and felt walking round the circle, now and then touching a sitter with the guitar or tube.

A faint, crescent-shaped light now appeared in various places, moving rapidly from point to point and at length resolving itself into an oval-shaped phosphorescent light of a blueish-white tint, about the size of my fist, which had the effect of partly showing the spirit's face and robe, though not distinctly, this being his first attempt at illumination in this form. Before the close of the seance "Daniel" came to me, and moving his lamp so slowly over my face as to enable me to smell the scent of phosphorus asked me to sing a little, and touched me on the head.

In the manifestations I have so imperfectly described, I think, Sir, we have another striking demonstration of spiritual and creative power, which the Huxleys, the Carpenters, and Lankestons fail to comprehend, for whilst, like Jack Muggins's donkey, "they are too clever by half" in the investigation of material things, and are pointing their scientific telescopes in the gutter of materialism, the true light of spiritual science shines brightly above their heads unheeded, save by the few who have learned how to observe the "signs of the times," and who recognise in the droppings of the present shower of spiritual blessings a foretaste of that abundant outpouring when the earth shall be filled with knowledge of the Lord as the waters cover the seas.—Yours truly,

22, Sparsholt Road, Crouch Hill, N. Sept. 27.

G. STARNES.

We the undersigned hereby testify that the above is a substantially correct statement of the manifestations which took place at the above seance.

(Signed) W. EDMONDS, J. WHITE,  
F. COX, EDWARD BULLOCK,  
H. CLEGGON, EMILY BULLOCK,  
J. LIGHTFOOT, ELLEN DELLEY,  
MRS. LIGHTFOOT, MR. & MRS. G—.

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.

OLDHAM.—On Saturday, September 30, there will be a tea-party and entertainment, held in the Institute, Waterloo Street, tea on the table at 5 o'clock, tickets 9d. each; tickets for the entertainment 3d. each, to commence at 7 o'clock, when Miss Longbottom, of Halifax, and other mediums and friends will be present, to address the audience. There will also be a variety of songs and recitations. To inaugurate the season, the Temperance Hall, Horsedgate Street, has been engaged for October 1, when Miss Longbottom will give two addresses, to commence at 2.30 and 6 o'clock. We are sorry to say that our friend Mr. Wood is still confined, and that he is not able to attend to any business as yet. We trust that those friends who have got the feeling of sympathy will not forget to show it on this occasion, when it is so much required, for he has done very much for the Cause, and has as yet had very little support, and he has a wife and five children depending upon him.—THOMAS KERSHAW, 8, High Street, Oldham. Sept. 25.

**FAREWELL SOIREE AND SERVICES AT SOWERBY BRIDGE.**

On Saturday evening, September 30th, a farewell tea and soiree will be given in the Spiritualists' Lyceum, Sowerby Bridge, on the occasion of Mr. Henry Lord and friends leaving for New Zealand. Tea on tables at four o'clock. Tickets, 1s. each. At 6.30 prompt Mr. J. Burns, of London, will take the chair, and open the entertainment with an introductory speech, after which, a long and interesting programme will be given.

On Sunday it is hoped that the Lyceum members will go through their exercises at 10.30.

At 2.30 Mr. Burns will give a lecture, subject:—"The Body considered as an Instrument of the Human Spirit; or, a New View of Phrenology and the Temperments." The choir will sing an anthem—"Jerusalem my Glorious Home." In the evening, at six o'clock, Mr. Burns will lecture on "Spiritualism Explained by the Known Laws of Nature." The choir will sing part of Mozart's Twelfth Mass. Collections will be made at the close of each service, in aid of the funds of the Lyceum.

**MR. BURNS AT DEVONPORT.**

The lectures will take place in the St. James's Hall, Union Street.

On Sunday afternoon Dr. Mack is expected to heal in public. Mr. Burns will lecture in the evening.

On Monday evening Mr. Burns will reply to correspondence which has appeared in the *Western Morning News*, and on Tuesday evening he will give a descriptive exhibition of spirit-photographs, &c., with the limelight. The meetings will come off on October 15, 16, and 17.

**A LESSON LECTURE ON HEALING MAGNETISM.**—Miss Leigh Hunt will give a lesson lecture on all the known methods of healing by magnetic means at the Spiritual Institution, 15, Southampton Row, London, on Friday evening, October 6, at 8 o'clock, admission 1s. This lecture will, we understand, partake of instructions such as a professor would give to pupils studying the subject.

**PROFESSOR BARRETT'S LETTER.**—Last week we quoted from a Glasgow paper a letter by Professor Barrett, in which the following expression occurred: "The miserable superstructure of fraud, delusion, and blasphemy known as Spiritualism." The writer of the letter says that the Glasgow newspaper either misprinted it or the passage was erroneously written, as it should be "much of the superstructure of fraud," &c. This is certainly an improvement, yet a calumny on a truth and those who hold it, utterly uncalled for. "Fraud, delusion, and blasphemy" are no more the characteristics of Spiritualism than of the efforts of the human mind generally.

**PROGRESSIVE LITERATURE PUBLICATION FUND.**

The brief announcement in recent issues of the MEDIUM AND DAYBREAK, concerning the publication of the book, "Leaves from my Life," by J. J. Morse, has called forth quite a number of inquiries and responses, as the annexed list will show. As our readers will remember, it was announced that the book will contain an extended and improved autobiographical sketch of Mr. Morse's early life, his career as a medium, a *resumé* of his experiences in the United States during his recent visit to them, and it will be accompanied by a photograph of the author, done by the permanent process (the Woodbury patent), and also a photograph of the likeness of his chief control "Tien-Sien-Tie," taken from a drawing executed by Wella Anderson, the spirit-artist of New York. A full description of this picture will be given. In addition there will also be printed in the same volume a selection of the best trance-addresses delivered through Mr. Morse's mediumship, thus investing them with that permanency they deserve.

It is proposed to issue this work to subscribers first, at the rate of 1s. per copy; after the subscription list is closed the price will be 1s. 6d. per copy, in either case carriage extra. Orders and subscriptions can be sent to J. Burns, Managing Representative, Spiritual Institution, 15, Southampton Row, Holborn, London, W.C.

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J. J.—Dr. Slade obtains the phenomena at other places besides his own rooms. He has accepted Dr. Carpenter's invitation to give seances at that gentleman's own residence.

CHESTER-LE-STREET DISTRICT.—Mr. Lonsdale says, "We have started two book-clubs, one with sixteen and the other with fifteen members; payment 6d. per fortnight."

**DISCOURSES THROUGH THE MEDIUMSHIP OF MRS. CORA L. V. TAPPAN.**

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**TABLE OF CONTENTS.**

**I.—Introductory.**

A Narrative of Mrs. Tappan's Experience as a Medium, given by her Guides  
 Extracts from Mrs. Tappan's early Mediumistic Compositions  
 Quotations and Extracts, 1852-3  
 Incidents in Mrs. Tappan's Mediumship  
 The Religion of the Future  
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 Song of the Stars to the Sun-God

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Spiritualism as a Science, and Spiritualism as a Religion  
 The Realm of Spirit  
 There is no Death  
 The Connecting Link between Spiritualism and Science  
 The Experience of a Scientific Mind on Earth and in Spirit-Life, as told by himself  
 On the Connection between the various Mental Sciences and Spiritualism  
 Some of the Methods of producing Spiritual Manifestations.—"Professor Mapes" Reply to a Critic  
 The Dual Apparition of the Embodied Human Spirit  
 Some further Suggestions concerning the Method of Spiritual Manifestations  
 Resumé of the Series on Spiritualism and Science  
 Answers to several important Questions concerning the Spiritual World  
 Further Considerations of the Methods of Spiritual Life  
 The Spirit-World and its people  
 The Origin, Constitution, and Destiny of the Human Soul  
 The Soul of Man: what is it?  
 The Origin of Man  
 Indisputable Evidence of Spirit-Communication with this World  
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**III.—Spiritual Ethics.**

What great Teacher has produced the most potent Effect upon Society, and why?  
 The Spirit  
 The Individual Human Spirit  
 Mediumship  
 Is Spiritualism Witchcraft and Sorcery? Mystery and Meaning of the Number Three  
 The Nature and Occupations of Spiritual Existence  
 The Temple of the Soul  
 The Heavenly Home and Spiritual Kindred  
 The Eternal Progression of the Human Spirit  
*Cui Bono?*  
 The Spiritual Outlook for the New Year  
 Purity  
 The Need and Efficacy of Prayer  
 Spiritual Gifts  
 Charity  
 Some of the Historical Evidences of Spiritualism  
 "And these Signs shall follow them that believe"  
 The Origin of Evil, its Introduction to the World, and the Remedy suggested by Spiritualism  
 The Signs of the Times  
 The "Many Mansions;" or, Different Conditions of Spiritual Life  
 The Influence of the Present Life upon the Future  
 The Celestial Arcana: or, the Realm wherein the Attributes of Spirit are known and understood  
 An Address suggested by the Twenty-Sixth Anniversary of Modern Spiritualism  
 A Sermon for the Season  
 An Answer to those who pronounce Spiritualism Satanic in its Origin  
 The Hope of the World  
 Spiritualism: its Advantages to the Present and Future Life  
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 Spiritualism, neither Clairvoyance nor Psychology  
 Theories advanced to explain Spiritualism  
 Importance of the Physical Phenomena  
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"The Old World was Dead"  
 The Beautiful Land  
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 Prayer  
 Inspiration  
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 Invocation  
 "Kately"  
 Truth  
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 "One utter Spirit moves in the very heart of things"  
 Spiritual Progression  
 Why is the Spirit-World Invisible?

Cremation  
 Happiness  
 Who is the Comforter?  
 Angel-Glory  
 Immortality  
 "O Thou who trod'st life's weary vale"  
 Bunyan  
 The Song of your Guardian Spirits  
 "Oquina's" Poem  
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 The Temple of Light  
 Home in Heaven  
 Waiting  
 The Boon  
 A Song for the New Year  
 Growth to Purity  
 The Garden of God  
 The Answer to Prayer  
 The Death of Christ  
 The Three Messengers  
 Perfect  
 The Wonder Worker  
 The Sepulchre of Life  
 Faith, Hope, and Love  
 Stars, Rocks, and Flowers  
 The King and the Beggar  
 The Mystical Vale  
 The Sign  
 The Three Angels  
 Anniversary Poem  
 Easter Morn  
 Creation  
 Tokens of Angel Love  
 A Song of Life  
 Resurrection  
 The Future of England  
 The Love of God  
 Mon-a-do-Wah (the Bird Lover)  
 "When the full rich Glories"  
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**TO SPIRITUALISTS IN THE COLONIES.**

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

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

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

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

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

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

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

**THE MEDIUM AND DAYBREAK.**

FRIDAY, SEPTEMBER 29, 1876.

**SPIRITUALISTS, STAND FIRM!**

This has been a year of disquietude and trouble for Spiritualists. Imprudence on the part of some, and persecution generally, have militated against the popularity of the subject and caused annoyance to those who have taken an active part in the work. The recent ventilation of our views and facts at the British Association Meeting, has blown with helpful breath the slumbering fires of vindictive antagonism, and the conflagration thus caused will not subside all at once. Like the fires of Gehenna, it will consume much corrupt matter which festers in the public mind and prevents the healthful advance of spiritual knowledge. During the whole of this year we have been urging a better class of relations between mediums and the public, so that the operating spirits might have the best conditions and produce the highest results. Our phenomena have become an exhibition rather than a school in which are to be taught the highest lessons of science which earth's children have ever learned. To throw pearls before swine is an abuse and a danger, for the blessings are not only wasted but the savage beasts turn round and rend their benefactors. It is possible that we have made the examination of Spiritualism too public and attracted into it influences which have debased its administration and undermined its influence.

In all things as Spiritualists we are progressive. That which is, must be; we cannot hinder it, and if we use it aright, it must instruct us and guide us into safer paths. After all, the storm is a gentle one. There is no danger to property, life, or liberty, only a little annoyance, which will be more than compensated for by the wide publicity of well-attested facts and the experience which will accrue from contention with our antagonists. It is a fight between truth and error, and the former must prevail. It is God's cause, and must prosper. All that we have to observe is that we are worthy to advance with it. Many times has it been said that Spiritualism was all broken up or thrown back for years in its onward march. But what is the fact? It is undeniable that Spiritualism stands higher and firmer to-day than it ever did. The elements that are waged in war against it afford the best proof of its aggressive success. Though this has been what may be called an unfavourable year, yet never before in our peculiar department have we done so much good. While the clapper-tongued puppets of popular ignorance have been declaiming against Spiritualism and its promoters, the more thoughtful and spiritual portion of the community have been quietly studying the subject more assiduously than ever. If proof be wanting, we may point to the steady run of success which has attended Dr. Slade's arrival amongst us. No sooner was it whispered that he had taken rooms and would give seances, than, without any formal advertisement, he was overwhelmed with clients. Were his mission not a grand success, no one would take the trouble to oppose it.

Where, then, is the reason for Spiritualists being discouraged? Spiritualists, stand firm! The spirit-world advances to renewed triumphs. God does not get weary; Spiritualism gains hold every moment, and why should we falter or doubt? Let not the breath of popular scandal unsettle your high resolves, or shake your well-won convictions. That man alone suffers who allows baseless calumny to rob him of his love of truth, and confidence therein. Be valiant for truth; hold no converse with the foul tongue of defamation which would lure you if it could from allegiance to all

that you know to be valuable to your soul; resist the devil and he will flee from you, and if there are two sides to the story, believe the good one—that one which is corroborated by your own experience, and that of good men and true, whose word is the world's faith and teacher.

**THE DR. SLADE NUMBER TO THE NEWSPAPERS.**

We propose sending a copy of our next number, with portrait of Dr. Slade, and information respecting his mediumship, to every newspaper and other periodical in Great Britain. The Press is so shockingly misled by members of its own body, that in many instances it is impossible for it to tell the truth, even if it were willing. To assist those who would desire to give reliable information, our Dr. Slade number will be sent. Even if not quoted, it cannot fail but be read at the present time, and will thus have an effect on the minds of journalists, the fruits of which will no doubt be seen in the future. To accomplish this purpose we shall require to spend about £10, towards which we have received the following subscriptions:—

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**OUR LAST WEEK'S NUMBER**

Has enjoyed a very extended circulation, and it is yet on sale. The comprehensive report of the British Association Meeting, and the correspondence and comments thereon, are the most complete view of that important occasion which has appeared. The information on the case of Dr. Slade was timely and satisfactory, and has calmed the doubts of thousands whose confidence was shaken by newspaper rumours. While the case of Dr. Slade is pending we warmly recommend our friends to keep on hand copies of our last issue, that they may be presented whenever reliable information is needful. If the newsagents neglect to procure copies, have them sent direct from this office per post.

We present to our readers this week an unpublished oration of Mrs. Tappan's, delivered by her in the autumn of last year, at Bishop Auckland. It was specially reported for our columns, by J. J. Clephan, certificated teacher of phonography, Stockton-on-Tees, but it was unfortunately crowded out at the time, in consequence of the increased number of important meetings which speedily followed the announcement (which took place the same week) of Mrs. Tappan's intended sudden departure to America. We trust, however, that its perusal, even after the lapse of over a year since its delivery, will give pleasure to our readers.

**A SPIRIT-VOICE SEANCE.**

A few evenings ago Mrs. Basset, the well-known medium, gave a unique seance at the Spiritual Institution to a few friends privately convened. The sitting was held in the dark; the manifestations were almost wholly the direct spirit-voice. "James Lombard" conversed for a long time, answering questions with great vigour and sharpness. Another spirit of a more serious tone also spoke. The voices are quite unlike that of the medium, and also distinct from each other. The voice of "James Lombard" is so gruff that it could not be simulated without causing great derangement to the vocal organs. Yet Mrs. Basset speaks in her proper tone in the midst of his most boisterous passages, and at the close she sang in a beautiful clear voice, "I heard a spirit sing," some of the notes being very high, showing that her voice had not been used in the conversation we had previously heard. The seance gave great satisfaction.

**A HEAD OF CHRIST PAINTED UNDER SPIRIT-INFLUENCE.**

Some time ago we made the acquaintance of an American lady, who is at present residing in London with her friends, and we were much pleased with miniature portraits in oil of Shakespeare and Edgar Allan Poe. How such life-like representations of the human face in its most divine aspects could be painted without a model of any sort is a problem for artists; but this lady is no artist, except when under spirit-influence. On Saturday evening we made a call, and were delighted with a "Head of Christ," of life size, which is in process. It seems to us entirely original in conception, and expresses the spiritual idea more aptly than any other rendering of the subject we have seen. A clairvoyant inspection of the room resulted in determining the character of the controlling spirits and affording valuable tests and instruction to the lady medium. Our readers may expect to hear more of this matter.

**CIRCLE MEMORANDA.**

Mrs. Woodforde informs us that she intends continuing her seances at 90, Great Russell Street, twice a week as usual.

Mrs. Bullock has so many regular quarterly subscribers that she cannot admit non-subscribers to the special seance on Friday evenings, on Tuesday evening the seance will be restricted to Spiritualists alone, as the applications for admission are too numerous. 19, Church Street, Islington.

Dr. MACK will not visit Brighton this week. He has now removed to his new address, 6, Southampton Row, Holborn.

MR. WILLIE EGLINTON, the well-known medium, is now in South Wales, where letters to 2, High Street, Merthyr Tydfil, will reach him. Friends in provincial towns wishing to secure his services previous to his departure for the Continent, should address at once for vacant dates.

THE DR. SLADE NUMBER POSTPONED.

Dr. Slade has been served with a summons to appear before the police court at Bow Street, on Monday, to answer a charge of obtaining money under false pretences. It is a practical outcome of the charges on which we commented last week. We have given our view of the subject, from which we have seen no reason to retreat. At the same time we have no desire to influence the inquiry that is to take place on Monday, and have therefore resolved to hold over the "Dr. Slade Number," that it may include a report of the proceedings before the magistrate on that day. We have a fine portrait in preparation, a facsimile of slate-writing, a narrative of Dr. Slade's career as a medium, and much testimony in respect thereto. All this we hope to give next week, and it will be found a most valuable contribution to the necessities of the present moment.

Our friends in various parts are subscribing for large parcels. The Lancashire District Committee will take 500 copies; private Spiritualists are taking 100 copies each, while some are content with a dozen. There is scarcely one of our readers who could not dispose of a dozen or 100 copies. What is possible for one is possible for another similarly circumstanced. Not less than

100,000 COPIES OF THIS NUMBER

should be put to use. It is the right thing in the right place at this time, when the whole power of the press is being employed by the enemies of Spiritualism to impose upon the uninformed the cruel lie that spiritual phenomena are a delusion or a trick. If ever there was a time when those who know the truth were called upon by the God of truth and right to stand up in the power of heaven against the machinations of ignorance and error, now is that opportunity. When every mouth is filled with false reports; when one newspaper writer says the raps *might* have been done by the medium's feet, and another writer, alluding thereto, says the medium *did* make raps with his feet; and when thousands of good-hearted and intelligent people are, by these shameless insinuations and perversions of statement, led to hate not only their brother man, but the everlasting truth; surely that is the time when every friend of truth and humanity should be at his duty, and place his candle on high, that the light of love and knowledge may illuminate the Cimmerian darkness of ignorance and malice. To serve in this work no means is more effective than the number of the MEDIUM in preparation. Spiritualists as one man should rally round us as the public exponents of the Cause, and second our efforts to penetrate the mind of the public with the light of knowledge.

We send 6 copies post free for 6 stamps; 13 copies post free for 12 stamps; 100 copies per rail for 6s. carriage extra. Where are our associations, societies, district committees, central committees, and other organisations now? This is the time for them to show themselves, and that their aim is not talk alone, but solid work. Spiritualists! do not wait for officials to move you, but take the sword of truth in hand individually, and march onward to battle and to victory, urging into the lines every neighbour that you pass on your way! By our district committee men in Lancashire, Yorkshire, County Durham, Northumberland, and other places engaging in prompt and concerted action, this agitation may be turned to good account for Spiritualism, and tend more to the instruction of the public than years of ordinary progress. For many friends, both in London and the provinces, we have published announcements gratuitously for years past. We have given months of our time to practical work amongst you, and are continually bearing responsibilities in co-operation with you of which you know nothing. Now is your time to give us a turn, and show individually and collectively that you appreciate our services and are earnest in the great Cause which you profess.

A DR. SLADE DEFENCE FUND.

A movement is in contemplation, should circumstances make it necessary, to enter into some form of concerted action for the defence of Dr. Slade and the vindication of the phenomena of Spiritualism. Besides personal annoyance, litigation leads to expense, however blameless the defendant may be. From every quarter we hear of nothing but the most hearty sympathy with Dr. Slade, and should a fund for his defence be required, we have no doubt but the appeal will meet with a general response. At the last moment we hear that £50 have been already subscribed.

MISS LOTTIE FOWLER IN SCOTLAND.

Miss Fowler has left London for the North, on her way to America, and may be found at the Blythwood Hotel, Argyll Street, Glasgow, till about the middle of next week, after which she will spend a few days in Edinburgh. She will then proceed to Liverpool and remain at Wall's Temperance Hotel, 1, Islington, till she embarks for America. At these places she will give sittings daily after 12 o'clock to one sitter at a time. Terms, One Guinea. We cannot give her Edinburgh address this week.

DR. MONCK'S ARRANGEMENTS.

During the past few days Dr. Monck has given a series of "light seances" at Keighley, which have been productive of the high class results which have for some time past marked Dr. Monck's mediumship. Direct writing has been obtained on slates not touched by the medium previously; bells have been raised and rung while closed up in a wooden box; and the closed piano, while out of sight of the medium, has repeatedly had its notes sounded. All this occurred in the light before the eyes of the sitters. Dr. Monck expects to spend the ensuing week in Bradford and Leeds. His address at Bradford is—Care of Professor Chippendale, Manningham; at Leeds, Post-office till called for. On the following week he may be able to visit Otley, Huddersfield, and adjacent towns. Communications concerning healing or seances should be sent to him as much in advance as possible.

Mr. T. Brown will be in Leeds to-morrow, where he will remain a few days. Address, "Care of Mr. Wm. Farrar, 6, Leamington Street, Tong Road, New Wortley." On his way north he will call at Selby and Darlington, where he will give private seances. He will require to rest at home for some time, being much exhausted by recent labours.

Contents of the "Medium" for this week.

	Page		Page
The Present and Future Life. An	609	Sympathy with the Sufferers in the	
Oration by Mrs. Tappan ...	609	East ...	613
Dr. Monck's Astounding Light	612	"Dr. Slade's Performances" ...	619
Seances ...	612	Another Version of the Seances at	
Materialisation, &c. at Torquay ...	612	Darlington ...	619
Mr. Williams's Mediumship ...	613	Lancashire District Spiritualists'	
Materialisations and Spirit-Voices... 613		Committee ...	621
Spirit-Control in Art Pursuits ...	614	North of England Conference Com-	
Mr. Bullock and Materialisations... 614		mittee ...	621
Spiritualists, stand firm! ...	616	Newcastle Spiritualists' Society ...	621
A Spirit-Voice Seance... ... 616		Mr. Morse's Appointments ...	621
A Head of Christ Painted under		Miss Chandos Leigh Hunt's Lecture	
Spirit-Influence ...	618	on Vaccination ...	621
The "Dr. Slade Number" Postponed	617	The Testimonial to A. J. Davis ...	622
Dr. Slade Defence Fund ...	617	Seances and Meetings during the	
Dr. Monck's Arrangements ...	617	Week ...	622
Work and Talk for Spiritualism ...	617	Advertisements ...	622-624

WORK AND TALK FOR SPIRITUALISM.

There is some danger of Spiritualists falling into the error that public meetings addressed by speakers of various degrees of competency are their only form of public work for the promotion of the Cause. The able platform speaker is no doubt a valuable helper. He magnetically impresses his hearers, and calls their attention in a powerful manner to the subject presented. But the discourse may be in many points misunderstood, much of it is soon forgotten, the impression it produces gradually wears off, and the habitual lecture-goer becomes a flippant and superficial student of the subject thus presented. If our children limited their scholastic studies to the mere attendance at lectures, however good in themselves, they could never have any real knowledge, but would find themselves thoroughly uneducated. The lecture of the professor or popular platform teacher has to be supplemented by other forms of work if the oral labours are to be expected to produce lasting fruits. Students must read the most approved text-books and make experiments. The rule of three must not only be studied, but sums therein must be practically worked out; lessons in geography must be supplemented by the study of maps and globes; the rules of grammar must be followed up by practical composition, and in various other ways each branch of knowledge in our best schools is practised as its principles are taught.

The work of the Spiritualist as a teacher of the people is divided in a similar manner. The lecturer gives a concentrated view of the subject, which is thereby impressed on the mind of the hearer. He is not made a Spiritualist thereby, but he is actuated to take further steps to become one. He takes in the paper, reads a book, or forms a circle, and in due course he declares himself convinced and well versed in the whole matter.

Besides the public platform, then, we require to be assiduous in our efforts to circulate literature and form circles. The collective experience and best thoughts of the ablest Spiritualists and investigators are given in our books and periodicals. These do not supersede circles and the development of mediums, but they rather stimulate that practical work by showing its advantages and teaching the best means of falling about it. Some investigators make but little progress, and receive rubbishy messages because of their own ignorance. It is pitiful to see a circle sitting for weary months listening to nonsense when they could get high teaching—and from the spirit-world too—in our standard works. The more enlightened sitters are, the more exalted will be the controls who manifest. Spirits need not be asked to do for us that which we can so well manage for ourselves, and it will be found that the intelligent, inquiring mind which does most to receive information elsewhere always obtains most light at the spirit-circle.

We have in our ranks but few men who can from a public platform give a lucid explanation of Spiritualism. There are many in the trance and otherwise who can give addresses and discourses on spiritual subjects, but such lectures do not satisfy the public mind on the grand question of Spiritualism itself. We Spiritualists do not seem to be an intellectual race, and few of us can give a satisfactory reason for the faith that is in us, and those who are "educated" are oftentimes most lacking in the capabilities of a teacher. It is not for us to speak of our own method of platform work, which is much more highly appreciated than we can take advantage of; but we may without question speak of the public teaching of Mr. T. P. Barkas, of Newcastle, an example of whose work we gave recently. Like all men of the true scientific type, he has solid instruction in every line of his matter, and not a single breath is wasted on oratorical platitudes or discursive speculations. We want much more teaching of this kind—teaching which will adhere to Spiritualism, throw needful light upon it, and thus supply the greatest want of the age.

Platform teachers of a practical and therefore useful type being so scarce amongst us, it behoves us to make a good use of those we possess. To keep those constantly employed and pay them well some would think the most commendable form of procedure. Regarded from a purely shop point of view that would be true, but it is not true either economically or spiritually. No money recompense will repay the spiritual worker. His results are of another sort, and if these are not attained then his labour is lost in a spiritual sense.

Our long experience in this field has led us to these reflections. We have travelled many thousand miles this year already, and spoken many times on the subject of Spiritualism. When we calmly review the work thus involved, we are forced to the conviction that we have contributed by far the largest part of it. What are a few shillings a day—a journeyman's wage—to the man who leaves his business and exhausts his vital power on bare benches or unsympathetic audiences? We have sometimes come home after

wrestling mentally with perhaps a thousand people and overcoming the most part of them, and have felt that no money consideration would repay us for the lasting injury which the system sustained. Take the case of Burnley, where in three meetings we successfully coped with over a thousand people. It is a very different matter to speak—a stranger—before a prejudiced audience on an unpopular subject, than to have the sympathies and approbation of all with you, and everyone drinking in your utterances with grateful appreciation. When you come down still nearer to the minds before you, and grapple hand to hand with their state of ignorance and hereditary objections, then the effort is still more arduous. Suppose we, on a trip, address a thousand people, and attacking their minds on that side where their bulwarks are erected against us, we drive these in, or at least keep the forces inside under our control, then it is a case of one mind combatting with a thousand—successfully maintaining its position; nay, not only so, but making serious inroads on the mental domain of the audience. It is not the time wasted, nor the mere physical labour employed in speaking that has to be compensated for, but it is the fearful waste of mind-power—"will ability"—in struggling with the array of forces ranged against the platform, and vanquishing them at the first engagement. We know for a certainty that on the platform on such an occasion we can expend more mind force than we would require to lose in a month under ordinary circumstances. It is a sacrificing of one's life—a cutting short by several weeks of a man's period of existence, and we say again that no money value on earth can pay for it. It is a human sacrifice, the price of blood spilt for human progress, and it cannot be purchased for money.

This being our view of the matter, we have often asked ourselves, "Is the game worth the candle?" Are we justified in making such a sacrifice in view of the results achieved? This all depends on circumstances. The platform pioneer, with his keen, penetrating, magnetic, thought-exciting reasoning, is like a mighty subsoil plough, which tears the furrows deep and wide in men's minds, opening up the soil to the fertilising light and dews of heaven, and preparing the land for the seed of truth, the increase of which God alone can give. All cultivators know that breaking up the soil is an expensive and laborious process. The deeper the plough goes, the heavier it is to pull: and so with the opener up of the human mind—the deeper he penetrates the more will-ability is consumed in the process.

What is it that in the ordinary order of things follows the ploughman? We answer—The sower with his seed. An intelligent ploughman would object to keep on ploughing and reploughing a field, even though well paid for it, if no crop was put in to gladden his heart with fruits for his pains. And so says the platform-ploughman who tills the human mind: I do not work for a paltry fee; I have no pleasure in thus putting my hand to the plough as a mere trade; I do not sell my talk as a shop article, but I must receive the co-operation of the seed-sower, the weeder, and the waterer, or I shall waste my mental energies no longer on barren fields. Yes, the platform-man must be followed by those who place books into the hands of students and induce experimenters to form circles. Our work is an educational one, and unless it be gone about methodically and with a definite object in view, time and effort must of necessity be wasted.

At our last meeting at Burnley we said to the friends that we had taken ourselves nearly a week out of our business, and expended our mind-forces most lavishly, and we expected in return—not money, but co-operation. The burden of all of these visits falls on the speaker in the first place, and one or two active workers in the second place. These push the thing through and make it pay, or find the balance. The great bulk of adherents do naught but possibly attend the meetings; what we asked these at Burnley was to give our shop a turn. We had deserted business for nearly a week, and worked so hard that we were but of little use when we got back; and we asked those before us to do as we had done, put their week to our week and their work to our work, otherwise we might almost as well have stopped at home. In plain language what we meant was this—give our work a turn; put, say from £1 to £5 each into the publishing fund, and sell the value in books amongst your neighbours during the winter. The week's labour that we bestowed, if accompanied by a similar time of effort on the part of a Burnley Spiritualist, would enable any one of them to sell from £1 to £5 worth of books between now and Christmas. This would do much more good than ever so many lectures, for instead of hearing the words of an obscure spiritual editor, the reader would be feasted with the thoughts and experiments of a Crookes, a Wallace, and other masters of modern science.

That this course could be made universally successful there can be no doubt; many workers succeed in it now. Those who will pay 1s., 6d., or 3d. to attend a lecture will also expend money in literature on the same subject, if asked. If twenty people in an audience would look round them and each select ten others on whom they would call on the question of spiritual literature, they would be astonished at the success of the effort.

We do not throw out these remarks to our Burnley friends in particular, but merely report what we said on the occasion of our visit to that town; since that occasion we have been more especially impressed with these thoughts. Indeed our success at Burnley was mainly due to the fact that the seed-sowing plan had been beforehand adopted by our true co-operator, Dr. Brown. On one occasion he distributed 1,000 copies of the MEDIUM by the hand of messengers from door to door. He has since found that some of these copies were read in several families, went from town to town, and even they may have gone to foreign countries.

We have many calls to lecture, and this article is printed as suggestive of our "terms." We do not work in this cause for money but for spiritual results, and in future we shall carefully judge whether consistent working for the real good of Spiritualism will follow on our visits. The spiritual worker is undervalued, and his aims are misunderstood. The few shillings which he may have as a balance are supposed to recompense him for the bestowal of that which money cannot for a moment represent. His wage is the eternal welfare of his fellow-men, not a selfish crown of glory for himself; his true friends are kindred spirits who delight in doing a similar work. Need we wonder, then, that the spiritual worker would be oftentimes solitary in spirit were it not for angel-presence?

#### SYMPATHY WITH THE SUFFERERS IN THE EAST.

On Sunday evening the meeting at Doughty Hall was devoted to a means of promoting a movement amongst Spiritualists in aid of the national fund being raised for the relief of sufferers from the war in Bulgaria.

After Mr. Burns had conducted a short service, Colonel Greck presided, and introduced the business of the evening with the following speech:—

Ladies and Gentlemen,—We meet here to-day in order to consider the position of the unfortunate and destitute survivors of the dreadful massacres in the East, of which we have heard so much, and try to see how best we can contribute to the alleviation of their misery. We do not intend to touch in any way the political side of the question. There are every day, in different parts of this city and throughout England, meetings of all possible shades of political opinion, in which everyone present can take part and express or sustain such proposals and resolutions as are most sympathetic to his ideas. We also should wish to pass in silence over the religious side of the question, as of war and strife between Moslems and Christians. The one thing we should desire to place before you is a question of pure, broad humanity.

We know beyond the possibility of any doubt that acts of the grossest cruelty have been committed on a scale that no parallel can be found in modern history. Thousands of innocent human beings, men and women of all ages, and even unborn children, have been violently put to death after indescribable tortures. With these we have nothing to do—our spiritual knowledge assures us that on their entering the spiritual world spirit-friends have met them with open arms and poured loving consolations in their bewildered souls—but behind the departed ones thousands of disconsolate widows, motherless and fatherless children, childless mothers, and dishonoured disconsolate maidens remain, not only to mourn after their departed dear ones, but to fight with the deepest destitution, having lost everything they possessed, and being now without shelter, vestment, or food, and deprived of any means of procuring it by their industry, both for themselves and such members of their family as have escaped from slaughter. To the relief of these unfortunates your aid is now invited, and it would be doing injury to the principles of broad humanity which Spiritualism professes, to suppose that any one of us Spiritualists will not answer to this appeal to the best of his means. You will hear now, ladies and gentlemen, several of our friends, who intend to speak on the subject, discarding all political views on the matter. After these discourses, we shall have to propose several resolutions in order to carry into practical effect the objects of our meeting. This will necessarily give a somewhat business-like form to our proceedings of this evening, and as among us here there may be several persons who object to anything business-like being transacted on a Sunday, allow me to remind them of the answer of Jesus to the Pharisees who reproved him for desecrating the Sabbath by healing a patient. Our aim being the relief of suffering humanity, I hope we shall not wound any conscience-scruples, however delicate and tender.

Mr. Burns moved the first resolution—that "The war in the East having occasioned dire suffering on the part of many innocent and helpless men, women, and children, this meeting recommends that Spiritualists contribute to their relief."

Mr. Burns, in proposing this resolution, said he observed with pleasure the effect which recent European wars had upon the moral sense of society. Twenty years ago, when the war in the East was in operation, the carnage was gloated over with satisfaction, whereas now the sympathy of the people was with the sufferers. He regarded these wars as educational, and tending to disgust the mind of civilisation at such wholesale murder, destruction, and suffering. Sympathy with the object before the meeting was sure to have a good moral influence on the people, for who knows but in our own country we may have an occasion for war, and feelings like those at present indulged in may so far raise the moral sense of the people that they will seek to adjust their differences in a more commendable fashion. Mr. Burns made a long speech, containing many moral and philosophical considerations, which we have no space to report.

The resolution was seconded by Miss Fitzgerald, who said: Mr. Chairman, Ladies, and Gentlemen,—I represent on this occasion my mother, who is prevented by indisposition from being present this evening. In seconding the resolution which has been proposed by Mr. Burns, I may, perhaps, also be allowed to represent the women and the children (of whom there are many) belonging to the Spiritual Movement. My own childhood is not very far in the past; and yet, believe me, my age is sufficient to enable me to sympathise deeply with the women as well as with the children of Bulgaria. On behalf of those I here represent, and in the name not only of Spiritualism, but of our common humanity, I denounce the crimes committed on our suffering sisters and brethren in the East of Europe.

The second resolution, proposed by Mr. Taunton, was as follows:— "A committee having been already formed to collect contributions, and a considerable sum having been now received and promised, it is recommended that Spiritualists, as a body, co-operate with the committee alluded to, the honorary secretary of which is Mr. Theo. Taunton, Raymond Lodge, Anerley, Surrey." He gave an account of the formation of a committee of which he was secretary. About £20 had been already received, Sir Charles Isham, Bart., heading the list with £10.

The Chairman seconded this resolution, and both were carried without the slightest indication of dissent.

Mr. Emms suggested that the spiritual newspapers promote the work all in their power.

The Chairman then concluded the meeting with the following remarks:—

After the eloquent appeals made to our hearts this evening, I think he must be very hard indeed who does not feel his hand restless until it has an occasion to dive in the pocket and empty into the collection plates, which I propose two ladies of the audience should take up and circulate through all parts of the hall. For those who are willing to contribute more than in the present moment their pockets contain, sheets of paper are prepared on the table for subscriptions, and they are invited at the end of these proceedings to put their names to any sum they think proper to bestow for the relief of the sufferers whose fate occupies us this evening; besides, the committee already formed, whose secretary is Mr. Taunton, will be open to receive further subscriptions from those willing to contribute, but not present this evening.

In the cause which now occupies us, and which is that of oppressed humanity, many have taken, and are taking, a noble part. Honour and Godspeed to those noble brothers of ours, of whatever nationality—Russian, Italian, Servian, English—who, carrying their lives in their hands, are now fighting for the rescue of the oppressed. Honour and Godspeed to those noble women who, putting aside all comforts of life and feminine delicacy, are now in the hospitals and around the battle-fields trying to alleviate the sufferings of the wounded and sick. Greater honour still and spiritual consolation to those brave wives and mothers who, with throbbing hearts and tearful eyes, crushing the most sacred and natural feelings, send forth their husbands and sons to fight for the rescue of crushed-down humanity. For us who are deprived of the possibility of following these noble examples, let us at least by our substantial contributions show that we are not indifferent to the sufferings of our brethren, and that the communion with spirits, of which we boast, has opened our hearts and our hands to the relief of all needful. From the issues of spiritual papers I see that some of our public mediums, without waiting for this meeting, have already announced their intention to hold seances for the benefit of the sufferers in the Eastern disturbances. Our public mediums have always quickly responded to all appeals to their benevolence, and I am sure that the noble example shown by some will be quickly followed both in London and over the country by the majority of them; and we Spiritualists ought to crowd these seances, to show both our appreciation of the liberal conduct of our public mediums and our eagerness to contribute in every possible manner to the increase of the sum to be collected for alleviating the sufferings of oppressed humanity.

Miss Fitzgerald and Miss Leigh Hunt then went round the hall and made a collection which realised £12 13s. 6d.

We have received correspondence taking opposite views of this matter, which we must reserve till another occasion. We do not, however, intend to devote much space to discussion.

“DR. SLADE’S PERFORMANCES.”

To the Editor.—Dear Sir,—Noticing the communication in the *Daily Telegraph* of 23rd inst. signed “Lex,” headed “Dr. Slade’s Performances,” I felt it to be my duty as a Spiritualist to send to that paper the letter of which the enclosed is a copy.

You are at liberty to make what use you may think proper of it, and I doubt not your numerous readers will agree with me in the opinion that, as a rule, newspaper article writers on Spiritualism are tarred with the brush of ignorance and prejudice, and are pre-eminently incompetent from narrowness of mind, to deal with such a truly elevating and important subject.—I have the honour to be, Sir, your obedient servant,

E. PARKINSON ASHTON.

Hope Villa, 205, Brixton Road, S.W., Sept. 26.

(To the Editor of the *Daily Telegraph*.)

Sir,—As you did me the honour to insert my previous letter on “Spirit-messages,” perhaps you will accord me space to reply to your correspondent “Lex,” who may be “learned in the law,” but who displays lamentable ignorance on extra-mundane matters. He is to be pitied, not despised; but he does not solve “the great question of the day,” whether Dr. Slade’s mediumship is genuine or not.

Upon a subject so antagonistic to what is popularly termed “common sense,” it is not unnatural that great differences of opinion should arise, as evinced by recent letters from gentlemen of eminence in the scientific world; but, Sir, to draw a parallel between the cases cited—“Slade and Ball”—is most illogical, the genuineness of the one being attested by the most trustworthy witnesses, and the other being stamped with the band of low and vulgar impostors which would be patent to the merest tyro in the art of legerdemain.

“Lex” says “a man may believe what he likes.” Truly so; but if he be a man whose opinion upon any subject he may have investigated is worth acceptance, he will generally be able to give a good reason for his belief, based upon facts.

Now what evidence are we in possession of as to Dr. Slade’s mediumship?

“Lex” makes a tacit confession that he has never witnessed it—*ergo* he is out of court. His assertion is truly designated as a *bold* one, that the writing is *not* written by departed spirits, and that Dr. Slade knows this as well as he does.

How does “Lex” know this? His assumption is baseless, or else I think he would explain the method and say with Dr. Lynn, “That’s how it’s done.”

It is the height of absurdity to suppose that Dr. Slade manipulates the pencil with his nails, as one writer in the *Times* suggested, for he has them purposely cut short, so that if by such an agency it were possible, he cannot produce the writing. No, Sir, those who, like myself, have witnessed extraordinary manifestations of spirit-power which have occurred without the possibility of deception, know full well that spirit mediumship is a well attested fact, the opinion of “Lex” to the contrary notwithstanding.

Imposition at spiritualistic seances is sadly too prevalent, and every true Spiritualist does his best to expose it when coming within his ken; but to brand Dr. Slade and many others possessing, like him, wonderful mediumistic power, as impostors, is going too far beyond the spirit of fair-

ness, until the hypothesis of imposture is better established than it has been up to the present time in his case.

It is *not true*, as “Lex” asserts, that “the doctrine of the Spiritualists is that the opinion of scientific men must be altogether set aside,” it is just the reverse—Spiritualists court investigation, and desire that this much abused subject should have the strongest possible scientific light thrown upon it by men competent to investigate.

Fair play is a jewel, and why should the counter *magnetisms* of Professors “Huxley” and “Tyndall” (who consider it beneath them to give due attention to the subject) be accepted, and rejection be made of the published evidence of such men as Professors “Wallace” and “Crookes” with others who have investigated.

If “Slade” be, as described by “Lex,” a “rogue” then he deserves the same fate as “Ball,” and no one would more thoroughly rejoice in the recompense than myself; but until then, let your readers adopt the maxim of Scripture, viz., “to prove all things, and hold fast that which is good.”—I have the honour to be, Sir, your obedient servant,

E. PARKINSON ASHTON.

Hope Villa, 205, Brixton Road, S.W., September 23rd.

ANOTHER VERSION OF THE SEANCES AT DARLINGTON.

To the Editor.—Sir,—Having been advised by Mr. David Richmond that he was requested by the Darlington Spiritualists’ Association to report, for the edification of your readers, an account of the three seances given by the Pettys, of Newcastle, with some severe strictures upon the conduct of some persons present at these seances, I take the liberty, being one of these persons, to forward you my veto against the genuineness of the phenomena at these seances, so exaggerated and garbled by Mr. Richmond in his report to the *MEDIUM*. I am often amused at the glorious stretches of imagination which our friend Richmond indulges in, in the glowing account he sends to the *MEDIUM* occasionally; but it is evident he sees a great deal more spiritually than we do, but not half so much materially.

Now, when I received Mr. Richmond’s post-card, intimating that he was to publish the proceedings of these seances at the request of the Darlington Association, I had very grave doubts of the truth of this, unless it emanated from a clique of this association, or from D. Richmond himself; and what makes me satisfied on this point is the fact that I know amongst the Darlington Spiritualists many honest, straightforward, upright men, who are by no means satisfied that the seances in question are genuine.

In reading over the cut-and-dried account of these seances, I am at once struck with the looseness and inaccuracy with which they are penned, and I will give you from my own standpoint my version of the proceedings, with such strictures as I deem needful as I go along.

It was quite true that Mrs. Petty offered to submit to be searched and tested before entering the cabinet at the first seance; but her very frankness disarmed any suspicion, and one and all declined the proffered offer; and when she entered the cabinet, she soon after appeared as a ghost, not of Hamlet’s father, but of some antiquated friend of Mr. D. Jackson, and came to that gentleman, and touched and kissed him. I asked her to come and touch me, which she did; and now for a few facts. It was unquestionably the hand of Mrs. Petty that I touched, and in proof of this, it had the peculiar odour common to vital temperaments when perspiring freely, which Mrs. Petty had before entering the cabinet. And now for a poser for our credulous spiritualistic friends. The organisation of the head of the supposed spirit was exactly the same as Mrs. Petty’s, for I had time to notice large organs of imitation, causality, comparison, eventuality, and time—the *fac-simile* of Mrs. Petty.

It was a very strange coincidence if Mr. Jackson’s antiquated female relative had exactly the same conformation of brain as Mrs. Petty. Some will say, perhaps, this is possible. If so, there is another poser for our friends—the supposed spirit had the same kind of face round its neck as Mrs. Petty wore before going into the cabinet, and the only subterfuge they could claim to account for this may be that the old-fashioned spirit was a lover of the more modern fashion, and had adopted it from Mrs. Petty’s under-clothes. It was this that suggested to me the proposal for some ladies to search Mrs. Petty.

I pass to Mr. Richmond’s account of the medium and spirit appearing at the same time. Making all due allowances for our short-sighted vision, all I could see was something white hanging from the arm of the medium, and I do not think any who were present saw anything more, unless it were those spiritually-gifted individuals who can see so much further than ordinary mortals.

Passing on to Mr. Richmond’s description of the other spirit, which, he says, danced time to Mr. Petty’s musical box, it reminds me that I always fancied I had some taste for music; but to recall to memory that musical box—why, it gives me a shiver of horror, even at the present time. I am satisfied that if that box and I had to be in heaven together, I would most heartily pray, “Good Lord, deliver us,” and place as much distance between us as possible. But I forget that it is a spiritual box, and possibly gives forth its inharmonious notes to spiritually-gifted ears, where all must be harmony indeed.

For the seance the next morning I proposed (before the company separated that evening) that, as I understood young Petty was to be the medium then, we should bring a suit of clothes to put him in, to dissipate any suspicion on this point; but Mr. Petty, senior, immediately stated that he would not guarantee that Mr. Petty, junior, would go into the cabinet at the morning seance; but that possibly it might be Mrs. Petty, which made it clear that the fellow was providing a loophole to get out at.

Under the circumstances I considered I was justified in procuring some dress which would suit to envelope either Mrs. Petty or her son; so I procured a crimson dressing-gown, and on presenting it at the opening of the morning seance, you ought to have seen the look of blank astonishment and surprise when I proposed to clothe the medium in this article, and tack it to the ground, sewing it up in the front, and thus prevent any possibility of the medium moving from the fixed position in this manner in the cabinet.

Mr. Petty grew purple with rage, and, wonderful to relate, all this outburst of angry feeling, did not in the least interrupt the harmony of

the meeting. Strange inconsistency of spiritualistic philosophy! when the effect of inharmony at the afternoon seance that followed is noticed later on!

As my proposal to adopt the dressing-gown was altogether ignored, it was decided to have the medium, young Petty, stripped in the presence of three or four of a committee of which I was one; and we made quite sure that there was nothing concealed about him; but as this was the arrangement agreed to in the presence of the Pettys at the close of the seance on the preceding evening, they had, of course, the opportunity of preparing for it, and this move became apparent as the seance proceeded in the morning.

All being arranged and the medium being placed in the cabinet, Mr. Petty, senior, prayed like a Latter-day Saint, most likely to put matters straight, with the aid of that extraordinary musical-box, which, by the way, we had seen at a former seance at Newcastle, where it had got disorganised.

We now saw clearly that no phenomena could occur unless the usual white coverings could be secretly handed into the cabinet, and this became quite possible, when young Petty in an assumed voice from the cabinet, requested Mrs. Petty to change her position from the middle of the circle to the extremity of the circle nearest the cabinet.

After considerable delay, which was occupied by singing, and no phenomena having yet taken place, Mrs. Petty was suddenly taken with indisposition, and someone suggested that they would accompany her outside to a friend's house.

Now most ladies would have thankfully accepted this kind offer, but Mrs. Petty at once refused this proffered assistance when she recovered her speech, and refused peremptorily to be taken to anyone's house, requesting to be allowed to go out alone for a short time.

Left to herself, she went out, and shortly returned taking up the identical position close to the cabinet.

During this time there were, it must be observed, no phenomena of any kind whatever, but after some more singing had been gone through, (previous to which I had been requested to change my seat from beside Mrs. Petty, to a seat about the middle of the circle, beside my friend from West Hartlepool), the "John King" business went on.

The figure appeared somewhat dimly when it parted the curtains of the cabinet just sufficiently to show itself; and one or two things are worth observing at this point:—

First.—"John King's" voice was the same as the medium's, and the height of the figure was the same. Secondly.—So far from these persons seeing the medium and "John King" at the same time, they could only see Petty, junior, the medium, very obscurely, and something white hanging from the side of his body. Not one present, excepting those spiritually far-sighted individuals, could make out the least semblance to a human form apart from the medium.

Another spirit-form now unfolded the curtains, appeared in black, announcing itself to be "Oliver Cromwell," but the only test it gave as to its identity was to throw itself violently forward and stamp on the floor with a pair of heavy boots the medium had on; and the sombre caricature of Oliver Cromwell abruptly closed the curtains and withdrew, never having come distinctly out of the cabinet.

The gentleman from Hartlepool who sat next to me now suggested quite audibly that Mrs. Petty be searched before leaving the room, but as soon as she heard this remark she immediately violated all "conditions" and quickly left the room without permission from either spirits or mortals, and of course no more "John King" business took place after that.

Some discussion being now invited by Mr. Richmond, it was arranged that for the afternoon seance Mr. Petty, junior, was to be searched as before, enter the cabinet as at the morning seance, but with this important stipulation, viz.,—that Mrs. Petty, instead of being allowed to sit beside the cabinet, would be required to sit further back amongst the sitters; one of the gentlemen pledging his word that if this was carried out, no "John King" would appear.

The medium, it must be noted had intimated from the cabinet that at the afternoon seance "John King" would come out in the daylight and would walk round and show himself to everyone in the circle.

So when it came to seance-time (at which I was rather late, owing to a misunderstanding about the time), the seance had begun, but so far from being in daylight, the room was quite darkened, less light being even suggested by Mr. Petty, sen., when his son in the cabinet gave a few raps.

Mr. Petty, jun., had been searched and placed in the cabinet as in the morning, and Mrs. Petty took a seat amongst the sitters, away from the cabinet; and verifying the statement made in the morning, the seance was a complete failure under these test conditions. And now took place the most ridiculous scene I ever witnessed. The medium pretended to be controlled by an evil spirit—and an evil spirit it certainly was—and beat his hands so violently upon the floor, that Mr. Petty inquired for Mr. J—, requesting him to come and demesmerise the medium, which the obliging gentleman at once proceeded to do, duly exorcising the evil spirit and casting him forth. Allow me to remark here that knowing something of animal magnetism, my experience goes to show that upon inducing that state in which a spirit is said to control, no power that the operator can exert will wake the patient; in fact, he passes beyond your control, so that the farce of demesmerising him was only equalled by the mode in which Mr. J— made passes, which, instead of being made upwards, were actually made downwards from head to foot, thus, if of any benefit, it was to induce a deeper trance. Nevertheless, the medium recovered by the process.

I now come to deal with the vile insinuations made by this clique of the Darlington Spiritualists that we had created a disturbance in order to recover the money which we had paid. This is utterly untrue, and David Richmond could have thrown the lie in their teeth, from what he knows both of the gentleman from Hartlepool and myself (complicated of at their meetings). I think Mr. Richmond would have been more discreet not to have mentioned money matters at all, since, if I am rightly informed, he allowed some persons admission to all the three seances for 2s., while others had to pay 6s. to 8s. for the three sittings. From my own personal experience, no one has taken more pains to witness genuine phenomena in a disinterested, dispassionate, and unprejudiced manner than my friend—the gentleman complained of.

I must say I expected from Spiritualists something better than to descend to a base insinuation and untruth to gloss over the pantomimic proceedings of professional humbugs calling themselves mediums. I quite endorse the remark of the Editor in his foot-note last week that the term "Spiritualist" should be applied to people of another stamp.

Some shallow-pated individuals kindly suggested that we had left our brains at home (and certainly the proceedings looked as if they had fancied this); they seemed surprised to find that we had, on the contrary, brought those useful appendages with us, and used them to the discomfiture of such persons as pseudo "John King," &c.; and I would quietly suggest that at all future seances with those mediums, whoever enters the cabinet be rigidly searched, and the others not allowed to go near the cabinet (on any pretence) to hand in the "John King" appliances, and I am satisfied that under these conditions we will have seen the last of him.

Let me in conclusion say that there is a growing antipathy amongst all intelligent Spiritualists to avoid and even denounce dark seances, and not to allow professional tricksters to fatten out of the hard-earned money of too trusting and credulous specimens of human nature.—Yours for the cause of truth.

W. CRISP.

[Mr. Richmond's letter appeared in No. 336, page 565. It will be seen from the above that he is supported in his testimony by other Darlington Spiritualists. In giving Mr. Crisp's letter, we would observe that the materialisations through W. H. Petty are well attested in another letter in this issue. We can see no conclusive evidence in Mr. Crisp's letter that the Pettys cheated at Darlington, but it is evident that the seance was composed of two parties, who despised each other most heartily. Being thus constituted, it was not a seance in the spiritual sense, and therefore, if the phenomena cannot be regarded as evidence on behalf of Spiritualism, neither should it be taken as evidence against the integrity of the mediums. We have published the correspondence on both sides to illustrate the error that Spiritualists fall into in tolerating gatherings of the kind.—Ed. M.]

#### MEDIUM AND SPIRIT-FORM SEEN AT THE SAME TIME.

Mr. Editor.—Dear Sir,—Will you please insert the following account of a materialisation through the mediumship of Mr. W. H. Petty, held at the house of Mr. Wm. Hobscope, West Pelton, on Sept. 17. I carefully searched the cabinet before the medium went in, while others searched the medium.

The medium then went into the cabinet, and the light was turned down. We commenced to sing, and in a short time the cabinet shook, and we heard a voice inside asking if we were all well. Soon a hand, and then a face, was seen at the opening of the curtain, and we soon had the pleasure of seeing the whole form of one who is known as the "Chinaman." He shook hands with me and another gentleman that was present, and I felt his face and moustache, and I am satisfied that the "Chinaman" was four inches taller than the medium, and the whole of his dress, as far as I could make out, was white. There was not one inch of white in the cabinet when the medium went in, and those who searched the medium said he took nothing in with him.

Two other spirits were seen, one that is known by the name of "Oliver Cromwell," and the other by the name of "Chico." "Cromwell" got well away from the curtain and stamped his foot on the floor, and spoke several times. The seance was wonderful, taking into consideration the number that were present. Several gentlemen present saw the spirit-form and the medium at the same time.

Last Saturday night, at a seance held at New Hartley with the same medium, I saw the medium and the spirit-form together four different times.—I am, yours truly,

J. LOWES.

Longhurst.

OSSET.—Mr. C. Hallgath informs us of the happy passing away of a member of the spiritual brotherhood, who has suffered for twelve years. He stated shortly before his transition his full confidence in the glorious teachings of Spiritualism, which he likened to the kernel while other systems were merely the shell.

R. SIMPSON.—To large for such a tract as you name. There is a great difficulty in establishing the spiritual origin of the healing-power by external evidences. It comes under the subjective phenomena, as clairvoyants have to report on the fact of spirit-action and contiguity with the operation.

BIRMINGHAM.—Mr. Mahony begs to announce to the friends in Birmingham and district that he intends giving a private performance of Shakspeare's tragedy of "Hamlet," with a specially selected company, at St. George's Hall, Upper Dean Street, the first week in November. The play will be carefully rehearsed and appropriately dressed. The title role will be sustained by Mr. Mahony. Full particulars will be given in circulars.

The announced debate between Mr. Foote and Mr. Mahony, has collapsed. The Birmingham secularists decline forming a committee for Mr. Foote; their excuse is that Spiritualism is unworthy of discussion. That sounds well in contrast with the recent debate in the Anthropological Section of the British Association at Glasgow.

J. J. A.—It was not implied that Dr. Monck gave so many free seances in Nottingham as to make him ill. You say he gave one free seance there, which accords with the information we received last week. The report which we published respecting Dr. Monck's excessive work in giving free seances, we derived from the correspondence of G. H. Adshad, Esq., Derby, so that the statement may not refer to what took place at Nottingham at all.

MERTHYR TYDFIL.—Mr. Robson paid us a visit on Wednesday last, and his guides gave us some excellent addresses. Those we are about investigating. Spiritualism could not do better than invite Mr. Robson to pay them a visit, especially those who prefer the intellectual to the physical. We had also some splendid tests given by one of his guides "Falling Water." A gentleman, a perfect stranger to the medium, was told what spirit stood near him; the name and also the description of the spirit were given, which were recognised by two persons who were present at the seance.—WILLIAM SCOTT, 103, Brecon Road, Merthyr Tydfil, Sept. 25.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

MEETING OF THE EXECUTIVE.

At Mr. Chiswell's, Manchester, September 21st, 1876, Mr. Salisbury in the chair, the following resolutions were passed:—

- "That the Minutes of last meeting be confirmed."
- "That two meetings be held at Cockey Moor as soon in October as can be arranged. Mrs. Butterfield medium."
- "That it be left with the secretary, Mr. Parsons, to make the best arrangements with Mrs. Butterfield to give a series of lectures."
- "That two meetings be held at New Mills last Sunday in October. Mrs. Butterfield medium."
- "That two meetings be held at Blackburn second Sunday in November. Mrs. Butterfield medium."
- "That two meetings be held at Glossop third Sunday in November. Mrs. Butterfield medium."
- "That the engagements of the present Executive hold good for the ensuing quarter, in order that there may be no time lost in arranging for meetings at the commencement of quarter."
- "That Mr. Salisbury and Mr. Barlow, of Oldham, be the auditors for present quarter."

Conference to be held at Oldham first Sunday in November (the 5th). Moved:—"That the afternoon be devoted to receiving of reports from the various delegates of each district, and for discussion thereon."

"That Mr. Burns be engaged to attend the Conference, and give a lecture in the evening."

The Oldham Committee will make all necessary arrangements for the Conference.

Committee of Management:—Mr. J. G. Smith, Mr. Taft, Mr. Drinkwater, Mr. Harrison, Mr. Joshua Wood.\*

CHARLES PARSONS, Gen. Sec.

Hume Street Mill, Rochdale, September 25.

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."

In accordance with the above resolution the conference will be held, as above, on SUNDAY NEXT, and 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.

The executive committee is requested to meet at 9.30 a.m. prompt.

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

NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES FOR OCTOBER.

- Sunday, Oct. 1, at 7 p.m.—"The Greater Human." Mr. J. J. Morse.
- Monday, Oct. 2, at 7.30 p.m.—"How does the Soul become Individualised?" Mr. J. J. Morse.
- Sunday, Oct. 8, at 7 p.m.—"The Coming Time and the Coming Man." Mr. John Hare.
- Sunday, Oct. 15, at 7 p.m.—"Swedenborg's Heaven and Hell." (Continuation of a previous lecture.) Mr. Thomas Pattison.
- Wednesday, Oct. 18, at 7.30 p.m.—"Who does it all, and how is it done?" Miss H. Longbottom, of Halifax.
- Sunday, Oct. 22, at 3 p.m.—"Salvation according to Spiritualism;" at 7 p.m., "God the same yesterday, to-day, and for ever." Miss H. Longbottom.
- Sunday, Oct. 29, at 7 p.m.—"The Lessons of Spiritualism." Mr. John Walton.

Admission free. A collection to defray expenses.

MR. MORSE'S APPOINTMENTS.

- 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." Monday, October 2nd. Evening at 8; subject: "Concerning the Individualisation of the Soul."
- 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.
- HALIFAX.—Sunday, October 22nd. Old County Court Rooms, Union Street. Afternoon, at 2.30; evening, at 6.30. Regular monthly engagement.
- MANCHESTER.—Sunday, October 29th. Grosvenor Street Temperance Hall. Afternoon, at 2.30; evening, at 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.

A FRIEND (?).—Take your own advice: "Set an example to those whom you profess to lead and enlighten."

\* Corresponding Secretary.

MISS CHANDOS LEIGH HUNT'S LECTURE ON VACCINATION.

Miss Leigh Hunt gave this now celebrated lecture at Doughty Hall on Sunday week. The lecture itself opens with a direct charge against the medical profession, which to those who are not intimately acquainted with the medical charlatanism of the age will at first sight appear incredible—"that in the dominant school of medicine we cannot find any two doctors who can agree independently of each other upon the pathology and treatment of any given case of disease." This is a very humiliating fact, and certainly puts our medical schools totally outside the pale of science. The question naturally arises, Of what use are they? In every other trade, and in all nations, each and all have similar definite methods of arriving at definite results. Medical men, Miss Hunt tells us, all agree to take fees for "undesirable services." In that they show uniformity of opinion, if not science; but how our 660 members of representative wisdom gave a legal enactment for that about which medical men themselves have such a diversity of opinion it is difficult to conceive, unless, indeed, the doctors drugged them to sleep, or mesmerically psychologised the lot. That there was some underhand juggling to get the Vaccination Act passed there can be no doubt, as it was smuggled through at the end of the session, when members were making off for their holidays, otherwise it could never have become a law with such a chaotic state of medical knowledge as exists at present, seeing that it is only the healthy that they dare to vaccinate, because of the extreme danger of the operation; and thus, as Miss Hunt puts it, "the sick have no physician." These are left untouched, knowing that they are ripening for small-pox. When they take it they are registered as unvaccinated, and make the chief argument in favour of vaccination.

Miss Leigh Hunt's hits at the medical profession are pointed and numerous. In our experience—and it is none of the "shortest"—there has not appeared so scathing a lecture upon the malpractices and shortcomings of the medical profession, together with their numerous theoretic absurdities in connexion with vaccination. The idea of attempting to stamp out a disease as old as the fall of man (and which, as Miss Leigh Hunt shows, is being multiplied in us daily and hourly), and that by the more rapid multiplication of itself, is most certainly more insane than attempting to stop the flow of the tide with a pitchfork. Mr. Selater-Booth and the members of the Government Board would do well to examine for themselves the pus matter called vaccine lymph, alongside with the penul small-pox matter, through a good microscope, and see if the doctors can show any difference in them, also by chymical and spectrum analysis. Let them do this, and when they find they are in reality amenable to the Act against Inoculation of Small-pox, we hope they will make the *amende honorable* by calling *peccavi*, and do their utmost to have this greater blunder of Vaccination at once amended and made more stringently penal than its twin brother Inoculation—for all the pus matters of the human organism are one, it appears, and are living minute animal organisms, called in physiology the "white corpuscle,"—living parasites, in fact. But we must refer the reader to the lecture itself, which is just published, feeling confident that all who read it will consider the money well spent.

NEWCASTLE SPIRITUALISTS' SOCIETY.

On Sunday last, Sept. 24, Mr. W. Westgarth delivered an inspirational address in the hall of this society, before a numerous audience. The address was spoken well of, and gave great satisfaction. There appears to be an opinion prevalent that his medial powers are improving, and it is hoped that he will become a useful advocate for the Cause in this district, as there are but few public-speaking mediums hereabouts. After the conclusion of this address, Mr. W. H. Harrison, editor of the *Spiritualist*, who was passing through the town on his way home from the meeting of the British Association at Glasgow, having been invited to do so by the committee, kindly delivered a short address on the subject of "Spiritualism." Mr. T. P. Barkas presided. Votes of thanks having been passed to Messrs. Westgarth and Harrison for their interesting addresses, an excellent meeting was brought to a close.

A CIRCLE is held at Mr. Anderson's, Shildon Bank Colliery, near Old Shildon.

ROCHDALE.—On Sunday, Sept. 24th, we had two good meetings; medium Mrs. Butterfield, of Blackpool; the discourses gave great satisfaction. All being well, on the second Sunday in next month we shall have two meetings medium Mr. John Blackburn, Halifax.—DYSON ELLIOTT, *Trafalgar House, Tweedale Street, Rochdale.*

"THE EXPERIENCES OF A SEPTUAGENARIAN" (J. Burns, price 1d). This tract, reprinted from the MEDIUM, has been well received on all hands. The author Mr. J. Judd, amongst other acknowledgments of its value, has received the following from Mr. G. Tommy, Bristol:—"It is just the kind of tract to circulate among inquirers who are seeking information on the truths of our glorious philosophy."

THE ASHTON-UNDER-LYNE SPIRITUALISTS had a glorious day on Sunday with the controls of Mr. W. Hesketh of Manchester, who kindly gave his services for the benefit of E. Wood, the Yorkshire medium. We had two very respectful and intelligent audiences, who acknowledged the discourses they had been allowed to hear far surpassed any conception that they ever had concerning Spiritualism; therefore the friends of the society wish to tender their thanks to Mr. Hesketh, publicly; also to Mr. J. Scott for a parcel of books sent from Belfast, and a parcel of MEDIUMS and SPIRITUALISTS from Henry Tapp, of Oldham.—From yours in the cause of truth, WM. AVERY.

LEEDS.—"M." writes to the *Leeds Daily News*, affirming that he believes in table-moving, &c., but throwing discredit on the higher phenomena. His ignorance of the whole matter causes him to cast an uncalled-for suspicion on the character of the mediums, whose powers are productive of phenomena which he does not understand. Such a letter as that to which we allude is quite a mistake, and misleads the public with the fallacious idea that much that is accepted as psychological phenomena is not genuine. The stupid cry of providing impurities among mediums is due to the egotism of such scribblers, who would have us accept their ignorance as the standard of truth.

ANDREW JACKSON DAVIS TESTIMONIAL FUND.

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LIST OF CONTRIBUTORS TO SEPTEMBER 26, 1876.

Table with columns for names and amounts in £ s. d. format. Includes names like James Bowman, Esq., Sir Charles Isham, Bart., Miss Ponder, etc.

Further contributions are earnestly solicited. Remittances can be forwarded to J. N. T. Martheze, Esq., the hon. treasurer; or to Mr. Thomas Blyton, the hon. secretary, who will be happy to forward contribution lists on application.

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

Table with columns for names and amounts in £ s. d. format. Includes names like Miss Jane Jennings, Mr. W. Jennison, Mrs. Col. Boyd, etc.

SUBSCRIPTIONS TO MR. WOOD'S FUND.

Table with columns for names and amounts in £ s. d. format. Includes names like Trafalgar House Friends, New Church Friends, Mr. J. Lamont, etc.

Which we acknowledge with thanks. Contributions may be sent to Mr. D. Elliott, Trafalgar House, Tweeddale Street, Rochdale.

In the Press.

LECTURE ON VACCINATION, BY MISS CHANDOS LEIGH HUNT.

CONTENTS.

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 promises—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 mildest 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. Solater-Booth's insusceptibility 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.

London: J. Burns, 15, Southampton Row, Holborn.

THE PROGRESSIVE COLLEGE, GRASMERE.

P. R. HARRISON, B.A., Principal.

MIRACLES AND MODERN SPIRITUALISM. By ALFRED R. WALLACE, F.R.G.S., F.Z.S., Author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c. Cloth, 5s. Embracing:

- I.—"AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS AGAINST MIRACLES."
II.—"THE SCIENTIFIC ASPECTS OF THE SUPERNATURAL," much enlarged, and with an Appendix of Personal Evidence.
III.—"A DEFENCE OF MODERN SPIRITUALISM," reprinted from the Fortnightly Review.

RESEARCHES in the PHENOMENA of SPIRITUALISM. By WILLIAM CROOKES, F.R.S., &c. 16 illustrations. Cloth, 5s.

- I.—SPIRITUALISM VIEWED BY THE LIGHT OF MODERN SCIENCE, and EXPERIMENTAL INVESTIGATIONS IN PSYCHIC FORCE.
II.—PSYCHIC FORCE AND MODERN SPIRITUALISM: a Reply to the Quarterly Review and other critics.
III.—NOTES ON AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL DURING THE YEARS 1870-73.

London: J. Burns, 15, Southampton Row, Holborn.

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

SUNDAY, OCT. 1. Service at Doughty Hall, 14, Bedford Row, at 7.

WEDNESDAY, OCT. 4, Mr. Herne, at 8. Admission 2s. 6d.

THURSDAY, OCT. 5, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, OCT. 1, Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

TUESDAY, OCT. 3, Mrs. Olive's Seance. See advt.

Mrs. Prichard's Developing Circle for Clairvoyance. See advt.

WEDNESDAY, OCT. 4, 21, King Arthur Street, Clifton Road, Peckham, at 8. 6d.

H. Warren, 7, Kilburn Park Road, Carlton Road at 7.40. Admission, 1s.

Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, OCT. 5, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Admission 1s.

FRIDAY, OCT. 6, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

8, Upper Bedford Place. See advt.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

SUNDAY, Seance for the Investigation of the Phenomena called Spiritual. Doors open at 6.30, closed at 7 prompt; admission 6d. each. Subscribers free. TUESDAY, Light and Materialisation Seance; Spiritualists only. 8 o'clock. FRIDAY, Physical Seance; subscribers only. For further information address to Mrs. Bullock, 19, Church Street, Upper Street, Islington.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30. Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8. Mr. Webster and various mediums present; admission, 6d. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs.

No. 44, NORTHEY STREET, CHURCH ROW, COMMERCIAL ROAD, E. (back of Limehouse Church); the corner one of four new houses with bay windows; within two minutes' walk from train, tram, or bus from Aldgate.—Messrs. W. Lawrence and Chandler, assisted with other mediumistic power, will hold their usual Seance for Physical and Materialisation Phenomena on Sunday, admission 1s., at 7 for 7.30 p.m. Also their Developing Circle, for Trance, Test, and Physical, on Tuesday, admission 1s., at 8 for 8.30 p.m. Also their Friday Seance, for Physical and Materialisation, admission 1s., at 8 for 8.30 p.m.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, OCT. 1, KEIGHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

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

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

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.

HALLIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall at 3 and 7 p.m.

LOUGHBORO, Mrs. Gutteridge, Trance-medium, 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.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Service at 2.30 and 6 p.m. Local mediums.

ROCHDALE, New Lecture Hall, Regent Street. 2.30 and 6.30.

SOUTHEASE, at Mrs. Stripes's, 41, Middle Street, at 6.30.

SOEWBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

TUESDAY, OCT. 3, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

WEDNESDAY, OCT. 4, BOWLING, Spiritualists' Meeting Room, 8 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

LEEDS, 2, Skinner Street, near the Wellington Baths.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

THURSDAY, OCT. 5, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

LEICESTER, Lecture Room, Silver Street, at 8, for Development.

SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.

FRIDAY, OCT. 6, SALFORD, Temperance Hall, Regent Road, at 8.

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