



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

# SPIRITUALISM.

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## PSYCHIC FORCE.

### A COMMUNICATION THROUGH A WRITING MEDIUM.

[This article is by the same lady and gentleman as the one last week on the "Laws of Spirit." We scarcely stated the matter correctly last week. The lady and gentleman, we are told, joined hands at the table, the gentleman holding the pencil, and these articles were written. This one is even more remarkable than the last. The views of the nervous system were quite foreign to the sitters, but similar ideas have been stated before in the MEDIUM, particularly in Mr. Burn's lectures. These statements have been given independently, as these communications were written years ago, though they only came into our possession two weeks ago. We wish the lady, who has survived her husband, would give some account of this interesting form of mediumship.]

Impressions made by spiritual beings upon man are made through his spiritual nature, and, if there be sufficient force or power, they are expressed through his natural organisation. Frequently impressions are made, and in consequence of a want of vital force, or, as we will term it, psychic force, cannot be demonstrated through man's physical frame. This force is generated by the sympathetic nervous system acting upon the cerebrum, or nerve-system proper; and then it is thrown off at various times, seldom being the same in either quantity or quality—a change of scene, a different circle of friends, or any deviation from ordinary life, will increase or decrease the formation of this force.

Now, according to the quantity and quality of this force, spiritual beings have power to approach, and hence to impress man. Therefore, to give—what most persons desire—tests, the force must be very abundant, so as to enable them to come into direct contact. It must be sufficient, and of high-class quality, when superior literature, poetry, or verse is given. The nervous system, as no doubt you are aware, consists of two sets of nerves, one of which is called the nerve-system proper, and the other the sympathetic system. These two systems differ in structure, use, and action. The nerve system proper is that which attends to the physical frame, its wants, feelings, desires, &c., and which puts it into action, conveying the force to all parts of the body. This system is attached to or blended with the sympathetic system in such a way that it is extremely difficult to separate them—yes, they unite so securely, and their ramifications are so numerous, that instruments have not yet been produced sufficiently powerful to distinguish them. Neither have any means yet been discovered whereby men can discern this psychic force, or perceive its formation, secretion, development and use; nor is it known by what means the sympathetic nerve-system acts upon and within the general nerve system. The sympathetic system generates this psychic force, and then the force acts upon the nerve-system proper, and sets the whole organisation into action, and hence into its varied and distinct uses. The sympathetic nerve-system, like the nerve-system proper, is distributed over the whole body in various ways. It is said that the sympathetic system is both a motor and a sensory nerve—that is, being capable of producing motion as well as sensation. But this will be discovered to be erroneous; for, of itself it does not produce motion—it generates the psychic force, and this force acts upon the nerve-system proper, and then action is the result. But no doubt its close relation, its almost inseparable contact with the nerve-system proper, has caused anatomists and physiologists to fall into the mistake.

You may say, How is sensation produced, then? Sensation is produced by acting upon the sympathetic system, and then the

psychic force conveys the sensation to the nerve system proper. For example: if the skin be irritated by a needle, the cutaneous nerve-fibres of the sympathetic system receive the sensation, and communicate it by the psychic force to the general nerve-system, and then muscular movements occur. The spiritual nature of man is in contact with the whole of the human frame; but it is more directly connected with the sympathetic nervous system. It is man's spiritual nature which receives impressions, ideas, and is capable of emotion; and then, by the help of the psychic force, the sympathetic system communicates it to the general nerve-system, and thus causes the movements and sensations of the whole organism.

There are various means by which psychic force is generated, but the strongest is sympathy. Sympathy acts most powerfully upon the sympathetic system, causing an action unsurpassed by any other emotion. It is such a powerful stimulant, and excites such an abundant supply of psychic force, that for our communication it is a *sine qua non*. If there be sympathy in the circle, and sympathy between the spirits and the circle, it will give that power which enables spiritual beings to manifest. Sympathy attracts spirits to a circle, and also produces the force which helps them to communicate. Spiritual beings act upon man's organism in the same way his own spiritual nature does, but, his own being more closely in harmony, more in sympathy with his organism, it has greater power, or influence, over it; it has elaborated and moulded the organism to its own use and individual action, and has made—if I may so term it—a medium for itself. The body, therefore, is, as a garment, made expressly for a certain spiritual nature, and will not fit so well on any other. But if a spiritual being correspond, and be in sympathy with man's own spiritual nature, and if that harmony prevail which is necessary, then that spirit can act upon the organism in a similar way to the man's own spirit.

The elements of psychic force are oxygen, nitrogen, hydrogen, and phosphorus. It is as I have previously stated—secreted by the action of the sympathetic nerve-system, and is seldom the same in either quantity or quality. The quality varies in different persons. It is affected by sex, temperament, disposition, mode of life, and also by external circumstances and impressions made upon the senses by objects of any kind. It is also affected by the quality of the mind or the tone of the intellectual nature. The temperature has also great influence over it; the atmospheric changes, whether electric or magnetic, have a wonderful influence on some temperaments, in both the formation, secretion, and quality of this force. Regarding the quantity, it is as variable as the quality, and quite as susceptible to the above influences. There may be a sufficient quantity of this force, but the quality may be too inferior to allow spiritual beings to give such communication as they desire, or the quality may be exceedingly good, but so small in quantity that it will prevent any manifestation at all.

You will see then the importance of having a fair amount of this force, in both quality and quantity, to enable us to manifest as we should, and as we desire to do. As I have before said, it is this force which helps us to communicate; it assists us to come within the sphere of your spiritual nature, within the veil of yourself; and then if our sympathies be in harmony, we can blend our thoughts with yours, reflect them upon your mind, and so give out our ideas. Oft-times it is done with difficulty, but that is more dependent upon the individual than the spiritual communicator. By practice we gain the subjection of the individual, and then, according to the quality and quantity of the aura, or psychic force, we are able to impress thoughts on various subjects. Each subject

requires a certain quantity and quality of material—I use the word advisedly—for its production, even as in the natural world different materials, though probably of the same elements, are required for the production of the various substances in daily use.

This force may be considerably altered in its composition by persons sitting together who are not in harmony; one person may have a good supply in both quality and quantity, and another may throw off that which shall partly, if not entirely, obliterate it. Therefore it is highly important for those who desire spiritual manifestation of an intelligent kind that they should sit only with such persons with whom they feel in perfect harmony, and with whom they can sympathise in thought, words, and actions.

There is another condition I will speak of, and that is the health of a circle. It is very necessary that all the sitters should be in good health, else it will deteriorate in some degree the force generated by others. The physical condition of the body is quite as important as the condition of the mind, for the one acts reciprocally with the other. I would say to those who desire intelligent spiritual manifestations, let your mode of life be regular; take a large amount of nature's sweet restorer—the pure air; attend strictly to hygienic rules, of which the daily ablution forms an important part; the skin should be kept in such a state that the material emanations which permeate its pores cannot contaminate the psychic force; the mind should be kept as free from care and vexation as possible, tranquillity and cheerfulness being very advantageous. It is also important that you should seek only such associates as are intelligent and truthful, and whose mental acquirements are not inferior to your own, so that you may not lose by their magnetic influences.

As the sailor perceives a storm by the rustling sound of the wind, so does the medium become cognisant of the approach of his spirit-friends by the vibration he experiences upon his sensorium, the difference being that the first receives the impression externally, or by his physical nature; the latter internally, or by his spiritual. What I term the sensorium is the expansion of the sympathetic nerve, and a concentration of the psychic force; this expansion surrounds and dips into the great nerve-centre, the brain and its appendages; it is commonly called the grey matter, and exists in the form of convolutions upon the whole system of the cerebral organism. It is the great receptacle of the psychic force, as all the power is concentrated there. Hence, according to the degree of this expansion, not only over, but into the cerebrum, and other parts, so is the tone of the organism high or low, refined or indifferent. It is on this nervous expansion we make our impressions or vibrations, by means of the psychic force, which then conveys first to the sensorium, and hence to the senses our thoughts and ideas. But for the communication to be correct the organism must be high, and the force of fair quantity.

Frequently impressions are made; but in consequence of imperfection of the organism, and a lack of quantity and quality of psychic force, the message cannot be correctly conveyed to the sensorium. By cultivation, and carefully following the advice of the spirit-control, the manifestation will improve; and, as the force increases in quantity and quality, and the spirit and individual become more in sympathy with each other, the difficulties will eventually be overcome.

In the impressionable form of mediumship the subject receives knowledge apart from his own, and may be influenced to give it out in writing or speaking while retaining his consciousness, his own will not being entirely under subjection, because his whole nervous system generally is not under the control of the spiritual operator.

The form of mediumship known as "trance," is accomplished in several ways. To one spirit it is easy to control in this way, to another it is very difficult. So far as I can explain, it is accomplished thus: The subject is influenced by the spiritual operator, and his nervous system rendered insensible to his own will; then, by a close manipulation, the spirit obtains full possession of the faculties of the medium. The organism may then be used in various ways; but the principal one is for speaking, as such teaching and instruction can then be given as could not be in any other way. It is more important in this than other forms of mediumship, that sympathy and harmony should prevail between the spirit and subject, or disastrous results might ensue. Respecting the medium's own spirit, that generally keeps passive, taking no part in using its physical organisation, but allowing another to have control, and, occasionally, evidently to give still greater facility to the control, it will withdraw for a time from the body.

Another phase of the trance is for materialisation, as it is called; and for this the medium is placed in exactly the same position as for oratorical teaching; but, instead of using the medium for this, the trance state is effected for the purpose of obtaining the psychic force, so that the spirit may so condense it upon his own form, as to make himself visible to physical observation. Sometimes the psychic force is supplied in such quantities as to enable the operating spirit to fully materialise himself, or to condense, or mould it upon another spirit, who may be anxious to make manifest his or her presence. At other times only such a quantity can be obtained as is sufficient to make a small materialisation, such as an arm or portion of a spirit-form.

There are many other ways of control, and also of materialisation, but I shall not go further into the subject at present; suffice, if I say, that the time is coming when we shall be able to show more clearly to the scientific inquirer the connecting link between spirit and matter, between the spiritual and material life. At all times it has been the work of spiritual

beings to impress man with ideas and inventions. But the time is fast approaching, when spiritual influence will be more surely, more acutely, felt, when individual opinion must yield to this powerful and gigantic advocate. We hope soon to be able to satisfy all earnest inquirers of the truth of this great spiritual influence. The old bulwarks of public opinion are doomed to fall, to crumble and pass away, that the noble structure of Spiritualism may be erected in all its beauty and loveliness, standing firmly upon the foundation of truth, and shining with the brilliancy of purest gems.

E. W.

## HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

[The medium is a working-man, possessing the scanty education of his class; A. T. T. P. is a gentleman of education and independent means, and hence has no interest in deception, as these seances entail upon him considerable labour and expenses. He has made his mark in the world as a successful lawyer, and is not likely to be duped. The medium passes into the unconscious trance, in which state the spirits speak through him, making gestures appropriate to their character. A. T. T. P. takes down every word thus spoken by the spirits through the medium.]

TOM PAINA.

January 14, 1880.

The medium came in anything but in good condition. There is no good my giving the reasons why; all that I think it necessary to say is, that my experience leads me to the conclusion that the better the medium for spiritual communication, the less fitted is he for the ordinary battle of life. I felt certain, whatever the control I might get eventually, that there would be an introductory part of earth reminiscences, either of the medium about himself, or of some poor released spirit still clinging to earth, and who, finding conditions suitable, took possession, or tried to take possession, of the apparently vacant tenement, the medium's body.

Before he went into trance, I happened to remark that he appeared strong and able, and that he must exert himself, and not allow himself to sink into a state of apathy and despondency, as all his sufferings were caused by a hopeless and helpless want of ordinary energy. He went into trance, and evidently addressing someone he saw clairvoyantly, he said:

"Strong! yes, I am strong. What are you doing here? have you left the body? why have you come? You stand afar off; I suppose you cannot get any nearer. He says, 'I will bear witness to his strength.' He is speaking of me. He knows that I know him. He is laughing at my white shirt and general respectable appearance; he never saw me clothed like this. When he saw me and knew me, I was clothed with serviceable corduroy trousers, a belt round my waist, and a hat and a knot on my head; I was as eager for my twopenny or threepenny turn as anyone on the quay. I am speaking of Thames Street, and orange carrying. He was then one of the most respectable of the *Scarfers*, or non-freeman. I am referring to him I am looking at; he stands at a distance from us; he was not a freeman. He excuses himself, but wishes to bear testimony to my capability of performing a hard day's task. He, then, is now what nearly all call dead; to me he seems more full of life than ever; he seems to revel in his freedom; his heart seems full of joy. It was a hard matter for me, while labouring with him, to provide a room to sleep in, and to get the coarsest food to eat, and yet I had the privilege of freedom. How much more so for him was the struggle to live; a struggle to be allowed to live. Well, he has got his freedom, there is an end of the struggle. Shall I ask him how? See, he volunteers it. Why, I declare, his voice has lost its harshness, there is a ring of happiness which I never noticed before. He says he was carrying on his back a chest, not a half chest, of oranges, over two hundred weight, on the head—a threepence well earned after three hundred or four hundred yards had been traversed, and three long flights of steps had been mounted; but he laughs, and says 'he never completed the journey of the last chest he was carrying over a plank leading from the steamer (I am repeating his own words) over the barge on to Fresh Wharf; and he remembers the oranges and himself being precipitated from the plank on some ironwork, and then a crash, and then freedom.' He nearly belongs to us: the very aura of his body clings to him yet. Well, you have given testimony to my strength. See, a greater one comes!"

Before I record what the greater one said, I wish to make a few remarks on what passed in the introductory part of the seance. When the medium came to himself, I asked him whether he had ever carried oranges from the vessels at Fresh Wharf to the warehouses in the lanes leading to Thames Street. With some hesitation he answered "Yes." I then had a few words about freemen and scarfers (query *serfs*), and he told me all about the difference.

As business led me next morning to London Bridge, I went down to Thames Street, and, at the foot of Fish Street Hill, I met a policeman, and I asked him whether an accident had occurred at Fresh Wharf a short time back. He described the accident exactly as the medium described it. I asked whether the man was dead, and the policeman said he was not dead at noon on the previous day at the hospital. I feel satisfied that the poor fellow had passed away between noon and 7 p.m., the time of my seance. Non-believers may laugh and say, "What a pretty story he has got up to gull you with;" but I say I believe that the medium had neither seen, heard of, nor read a word about the accident. To my mind the description above given is one of the strongest proofs of

how near is the life beyond the grave to the life that is on this side of it.

When the medium had finished his description concerning his old mate, in trance, but not controlled, he said :

"Oh, how changed. I saw the very room just now, and within the room my body was seated and a form I knew; hence there was no other world opened to my gaze; but now I am not of earth, for my surroundings now are different. My soul seems filled with gentleness and solemn awe; how bright and beautiful are the surrounding forms I see. In their presence I must not kneel, because it is forbidden me; but in their presence I will stand."

He then went under control and said :

"Good evening, 'Beloved one.' 'Best Beloved,' because faithful, because just, we would speak to you, for our hopes—thanks be to the energy of your spirit—have become your hopes; and we hope that this year just opening may become a most marked year for the benefit of all God's creatures: so that, at its ending, the confusion of men's thoughts may cease, or be greatly lessened; that the inconsistencies of men's existence on earth may be weakened, and the bond of individual sympathy be established; that the invigoration of new principles may make themselves felt, may force themselves into a general acknowledgment of their efficiency, and that a purer light of truth may shine from one end of the world to the other, in place of the narrow creeds and illogical doctrines that are now prevailing, and that where our highest hopes are in direct antagonism, we may give them in exchange for their desolate, dark hopelessness, the glorious mid-day light of truth, which shall surely form an encircling band of universal brotherhood.

"'Beloved Steadfast,' there are many unseen helpers in the opening of this year, who, as our hopes teach us, will be able visibly to teach these new doctrines publicly; of these you are receiving remembrances of their bodily forms,\* and of the names they were known by. Most prominent amongst these is one who will come, and in his labours will be side by side with yourself—one who has formed a spiritual friendship with one related by blood to yourself; the similarity of their pursuits on earth forming the cause of that friendship.† Truly may he and others be called the messengers of a loving God, pioneers in a great task, bearing of themselves and by themselves resistless evidence of their God-given mission, producing sound, unanswerable arguments, by their appearance proving the reality of immortality, portraying not a distant future of consciousness—not teaching a cessation of conscious life at any time after birth, but an uninterrupted course of onward progression. To such labourers as these, to such God-sent messengers, you would think that but very little opposition would be found, and that the acceptance of their teaching would be nearly instantaneously universal; but it will not be so. The charge of personification is made now, at this present time, and charges of personification will be made then; but the accumulation of startling and convincing facts will ultimately prove too strong for opposition, let it come from whatever source it may.

"You may think, 'Beloved one,' that the Church as established, and the religious creeds in all nations, will alone impede the truth of conscious immortality and the power of spirit-communication. Religion will always be an antagonist until universal adoption; but another great difficulty will have to be met, and that is the distinct national characteristics of men—I mean those characteristics that are so well marked now, causing distrust of one nation towards another; a jealousy of any overpowering influence from any outside cause. A nation has its people; its people is but a mass of individuals. There is your nation, that of France, of Spain. There is the Turk, the Russian, the Greek; they all have distinct characteristics. In fact, the distinction is more marked still among the uncivilised. The savage tribes of American Indians have each their distinct characteristic; and the people of the different provinces of that land in which you passed so many of your years, differ entirely one from each other. Even in this so-called United Kingdom the marked characteristics are still the same: the English, the Irish, the Scotch, although using and speaking the same language, are still distinct from each other. See the Jews, also; this isolated people, scattered, as they are, in every nation under the sun, are a living proof of a distinct national character. Each and all strive one with another; and nations, like individuals, have hopes, that belong peculiarly to the country of their birth—hopes that guide them in their conduct on earth, and hopes which remain in their possession on removal from it; and it will be these characteristics that the early workers, who will appear visible, will have mostly to study. Hence the necessity of God's chosen messengers being of different nationalities, preserving all the characteristics of their nation in their future ministry. At present, in this, the commencement of the year, spirits are manifesting themselves where their administrations are but ill understood, so anxious are they to prove to themselves their power of communication; but soon the Mighty Mind of the Creator shall allot to each his task, and soon shall the nations of the earth become one great family.

"Who can look upon that restless, sensitive people of Ireland, and not believe in a national characteristic? Yes, and I refer also

to the personal character of the Scotch, settled in the north of that island. There thrifty industry and perseverance prevail; cleanliness and order banish dissatisfaction, and, although the same maladministration reaches them that reaches the other part, yet no delegate with parliamentary honours parades the infant outcome of England—America, and by traversing miles, begging for relief; and these characteristics have as much to be studied as the characteristics either of the more indolent, or the more impetuous; but physical laws will become part of the teachings of those whose utterances you have recorded, and they will be taught to intermingle, with loving sympathy, one with each other, and learn that the world was given by a loving God, unpartitioned and undivided, to all His creatures—to all His immortal children; and then shall science work with harmony, and assert that, although, heretofore, they have performed their work in darkness, yet that they now perceive that they were God's chosen ones to prepare the formation of an universal family. Science has engirdled the world; science has made transit from one nation to another easy and rapid; science has prepared all this darkly: this, the way to the grand results of our united labours; and soon, our hopes place the time very near, instead of the menacing attitude of one nation towards another, their peoples, armed with the deadly weapons of warfare, ready to fly at each other's throats: instead of this, an amalgamation, thorough and complete, will take place; a time when the free and liberty-loving Americans will part with their aversion to what they deem to-day the inferior races, and when they become pupils of able teachers, they will find their teachings advantageous—an advantage accruing from intermingling.

"The vast empire of the East will find their most potent rulers in the half-bred races. They will have the strength of brain of their European progenitors, and the capability of bearing with the climate, obtained from the mother's side. Already are there evidences where such an intermingling has been highly advantageous; and the most muscular and active, and at the same time gentle and unassuming, men will be found amongst those who are recognised by the name of half-breeds; and these national characteristics will, each and all, be met by the chosen teachers—chosen with unerring wisdom, chosen for their obedience and gentleness—gentleness entirely apart from cowardice—no fawning assent to that which is apart from their teaching; a gentleness unwilling to part with any truth important for man's benefit. Endowed by God with firm minds; confident in their power of communion: for all these will have communicated to you to prove themselves so filled with compassion for the needs of those to whom they minister prayerfully, praying that the wants of the living ones on earth may be relieved by God in heaven.

"They will be accompanied with a gentleness approaching to meekness—both virtues of such wondrous strength in peculiar emergencies: these emergencies will transpire through natural characteristics; a gentleness acquired from the realised duty which they owe to their living God; a gentleness arising from a knowledge of their own condition, their duty to God, and their ministry to man; and the chosen pioneers, yourself amongst them, 'O Beloved Steadfast,' must possess, nay, arm yourselves with this gentleness—the gentleness of perseverance, that feels for all that is human: backward to inflict the slightest wound; using authority with moderation, reproving in tenderness, and granting favours with ease and courtesy, awe, and modesty; for in many acts the giver is more blessed than he to whom the gift is given; and this gentleness, this outward submission to God's grace and His will, gains over to His side those, who, were wrathful feeling exhibited, would laugh at Him and His labours, for they would argue, Is this God's work? Are these communications from God? for God speaks through the actions and lives of those who are teaching them; tranquility is their possession, and truth is within their gift.

"Oh, our hopes, 'Beloved one,' are in a quick and speedy expression of God's will and plans on earth; and we pray that soon our labours may become consolidated, and that soon each and all will be appointed to their different spheres of action, so that all nations of the earth may hear the first trumpet's loud sound, arousing them to preparation for greater things, provided for them by their eternal Father in heaven. We know, we realise, how far your energetic labours are reaching; we know that preachers and teachers of the old era are now beginning to think of the truth that you so industriously circulate; and letters, from minds reared under different denominations, are reaching you from many counties of this island. An impatience, hitherto not in their possession, now overrules them; that which they once took up in contempt now arrests their thoughts, and in a measure, sways their minds. Ask him who has grasped liberty in a half-hearted manner, ignoring the error that was once his faith, namely, that of redemption by the blood of an innocent man, blasphemously called a God, and who now looks beyond this fable to the universal Ruler of all: ask him if his heart has not stirred within him as he turned over the leaves, the result of your labours. Has he not asked himself, Can these things be? He says, 'Already have I grasped the first-fruits of religious thought. Here I teach and preach what is in antagonism to that which has been communicated—a communication, or a series of communications, bearing on the face of them the stamp of truth. If my reason has led me to proclaim the sole and unbroken unity of God, then will I pray to Him to enlighten me and aid my reason to the acceptance of the unalterable law of progression; and that no more shall issue from my lips a judgment from the living God of perpetual punishment to any immortal soul, so that I, too, may realise that God has chosen me as well as others, and that the whole county in which I minister shall receive the

\* I am getting a series of portraits, *carte de visite* size, of many of the controlling spirits, all dressed in the appropriate costume of the particular age when they lived. The following portraits have already been given: Newton, Latimer, Marvel, Pope, O'Connell, Wolsey, Jeremy Taylor, Defoe, Sir Thomas Gresham, Roger Bacon, William Penn, Walter Raleigh, Isaac Barrow.

† He is referring to Isaac Newton and my ancestor John Michel.

proofs of my obedience to God's will, and that children still unborn in Oheshire may bless my name.' And what is one among so many that God has chosen? But who shall describe the reward that awaits all that are obedient? Language cannot express it, the brain cannot conceive it; it beggars description, it outstrips the most vivid fancy!"

"May God arm you with gentleness for your labours. It is your loving guide, the chosen angel of the coming era, who would not have the sensitive we are using pray as he does. We might find a worthier than him; a better one might be chosen by God, or by us through God's will. Tell him, my 'Beloved Steadfast,' that his weakness is our strength, and that when things look the darkest for him, we will raise him up friends on all sides; tell him that his prayers are stayed on their onward course, and that they journey not through the heavens in their course to God, for they are prayers of a disobedience to God."

I here asked whether the person referred to lived at Bowden, and was answered—

"Yes. I mean the Unitarian minister, whose letter you have."

He then went on saying, that he also would be one of the chosen pioneers in the coming era, and would spread the truths of a conscious immortality far and wide. After the usual invocation of God's blessing on me and mine he ceased controlling.

It is necessary for me to say a few words on the subject of the medium and his mental and bodily condition. In his trance-state, but not under control, he is praying to be released entirely from the body, and is constantly being brought to book for his wishes. All the ordinary rules of prudence and action, so necessary in every day life, are utterly ignored by him. Small as his earnings are at his trade, owing to the general depression, he does not even keep his appointments with me; sometimes he stays away altogether, and can give no reason why: at other times he dawdles on the road. I lose my patience, for which I get from time to time a quiet hint and a gentle rap on the knuckles from the controlling spirit. The hint so prominently brought forward in respect of *gentleness* is not lost upon me. I am fully conscious that the *fortiter in re* is more marked than the *suaviter in modo*. The hints, though plainly given, are so put as, although applying strongly to my own temperament, are not given authoritatively. Truly both in spirit-circles and also in this life has God left man's will free. Man, by the exercise of this will, consistently with or in opposition to sound reason, makes his marked individuality, which ever stands by him, until, purged of earth and things earthly, the life-individuality is lost and a heavenly one gained.

To revert to the medium. What "Tom Paine" repeated in the present Control has often been told to me, viz., that the medium's weakness is the controlling spirit's strength. The more I study this Movement, the more do I see the truth of the remark; the less fitted for the abode of a keen, sharp-witted, worldly spirit, the body of the sensitive may be, the more fitted is it for the utterances through its lips of high and mighty truths; unfortunately, however, the same aptitude for good is equally so for evil, and a first-class medium who, from choice or necessity, attends at seances surrounded by evil speakers, evil workers, liars, and slanderers, and mischief-makers, with their spiritual surroundings, possessing like attributes, must not be astonished to find himself in trouble. True Spiritualism would not allow a medium to be subjected to these crises. It is only a pseudo-sensational Spiritualism that indulges in these rare-shows which have caused, and will cause, if persevered in, so much trouble to those who are unfortunate enough to be sensitives. It is not every one who can afford to keep a medium solely to himself, and even of those who are able to afford it, few have either time or inclination to follow the Movement closely enough to make the play worth the candle; but I think there ought to be no difficulty in finding a circle of fifteen or twenty right-thinking persons, who, whether present or absent, contributed weekly towards the support of a medium, who should sit with none but themselves. Spiritual conditions have never been properly studied. Pasted windows, tortuous bindings, locked doors, and the other usual supposed safeguards against trick, are of no avail. The unseen power, that can pass matter through matter, laughs at lashings, locks, and the paraphernalia of modern seances. The condition required for a good seance is the condition, *not of medium alone, but of sitters*. A good and kindly life, with a due regard to your neighbour and yourself, will invite corresponding surroundings; but suspicious thoughts, unkindly feeling, and a desire to expose trick, will always find corresponding spirit-surroundings ever ready to do mischief. The outcome of the seance is the reflex of the sitter's mind with the medium best fitted for the work.

#### A CASE OF MESMERIC HEALING.

To Mr. Younger, Mesmeric Healer.—Sir,—I herewith enclose you the following testimonial, of which you are at liberty to make whatever use you please.

I have great pleasure in testifying to the wonderful mesmeric healing power with which Mr. D. Younger, of Moscow Road, Bayswater, is endowed. I went to him with a disabled hand, having seriously injured one of the principal nerves, rendering my right hand useless to me, also suffering great pain, especially in the two middle fingers. Mr. Younger soon relieved the pain, and, after four visits, I am happy to say the use of my hand is quite restored to me again, although at one time I despaired of using it any more.—Yours respectfully,

WILLIAM J. SHAW, Lamp Manufacturer.

22, Hackney Road, London.

#### HINTS FOR INEXPERIENCED INVESTIGATORS, AND A DEFENCE OF TABLE-CIRCLES AND PHYSICAL PHENOMENA.

Dear Mr. Editor,—For some time I have entertained a hope of seeing something more advanced than the instructions for table-rapping\* usually published as "Rules and Conditions for the Spirit-circle," which I venture to say, do not present the subject under a favourable aspect, and which people of ordinary intelligence, upon reading, might probably express their opinion: If this be Spiritualism, it does not appear to be a thing so much to be desired as to induce me to waste much time over a table. However, many have doubtless sat it out until convinced the thing was inexplicable, or an intelligence was exercised apart from themselves.

And possibly a few small scenes have been endured by those having trance mediums controlled amongst them, when unfortunately their knowledge of the subject was limited to table manifestations.

I am reminded of being some years ago, where a company was seated, attempting to magnetise a table. One of those present being a trance-medium, who, upon being controlled, made the inquiry, "Could they not worship God except through a table?" This appeared suggestive of desiring them to appeal to something higher than the table, which, with its usual accompaniments, appears to have been the daily bread kept in view by many in the past. In the future, I think, we might offer a more spiritual sustenance for progressive minds.

Would it not be an advantage to induce inquirers to visit the meetings and, where possible, acquaint them with their spiritual gifts? Knowing this, they will, to some extent, be prepared what to expect.

And if desirous of using such gifts for a good purpose, I have an opinion they could be exercised, in many cases, with a smaller amount of developing and table-sitting than is generally considered requisite for such attainment.

Believing the spirit-world prepared and desirous of something more elevating than table-rapping or seances in total darkness, and knowing many of your readers to be qualified for improving upon the present rules, I would beg to suggest the desirability of their so doing.—I am, dear Sir, yours fraternally,

S. S. C.

#### REMARKS ON THE ABOVE LETTER.

Our correspondent is evidently somewhat of an "inexperienced investigator," and should not have been so bold to assume the position of leader, for he mixes up two things which are altogether different. "The Rules and Conditions of the Spirit-Circle" do not profess to be an exposition of what Spiritualism is, nor would any sensible person on reading such "rules" be at all likely to use the exclamation which our correspondent puts into the mouth of a man of straw. It is not the "table" that the "time is wasted over," but it is spirit-communication that is being attempted: and those who think the realisation worth the trouble have not begrudged many evenings, extending over months and years, to secure that inestimable boon.

The mistake which our correspondent makes is in confounding spiritual manifestation with spirit-culture, or the phenomena of spirit-intercourse with the grandeur and destiny of the human spirit; and yet every point in these "Rules" leads up to that spiritual grandeur and destiny, being, indeed, the alphabet by which those who have no belief in or consciousness of spirit may demonstrate to themselves that the spirit survives the dissolution of the body, and can make itself recognised to those still in the flesh. That the adoption of these "Rules" will have this desirable result, in every case in which the sitters are suitable, is a certainty. At the same time these same "Rules" point out that every group of persons who make the experiment will not succeed. The "Rules" are, therefore, strictly true to what they profess to be, with precision which approaches scientific demonstration.

Will our correspondent tell the "inquirer" where he will go to have his "spiritual gifts" delineated? and without a demonstration of the truth of the statement how much use it will be to him? After all, would he not have to fall back upon the spirit-circle, or some other practical means of manifestation, to call that gift into exercise? The close circle round a table is not the best form of development for all mediums, if the circle be a mixed one. But at the same time we know for a fact that the grandest and highest mediums in our Movement at first became aware of their mediumship by such sittings, and suffered none thereby. The great danger is in being associated with improper sitters. Our correspondent very unreasonably insinuates that because all who sit in that way do not succeed, that the "Rules" are therefore to blame!

It is also another gross mistake to assume that joining a circle to satisfy oneself that Spiritual existence is a fact is the worship of God. It is no more the worship of God than going to a telegraph office to become acquainted with the secrets of the electric

\* We have looked at these "Rules" that appear in the MEDIUM, and think our correspondent has not been alluding to them, as his remarks misrepresent their teaching in an unmistakable manner. The "Rules" do not imply that the sitters are to sit long at the table. Success may occur the first time, but we have known splendid circles which sat three months before the slightest manifestation occurred. It is not the table that is looked to, but the spirit; who are expected to manifest through it. The "Rules" are not limited to table-rapping, as our correspondent insinuates, but they include nearly all the phenomena; and include, in addition, the worship of God. "Ski" is continually telling sitters at Mrs. Billing's circles what gifts they have, and at the same time he tells them to sit at a table, and in the dark. There is a curious superstition in some minds against darkness, as if darkness and light were not equally divided upon the face of the earth. This letter is altogether a perverse and contradictory affair, but as many readers may know no more than the writer of it, we give it place, with a few remarks. We will gladly hail any improvement on the means of circle-holding which may be forthcoming.—ED. M.

telegraph is the worship of God. In fact, they are both systems of telegraphy; and as the batteries are ourselves who sit, it is evident that the group who have the best fluids for the purpose will have the greatest success. If all present were clairvoyants and clairaudients, there would be no use for the table movements. Just as if all our friends lived within speaking distance, we would not require to telegraph to them when we desired to communicate with them without loss of time.

Further, spirit-communication by any one means is just as "elevating" as by any other means. Is a man degraded by receiving or sending a telegram? On the other hand, is there not much more terse sense and absence of that which is reprehensible in telegrams than there is in long-winded word-of-mouth communications? Our correspondent may believe us when we tell him that we have seen tables under spirit-influence wag in a much more "elevating" and edifying manner than some folks' tongues and pens do.

To the thinking mind there is nothing in nature more deeply impressive than the ordinary physical phenomena of the table-moving. In these movements, especially when made the vehicles of personal intelligence from those who have left this plane, they convey, in the fullest manner, the whole philosophy of Spiritualism—the transcendent and imperishable importance of mind over matter—the indisputable fact that that which we see is merely the shadow and outcome of that which is, yet invisible. We wish there was much more attention given to table movements in the present stage of the Movement. There is a morbid craving for "higher phenomena" and "wonderful gifts," and a lamentable disregard of that self-helpful process by which millions of investigators have become genuine Spiritualists in that, instead of speculating upon "gifts," they have sat down to the table and solved far mightier problems for themselves.

It is a good thing that the disposal of these extraordinary and instructive phenomena has not been left to captious mortals. The spirit-world, in accordance with the laws of man's spiritual development, has given a most honourable place to these physical manifestations. Let us accept them with thanks, and learn how to make a good use of them. In so doing we most truly worship God, not with hollow professions and lip-service, but by putting to the best use those blessings He has kindly placed within our reach.

There is much cant about that which is "elevating." To the pure all things are pure, and to the wise all things, however simple, teach wisdom. Nothing tends so much to degrade our beautiful spirit-intercourse than picking flaws in its various forms of manifestation. Let us give thanks for all things, or remain silent till we are in a condition to do so, otherwise our immature utterances will have a demoralising effect on those who hear as well as on ourselves.

When men have begun with the "object lessons"—which the spirit-world has put into their hands, as kind parents do to little children—then further steps can be taken. The order of spiritual teachers supplement the phenomena of the spirit-circle. As in ordinary life, there is conversation with our friends, and the culture of our own minds, so in Spiritualism there is the communion with spirits and the cultivation of our own spirits. The cultivated mind can hold conversation far more extensively and enjoyably than the uncultivated mind, and the cultivated or developed spirit can communicate with the spirit-world to a much higher and more satisfactory extent than the person of a low spiritual state. But we have to take men in the state in which we find them. Therefore let us not decry those means that enable the spirit-world to make an advance to all classes of men, showing that the Father is equally thoughtful of all His children.

#### THE TABLE.

In speaking of table-moving as the highest and most convincing phenomenon in Spiritualism, to which reference was made in a previous article, we find that the table has been celebrated in the far back antiquity, and was so much revered, that tables were made of gold. Herodotus informs us that in the lofty tower of Belus in Babylon there was a consecrated room upon the summit, in which was an oracular golden table, and here a woman of priestly office stayed each night to obtain information from the presiding deity. At Thebes in Egypt and other Eastern temples the same kind of information was given through the table in ancient times, and no doubt it was of a most interesting description. We can refer to information received through the table in our experience of matters which were hidden in mystery. We are of the opinion that no Spiritualist society should be without its table if it wish to obtain advancement in Spiritualism.

There are difficulties in the way, we know, but difficulties can be overcome by patient perseverance. We do not attach much importance to all the rules laid down for "spirit-circles." They are good for general directions, but not for a hard and fast line to the extinction of all others. In our experience we have seen the best manifestations when there have been the least pre-arrangements and preparations for sitting, and no thought of who should sit and who should not sit. An easy, passive mind seems to be the best state of feeling to be in, both before and at the time of sitting. Developing circles require the same sitters, but every society should have, in my opinion, what is generally called a "promiscuous circle." Many objections have been made to this, and perhaps to this foregoing conclusion is owing the neglect of spiritual circles for some time in Liverpool. Many have asked the question, What good are they? To sit with a promiscuous company you get no satisfaction;

the results are often confusion and disappointment. We admit that this is often the case, but have not all Spiritualists had to grapple with these things, the conquering of which has given them a triumphant satisfaction, and rewarded them with the joyous thought that they have succeeded? We have no faith in the prosperity of any society which would keep closed doors to inquirers into Spiritualism, and this will always necessitate promiscuous gatherings. Let as many inquirers in as will fill our seance-rooms, for who can tell whether this man or that woman may be affected by spirit-power, and become mediums of some sort or other? Mr. Morse, in a little book he has published, the title of which is "Leaves from My Life," gives a very curious detail of the first seance he went to—how he felt, &c. Had Mr. Cogman refused him admission, and told him his attendance would make their seance a "promiscuous" one, and that they would have no good results if he were admitted,—had that been so, Mr. Morse might never have been a medium. We advocate not only a broad and open platform, but free and open seances and spirit-circles. We love the principle that will admit all, and invite "all to partake of the waters of life freely."

JOHN CHAPMAN.

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#### WHAT IS THE NATURE OF SPIRIT LIGHTS?

"Owd Jonathan" says he was at a dark seance recently where voices were heard much like that of the medium; touches with hands were felt, but the sitters were not allowed to "grab," and lights were seen, but the atmosphere of the room smelled strongly of the fumes of phosphorus. He asks, Has it occurred in our experience that genuine spirit-lights have had this phosphoric smell? We have observed different kinds of spirit-lights. Some were of a red colour, and some were of a pure white colour. All these lights are more or less physical—that is, they are the result of physical elements gathered from the medium or sitters, and presented to the company in a luminous condition. They are no doubt derived from the brain and nervous system of persons of certain temperamental peculiarities; and it is found that those who are thus drawn on feel light-headed, weak, and unable to control the nervous system after the sitting is over. The human body, particularly the brain and the tissues, contain phosphorus, and this may be drawn out and used for the production of these lights. The white lights are smaller, and generally more active in their movements. They may be the result of some combination of elements which are obtained, to a greater degree, independent of the human body. The exhibition of them does not appear to be so weakening as the more lurid lights, and they occur generally in circles where the conditions are good. As far as our experience goes, they are a "higher," or more spiritual manifestation.

As to the smell of these lights, our memory does not serve us, though we have witnessed them many times. About seven years ago, when Herne and Williams first had the materialisation of "John King" and other spirits, we have seen, in a private seance with these mediums, at one time four full-form spirits materialised and showing themselves in a dark room by phosphorescent light, which the spirits produced on the palms of their hands, and, being diffused or radiated therefrom, lighted up their bodies and surrounding objects. "Katie King," the elder, came close to the writer, put her light over and under her dress to show its texture, and we do not remember perceiving any smell. Had all the light witnessed on that occasion been from phosphorus, the smell must have been overpowering. Some of the spirits were floating over our heads, illuminating themselves and the ceiling, talking to one another and to the circle, and playing a concertina, which they threw to one another repeatedly across the room. These were, indeed, gigantic manifestations, produced while the mediums were in the grip of the sitters—such manifestations as cannot be seen anywhere nowadays. The power of mediums has been deteriorated by much and indiscriminate sitting, but that circle was composed almost wholly of mediums, in addition to those excellent mediums, Herne and Williams, then in their early prime.

Some time ago we were present at a seance where a female medium was controlled to give these spirit-lights. The circle was badly constituted. The conditions were bad, yet there was a considerable degree of "power," such as it was. The medium is a bulky person, and is a circle in herself. The lights on that occasion were large and smoky-looking, and there was quite a perceptible smell of phosphorus. Some persons present thought these lights were the result of trick; but others, who had sat with the medium frequently in private circles, and had seen the same thing often, were well satisfied. We were convinced that the manifestation was genuine; for after each emission of the light, the medium burst out in an hysterical manner, as if the nervous system were terribly unstrung. Before the lights appeared there was a calm, and at other times low, costermonger-kind of spirits were singing rollicking songs through the entranced medium. Each emission of these lights produced a still more hysterical paroxysm on the part of the medium, till the exhibition became so painful that we had to retire.

These lights were genuine; but what were they? Some low spirits having but little regard for human life had hold of the poor medium, and her life-force was being wrung from her and scattered on the table as a spiritual manifestation. It is such ignorant and disgusting proceedings that ruin mediums and bring the proper investigation of these phenomena into disrepute. No intelligent purpose was displayed; only repeated convulsions of the medium's nervous system, and a wicked expenditure of life-force.

We ask "Owd Jonathan" and all intelligent investigators to put down their foot sternly on all this kind of thing. Let us have some faint glimmerings of knowledge, some noble purpose in all these things. When spirit-communion is attempted on such a suicidal plane, no good spirits can be expected to take part therein; and if they will, as an amusement, suck the life out of their mediums, they will not scruple to fool the spectators. These luminous phenomena should be kindly investigated by fitting and experienced sitters, and the medium and controlling spirits enlightened as to what kind of work they have in hand. We sit in dark seances several times a week, and must say that we gather no evil from darkness. The spirit-world can come closer to organic nature in a subdued light or darkness. Do not let us sit at all if the influences be bad; but if they be good, the darkness will enable them to benefit us more: that is, not intellectually, but sympathetically. The great evil is *spiritual darkness*, which is just as rampant in physical light as in the absence of it. Where there is the inner light of the spirit it cannot be dark to the soul of man. Do we not all lie down in our beds in the dark nightly, and do we not feel that, through the God-appointed guardians of our rest, we are safer than when we are bustling about amongst our fellows during the day? If we fear aught when in the darkness of our rooms, it is not spirits, but humans, who may happen to break in upon us.

Why then this superstitious dread of darkness? A short catechism, for the use of intending sitters in such circles, might be introduced with propriety. A sitter objects to the darkness: he is asked, Why? He replies that he is afraid that someone may impose on him. Then he is not a fit and proper person for *that* circle. Neither in light nor in darkness should any person sit, except where there is perfect harmony of mind and mutual confidence. Nor should any medium sit for a circle unless that medium has a power of manifestation to dispel any little pardonable doubts which may arise in the minds of the sitters; in short, the manifestations should be self-evident. To be jammed into a dark place, where you have no confidences in the medium or those around you, and be told to accept a certain construction put upon results, without any attempt at demonstration, is sheer folly. It is placing mediums and sitters in this false position that leads to such grabbings which, unfortunately, never prove anything to the deep thinker.

There are two evils to be put down. First, mediums are placed before circles without the necessary medial power to give satisfaction to those circles. Let all such mediums remain in the developing circle till they are able to do outside work with satisfaction, and let them be careful to undertake only such circles as they feel their degree of power will give satisfaction in. Secondly, allow the developing circle gradually to become an educational circle by the introduction of fit sitters, and none others. This will prevent the second evil. There will then be success every time, and the spirits will have hold of the long end of the lever, and be able to do that which is their mission; but as it is too often arranged now, the spirits have the short end of the lever, and they are entirely at the mercy of a pumped-out and undeveloped medium, improper sitters, and other "conditions."

This is much too slow a course for some people. It will not convert the world fast enough for them. Some of the world's children are being "converted" too rapidly. There are a quantity of people in Spiritualism, that it would be much better for the Cause, if they were as yet in ignorance of its existence. When bad people are introduced, they are not improved, but only have a new means of working evil. We do not want a majority of unspiritual Spiritualists. We want a minority, for such it must be, of spiritual Spiritualists. A good sixpence will go farther in the market than a bad half-crown. Let us see, then, what kind of "metal" we make our Spiritualists of, for the "guinea stamp" will not turn base metal into gold.

The best thing we can do for the public is to supply information about Spiritualism freely, and then they will use it as they individually see fit. The "Investigator" may form his circles, and act as he pleases: he will either succeed or abandon the thing in disgust. This is a very different matter from allowing him to run riot in a well-developed circle. Proceedings which may be engaged in with impunity by the novice, would destroy the highly-developed and experienced sitter, and the medium who can, with safety or even benefit, submit to conditions and manifestations at one period of mediumship may not be able to do so at another. The truth must be constantly kept in view that, of all things, spirit-communion is essentially *progressive*. To adopt any stand-still method as a standard of excellence is ruinous. If the sitter or medium be not going forwards and upwards, then he is going downwards and backwards. The ranks of Spiritualism, then, involve the idea of successive waves of adherents; the front rank continually going forward till they merge into the spiritual realm at the dissolution of the body, and wave upon wave following them till we come to the crude novice, who has yet to learn his first lesson in spiritual things. While the ignorant will consent to follow the wise the matter is all right, but unfortunately the parties will not at all times elect to have it so, and we have the lamentable spectacle of the crudest of crude dabblers giving themselves "national" airs and spiritual titles, by which the ranks of Spiritualism are led backwards to primal chaos, and disgrace and disaster are brought upon the whole Movement.

The investigation of the subject now enters on a new phase. The question with those who call themselves "Spiritualists" is not, DO these phenomena occur? IS spirit-communion a fact? Leave these matters to "investigators" to find out in their own way. It is the work of Spiritualists to throw light on the facts and phenomena that they have already discovered, and this they

must do in circles adapted for the purpose, and from which those who are simply looking to see if there be "anything in it" must be excluded.

And now in conclusion let us revert to the question propounded by "Owd Jonathan": Can any of our readers tell us something about the origin, nature, and effects on the medium of these "spirit-lights"? We are aware that there are Spiritualists who can treat this subject much better than we can do, and from them we crave some instruction. There are some minds deeply versed in these matters who have not the literary faculty; but if the facts be communicated to us in any form, we will put them in shape for printing.

#### EXPOSE CORRESPONDENCE AND COMMENTS.

Is it not generally understood that the Pentateuch is a finished work? Notwithstanding, the book of Levy-ticus had an additional chapter added to it in the *Daily Telegraph* of January 13, on the seizure of a medium. That the fact in question should justify the abuse of that writer, is no more reasonable than to imply that, because his article is a highly improper and misleading one, therefore all newspaper-reading is nonsense, and to be received in opposition to the drift of its argument. Why does not the *Daily Telegraph* take its own advice, and pity "the victims of the spiritualistic craze"? but the writer is equally inconsistent with himself, as he is at fault on every point on which he touches his subject. We may remark that those in madhouses who "hear voices" are not Spiritualists; but persons whom the Creator has given the faculty of "hearing voices," and, in gross ignorance of the nature of clairaudience, the real "impostors" and quacks of this age—the materialistic medical faculty, consign them to madhouses—a class of dangerous adventurers, to whom the "professional Spiritualists," though a thousand times increased in number, could not begin to equal for mischief. If Spiritualism were understood, there would be no voice-hearing patients in madhouses. Then the writer says, persons "bowed down with grief are apt to be persuaded" that their deceased relatives manifest at seances. We have never seen anyone at a seance "bowed down with grief," nor have we ever seen anyone try to persuade sitters that such-and-such spirits were their deceased relatives. Sitters cheerfully acknowledge that their spirit-friends manifest when they have been able to recognise them—a task which no person is capable of doing but themselves. "Recognised Religions" are not impostures, says the *Daily Telegraph* logician; no, not to those who "recognise" them; but creeds in their inception all have had to pass through the volley of rotten eggs now flung at Spiritualism by servile scribblers, and when these creeds become deteriorated by the vulgar patronage of speculating newspapers, then they, as a final treatment, are subjected to further rough handling. The superstition of to-day is the creed of to-morrow, and then it will of course be lauded by all who, like the present mercenary vilifiers of Spiritualism, in attacking the administrators of that department of human inquiry for unfaithfulness, really lift a stone to break their own heads.

To the Editor.—Dear Sir,—Your very excellent article this week—re the exposure of Mrs. Corner—has given me more pleasure than I can well express. The strange thing in life to me is, that others have not the ability or receptivity to grasp the truth and beauty of the matter therein contained. Yet I am painfully conscious of the fact that there are many minds—minds of the materialistic type—who regard such a masterly exposition as utterances of one demented. They will not—they cannot, accept any explanation that is not amenable to the action of a knife or to the test of weights and scales. Such, I have no doubt, were the Spartan three—the lofty-named "spirit-catchers," who, in their pride (soon to be brought low), think that Spiritualism has received at their hands its death-blow. But steady! Let us strive, in spite of the suffering this unfortunate affair subjects us to, to deal with them tenderly and in a conciliatory spirit, as being men who only acted up to the highest dictates of their natures.

Advise them in a friendly manner to disband their forces, and if they are really seeking after truth, to *separately* attend seances in future. And let them be careful to search for good men and women as sitters rather than wise ones: for it too often happens that those who are acquainted with a multitude of facts are spiritually quite undeveloped.

Meanwhile, let us, dear Sir, bear our cross in patience, knowing that thousands of the unseen (so-called) dead are daily profited by the influence of a noble example.

In faith, and in the hope of a speedy deliverance from these trials, I remain, yours truly,

T. C. E.

A WELL-KNOWN PEN writes:—"You struck the right chord in your lecture on the late affair at Great Russell Street. Surely 'research committees' and their implied (self-constituted) importance will now be estimated at their true value—*nil*! Spirit-grabbing is the co-relative of tape-tying, &c., and until spirit-power is recognised, and only spiritual-minded persons permitted to enter within this shekinah, these scandalous episodes will occur. Misguided folk can't see that the new angel comes with a 'Behold I make all things new.' All notions of zeal and 'converting' people must go by the board. Souls will be saved and people brought in just as they are prepared, and not before; and we leave the time, and state, and person to those who are behind the scenes—the right men are in their right place."

"A. T. T. P." writes:—"I must compliment you on that address of yours. Previous to reading that I had intended to have 'blown off' in that direction. You have taken the wind out of my sails. The guide for seances should be, 'test your sitters, not your mediums.' Do not make Spiritualism a raree show for enthusiastic fools or sceptical rogues. It has a higher mission. Do not leave the subject alone."

## CAPTURE OF A SPIRIT OF IGNORANCE.

To the Editor *Northern Evening Express*.

Sir,—Of all verdant men, the adverse critics of the phenomena of Modern Spiritualism appear to be the most verdant, credulous, and tenighted.

A writer in the *Times*, another in the *Daily Telegraph*, and a third in the *Northern Evening* and *Daily Express*, under the *nom de plume* of *Novocastrian*, each and all rejoicing over what has been termed the capture of a spirit, but which is, in reality, the capture of a medium in white robes.

The whole of the writers in the papers in question appear to be oblivious of the fact that every intelligent Spiritualist in the world, who has had experience in materialisations, is always on the alert—contriving tests to prevent or check the very result which is recorded to have taken place in London recently.

No cautious Spiritualist accepts the reality of materialisation unless the phenomena are produced under such conditions as to render personation by the medium apparently impossible.

All Spiritualists know, as a phenomenon of familiar and ten thousand times repeated occurrence, that tying and screwing are of no practical value so far as securing mediums is concerned, inasmuch as the intelligences by whom the mediums are accompanied have the power of instantly releasing them from bonds, and have also the power of unscrewing fastenings which are entirely beyond the normal power and control of all ordinarily-organised and non-mediumistic people.

This may appear to be the veriest absurdity to the uninitiated, but to the initiated it is the veriest common-place, and of frequent occurrence.

Mediums may, to all human appearance, be securely fastened in a closed recess, and yet a materialised form resembling the medium may walk out from the enclosure while the medium is within, or, on the other hand, the medium released by a materialised form may be draped in white raiment and be brought out automatically and unconsciously to personate a ghost. Both the personation and the reality are phenomena of frequent occurrence.

The only justification that any cautious inquirer has for receiving as real the materialisation of human forms is when the forms which make their appearance are much taller or much shorter than the medium and are bulky in proportion to their height, or when the medium is visibly sitting in the open room and the forms walk out of an empty recess, or when the medium is in the open room in good light, when no cabinet or cover of any kind is used, and when the forms grow up from apparent nothingness in the middle of the room, and, when present, walk, answer questions, and conduct themselves as ordinary persons.

The whole of these phenomena I have seen under the most crucial circumstances; similar phenomena have been witnessed by thousands of credible witnesses, and the result is that, notwithstanding occasional so-called exposures, which are in reality only exposures of popular ignorance, and rabid leaders in leading papers, not a single well-informed Spiritualist is in the slightest degree shaken in his convictions as to the reality and genuineness of the general phenomena.—I am, &c.,

Newcastle-on-Tyne, Jan. 15, 1880.

T. P. BARKAS.

## OBITUARY.

MISS EUPHEMIA DICKSON

"On Tuesday, January 20, at 4.45 a.m., passed to spirit-life, in full assurance of God's love, and the guardianship of His holy ones, Euphemia Dickson, Merè Angela, 19, Leamington Road Villas, Westbourne Park, W., London."

Such is the notice which has been sent to us of the passing away of one of the most devoted Spiritualists which this Cause has called into activity. Like the Spiritualists of other days, our friend had an abiding faith in that real and inner world, of which she felt herself to be an expression on the mortal plane; and, in accordance with that conviction, she devoted herself to Spiritual duties and responsibilities, as a good mother would to her young children. There are, indeed, true motherly souls who have never borne children into this mortal realm, and Miss Euphemia was one of them. Like all true mothers, she did not give a mere passing alms to the needy dependents upon her bounty, but she made their cause her own, and interested herself with aid and advice, which possibly might not at all times be appreciated, but which was none the less pure and earnest on the part of the giver. There are many who, in looking back on the past, will see in the acts of the departed lady, much that distance lends a species of spiritual enchantment to. The strongly-individualised woman is lost in the blaze of glory which proceeds from the Angel which she on earth enshrouded.

She was indeed a mother in our little Israel of modern days. The impulse of the angel-world acted upon her weak, nervous frame, and while it might be that she was herself in great suffering, yet, through the chinks of the failing earthly mansion would gleam the radiance of celestial light. Ah, how little we are understood and appreciated when struggling to give expression to the spirit through the weak, earthly instrument; and this good sister, though her words were heard by few, and possibly were understood to the full by fewer still, yet her ACTS as a Spiritualist have had the most important bearing on the history of Spiritualism in this country. We will only mention two cases.

Ten years ago, when the first week in April comes round, it became an imperative part of our duty to transform the monthly *DAYBREAK* into the weekly *MEDIUM AND DAYBREAK*. From this responsibility we shrank till the last moment. We felt that the ability required to conduct the leading organ in this great movement was more than we dared profess to lay claim to; and as for means: we were at the time newly established in our present premises, loaded with responsibilities, till our shoulders seemed unable to bear another man's weight. We had, spiritually given assent to take up the task imposed upon us, and resolved to go on with the work if a material way opened. Just at the time when it was absolutely

necessary either to go forward or give up the attempt, Miss Euphemia Dickson came in and laid a five-pound-note on the counter for the use of the Cause, in any way which might be necessary; and that five-pound-note was the indispensable means used in printing No. 1 of the *MEDIUM AND DAYBREAK*. We have always regarded that disinterested servant of the spirit-world as the mother of this paper, and if the reader, who rejoices in the existence of the *MEDIUM* as a means of doing spiritual work, will give honour to whom honour is due, a large share of that honour will justly devolve upon the noble spirit of whom these remarks are now written.

It has been a spiritual work from the beginning, and, as out of the manger, as it were, the infant organ was brought into being through the mediation of our maiden sister, so it has been sustained; and we hope now that the original seed has fallen into the spiritual soil, that many will spring up to extend the Order of Spiritual Workers, of which Miss Euphemia was the type. It is woman's noble, unselfish heart that is required in Spiritualism; then man-made philosophies and materialistic methods might be left to take care of themselves.

The other instance we shall now mention of the deceased lady's spiritual work was the bringing out on the public platform of Mrs. Cora L. V. Tappan in London.

Mrs. Tappan presented herself at the Spiritual Institution so emaciated in form and bodily weak, that it was with difficulty she could be helped up-stairs. She lay down and had a long rest before she could take part in the reception which had been got up for her in the evening. Dr. Sexton was in the chair. Miss Euphemia Dickson, her relative, Mr. Slater, and other well-known Spiritualists were present. A resolution of welcome was passed by the meeting to the honoured guest of the evening, and a clause was inserted expressing a hope that she might be made useful in the work in this country. That clause was being shelved by the meeting, when the writer enlarged upon it, and pressed it home upon his hearers. Dr. Sexton was at that time giving a successful series of lectures at Cavendish Rooms—"Spirit-Mediums and Conjurers" being one of them—and as the introduction of Mrs. Tappan meant the supersession of himself, he was not in favour of the project. At last Mr. Slater was entranced, and his guides warmly espoused the proposal to bring Mrs. Tappan before the public. Notwithstanding the minority on the proposal which the meeting presented, the writer took out his pocket-book and opened a subscription list, which was generously headed by the lady who has now passed from amongst us, and it was under the management of herself, Mr. Slater, and Mr. Burns, that those first meetings addressed by Mrs. Tappan were got up—no hall being large enough—the grandest successes of the kind that has ever been witnessed in the history of Spiritualism in this country.

Notwithstanding the adverse vote of majorities, spiritual work must always be done by spiritually-fitted and spiritually-inspired workers, of whom Miss Euphemia Dickson was one. These two great events, in which her influence was so marked, indicate the pivotal position she occupied in spiritual dynamics, and though she had done nothing more, these would outweigh by far the restless fuss of some who make much more noise, but of the fruits of whose labour little is seen.

Readers of the *MEDIUM*: May we all unite in kindly spiritual aspirations towards our benefactress, who has gone to her reward. Her work for us is not yet finished. Her influence will be felt in our councils yet; and those, who, of their spiritual abundance, make her an offering of love, will have it returned to them a hundredfold.

## CLAIRVOYANCE AND CRIMES AND CASUALTIES.

The newspapers stated that a clairvoyant had been used to point out the position of the bodies at the scene of the Tay Bridge calamity, as suggested by Dr. Morrison in these columns, two weeks ago; and now we have several correspondents suggesting that some clairvoyant should, by procuring a lock of the girl's hair, or other object, endeavour to unravel the mystery of the Harpurhey murder, Manchester. The only difficulty involved in the latter case is the one of punishment, which is always administered with the most salutary effect when left in the hands of "Providence." No murderer can escape, for eternity is before him; but is it man's place to punish? We are all guilty persons in some way or another, and have reason to be thankful that the spirit-world is not spy and reporter of man's unwise or culpable actions. Let us do to the wretch of a murderer, then, as we would like to be done to in the matter of our own piccadilloes.

## THE TAY BRIDGE CALAMITY.

THE SEARCH FOR THE BODIES.—NOVEL EXPERIMENT.

Dundee, Thursday Night.—Two steam trawlers were engaged to-day searching the river, but without success. A novel attempt was made to-day to ascertain where the bodies are lying in the river. A lady was taken out in a yacht and mesmerised. She pointed out a place where a body was lying deeply embedded in the sand, and when the grapnels were used the collar of an overcoat was brought up. The clairvoyant afterwards declared that twenty bodies lay underneath the girders.—*Newcastle Daily Chronicle*, Jan. 16.

"DAISY'S" medium will be unable for some time to attend the social sittings at the Spiritual Institution on Friday evenings; other mediums will occupy the time. On Friday next Mrs. Walker has kindly offered her services. To commence at eight o'clock.

## SUBSCRIPTION PRICE OF THE MEDIUM

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

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

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."

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

TUESDAY, JAN. 27.—Select Meeting for the Exercise Spiritual Gifts.

THURSDAY, JAN. 29.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, JAN. 30.—Social Sittings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 23, 1880.

## NOTES AND COMMENTS.

A. E. GILKS, Esq., of Boston, U.S.A., in transmitting his annual subscription for the MEDIUM, writing of the "Historical Controls," says: "I read these communications with great interest—in truth, there are to me none more interesting in the MEDIUM." He hopes they will appear in volumes, with the necessary explanatory notes and comments, to make the conditions plain to the reader, as there is much of psychological interest, &c., in them, as respects origin and the influence of the mediumship.

MRS. BILLING will only be in London some few weeks more. She has had invitations to visit Edinburgh and other places, but it would appear that it is impossible for her to do so at present. She will sell off her furniture, and only take away her personal effects. Her friends are bidding for the articles, some of which are valuable. Mrs. Billing is in splendid power, and quite busy.

TO CORRESPONDENTS.—We again must express regret that we have not yet been able to keep pace with our correspondence and other work. We are just two clerks short of being able to undertake properly what falls on our shoulders; but as the means are not forthcoming to engage assistance, something must suffer neglect. Illness has also occupied much time and strength; but we are thankful to say that our patient is daily gaining strength. Extend to us all the charity at command; we are doing our very best with the means and forces at our disposal.

THE Controls of "Thomas Paine" have been received with great enthusiasm. Mr. Glendinning's hearty letter might be subscribed to by thousands. It is interesting to see how Spiritualism is bridging over the gulf which theology has dug between the people's benefactors and the people's hearts. It is found, after all, that Paine was not such a bad fellow—a religious man, and the friend of law and order. We have had quite a demand for his works during these last few days. His "Age of Reason" can be had for 1s.; "The Rights of Man," 1s.; and the "Theological Works," in a handsomely-bound volume, price 3s.

MANY of our subscribers have not noticed the intimation which we gave, to the effect that the subscription for the MEDIUM for 1880 is 8s. 10d., and that it will save us much labour and expense if they will kindly remit that little sum without putting us under the necessity of applying for it. By doing so we will be benefited as much as if we received a small donation. We hope to hear from "everybody" early in the week.

MR. F. WILSON will lecture at Goswell Hall, 290, Goswell Road on Sunday evening, at seven o'clock. Mr. Burns has been invited to lecture. Mr. Howell would do well to write and state when it will be convenient for him to visit London. He might address a series of meetings in the metropolis.

MR. FLETCHER lectured at Steinway Hall, Lower Seymour Street, on Sunday last on "Exposures." His subject for Sunday next is on the "Great Exposure." To commence at 7 o'clock.

## CIRCLE-HOLDING.

There are several articles this week on the use of the table, and the best means of holding circles. The discussion of such subjects is of prime importance to the Movement. Of late professionalism has absorbed all the interest, and investigators have been somewhat diverted from the legitimate method of forming circles for themselves.

Mr. Chapman is a Spiritualist of great experience, and what he says is full of useful suggestions. Another writer somewhat modifies his plan, by proposing that there should be two classes of circles: one for new beginners, that they may find out if they be mediums, and if there be any truth at all in Spiritualism; and another circle, or circles, for the more developed, who would be ruined in health and faculties by mixing in the first-named circle. These so-called promiscuous circles proposed by Mr. Chapman, could scarcely be called "promiscuous," if attended chiefly by new beginners; but put in a proportion of developed sensitives, and the circle would be "promiscuous" with a vengeance. Mr. Chapman is possibly not a sensitive, and speaks from his plane of experience, and he is no doubt in his right place when doing that which he feels called upon to undertake.

As to the use of "rules," they will never supersede intuition and experience; in fact, they are of no use unless there be intelligence enough in the company to put them into operation. When a happy-go-lucky circle succeeds, it is often due to the fact that spirit-influence brought the sitters together, and the circle was formed by impression. In such a case the sitters are all more or less mediumistic, and, being under influence, and therefore susceptible, the circle is a success, but it is strictly in accordance with the printed "rules," notwithstanding. But "rules" are of no use unless the materials be present to carry them into effect.

Mr. Chapman looks at the matter from an external standpoint; but when we turn to the article on "Psychic Force," we gain an inside view, and it bears out the "rules" most emphatically. To sitters on the plane of that article, a promiscuous circle, if it contained hard "drawing" sitters, would be torture and injury. The other evening we sat with the lady, through whose joint mediumship that article was given, in a very pleasant and successful circle, where the influences were good; but the person on one side of her had such a temperament as to considerably paralyse one side of her body. Here was a grand and highly useful medium being sacrificed for no useful purpose whatever. At the same time this lady, when the range of promiscuity is sufficiently limited, is found to be a powerful developing medium, and has been the means of enabling many to participate in spirit-communion.

The time has come when we want more teaching on these points. We suppose the circle held on the top of the tower around the golden table, was not a promiscuous one. Let us have promiscuous sittings at the foot of the tower, becoming more select every storey as we go up, till we come to the lone hierarch at the top, and then we will have harmony throughout and success in each department.

The table on the ground floor may be of common timber. It is symbolical of state rather than of material. There are more people with wooden heads than golden minds.

The tower of Belus, understood vulgarly to be in honour of the sun, means the various degrees of mental altitude or development which man must go through before he can obtain spiritual light. Every circle or society should have one of these "towers" as well as a "table," wherewith to measure the spiritual altitude of those who require to sit. Who will invent a spiritual thermometer, to measure off the degrees in each case with scientific precision!

## THE CAUSES OF DISSENTION AND DISASTER IN SPIRITUALISM.

From Mr. Barkas's letter it would appear that there are many ways of being satisfied of the certainty of materialisation phenomena besides the deceptive one of bolts and bars. People are in all too great a hurry to make converts. If they would endeavour to develop mediums and sitters a little more, they might, on the principle of an inner and an outer circle, soon satisfy thousands where they now mystify dozens. There is coming a period of spontaneous Spiritual manifestations such as Mr. Barkas cites, but not till the present foolish plans are abandoned.

We have been much gratified at the sensible way in which the Great Russell Street incident has been viewed by the great body of Spiritualists. Such an occurrence, even one year ago, would have produced a very different effect. There was considerable anxiety till last issue of the MEDIUM appeared. The information given therein seems to have met the requirements of the great mass of thinkers. There are many who no doubt think the incident has served a useful purpose. That is certainly what was intended on "the other side." We publish some correspondence in another column, which may be referred to on its own merits.

It is the old war of the "Solar and Lunar Races." There are two distinctly appointed ways of looking at all Spiritual matters—which indeed means everything—and all mankind belong either to the one section or the other. There are mediumistic persons belonging to each company and bands of spirits seeking to influence them. Thus, the war is spiritual as well as social. Why is it that men, who have lived together as brothers, join a certain society, founded on a certain basis, and forthwith, without any just or appreciable cause, become bitter enemies? Why is it that some obscure, and it may be illiterate and impecunious Spiritual toiler, does much good, and worldly-wise corporations, backed up apparently

with funds, position, education, &c., turn all into vinegar that they touch, and do nothing for the "Cause" but create mischief? Why is it that the child Jesus confounded the learned doctors in the Temple? How is it that the Gospel is attributed to illiterate peasants, while no Scripture has been traced to "seats of learning?" Why is it that we have had the recent grabbing of a spirit, and thousands of seances have been held elsewhere with very different results?

We might ask many more questions of a similar kind, showing that there are two foundations uprearing very different structures; there are two trees bearing widely different fruits. The individual alone can be inspired. When a man becomes amalgamated with a body based upon a certain motive, he loses his spiritual inspiration, and becomes obsessed by the spirit-sphere of the body or society to which he attaches himself. This explains much.

It is expedient, then, that this form of disorganisation depart for ever from amongst Spiritualists, and that the solar method of working control the lunar. Let us go back to individual enlightenment and responsibility, and then we will be all brethren, indeed, in spirit and in truth.

#### LET EVERY SPIRITUALIST STAND UP FOR TRUTH AND HONOUR.

The late affair has cast a slur upon all Spiritualists, and even in the newspapers persons have been shamefully insulted who have no more sympathy with the act or the unfortunate participators therein than a peace man would have with a bursted cannon. Individual Spiritualists in the "city," and public places elsewhere, have "had to stand no end of chaff," and altogether in the public mind the whole Movement has been brought down to the level of the *exposé*.

Should this be allowed to remain so? Surely one Spiritualist is not accountable for the malpractice of another. Then let us state our convictions on the matter individually and collectively, and make these convictions known to the public as widely as possible. Every circle or body of Spiritualists, aye, every individual Spiritualist, may express thoughts on this matter, and communicate them in the form of a letter to a local newspaper, with such explanations of proper methods of spirit-communication as may be deemed expedient. Let us show that we do not participate at all in that kind of Spiritualism which has brought this shadow upon us; that we do not consider the truth at all invalidated thereby, and that whatever aspersions may attach to the participants, they have no right to be levelled at the Cause or at any Spiritualists of a different stamp. By adopting such a course universally much may be done to bring good out of evil.

#### A MEDIUM PERSONATING A SPIRIT AT 38, GREAT RUSSELL STREET.

##### ACTION OF SPIRITUALISTS THEREON.

On Sunday morning, January 18, the congregation of Spiritualists, which has been eight years in existence, and now meeting at Goswell Hall, 290, Goswell Road, at the usual Sunday morning conference, considered the case of the recent seizure of a medium in Great Russell Street.

The speakers all breathed the same truth, viz., that the unfortunate position of the medium was due to the unscientific manner in which the circle was constituted, thereby allowing alien spirits to control the medium and place her in a false position. All this, it was agreed, had been permitted by higher powers as a warning to those who might endeavour to elicit these phenomena, to give due attention to spiritual laws and the motives of the sitters.

The following resolution was proposed by Mr. W. Yeates, seconded by Mr. William M'Kenzie, and carried unanimously:—

"That, in view of the method of circle-holding used in the seance at which a medium was caught recently, and the apologetic letter printed in the newspapers in explanation thereof, this meeting regrets that the term 'Spiritualist' should be used in connection therewith, seeing that no allusion whatever is made to Divine and Spiritual influences as taking any part in these phenomena. We do not regard such methods and principles as above used and expressed as consistent with the teachings of Spiritualism; and we repel any imputation which may be thrown upon the Movement on account of the results.

"We also declare that medium-farming by committees or individuals is an abuse which all Spiritualists should discountenance, and do all in their power to rectify; that materialisations and the higher phenomena of Spiritualism should only be elicited in the presence of experienced and prepared minds; and that inquirers should be, in the first place, introduced to the more initiatory manifestations."

#### IN MEMORY OF THOMAS PAINE.

Mr. Burns,—I send you a post-office order for £2 2s., in affectionate memory of Thomas Paine, who, 45 years ago, at the age of 15, emancipated me from the hell and brimstone—born-to-be-damned—theology of my boyhood's training in the Scotch kirk. I got hold of his "Age of Reason;" I was liberated from priestcraft, and hope sprang triumphant on exultant wings; and, having been born on St. Thomas's Day, at 18 years I canonised Thomas Paine as my patron saint with love and gratitude. Through his teachings I gained freedom of thought in religion and politics.—

Yours truly,  
ROBERT GLENDINNING.

Birkdale, Jan. 12, 1880.

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#### SPIRITUAL INSTITUTION FINANCES.

We still receive small parcels of stamps, with best wishes for the new year. These sums we put into the Institution Week list. If good wishes be of any avail, the incoming year will show a great improvement in this Movement. We do believe in good wishes, much more than in £ s. d.; for, if the former prevailed, there would be no difficulty about the latter.

Next week we hope to close the Institution Week list, and the whole amount received for the year will be stated. It yet falls far short of paying our way through these hard times, so that a constant care to secure the sinews of war will be one of our duties. We thank all for what they have done; all donors of even the smallest sums may take credit to themselves of having saved the ship, for it would seem an impossibility to have gone on without them.

#### SOCRATES, THE ATHENIAN PHILOSOPHER AND MARTYR.

To the Editor.—Sir,—As some of your readers may be unacquainted with the life and times of Socrates, permit me to supply the following brief account of one who was, in my opinion, as great a martyr to the cause of truth and godliness as any, even of the apostles of Jesus. I claim to have a feeling akin to worship for such noble souls as Jesus and Paul; but thank God the teachings of Modern Spiritualism have so extended my views and eliminated old falsehoods, that now I am able to perceive that the Supreme Mind is no respecter of persons; but has, in His own way and in His own time, called forth special instruments to perform special tasks; and if Jesus was in any way superior to Paul, Paul to Socrates, or Socrates to Plato—if, I say, one of these was in any way superior to the others—it was only in degree. But we may rest assured that now they are grouped together in a sphere of glory, and we who are here shall best please them by striving to emulate their god-like example—not by claiming for one a fancied superiority over the others, and proving the truth of the statement by the horrors and guilt of a fratricidal war.

"Socrates, son of an Athenian statuary, named Sophroniscus, was born 469 B.C., and fought with distinguished bravery at the battles of Potidæa, Delium, and Amphipolis. Through life he was inspired by a 'daemon,' [angel] or inward spiritual voice—a divine agency, which, by different manifestations, conveyed to him special revelations."

Like the Jewish prophets, and all other men sent to warn the nations of their wickedness, his was the voice of one crying in the wilderness, and his, too, was the reformer's fate.

Having made himself odious to the priesthood—who, like their representatives to-day, possessed only the withered husk of religion, and strove by outward ceremonial to impose on the unthinking multitude—having, by his cry of "Repent, repent!" called down upon himself the resentment of the vicious and idle, he was at last accused by Meletus, an obscure poet, Anytus, a wealthy tradesman, and Lycon, a rhetorician, of (1) not worshipping the national gods, (2) introducing a new divinity, and (3) corrupting the morals of the rising generation.

As a matter of course he was condemned to death, 399 B.C., and having drunk the fatal bowl of hemlock, he passed his last moments in prison, surrounded by his disciples, discoursing on the immortality of the soul.

Such was the admiration felt for him by former Christians, that "Erasmus added to the invocation of the Christian saints in his litany: 'Sancte Socrates, ora pro nobis.'" And yet, with the accumulated wisdom of ages, we speak of Plato and Socrates to-day as pagans—poor pagans!

T. C. E.

The subjoined poem is respectfully and lovingly dedicated to the god-like spirit of Plato.—T. C. E.

#### SOCRATES' DEFENCE.

O ye Athenians—Ye whose fathers bore  
An honoured name unto the furthest shore—  
Ye sons of those who dared the Persian's pride  
And victory won at Marathon—or died!  
Ye whose forefathers scorned great Xerxes' joke,  
And by their deeds so eloquently spoke,  
List! to the voice of one who erstwhile bled  
For Athen's safety, and her mighty dead!  
Meletus has accused me of the crime  
Of holding in contempt the "sacred line,"  
Of viewing scornfully their grand display  
Of sacerdotal pomp and solemn sway;  
And positively swore that I adore  
Some unknown God—a god taught before.  
He seeks to show, that as a rule, my life  
To Athens brings contention, hate, and strife;

That trustful youth by me corrupt is made ;  
 And much he would appear to be afraid  
 That by my teachings, Athens soon will be  
 A scene of guilt and infidelity.  
 And who, Athenians, is Meletus there ?  
 An obscure writer !—but I will forbear.  
 I, who am aged now, and near the grave,  
 Must not belie the past—I pardon crave.  
 But I, who from a babe have Athens trod,  
 Am charged to-day with negligence to God—  
 With worse than negligence, with impious aim  
 To crush the gods ye worship at your fane.  
 I am an infidel without disguise,  
 A demon filled with blasphemy and lies,  
 A wretch, a leprous monster 'twould appear,  
 But, fellow-countrymen, give me your ear.  
 Once when the Delphic oracle was asked  
 (An oracle, perhaps ne'er yet surpassed)  
 To glance o'er Greece, and carefully to scan  
 Her people, and to name the wisest man,  
 The answer was (give ear, Meletus please)  
 The answer was, " His name is Socrates !"  
 Thus ye who love o'er rites and signs to gloat,  
 And ample time to oracles devote,  
 Should mark the honour then on me conferred,  
 An honour dissipated by a word.  
 Whilst others to their ignorance were blind,  
 I—I alone—felt poverty of mind,  
 So, too, I very early learnt to know,  
 That man's chief enemy, most active foe  
 Is false ambition, love of mere display,  
 A useless frittering of time away,  
 A wrangling over words and parts of speech,  
 And sophists love this waste of words to teach.  
 Therefore, Athenians, prompted by my guide,  
 Who, tho' unseen, is ever by my side,  
 I through long years have daily sought to show  
 Those well-paid talkers what they failed to know.  
 Not that I dogmatised to any man,  
 I merely hit upon the simple plan  
 Of questioning my friends, to clearly see  
 What height they were—not what they seemed to be.  
 Thus friend, Meletus, who would fain look tall,  
 Sustained some bruises by a nasty fall ;  
 And Lycon, too, who travels much abroad,  
 And shines—or seems to shine—just like a god,  
 Felt somewhat hurt, because I simply tried  
 To learn of him what *want* his art supplied.  
 But they, with Anytus, are but the tools  
 Of your High Priest, who arbitrary rules  
 That wisdom is confined to his degree,  
 And not bestowed on you, my friends, and me.  
 His minions float o'er Athens like a cloud,  
 And by much outward show befool the crowd ;  
 The Eleusinian mysteries they hold  
 As being far too sacred to be told ;  
 Upon your ignorance and fears they play,  
 And screen your vision from the light of day.  
 The gods, they say, will have them intercede  
 For wicked men, and only they must plead ;  
 And mercy, if good reason can be brought,  
 May be obtained through them—it may be bought !  
 Like a foul pestilence o'er Athens spread—  
 They rob the living and annoy the dead ;  
 They crowd your houses and pollute the streets,  
 And almost every passer-by one meets  
 Admits that priestcraft, with its grim control,  
 Is needful to the welfare of the soul.  
 These are my real accusers, and possess  
 The power to blast e'en monarchs' happiness.  
 These, Plato, would compel old Socrates  
 To sue for mercy on his bended knees.  
 And now that I have looked at the offence,  
 Permit me just a word in self-defence :  
 If, in my earnest efforts after truth,  
 I have in any way misled some youth—  
 If I have injured by a passing thought  
 Some tender mind which godliness has sought,  
 I humbly ask his pardon ; but I claim  
 That ye produce the lad—or give his name !  
 And with regard to infidelity,  
 Is it not true that every herey  
 Ye charge to Anaxagoras, the sage,  
 Is now declaimed unchecked from Athen's stage ?  
 If this be so—and who will say 'tis not ?—  
 How can Meletus fix on me the plot  
 To quell the Orthodox-Religion's pride,  
 As if that I *alone* its claims denied ?  
 Enough ! enough ! the charges are absurd,  
 And I dismiss them with a parting word.  
 O men of Athens ! I am sorely grieved  
 To find ye are so readily deceived :  
 Ye know that for a space of fifty years  
 In poverty, in pain, and oft in tears,  
 I have endeavoured with a steadfast mind  
 To solace grief and benefit mankind.  
 Like a deep well upon the mountain's side,  
 Whose waters flow when other founts are dried,  
 I, with a force inspired, have gladly giv'n  
 The limpid streams which flowed to me from heav'n.  
 Only the echo of another's voice—  
 Only an instrument ! How strange a choice.  
 Called by " The Boundless Mind," who reigns supreme,  
 Who never has been—never shall be—seen :

Called forth to warn proud Athens of her fate,  
 To purge her children, ere it be too late ;  
 Sent as a messenger from God am I,  
 And faithful to my mission I must die.  
 Think not that Socrates will dread the doom  
 That may consign his body to the tomb :  
 For when these lips exhale the final breath—  
 These limbs grow rigid in th' embrace of death,  
 I know that freed from bonds I shall arise,  
 And join the blest immortals in the skies !  
 And if, Athenians, by persuasive pow'r,  
 I could divert your judgment in this hour,  
 I would not, could not, so belie my life,  
 Not e'en for love of children and of wife.  
 Ill would it now become this withered frame  
 To kneel for mercy, and survive in shame ;  
 Ill does it suit the aspect of my mind,  
 To thus prostrate myself to human kind.  
 I, who have on the battle-field decried  
 Stern Death hurled backward by my angel guide,  
 Could ask his aid, and surely it would come ;  
 But I am ready if my task be done !  
 And now, Athenians, do your duty well,  
 Reflect on mercy, and on justice dwell ;  
 But, life or death, it matters not to me,  
 For death is peace, and joy, and liberty.

THE CORNISH EXILE.

## THE UNIVERSAL CHURCH.

A spirit-circle in Bordeaux received a message from a spirit purporting to be that of a lately deceased prelate of the Romish Church. The message first appeared in the *Ruche Bordelaise* some ten years ago. A friend on the Continent has sent us a translation, from which we make the following extract :—

No single man nor any community, and no church whatever, dare boast of Orthodoxy. Grand is their arrogance, but easily contradicted, and none of all churches is allowed to state in truth and certainty to be the only pure and genuine one. Rome uses its trumpets in vain, and swings its Vatican lightnings with fury even to-day ; but they are impotent now, and hurt no more.

Brethren in Christ ! He never thought and could not transfer his own dignity and importance on any one corporation or any separate congregation, though some of these did not hesitate to adopt the denomination of a church. The only true church of Christ is all mankind. For all of us he went on preaching, and for all together he went into death. Whereat, therefore, these various communities ? and what for the numerous churches ? all disjoined, whereas they ought to be united. Why do they exclude from their skirt so readily any enlightened Christian whose understanding surpasses their own ? Is behaviour like this conformity to the spirit of the gospel ?

All the various sects do homage to the idea of a Universal Church ; all of them believe to have claims on it ; but you know it quite well, ye preachers, that your word is as powerless as your convictions. You witness at present the rise of a new church, or rather a new science, that answers far more to the wants and aspirations of the people and of the present time. The standard of a universal Christian Church, similar to Christ's ideal, is held up by a legion of philosophers of the nineteenth century. Spiritualism is not come to abolish the law, but to execute it. Rise from your undeserved grave ! all ye divine doctrines promulgated for all mankind in times of yore ! A long, lasting sleep of 1,800 years has been lying heavy upon you ; shine now like the radiant sun of truth and light ! Church of all nations and of all countries ! open thy doors now, when Truth is beginning to erect a new building. We, poor, deceased 'titts, do but repeat the words of him who, on his pilgrimage through earth-life had spoken, " Come to me, all who are weary, all who feel hungry and thirsty, for justice ; come, and be satiated with spiritual and bodily food offered to all of us by our heavenly Father." These words were uttered by him who was grand amongst all men.

## MR. HOWELL, THE MANCHESTER TRANCE SPEAKER.

Dear Mr. Burns,—Kindly permit me space for a few lines to confirm the statements hitherto made respecting the work of Mr. Howell in Manchester. We have recently had the pleasure of a more intimate personal acquaintance with Mr. Howell, and I would simply say, to know him is to love him. There were intimations given from the guides of our esteemed friend Mr. Colville, prior to his departure for America, of one who would continue the work so efficiently carried on by him here, and we have every reason to believe Mr. Howell to be the one. It is somewhat of a surprise to me that there is not a greater demand for his services, for, in my opinion, there is a refinement and nobility of character, which constitutes him a spiritual instrument of the highest order : and it also gives me much pleasure to state that, although disabled, through almost blindness, from engaging in any business, yet he does not demand any particular sum for his services, but is satisfied with any remuneration the friends will allow, and I understand he has worked gratuitously when expenses only could be met.

When favourable conditions present themselves, it is Mr. Howell's intention to engage the Hulme Town Hall for occasional Sunday services. When he does so, I sincerely hope all will heartily unite to aid his efforts.

As you have already stated, Mr. Howell purposes visiting London shortly, when he does so I feel sure yourself and our London friends will give him a cordial and loving greeting.

With best wishes and kindly remembrances to friends, I am, dear Mr. Burns, faithfully yours,  
 Hulme, Manchester, Jan. 19th.

CLARA ROWE.

DALETON ASSOCIATION.—The ninth annual general meeting will take place at 53, Sigdon Road, Hackney Downs, on Thursday evening, Jan. 29, at 8.30 precisely.

## WHAT DR. MONCK HAS SUFFERED, AND HIS CLAIMS UPON SPIRITUALISM.

To the Editor.—Dear Mr. Burns,—I am deeply gratified by the way in which you have laid Dr. Monck's case before your readers, and with the result so far, as it is represented by the published subscription list. I rejoice to see the amount at present raised or promised (including the noble £20 challenge) is nearly £84. This has, I note, been subscribed by twenty-seven friends only, being the liberal average of about three guineas each. This is as it should be, for Dr. Monck has deserved well of Spiritualists generally. His mediumship has long been the admiration of Spiritualists throughout the world. I have been privileged to witness his overwhelming phenomena, without the aid of a cabinet or darkness, in my own house and elsewhere. I may briefly allude to a few, taken at random from a host of manifestations which I and my friends tested in every imaginable way. In my own room, I saw and recognised the materialised form of my mother, as she proceeded from Dr. Monck, in the light, and in the presence of several competent witnesses, stood side by side with him, in full view of us all. While firmly held by us, Dr. Monck has been in an instant wrenched from our grasp, and the next instant we heard him walking and talking in the room overhead, a staggering demonstration of the passage of matter through matter. While standing at a distance from my clock, the works of which are securely boxed-up, his guides have given me test-communications by striking on the enclosed bell of the clock. This was in the light, as was also the playing of my piano, both when the lid was closed and open. When the lid was open, we saw the finger-keys move, as the particular notes we requested were sounded. The Doctor was all the time held by us hand and foot, as he sat motionless on the top of the piano. Till the moment this phenomenon was asked for and obtained, no one knew the request would be made. I have also seen my own pencil, when thrown on the middle of my table, rise (once we saw a detached hand form and grasp it) and write test-messages on previously initialised note-paper, the Doctor being held at a distance from it by us. Immediately after his release from incarceration, while we formed a circle round the table, and held his hands and feet as he sat on it, detached human hands formed around him and floated about overhead, so that we could distinctly see that they absolutely terminated at the wrist. These hands moved at our request, placed themselves on our heads, faces, and grasped us. They hovered round and over the gas, which was overhead in the middle of the circle, close to our faces, and the veins in the flesh were beautifully distinct to our sight. Two strangers came and had an impromptu seance. They purchased two slates, corded and sealed them together, and placed them on the middle of the table, without the Doctor ever once touching, or being near them.

Test-names, dates, and messages, were instantly written on the inside of these slates, to the amazement of the visitors, who acknowledged the correctness of the tests. This was in the light, as also was the unexpected materialisation of the child of a stranger, who distinctly saw and recognised his child's features and voice. Dr. Monck sat between us at the table. I shall not enlarge on the wonders of his mediumship, which I have seen and fully tested, with many of my friends, in my own house. If I, in this way, did full justice, I should want the space of half-a-dozen issues of the *MEDIUM* at least. Mr. Oxley, of Manchester can, I know, say much the same, and many others besides. It is a pity that the hosts of astounding unrecorded marvels of his unique mediumship, which have been witnessed by thousands all over the country, cannot be collected in a book, and handed down to posterity, attested by the names of the witnesses, as a colossal memorial of his grand powers. If ever this should be done, I shall be one among (I believe) many who would subscribe liberally to the undertaking.

Mr. A. J. Cranston's excellent letter in the *MEDIUM*, stating in such emphatic and unmistakable language, his exalted opinion of Dr. Monck's character, has gratified me exceedingly. I endorse every word of it. It is a deliberate testimony, pronounced in the face of slander and persecution, by a man of position and discernment, concerning one with whom he had had no passing acquaintance, but who has been constantly under his eye in the bosom of his own family-circle for upwards of a year. It is no small commendation of the Doctor, that, after so long and familiar intercourse with him, Mr. Cranston at last parts with him so reluctantly, and follows him with the highest eulogium that one man can pass on another, and that, too, given in the fullest and most public manner. I have known the Doctor intimately for several years; he has been my honoured guest on many occasions for several weeks at a time. I and my wife have witnessed, and marvelled at, his calm and patient behaviour under a fiery martyrdom, which has fallen to the lot of few men in this age to experience, and fewer still to sustain so meekly and philosophically. They say, and truly, You must live with a man to know him. I have lived with Dr. Monck, and I do know him as few others know him. I know him to be a man of unswerving truth and integrity, with a soul above all meanness and deception, and a man who, with the guilelessness of a child, and the tenderness of a woman, combines the zeal, fearlessness, and devotion of a martyr. I know no human being on whose sincerity, disinterestedness, purity, and moral excellence, I would more cheerfully stake my professional reputation.

A word now about the disinterestedness of Dr. Monck. It should be borne in mind that years ago he came forth from a church of which he was an eloquent and popular pillar and ornament, and threw to the winds the honours, emoluments, and brilliant prospects of the clerical orator, in order to follow where conscience led, and cast in his lot among the persecuted Spiritualists. This was not the case of a man turning from the lowest rung of the social ladder, and throwing himself into the Cause for the sake of daily bread. On the contrary, he forsook all (and a comfortable all it was, too) to follow Truth wheresoever she led. Was it likely, then, that a man capable of such heroic self-sacrifice could ever descend to those poor, petty tricks which he was falsely accused of performing in the sacred name of Spiritualism? Was this probable either in the case of a man whose medial gifts have been so fully proved and attested by the highest witnesses, both before and since his prosecution? No, sir, this man has a soul superior to such blasphemy. This was a man of conscience if ever there was one, and, having voluntarily exiled himself from the feast of his ministerial career, he could not be

such a fool as to cast away that conscience for the sake of the crumbs offered by imposition. The sincerity and disinterestedness of Dr. Monck were too well proved by his secession from Orthodoxy to be questioned on the strength of flimsy accusations that bore so evidently their own refutation branded on their fore-front. He had much to lose by this secession; but what had he to gain in a Cause where, besides true and warm hearts, there is nothing for any earnest worker to expect but hard work, poverty, and the sharp persecution of the world? He had first satisfied himself of the truth of Spiritualism, and then did what an honest man should do—sacrificed all his past that he might be free to tread the thorny but glorious path of duty. Our applause is due to the man who could do this, in an age when people love to keep in the fashion and follow the multitude on the wrong road rather than the upright few in the straight and difficult highway of conscience and right. His hard and unceasing work is known to all. For years he has served our Cause by holding innumerable free seances and lectures, and spent all his private property unsparingly. No wonder, therefore, that the foes of our Cause selected him for the treacherous assault, which was, as I believe, simply because he was a prominent, (and for them) too successful a worker. Nor should it be forgotten that, had not the blow fallen on him, it would have descended with crushing force on some other medium. The enemy made Dr. Monck the scapegoat of mediums and Spiritualism generally, and he, in his representative person, turned aside the sharp edge of persecution from his beloved fellow-labourers.

I speak what I believe firmly, and feel strongly, and for this reason I, as a medium, stand by him in the severe affliction and need, and call on all my esteemed brother and sister mediums, both public and private, to join hands with me in a vigorous united effort to raise funds for this Testimonial, that our dear brother's valuable life may be spared by a winter residence in a warmer climate. Many distressed mediums has he privately succoured when he had the means. Shall we not, then, work heartily for this brother in his need, who, in his prosperity, was no man's enemy, and the liberal friend of some among us who owe their present positions of independence and comfort entirely to him? "I speak as to wise men; judge ye what I say."

The independence of Dr. Monck may yet be regained. The kind spirits have given him wonderful inventions which, if patented, will bring him very large profits. Business men, who are eminent practical judges, have volunteered their written testimony (now in possession of Mr. Theobald, the secretary of the Testimonial Fund) "that these inventions are original, and, if patented, cannot fail to prove of great commercial value." Let us, then, do our utmost for this Testimonial that the small sum of money required to take out these valuable patents may be collected quickly, so that our dear brother medium may be placed once more in a position of independence, which, I can vouch for it, he will use for the benefit of all mediums and of the Cause generally. He will then, when health is restored, be able (as he has resolved) to throw once more his great medial gifts into our Cause without fee or reward.

A great deal has been written of the importance of permanently providing for the temporal wants of mediums, so that they shall be free from the wearing anxieties attendant on the struggle for daily bread, and from those doubts and suspicions which often destroy or limit the usefulness, and prevent the higher development of mediums. The experiment can now be made on Dr. Monck. He is a powerful, fully-ried medium, his phenomena take place *without a cabinet*, in the light, and in any place desired, and still larger and more valuable phases of mediumship are promised him by the spirit-world. Is not this, then, the very man on whom to make the experiment? If it succeed with him, there will be a general conviction that mediumship everywhere should be similarly raised above the retarding influence of poverty. I, for one, shall do my best to hasten so desirable a consummation. In Dr. Monck's case, I conceive that a powerful mediumship like his, exercised among scientists and others, whom it is difficult and almost impossible to reach and influence by weaker and by paid mediumship, would be of enormous value to our Cause.

In conclusion, I venture to propose that subscriptions should be solicited by individual Spiritualists, and by our mediums and societies throughout the country. The "Appeal" of the committee appearing on the last page of the *MEDIUM*, can be used for this purpose, or circulars obtained from Mr. Theobald. I hope, too, my dear fellow mediums will at once be agreeable to hold special Dr. Monck Testimonial seances, and remit their subscriptions and collections for publication in the *MEDIUM*, and, as example is preferable to precept, and both together are still better, I promise to back up my letter by my personal subscription, and, as soon as I am well (I am now ill and laid aside,) by holding a special Testimonial seance at my house. Justice, sympathy, the good of the Cause, all urge us to do our very best for Dr. Monck, whose valuable life may yet be saved for our Cause, if we agree all round to "a long pull, a strong pull, and a pull altogether" in some such way as I have suggested.—I am, dear Mr. Burns, yours fraternally, DR. BROWN.

40, *Standish Street, Burnley, Lancashire*, January 19th.

P.S.—Since commencing this letter, I have seen the admirable letters of two mediums, Messrs. Morse and Whitaker, in *MEDIUM* of January 9th. I sincerely hope their brotherly example will be imitated universally.

CONGREGATION OF RELIGIOUS INQUIRERS.—The Rev. C. Maurice Davies, D.D., having been appointed Special Preacher at St. Andrew's, Tavistock Place, by the Ven. Archbishop Dunbar, commenced a series of Monday evening lectures in the church, at 8 p.m., with short musical service, on Monday, January 19th, to be continued every Monday at the same hour. All seats free. A list of subjects will be found in the church.

BIRMINGHAM.—Mrs. Groom desires us to state, "that we have taken the Lozell Street Board Schools for Sunday meetings. We hope this will meet with the approbation of all friends, and that they will help us to secure some of our best teachers." With a genuine spiritual worker at the centre like Mrs. Groom, spiritual meetings may assume a better position in Birmingham than they have done hitherto. It is much better to rally round one person, who is moved spiritually to do a work of this kind, than to form a committee in which there is no such spiritual impulse. We wish the Birmingham effort all success.

### DR. CODERRE'S ACCOUNT OF THE MONTREAL ANTI-VACCINATION RIOT.

Montreal, 20th Sept., 1879.

To Mr. William Tebb.—My dear Sir,—I write to let you know that I shall forward you, as soon as possible, full details relating to the disturbance of 1876. It was contrary to law for the city council to impose compulsory vaccination. I have already written to papers in England, which contained articles on this disturbance, explaining the circumstances. It has been reckoned that there were more than 10,000 rioters. If the regulation had been enacted, the results would have been disastrous. Members of the council would have been killed. The excitement was so great that a word imprudently spoken would have produced a catastrophe. The mob was armed with sticks, stones, and ropes, ready to deal with the councillors and the officers of health. The chandeliers of the council chamber were broken, and the greater part of the glass of the windows, by stones thrown from outside. Mr. St. Pierre fortunately succeeded in calming the minds of the councillors during the meeting. The result of the disturbance was the entire withdrawal of the regulation concerning compulsory vaccination. Violence was the only means of opposition against this unrighteous measure. Even now, it may be said, violence alone can deliver us from the monstrous practice.

For ten years the opposition which I, as a physician, have made against this discreditable practice has cost me much. My practice has suffered on account of it. Some doctors, not being able to fight me fairly, have taken a few of my medical preparations and used them as grounds of libel against me, having no other aim than that of avenging vaccination, as one of the proprietors of the *Evening Post*, whom I have prosecuted for libel, confessed to me. Anything is good against opponents of vaccination.

Please accept the tokens of my great esteem, and believe me, yours very sincerely,  
J. EMERY CODERRE.

—Vaccination Inquirer.

BURNLEY.—On Sunday, February 1, Mr. Thomas Walker will give two spiritual orations in the Church of England Literary Institution, previous to his leaving England for Africa.

MISS BROWN will lecture at Macclesfield on Sunday, after which she will visit Oldham, Manchester, Southport, Birmingham, Dalton-in-Furness, and possibly London. Address letters—Care of J. Smith, Esq., Prospect Mount, Buxton Road, Macclesfield.

MR. T. M. BROWN will be in Manchester by the end of this week. Address letters—Care of Mr. E. Rhodes, 42, Fremerey Street, Everton Road, Chorlton-on-Medlock, Manchester. Mr. Brown expects to visit Liverpool, Macclesfield, and Belper shortly. Particulars next week.

THE success of the *Phrenological Magazine*, of which the first issue was published a fortnight ago, has proved so encouraging that it has been necessary to print a second edition. We are pleased to see also that the proprietors have decided to enlarge the number for February, which will be out on the 1st. We can send a specimen copy on receipt of 6d. in postage-stamps.

THE Derby Benevolent Burial Society, established in 1843, has 36,020 members, being an increase of 1,010 for the year. The expenditure for 1879 was £2,621 15s. for 568 funerals, being an excess of 126 over any previous year. The weekly subscription appears to be one farthing per member; but a call of one penny is proposed, to meet increased expenditure.

QUEBEC HALL, 25, Great Quebec Street.—Saturday seance at 8. Mr. Hancock will attend at 7.30 to speak with anyone who may not be acquainted with the subject. Sunday morning, 11.15, the usual meeting for conversation. Sunday evening, at 6.45, prompt, Mr. Iver MacDonnell. Tuesday, Jan. 27, at 8, for 8.30, Mr. J. Hancock on the "Birth, Life, and Death of Jesus." Questions invited at close.—J. M. DALE, Hon. Sec.

ASHTON-UNDER-LYNE.—On Sunday last we had Mr. Brown, from Manchester, to give us a lecture on the "Various Spiritual Attributes." The subject was handled in a first-class manner, showing that Mr. Brown has undergone great development since his recent illness. On Sunday next, January 25, we shall have Mr. Fitton, of Littleborough, at our meeting-room, 1, Bradgate Street, entrance from John Street, to commence at 6 o'clock. All friends are cordially invited.—JAMES MURRAY.

MISS BARNES's seances for materialisation now take place at the Hackney Spiritual Evidence Institution: Sundays 6.30; Tuesdays and Thursdays, 8 p.m.; also Wednesdays, dark experimental seance for Spiritualists only, by introduction or recommendation from some well-known Spiritualist. Inquirers' seances every Monday and Saturday, at 8 p.m., for experiments in mesmerism, clairvoyance, and physical mediumship. Voluntary contributions towards expenses.—C. R. WILLIAMS, 6, Field View, London Fields, E.

MR. T. WALKER, late of Melbourne, has lectured for the Glasgow Association of Spiritualists, last Sunday evening, at Trades' Hall. Subject—"What, Whom, or How should we Worship?" It was ably treated, and listened to by one of the largest audiences yet gathered in that hall. Mr. T. Walker will lecture next Sunday night at 6.30. Subject—"The Sermons in Stone," which will close the present series of Sunday evening lectures in Trades' Hall. The quarterly tea-meeting of the Association will be held at 164, Trongate, on Tuesday, 27th inst., at 7.30.—J. COATES.

CHALLENGE TO ANTI-VACCINATORS.—The *Times* announces that Mr. Ernest Hart will deliver a lecture on small-pox and vaccination, in answer to anti-vaccinators, on Tuesday next, Jan. 27th, at the Society of Arts, John Street, Adelphi, at 3 o'clock. Admission free, by card, which can be obtained at National Health Society, 44, Berners Street, Oxford Street. You are earnestly invited to attend, and I will thank you to announce this in the MEDIUM. The next number of the *Vaccination Inquirer* will deal with the Medical Vaccination Conference, and contain four extra pages, and should be widely circulated. Extra copies can be had at 2s. per dozen, or 12s. 6d. per hundred, by giving Mr. Allen, 11, Ave Maria Lane, E.C., early notice. The last number is quite sold out.—W. T.

### MR. J. J. MORSE'S APPOINTMENTS.

WALSALL.—Sunday, Jan. 25. Exchange Buildings, High Street. Evening at 6.30. Subject: "A Critic Criticised."  
NEWCASTLE-ON-TYNE.—Feb. 1 and 2. KEIGHLEY.—Feb. 15.  
EDINBURGH.—To follow. LIVERPOOL.—Feb. 22.  
GLASGOW.—Feb. 8 and 9. LONDON.—Feb. 29.  
CARDIFF.—To suit local requirements visit postponed till May.  
Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address all letters to him at Elm Tree Terrace, Utttoxeter Road, Derby.

### MR. E. W. WALLIS'S APPOINTMENTS.

NOTTINGHAM.—Spiritualists' Lecture Hall, Shakespeare Street. Opening Services, Jan. 25. Tea Meeting, Jan. 26.  
CHARD, SOMERSETSHIRE.—Jan. 27. FALMOUTH.—Feb. 1 to 13 inclusive.  
DEVONPORT.—Jan. 28. TRURO.—Feb. 15 to 27.  
PLYMOUTH.—Jan. 29 & 30. CARDIFF.—Feb. 29, and March 1.  
NOTTINGHAM.—March 7. Arrangements pending.  
GLASGOW.—March 14.  
Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom, and is arranging for a tour into the southern countries. Apply by letter, to him at 92, Caroline Street Nottingham.  
A few Sundays are vacant for this year; early application is requested.  
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

### MRS. ESPERANCE'S SEANCES.

At 25, New Bridge Street, Newcastle, on Sunday Mornings, at 10.30. Application for admission to be made personally, or by letter to Mr. Miller, 136, Percy Street, Newcastle, or Mr. Armstrong, Cross House, Upper Clarendon, Newcastle. Strangers not admitted without recommendation.  
On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.  
Patients attended at 11, Denmark Street, Gateshead, on Sundays, 3 to 5 p.m. During the week by arrangement. Patients to give what they can afford. Sunday proceeds devoted to buying food and medicines for those who need assistance.

### NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

3, WHEAT COURT, NEWGATE STREET.  
President: Mr. John Mould, 12, St. Thomas' Crescent, Newcastle.  
Hon. Sec.: Mr. H. A. Kersey, 4, Eslington Terrace, "  
LECTURES FOR JANUARY.  
Sunday, Jan. 25, at 6.30. Trance Address. ... Mr. S. De Main.  
Admission free. A Collection to defray expenses.  
WEEKLY SEANCES AND MEETINGS.  
Sunday, Seance, 10.30 a.m.—"Form Manifestations," Miss C. E. Wood.  
2.30 p.m.—Children's Lyceum.  
Tuesday, Seance, 8 p.m.—"Physical Manifestations," Miss C. E. Wood.  
Wednesday, 7.45 p.m.—Spiritualists' Improvement Class. (Discussion.)  
Thursday, Seance, 8 p.m.—"Form Manifestations," Miss C. E. Wood.  
Friday and Saturday, 8 p.m.—Developing Circles for Members and Friends (free).  
Saturday, 8 p.m.—Trance and Clairvoyance, by Mr. S. Compton, for Members (free).  
NOTE.—No strangers are admitted without an introduction by a member. Spiritualists from a distance are requested to write to the Secretary before coming, and arrange for so doing.  
The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

### MIDLAND DISTRICT COMMITTEE.

The next Quarterly Conference of this Committee will be held at Walsall on Sunday, Jan. 25, at 2.30 p.m. An Executive Meeting at 10.30 a.m. Mr. Morse will deliver a trance address at 6.30.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, JAN. 25.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and seance at 11 a.m. Address by Mr. F. Wilson at 7 p.m. Secretary: Mr. H. J. Stevens, 224, Albany Road, Camberwell, S.E.  
MRS. AYERS, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.  
TUESDAY, JAN. 27.—MRS. FRICHARD, 10, Devonshire Street, Queen Square, at 8.  
THURSDAY, JAN. 29.—Dalston Association of Inquirers into Spiritualism, Rooms 55, Sigdon Road, Dalston Lane, E.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 25, ASHTON-UNDER-LYNE, 185, Fleet Street. Meeting at 6 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 8, Church Street, doors closed 6.30 p.m.  
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.  
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.  
KEIGHLEY, 2 p.m. and 5.30 p.m.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
MIDLESBORO', 23, High Duncombe Street, at 2.30 p.m.  
OLDHAM, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
MONDAY, JAN. 26, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
TUESDAY, JAN. 27, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
SHEFFIELD, W. S. Hunter's, 47, Wilson Road, Well Road, Heeley, at 8.  
WEDNESDAY, JAN. 28, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30, for Spiritualists only.  
CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.  
DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.  
MIDLESBORO', 38, High Duncombe Street, at 7.30.  
THURSDAY, JAN. 29, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
MIDLESBORO', 23, High Duncombe Street, at 7 p.m.  
NEW SHILDON, at Mr. John Mansforth's, St. John's Road, at 7.

### MEETINGS FOR INSTITUTION WEEK FUND.

Mrs. Ayers, who has exerted herself so much for Institution Week announces yet another seance on Sunday evening, at 45, Jubilee Street, Commercial Road, E. The medium will be Mrs. Walker, whose test clairvoyant, and trance powers, are of a high order. The seance will commence at 7.30 for 8 o'clock.

## RULES AND CONDITIONS FOR THE SPIRIT-CIRCLE.

**ATMOSPHERIC CONDITIONS.**—The phenomena cannot be successfully elicited in very warm, sultry weather, in extreme cold, when thunder and lightning and magnetic disturbances prevail, when the atmosphere is very moist, or when there is much rain, or storms of wind. A warm, dry atmosphere is best, as it presents the mean between all extremes, and agrees with the harmonious state of man's organism which is proper for the manifestation of spiritual phenomena. A subdued light or darkness increases the power and facilitates control.

**LOCAL CONDITIONS.**—The room in which a circle is held for development or investigation should be set apart for that purpose. It should be comfortably warmed and ventilated, but draughts or currents of air should be avoided. Those persons composing the circle should meet in the room about an hour before the experiments commence; the same sitters should attend each time, and occupy the same places. This maintains the peculiar magnetic conditions necessary to the production of the phenomena. A developing circle exhausts power, or uses it up.

**PARA-PSYCHOLOGICAL CONDITIONS.**—The phenomena are produced by a vital force emanating from the sitters, which the spirits use as a connecting link between themselves and objects. Certain temperaments give off this power; others emit an opposite influence. If the circle is composed of persons with suitable temperaments, manifestations will take place readily; if the contrary be the case, much perseverance will be necessary to produce results. If both kinds of temperament are present, they require to be arranged so as to produce harmony in the psychical atmosphere evolved from them. The physical manifestations especially depend upon temperament. If a circle does not succeed, changes should be made in the sitters till the proper conditions are supplied.

**MENTAL CONDITIONS.**—All forms of mental excitement are detrimental to success. Those with strong and opposite opinions should not sit together; opinionated, dogmatic, and positive people are better out of the circle and room. Parties between whom there are feelings of envy, hate, contempt, or other inharmonious sentiment should not sit at the same circle. The vicious and crude should be excluded from all such experiments. The minds of the sitters should be in a passive rather than an active state, possessed by the love of truth and of mankind. One harmonious and fully-developed individual is invaluable in the formation of a circle.

**THE CIRCLE** should consist of from three to ten persons of both sexes, and sit round an oval, oblong, or square table. Came-bottomed chairs or those with wooden seats are preferable to stuffed chairs. Mediums and sensitives should never sit on stuffed chairs, cushions, or sofas used by other persons, as the influences which accumulate in the cushions often affect the mediums unpleasantly. The active and quiet, the fair and dark, the ruddy and pale, male and female, should be seated alternately. If there is a medium present, he or she should occupy the end of the table with the back to the north. A mellow mediumistic person should be placed on each side of the medium, and those most positive should be at the opposite corners. No person should be placed behind the medium. A circle may represent a horseshoe magnet, with the medium placed between the poles.

**CONDUCT AT THE CIRCLE.**—The sitters should place their hands on the table, and endeavour to make each other feel easy and comfortable. Agreeable conversation, singing, reading, or invocation may be engaged in—anything that will tend to harmonise the minds of those present, and unite them in one purpose, is in order. By engaging in such exercises the circle may be made very profitable apart from the manifestations. Sitters should not desire anything in particular, but unite in being pleased to receive that which is best for all. The director of the circle should sit opposite the medium, and put all questions to the spirit, and keep order. A recorder should take notes of the conditions and proceedings. Manifestations may take place in a few minutes, or the circle may sit many times before any result occurs. Under these circumstances it is well to change the positions of the sitters, or introduce new elements, till success is achieved. When the table begins to tilt, or when raps occur, do not be too impatient to get answers to questions. When the table can answer questions by giving three raps or raps for "Yes," and one for "No," it may assist in placing the sitters properly. The spirits or intelligences which produce the phenomena should be treated with the same courtesy and consideration as you would desire for yourselves if you were introduced into the company of strangers for their personal benefit. At the same time, the sitters should not on any account allow their judgment to be warped or their good sense imposed upon by spirits, whatever their professions may be. Reason with them kindly, firmly, and considerately.

**INTERCOURSE WITH SPIRITS** is carried on by various means. The simplest is three raps of the table or raps for "Yes," and one for "No." By this means the spirits can answer in the affirmative or negative. By calling over the alphabet the spirits will rap at the proper letters to constitute a message. Sometimes the hand of a sitter is shaken, then a pencil should be placed in the hand, when the spirits may write by it automatically. Other sitters may become entranced, and the spirits use the vocal organs of such mediums to speak. The spirits sometimes impress mediums, while others are clairvoyant, and see the spirits, and messages from them written in luminous letters in the atmosphere. Sometimes the table and other objects are lifted, moved from place to place, and even through closed doors. Patiently and kindly seek for tests of identity from loved ones in the spirit-world, and exercise caution respecting spirits who make extravagant pretensions of any kind.

Persons proceeding with their investigations, inquirers into Spiritualism, should correspond with Mr. Burns, Proprietor of the Spiritual Institution, 15, Southampton Row, London, W.C., who will gladly forward a packet of publications and useful information gratis. Stamps should in all cases be enclosed for return postage. Deputations of mediums or lecturers may be arranged for to visit any locality where public meetings or seances can be instituted.

## SEANCES ON BEHALF OF DR. MONCK'S TESTIMONIAL.

On Tuesday evening, Jan. 27th, the whole of the proceeds of Mr. Towns's seance at the Spiritual Institution, 15, Southampton Row, will be devoted to the Testimonial Fund. The sitting commences at 8 o'clock prompt, and visitors will be expected to contribute not less than 1s. each.

Mrs. Woodforde will give a seance for the same object, at 90, Great Russell Street, (a few doors from the British Museum,) on Wednesday evening, Jan. 28, at 8 o'clock. Mr. J. C. Husk, physical medium, will be present. Interesting voices and other phenomena are usually elicited at his sittings. The contribution expected is not named, but it is usually 5s. to a sitting of the kind.

## A LECTURE BY MR. T. WALKER IN NEXT WEEK'S MEDIUM.

A letter from Mr. A. J. Smart, Cardiff, contains the following:—

"Mr. Thomas Walker lectured here three evenings last week. His third lecture, 'The Origin of the Human Race,' was a masterpiece, so able and lucid an exposition was it of the facts and arguments based on the latest researches in connection with the derivation and antiquity of man, the Darwinian and opposing hypotheses, the theory of natural selection, survival of the fittest, &c., &c., buttressed with references to the best authorities on each point. It is crammed with facts and conclusions, and I have the whole of it, *verbatim*. The friends would like, if it be possible, to see it in print, for the purpose of distribution through the town in view of Mr. Walker's contemplated visit again in March next, immediately before leaving for abroad."

We have acceded to Mr. Smart's suggestion, and will print the lecture next week. Extra supplies should be ordered before Thursday.

Next number will also contain a Control from "Jules Favre," communicated by A. T. T. P.

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The undersigned earnestly appeal to all Spiritualists to assist Dr. MONCK in his present necessity, and to subscribe liberally to the Testimonial now under their care.

One friend has offered to give £20 if £80 more is subscribed in sums of £10 and £5 each. We think this challenge should be accepted, but we hope *small sums* will not be withheld.

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