



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

SPIRITUALISM.

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THE PHILOSOPHY OF FORGIVENESS.

A SERMON.

By The Ven. Archdeacon Colley.

“Therefore, if thou bring thy gift to the altar; and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.”—*MATT., v., 23, 24.*

FORGIVENESS of injuries is one of the high duties on the part of the man who desires to ripen to perfection. That which the world calls weakness, Heaven approves as strength. That which the world esteems paltry, and lacking in the robust vigour of animal life, as in passing over a transgression without corresponding aggressiveness, or in forgiving an offence until seven times, and if we are angel enough, until seventy times seven—this God approbates as part of His nature and Spirit.

And will anyone say that such conduct is poor-spirited, when it is of such a Divine example? Will anyone call it weak-natured, when it is of such an Author? Well, yes it is. There is a poverty of nature in such forgiveness, because grace has crowded it out, and the natural has given place to the spiritual. There is a pitifulness with an archangel's strength; and God-like it is to have the power to wound, and yet forbear to strike. Even Nature, and wild nature too, in her colossal mood, is ever more peaceable than her kindred of smaller growth. Witness the elephant, patient according to its bulk, and the spiteful little viper that kills for very wantonness!

'Tis a mark of manhood to have one's-self well in hand; to have quiet control of the forces of nature, and to hold passion and temper, and

the quick spirit in check. To turn pity out of doors, and close up the heart against all access of compassion, mercy, and forgiveness, is inhuman, and to think that conduct dictated from such principles is at all manly, or commendable for masculine virtue is the popular doctrine that spoils true manhood and desolates the amiable qualities God would endow us with, and deadens the world to all interests but its own. Forgiveness often is spoken of as weakness, when the truth is, it is divine; and the deferring of one's anger—the evidence, according to Solomon's view, of true wisdom—is meanly taken advantage of, as the imbecile quality of cowardice. Now no man likes to be thought to have much of that on stock, and so blustering self-assertion, noise, anger, passion, brag, and swagger, are at a premium, and esteemed the necessary concomitants of manhood. But were this not the case, many a man who swears at his servants, or workmen, or troops, or ship's crew, thinking it the proper thing to do to enforce obedience with alacrity, would, after a more manly sort, self-respecting—that is, in respecting others—make courteous request, and in the end find willing service rendered, and that with the after-glow of affection and love.

In the general business of the world the adoption of such a line of action not unfrequently, it cannot be denied—such is the imperfect manners of the times—subjects those who endeavour to carry it out to much inconvenience. Their kindness is misunderstood and abused; their quiet wishes, lacking the rude insistence looked for, are disregarded; and their easy disposition is grossly taken advantage of. Credited as weaklings their influence is underprised. Credited as fools their silent wisdom—reproful of the world's empty chatter—is set at nought. Oft-times, therefore, a good man is tempted to abjure

his suave and gentle policy, which Heaven and his own heart approves, but which the world but poorly understands, and is snared to act, and do, and say, and hector, and command, in the rude key, that grosser ears are strung for. So the ugly lines seem wise and sadly true that say:—

"Tender-handed stroke a nettle,
And it stings you for your pains:
Grasp it like a man of metal,
And it soft as silk remains.

'Tis the same with vulgar natures,
Use them kindly, they rebel:
Be as rough as nutmeg-graters,
And the rogues obey you well."

But be it ours to fight against this disloyalty to our better nature. Be it ours to prefer a little occasional discomfort, as the result of being loving and considerate first to others; and so retain that divine stoicism and moral equipoise that would take an earthquake to fling our steadfast heart from its orbit, or disturb the even tenor of our way.

The good-natured man is the God-natured man, for all good is of God; and nature unqualified of God, that takes the human form of good, is only animal, and sometimes the brutal. He, therefore, that allows and encourages the growth within of the sanctifying leaven of God, works it out in life; and apart from his intellectual belief, or faith, or creed, or any lack thereof, he becomes a Godly man according to the Church, or a good-natured man according to the quick discernment of the world. The world is quick to recognise moral qualities when there are any to recognise. A man to whom such a term, therefore, may be applied by the Church or the world, respectively, as a Godly or good-natured man, will be just the right sort of man not to be moved from his fixed purpose of large-heartedness, broad charity, mellow-voiced, patient bearing, and multiplied forgiveness of injuries, and condoning of past offences, by any sarcastic allusion to head or heart-weakness. For if such qualities, and the possession of them, be a mark of intellectual or other weakness, affectional, or what not; why, then, Deity's own self, incomprehensible, must fall under the same condemnation, for He is pitiful, "kind to the unthankful and evil, long-suffering and of great goodness, forgiving iniquity, transgression, and sin." Yes, 'tis not unmanly, but more than manly—Godlike—to forgive from the heart every man his brother their trespasses.

It is harder, mark you, to forgive a brother or false friend their trespasses, than to forgive, or be unruffled by the offences of a stranger. We don't expect particular courtesy from folk of no kindred; but we do expect, and sometimes do not get, consideration from our immediate friends. There is an ill-mannered, ill-bred disposition abroad in the world, that snares us to act in an off-hand manner to those who are knitted to our hearts and brought by association daily about us; which free style of conduct wisdom tells us not to try on with strangers. Thus, little negligences oft repeated, and pettish manners unconsciously indulged,

in time do sunder the fixed amity that should lastingly exist between us. A callous indifference sets in, and a surliness, and moroseness, and bearishness, before we know it. We become unlovely, and make ourselves distasteful; and wiles we reckon not, mischief has sprung up, and there is enmity, covert or declared, where friendship ought to be. Hence, oftentimes it is harder to pick one's way back again to our better, earlier state with a brother whom we have wronged, or who has wronged us, than overlook the passing rudeness of a stranger. The heart enters more deeply into the circumstances of the former than the latter; and as deep seas heave and swell for many days after the tempest has past, while shallower waters subside as quickly as they are stirred up; so, as we have loved and trusted, and the treacherous friend has played us false, do our feelings swing tumultuous against the effort of forgiveness, and it is very hard to be heart-whole again in the same direction. But manfully, with our angel-helpers, we must assay it, and purpose pity against the wronger's continual perversity. Yea, though with our enemies' high wrongs we are struck to the quick, yet, with our nobler reason, magnanimity, and truer manhood against our fury must we take part. For the rarer action is in virtue than in vengeance; and our regretful friends—so made from bitter enemies by our forgiveness and compassionate love—being penitent, the sole drift of our wise anger, shown for this high purpose, and godly held in check, will extend not a frown further, but smiles, and heart-sunshine, and amity restored, shall grace and gild the region of past storms.

Divine forgiveness! 'tis but another name for love. That we all need, and are so slow to give; yet we ask for it of the All-Giver only according to the measure of our communicating it to others. "Forgive us our trespasses as we forgive them that trespass against us." The modesty of that request must largely be forgotten, or we should the more diligently earn a better supply by a far more royal and free forgiveness of injuries than we are commonly disposed to make. Or perhaps it is that the egotism of our nature, self-hood, and false estimate of our own perfectness, allures us to think we have nothing whereof to be forgiven! For so are we occasionally deluded into the insanity of that detestable urbanity that smirks with self-satisfied grimace, and deems our forgiveness of the world, for fancied injuries received, enough to square all things crooked that the world goes crippled of. It really never seems to occur to some people that they have need of forgiveness. In their wrong-headedness, and daft apprehension of matters, and ludicrous manner of putting things, they will sometimes do an unfortunate friend a wrong, and then, charitably as they think, forgive him, and be patronisingly and insolently amiably disposed towards the object of their forgiveness, of whom the rather they stand in need to be forgiven. People of this strange sort, are indeed fearfully and wonderfully made, and they completely invert the reading of our text. They have a

remembrance of many things against their brother, but a forgetfulness that their brother hath ought against them. Now this latter is Heaven's right way of putting it. When enmity exists—for it must needs be that offences come, but woe unto him through whom the offence cometh, unless it be instantly expiated—when we are at odds with our neighbour be sure of this, if of nothing else, that he has much against us which we are guilty of and responsible for. In the cheap charity, therefore, of pharisaic self-sufficiency that begins at home and stays there, don't let us be shedding our amiable feelings, and sentiments, free gratis for nothing, and placidly forgiving our brother for injuries we have done him. Let us rather with robuster, manlier straightforwardness, go and have it out with him after a loving sort; plead guilty to the major share of the misunderstanding, and offer bail of heart-treasure to ratify the peace of God between us, and stay all further strife.

In every quarrel there is one fool, and often two, and this when no more than a brace join issue to vilify each other. But he shows himself the lesser who moves first to stay the wordy war, or yield the point when principle is not at stake.

Moreover, in the falling out of friends, let the basis of that friendship be examined, to see if it be worthy of continuance; for the "amity that wisdom knits not folly may unite." Friendship that is from qualities of good discerned in one another—or, theologically stated, friendship begun in God—this knows no severance. The good of one doth even watch the other; for 'tis of the same piece, and there is no rude rending of things godly compacted. 'Tis only when we sink the friend in the acquaintance, the brother in the mere companion, that differences come; and they quickly pass away again when we re-ascend to the heart-principles that alone make the true friend and brother possible; and they are charity and love.

But as we never can in this earth-state be wholly in the higher moods of nature that blend with grace, but are ever ascending and descending, progressing and retrogressing, flowing and ebbing,—let us have a care in our descent from principles within to outward daily practices in the busy world, to meet and make acquaintances in the business of life regarding them as potential friends—companions, that courtesy and love hereafter may make brothers. Remembering that a soft answer turneth away wrath, while grievous words stir up anger. Remembering also the proverb that "the beginning of strife is as when one letteth out water, therefore leave off contention before it be meddled with." "For behold how good and pleasant a thing it is for brethren to dwell together in unity." But withal should differences arise, then straightway let us act upon our text, and Heaven's word for it the experiment will succeed, for "if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then

come and offer thy gift." In our association with each other, utterly repudiating the crooked wisdom of the serpent, lacking the harmless-ness of the dove, that wickedly teaches us the wordly prudence of treating a friend as one day likely to become an enemy,—not this, but the converse manfully daring to venture, for the love of God, Heaven, and the neighbour, of acting even towards a sworn foe in such wise as may bring about the friend,—with Heaven's wise abandon of heart-wealth and mind-power, truth and affection, and trust in human-kind, grandly and Godly, let us so act that the acquaintance of to-day may be the close friend of to-morrow, and the companion of to-day, to-morrow shall be as a brother.

WHAT CLAIRVOYANTS SEE.

THE GEOZONIC SPHERES.—IX.

To the Editor.—Sir,—In my last a statement was made to the effect that the planets belonging to the solar system, and having no satellite, lacked the conditions for supporting animal life, at least, in the sense we understand animal life. And as the conditions upon which animal life depend are similar to those essential for vegetation, I hence conclude that such planets must be destitute of vegetable life also.

I am supported in this by the evidence of my spiritual perceptions, which are corroborated by the testimony of those Celestials, whose privilege it is to pass from one world to another with the rapidity of thought, requiring no other motive power than the expression of a wish.

There may be clairvoyants, who may have seen such matters as I now describe, in a somewhat different light; this might after all be accounted for when looked from the proper standpoint. There may appear some discrepancies in the statements of different clairvoyants, upon such matters, and such in fact do exist, yet, each clairvoyant may be truthful, so far as he or she is concerned. Both look at the same object with their spiritual eyes: but the one looks with a number of preconceived notions, which are liable to give a colouring to that which he beholds. Another source from whence such seeming contradictions arise is this: one mind follows up the subject he is handling in a more rigid form. He looks and relooks; he is not satisfied until he has made many observations. Hence, he is in a far better position to give evidence than one who may, for the first time, perhaps, be consulted, and who may also be expected to give answers to some dozen questions, each being something quite different from the other. Now, so far as my relationship with the present subject is concerned, it is one I have contemplated for some years. I have not read upon the subject to any extent, beyond the commonplace notions already in print, and which long since have become the stereotyped ideas of the literary world. My spirit is, therefore, pretty free of bias to any individual theory.

There is no satellite belonging to the planets Venus and Mercury; these are the only two planets, in the the solar system, that are destitute of an attendant. Venus looks at first glance rather like this earth. There seems to exist one eternal summer. The so-called vegetation grows and decays, and yet from my standpoint, no change can I see. There are beautiful colours, but they do not resemble what we would call nature. Nature, in this planet, looks extravagant in beauty. It appears more like the artificial productions of some expert horticulturist. For nature in that planet seems to exhibit phenomena surpassing in grandeur the highest ideal of the most advanced school of art. Our artists may venture to give to their canvas some touches of

beauty and loveliness a thousand times in advance of all that has yet sprung into life from the most refined imagination. For when they soar to the highest point, in the region of the ideal, even then they will fall short of the conceptions of those beauties that adorn the fair bosom of the planet Venus. This planet cannot be said to lay claim to the sublime, but it is the incarnation of beauty. The inhabitants of this lovely region are like their surroundings: they are immortals, not mortals like ourselves. "There everlasting spring abides, and never withering flowers." Even so is it with the inhabitants: youth, an eternal youth, is stamped on each countenance.

The planet Mercury I cannot well make out; it is too brilliant. But I am told that there all is in a far more spiritual state.

There is another feature relative to the moons of the different planets, which is this: that where there is a moon, there also exists the law of procreation, a law for the propagation of the species. And that planet destitute of a moon—in that planet no such law exists. Hence, I was much struck when this great truth came first under my notice, that it is on this plane we now inhabit, that we find the first manifestations of sex. And although, when this mortal will put on immortality, the procreative law will cease, being no longer needed, yet, the male and the female will exist for ever; not as some affirm, in one being, but in two distinct individuals, each male having its true female, and vice versa. For in such a state they neither marry nor are given in marriage, but are joined by a law that is stronger than death.

I must at the present stage ask the question: Whence came the first of our race? This question is soon answered, if we can be satisfied with that short cut made by biblical expositors,—that God made but one man at the first, and that all the earth became ultimately peopled by this one pair. But, however heterodox I may appear in the eyes of my theological friends, they will pardon me, perhaps, for giving expression to a rather different shade, respecting what is after all one and the same truth.

Now it is a fact that there is scarcely a continent or island, that has been yet visited by man, but where mankind have been discovered, and yet, there is no way that I can find of accounting for this; especially when we take into account that such rude savages could not have navigated the ocean for thousands of miles without the knowledge of navigation, which knowledge at the present day the rude barbarian lacks, beyond the use of his rudely constructed canoe. And not only this, but how is it that one race is white, and the other black?

If Adam was a white man, how came he to be the progenitor of black? And if he was black, how came he to be the father of the whites? Such questions may cause some to smile, others may pooch pooch the subject, but the facts are there nevertheless. The world has been peopled, and no one I ever met with can say how. Well, according to my information, the facts of the case stand thus: The name Adam signifies a plurality. I am not a Hebrew scholar, but my spiritual informants say that this name implies plurality; and that not in the sense that biblical students look at the subject. They affirm that the plural denotes the two persons who existed in one before the birth of Eve. According to the light I possess, and, also, according to my convictions, I am compelled to declare such an interpretation false. But, I don't rely upon a sentence in the book of Genesis for my absolute guidance in such a matter. I only refer to this name, so that those who adhere to the simple verbiage of the Bible, as their infallible guide, may be induced to look more carefully into the subject. It is said that "God made man out of the dust of the ground;" that is, a number of men. Yes, thousands of men arose at his word, arose out of the dust of the earth. They materialised: they became Man, and he called their name Adam.

A mighty convulsion had previously taken place. The different crustations of this globe had been dissolved. The spirit power that had palpitated for millions of years had become too strong for those material barriers to hold or imprison. The result was, the prison walls had to give way before the internal pressure, before this universal solvent. The elements did then melt with fervent heat. Then there appeared a new heaven and a new earth, emerged from chaos to the light of a new day. Beings of the First Space became the occupiers of the First Crust; beings of the Second Space, that of the Second Crust; and beings of the Third, that of the Third Crust, and these were our ancestors. This great dissolution of nature was only the work of a moment when the time came. This was a general resurrection, when universal Spirit gained another victory over Matter. But this is not the first victory, nor will it be the last. This may be called our first creation; but how many creations and dissolutions preceded, I am not in a position to say. And the time will come when the grand drama will be again performed, and when the beings of the sphere adjoining this Crust will become the Adam of the New Earth, this crust on which we dwell, when the present race shall have ascended to other and higher crusts, viz., the Fourth Crustation.

The spirit power is augmenting rapidly, a mighty change is at hand, although the dissolution of all things is as yet far distant. But spirit power is on the increase. The materialist may now assume a laugh, a malignant one, the very laugh of hell. Bishops, Deans, and pious parsons, may now, with conjurers at their back, muster courage to talk glibly about spirits, pretending they are not afraid of such, and at the same time shaking in their shoes. The inspiration they now derive from the conjurer will be a poor support to them by and by. The time is come when the power of the Spirit over matter shall be seen, and soon these sacerdotal gentlemen shall be made to feel the power of that Spirit they now try to extinguish. But it would be far easier to quench the fires of Vesuvius with the aid of a puny "squirt," than to stay the progress of that Celestial Flame that shall shortly envelop the globe. Matter must ultimately succumb to Spirit. For the Lord alone shall be exalted in that day.

J. THOMAS.

Kingsley, by Frodsham.

(To be Continued.)

OPINIONS ON "GEOZONIC SPHERES."

FROM ACROSS THE ATLANTIC.

To the Editor.—Sir,—The "Religio-Philosophical Journal," of Chicago, contains the following:—

"Now comes a clairvoyant, John Thomas, with his statement with reference to the interior of the Earth, which has neither reason, common-sense, nor anything else to sustain it. He writes as follows to the 'MEDIUM AND DAYBREAK': 'This earth then consists of three crusts and four spaces. . . . This earth being about 8,000 m. in diameter, it is 4,000 m. to its centre, there, at what we call the centre of the earth, I see a small globe, which I may name the primal globe. This globe may, with due propriety, be called the heart of the earth. . . . Within this primal globe is the great source and fountain of all life upon this planet.'

This fragment is all I have of Mr. Thomas's conception. Whether he goes on, after positing his four crusts and three spaces below the earth, and gives more crusts outwardly from the earth, thus rehabilitating "the skies," the heavens, and so forth, I have no means of knowing. But if the "R.P. Journal" has condescended to print my article sent a year ago, you would have found in it the doctrine of Mr. Thomas, and much more. Or, it may be found in the files of the Boston "Banner of Light," and the N.Y. "Herald of Progress" of nearly twenty years ago, and in several numbers of N.Y. "Daily Sun" of much more recent date.

I do not profess to be a clairvoyant, but was impressed a quarter of a century ago, and have since laboured under incredible difficulties to make known, that our universe is a series of concentric hollow spheres; the first a freely revolving globe, whose interior is liquid fire, at the centre of the earth, whose image seen in the sky is the moon. Counting from the centre, our crust, (the earth) is the third sphere. The central globe is germinal, a world newly-born, which remains within the matrix, and in due time another world grows within it.

Thus there is a continual evolution of worlds from the centre, in analogy with the gestation of animals, except that the young remains within the old. But our earth is by no means the outside. We are enclosed in another and a greater hollow globe swinging clear around the earth. Astronomers only imagine that they see through it. Of course, the idea that we look off into infinite space is a possible supposition, but not necessarily true. Perhaps spiritual beings have a better opportunity of informing themselves on these subjects than we have. The skies, and the skies beyond the sky, are probably inhabited by superior races. It is a prejudice as old as human nature that the hells are below us (towards the centre) and the heavens above us, outwardly from the earth. The spirits do not (through me) contradict these natural intuitions, but endorse them.

Let us imagine then a principle of evil rayed out from the central chaos, the centre of the earth (hell), and a principle of all-pervading Good permeating all, and brooding over all from the circumference or outmost world of the universe. This is heaven, and its spirit is God. We are between heaven and hell, but much nearer the latter; but as these worlds are growing from the centre outward, towards the source of good, things are mending all the time. The whole process of the worlds from beginning to end, is one of redemption.

As the worlds are growing; as the whole universe will in the course of time turn itself inside out, and hell become heaven, it is no longer necessary for the beings who inhabit them to change worlds, in order to "get to heaven." They may remain here, and the same persons be reproduced from age to age. And accordingly I have been impressed to say that the same persons inhabit the earth from the beginning to the end of it, coming up first, however, from the lower animals. But let not this doctrine, for those to whom it is repugnant, throw discredit on what has gone before. G. L. BURNSIDE.

Milan, Ohio, U.S.A., March 12th, 1882.

FROM A LANCASHIRE READER.

"I commenced taking in the MEDIUM a few weeks ago, and was intensely interested with those articles on the 'Geozonic Spheres.' I hope you will give every facility you can to the writer of those articles, and encourage him to go on with them, for I have feared that many might consider the subject not strictly spiritualistic, but I feel convinced it is, and that spiritual operation in connection with matter exists to a greater extent throughout the universe than we are aware of or even suspect. I know two or three who are deeply interested in those subjects in Blackburn. I hope the author will eventually publish those articles in a book form, in as complete and masterly a manner as he can command, with necessary illustrations—as many as the number of his subscribers will warrant. I should be glad if you would throw this idea out in the MEDIUM, that subscribers may begin to send in their names; I would be one, and could get two or three more, when I hope the author will take the hint and prepare the work for publication, by the time the articles will have ended in the MEDIUM."

[At present we have no idea as to the extent of the series, and possibly the author, who is a country labourer, is in the same position. We publish these remarks, but it is not well to influence with considerations of popularity, a mind engaged on such themes.—Ed. M.]

MR. THOMAS'S SPIRITUAL ADVICE.

To the Editor.—Sir,—“To be forewarned, is to be forearmed:” so runs the old adage, and through the mediumship of Mr. J. Thomas, Kingsley, by Frodsham, I have found this to come true.

In the first week of last month I wrote to that gentleman asking him for advice on matters generally (naming none). He replied in a very kind letter giving me some very good tests: and telling me in the end to be careful of giving my signature on any documents about the last two or three days of the month. On the 1st of April a certificate was given me to sign as an officer of a Friendly Society; his advice flashed across my memory, and I withheld my signature. And it now appears that through a slight technicality, if I and my brother officer had signed it, we should have had the pleasure (?) of refunding a rather large sum out of our own pockets, to the Lodge.

Thus is again practically answered the query—Cui Bono—in regard to Spiritualism.—I am, Sir, yours fraternally,

GEO. WINDO.

28, Wyndham Crescent, Canton, Cardiff, April 11th, 1882.

BELPER Spiritualism is in a most healthy state. The people turned out yesterday and made the largest meeting on Spiritualism yet held in the town. The room was very crowded, numbers going back unable to get in. The guides of Mr. J. O. Wright met with a hearty reception. The subject chosen by the committee was—"The Fatherhood of God and the Brotherhood of Man." As the lecturer warmed to his subject the audience responded in repeated bursts of hearty applause. Mr. W. P. Adshead was present, though weak and still far from being well. As yet he is unable to take the chair; Mr. A. Smedley kindly did duty as chairman for him.—Cor. April 17.

WHO ARE SPIRITUALISTS?

We have received an anonymous communication, and it is undoubtedly from a well-educated, religious bigot, who would, we think, burn us as quick as—fire would scorch a feather. He says the "Index" is injuring itself because it acknowledges Spiritualism to be true. Is it a crime to be an investigator of the laws of Nature? The communication is signed "Christian," and we will just say to this anonymous bigot that the "Index" is an ABSOLUTELY INDEPENDENT PAPER, without being under the control of any influence, political or religious, and is a reflex of the mind of the editor, and he alone is responsible for what appears in its columns. This "Christian" says that the weak-minded, the superstitious and the bad are the only ones who have anything to do with Spiritualism." This arrogant, foolish charge, we deny absolutely, and to show how much of an ignoramus this "Christian" is, we will try to gather up the names of those well-known in the world who have had the manhood, the brain-power, the honesty to patiently and determinedly investigate the laws of Nature as manifested by the phenomena called Spiritualism.

Let us look at the character, talents, social and moral standing of a few of those testifying to the truths of Spiritualism. Among them are found the keenest intellects, those that are acknowledged to have the strongest analytical minds—the most transcendent geniuses, the most enlightened statesmen, the most whole-souled philanthropists, and the purest moral reformers of the age.

We will classify them, and they are only those who are, or were when alive, outspoken:—

SCIENTISTS.—Alfred Russel Wallace, Naturalist; Cromwell F. Varley, Electrician; Hermann Goldschmidt, Astronomer; Camille Flammarion, Astronomer; William Crookes, Chemist; Prof. Wagner, Geologist, University of Russia; Prof. Butlerof, Chemist, Russia; Dr. V. Dahl, Academy of Sciences, Russia; Prof. F. Zöllner, of Leipzig, author of "Transcendental Physics"; Prof. Nees Von Esenbeck, President of the Royal Academy of Sciences, Germany; Alexander Von Humboldt, Naturalist and Cosmist; Dr. Hoeffle, Chemist and Encyclopedist; Prof. A. De Morgan, Mathematician; Prof. Worthen, State Geologist of Illinois; Dr. Hitchman, Physiologist and Physicist; Dr. Maximilian Perty, Professor of Natural Sciences, Switzerland; Prof. Mapes, Agricultural Chemist; Prof. Hare, Chemist; Prof. Gunning, Geologist; Prof. J. R. Buchanan, Anthropologist; Prof. Wm. Denton, Geologist; Dr. Ashburner, the great Physiologist; Dr. Elliottson, the great Magnetist; Prof. Plumierian, Professor of Astronomy, Cambridge, Eng.; Prof. Wm. Gregory, Chemist; Prof. H. Mayo, F. R. S., Physiologist; Prof. Rutter, Chemist; Prof. Brainard, Chemist; Baron Von Reichenbach, Physicist; Dr. John Bovee Dods, Physiologist; Dr. J. L. Robertson, editor of the "Journal of Medical Science," Eng.; Prof. Thury, Geneva; C. Carter Blake, Surgeon; George C. Joad, Civil and Mining Engineer; Prof. Challis, of Cambridge, Eng.; W. F. Barrett, Prof. of Physics in the Royal College of Science, Dublin; The Earl of Crawford and Balcarres, F. R. S., President of the Royal Astronomical Society; Gustave T. Fechner, Professor of Physics in the University of Leipsic; Dr. Robert Friesé, of Breslau; Lord Rayleigh, F. R. S., Prof. of Physics in the University of Cambridge, Eng.; Prof. Scheibner, the renowned teacher of Mathematics in the University of Leipsic; W. E. Weber, Prof. of Physics in the University of Göttingen; Philip Pearsall Carpenter, the Naturalist.

We ask "Christian" if these men are "weak-minded, superstitious or bad?"

PHILOSOPHERS AND METAPHYSICIANS.—Dr. I. H. Von Fichte, a celebrated Philosopher of Germany; Dr. A. Bronson Alcott, America's gifted Sage; Dr. Franz Hoffman, Prof. of Philosophy, Wertzburg University,

Germany; Dr. P. Yowkevitch, Prof. of Philosophy, University of St. Petersburg; Archbishop Whateley, Metaphysician; Prof. S. B. Brittan, Mental and Moral Philosopher; Dr. N. E. Senior, Prof. of Political Economy, Oxford, Eng.; Mr. Chas. Bray, the great Philosophical writer.

NOTED PHYSICIANS.—Dr. J. J. Garth Wilkinson, England; Dr. J. M. Gully, England; Dr. Julius Franenstadt, Germany; Dr. Grunhut, Buda-Pesth, Hungary; Dr. George Sexton, London, England; Dr. Stanhope, T. Speer, London; Dr. G. W. Langedon, Baden, Germany; Dr. Joseph Haddock, England.

EMINENT STATESMEN AND PHILANTHROPISTS.—Wm. Lloyd Garrison, Boston, Mass.; Gerrit Smith, Utica, N. Y.; Parker Pillsbury, the original Abolitionist; George Thompson, Reformer, England; Lord Brougham; Garibaldi, the standard-bearer of Italian liberty; Mazzini, the fellow-worker with Garibaldi; Castelar, the Spanish Patriot; Victor Hugo, the French Philosopher; Abraham Lincoln, the Patriotic President; Andrew Johnson, Ex-President; B. F. Wade, Ex-United States Senator; Henry Wilson, Ex-Vice-President; Hon. Joshua R. Giddings, of Ohio; N. P. Tallmadge, Ex-Governor of Wisconsin, who, while a United States Senator, presented a petition asking that Congress appoint a commission to investigate the phenomena; Senators Simmons, Sprague and Anthony, of Rhode Island; Hon. Robert Dale Owen, Ex-Minister to Naples; Hon. Salmon P. Chase, Justice United States Supreme Court; Hon. N. P. Banks, of Massachusetts; Hon. Geo. W. Julian, of Indiana; Senator Howard, of Michigan; Senator Harris, of Louisiana; Senator Fitch, of Indiana; Hon. J. L. O'Sullivan; Senator Stewart, of Nevada; Lord Lyndhurst, Lord Chancellor of England; Leon Favre, Consul-General of France; Jules Favre, his brother; M. Francis Guizot, the distinguished French Author and Statesman.

DISTINGUISHED LITERARY AND ARTISTIC CELEBRITIES.—Gerald Massey, the English Poet; William and Mary Howitt, the English Poets; Mr. and Mrs. S. C. Hall, Authors; Hiram Powers, the famous Sculptor; Trowbridge, the Artist; Anthony Trollope, the Novelist; T. Adolphus Trollope, the Novelist; Mrs. Florence Marryatt Ross-Church, Novelist, and daughter of Captain Marryatt; Sir Edward Bulwer Lytton, Author; Alexander Dumas, Sr., the great French Novelist; Jules Verne, the great French Author; Alfred Tennyson, Poet Laureate of England; Storey, the famous Sculptor and Author; W. M. Thackeray, Author; Robert Chambers, of "Chambers's Journal;" Mrs. Elizabeth Barrett Browning, Poetess; Epes Sargent, Author; Mrs. Shelley, widow of Shelley, the Poet; Capt. R. F. Burton, African Traveller and Author; Rev. W. Kerr, M. A., Clergyman and Author; Grace Greenwood, Authoress; Rev. T. W. Higginson; H. Kiddle, for many years Superintendent of the Public Schools of New York City; Rev. Dr. Eliakim Phelps; Bayard Taylor, Author and Traveller; Rev. William Mountford, of Boston; Oliver Johnson, formerly editor of the "Christian Union;" Mr. Plympton, editor of the "Cincinnati Commercial;" Mr. Story, of the "Chicago Times;" Joseph Jefferson, the celebrated Actor; Don Piatt, editor of the "Washington Capital;" Dr. Kane, the Arctic Explorer; Harry Edwards, Actor and Scientist, San Francisco; Bishop Clark, of Rhode Island; Prof. Hiram Corson.

CROWNED HEADS, NOBILITY, ETC.—The late Emperor Alexander, of Russia; Emperor Louis Napoleon, of France; M. Thiers, ex-President of France, and the distinguished Author; Queen Victoria, of England; Prince and Princess Metternich; Prince Wittgenstein, Lieutenant-General, Russia; Hon. Alex. Aksakoff, Imperial Councilor, St. Petersburg; Baron Guldenstubbé, of Paris; Baron Von Schick, of Austria; Baron Von Dirkinck, of Holstein; Le compe de Bullet, of Paris; Duke of Leuchtenberg, of Germany; Lord Lindsay, Lord Adare, Lord Dunraven, Sir W. Trevelyan, Count-

ess Caithness, Sir T. Willshire, Lady Cowper, Sir Charles Napier, Sir Charles Isham, of England; St. George W. Stock, B. A.; Col. Wilbraham, English Army; Baron and Baroness Von Vay; H. I. H. Nicholas, Duke of Leuchtenberg; H. S. H. the Prince George of Solms; H. S. H. Prince Albrecht, of Solms.

EMINENT JURISTS AND COUNSELLORS-AT-LAW.—Judge John W. Edmonds, of the New York Supreme Court; Judge Lawrence; Judge Ladd; Serjeant E. W. Cox, H. D. Jencken, H. D. Dunphy, C. C. Massey, English Barristers.

We could mention John Wesley, the founder of Methodism; Swedenborg, the great philosopher, scientist and seer; Jesus Christ, the great teacher, and his twelve disciples; Confucius, Pythagoras, and many others; but we have given enough to show who are the Spiritualists.

The phenomenal truths of Spiritualism are testified to by these and many other distinguished persons, representing the highest mental capacities in law, letters and science, and in social life, on both continents. The most of them are not only RELIEVERS in Spiritualism, but nearly all have an absolute, positive KNOWLEDGE. This list of the names of prominent men and women could easily be extended until it would fill several columns, but we have given enough to prove that the believers in Spiritualism are not those who are "weak-minded, superstitious or bad." Will "Christian" still charge that the men and women whose names we have given are either "fools or liars?" "Christian" has a dense ignorance of what Spiritualism really is.

In concluding, we cannot refrain from quoting the following from the pen of Desmond Fitzgerald:—

Spiritualists are the depositories of a great truth, surrounded, no doubt, in many directions, with error and falsehood; but a truth for the establishment of which they appeal to experimental facts, capable of repeated verification. 'A fact,' says Carlyle, 'is a divine revelation; and he who acts contrary to its acts against God.' All truths confirm one another when read aright. It is to truth, through facts, truth free from all controverted dogmas, that Spiritualists aspire."—**SANTA BARBARA (CAL. U.S.A.) INDEX.**

HAUNTED PEOPLE.

To the Editor.—Sir,—My attention in spiritual matters has been much attracted and pleased, lately, on two or three occasions, by reading some excellent communications of the Rev. C. Ware, in which he has given, for the edification of Spiritualists, some interesting information about haunted houses. And here, let me say, that I think that Spiritualists have much reason to be pleased by the energy that Mr. Ware is displaying in spiritual investigation, and the power that he is bringing into action to wake up the sleeping of the Spiritualists of Plymouth to more wakefulness in their spiritual mission. Of these kind of spiritual disturbances, and of which I have frequently read and heard, one notable instance came under my notice some time ago. If it is worth while regretting our past want of knowledge, I cannot avoid saying, that, at the time I am now writing about, I knew nothing about Spiritualism.

The haunting I am speaking of, occurred in the house of a Baptist minister at the East End of London; the Rev. Mr. M— who, about twenty-years ago, occupied some large apartments, or School Rooms, attached to his Chapel. The disturbances that took place in these rooms were, to non-Spiritualists, of a most extraordinary and alarming kind. It would take up too much of your space to detail them here. I, therefore, pass them over, with the exception of one very remarkable manifestation. In one of the rooms was a rather large cupboard, well stocked with the family crockery and china wares. These wares used to be literally smashed up; just as though somebody was knocking the plates, and cups, and saucers about with a large stick; and when the door of the cupboard was opened, every plate, dish, and cup and saucer would be found perfect, and occupying the places where they were placed after the "washing up." I and my friend, as I have said, at that time knew nothing about Spiritualism; so we had no means of answering the manifestations, no doubt of some anxious spirit, and so, perhaps, some important evidence for the present lies in obscurity. The noise, and clam-

our, and displacement of furniture, went on till the poor parson, frightened out of his senses, and worried almost into illness, left the premises, where he lived, rent free, and paid rent for another residence, rather than endure the fright to which he considered himself a victim, and to prevent which the name of the Trinity solemnly pronounced proved altogether ineffectual.

I am now going to talk about "Haunted People," and how to treat the spirits who haunt them. It is a theory of mine that a great many people who are affected by peculiar shocks, jumps and twitches, of which kinds we meet many on the highway of life—might be cured, or at least have those affections brought under control, if they, themselves, knew and applied the spiritual mode of treating such affections. This theory is founded upon my own case and its treatment; which I will quote.

I became a Spiritualist about the time of Mrs. Tappan's first visit to London, in the year 1873; and the result of my conversion was that I became, as I considered, severely afflicted with what is termed by physicians "Chorea Sancti Viti." It is a singular fact that this disorder took its name from the shrine of St. Vitus, where its devotees, and pilgrims, used to be seized with what I was seized with at my visit to Mr. Tappan's first lecture at St. George's Hall. When this "Chorea Sancti Viti" was upon me, the people who witnessed my capers took alarm, and, in one instance, when I was thrown violently on the floor, a friend of mine became frightened and took to his heels. Many wondered much, and wondered more that I was not equally alarmed with themselves. But so it was. And yet with all the violence of these attacks, I felt as though my health and vigour were improved; and I was also certain that after the paroxysms had subsided that I felt rather refreshed than otherwise; but, above all things I was not aware that, like the parson's cupboard, I was haunted. Sometimes I used to feel the approach of the haunter in the public streets! and I had the greatest difficulty to reach my home without making an exhibition of myself before the passers by. One peculiar form of the fits was, that my right elbow was jolted against my ribs, like a piper giving wind to his pipes, only in a more rapid manner; and some said that I was haunted by a piper. At last, after enduring this eccentric affection for some time, a thought, almost like an electric flash, passed through me; and the thought was this: Surely this is a spirit knocking at the door of my earthly tabernacle and waiting outside for admission.

The thought reached the spirit visitor, and I received three distinct shocks in answer. I was right, and my whole frame danced with a delight that I had never felt before. It was just as though the spirit was full of joy to find that its signals were understood, and the light of its joyous intelligence had cast its luminousness into the shadowy recesses of my awakening mind. I commenced at once reciting the letters of the alphabet in the usual manner, and obtained distinct messages, and communications; the spirits prefacing their communications with their names. Among the number of communications that I received at that time, was one which I well remember, and, I think, worth describing. An old friend of mine named W— lived at B— in Devonshire. At the time I write about, he had but recently passed away. He spelt his name to me. I asked him if he was happy. He replied—No. I asked him the cause of his unhappiness; he told me he had seriously injured a Mrs.— with whom he had been on friendly terms. I wrote to a gentleman, a correspondent to a Western Newspaper, and inquired if such a female lived at B—, whether W— was acquainted with her, and whether he had ever injured her. I received a reply from the gentleman to this effect: that there was such a person there, and that her intimacy with W— had been the cause of much scandal in the place; and, further, through some romping between them, she had sustained a very serious injury of hernia. After that I frequently received communications exposing the conduct of living individuals, but they were of too serious a kind to be introduced here, and might, notwithstanding the absence of names, lead to disclosures, that might lead to more domestic harm than assistance to the Cause of Spiritualism. I should have said that, after the spiritual communications were established, all the irregularity of the shocks that I had been subject to, subsided, and they became under control.

There is however one manifestation that took place, that might be of some interest to your readers. One night I was lying on my bed in a very sleepless state when the knocks on my side spelt out the word "listen"; in vain I tried to obtain some further information, but no, the only word I could get was, "listen" "listen"; again I appealed to the control, but the only reply was, still, "listen." After sitting up in my bed for some time, wondering what was about to take place, I heard the sound of wings sweeping past the window of my chamber. I sprang out of the bed, but before I could reach the window a large bird settled on the sill and battered against the glass with its outstretched wings. I rushed to the sash, to open it, but the bird or whatever it was objected to the proceeding, dropped away from the window, and in a deep curve with its wings outspread, but motionless, disappeared in the distant darkness. I have regretted ever since, that I did

not do as the control desired me to do, "listen." I fear by my hastiness I prevented, to me, a very important manifestation. The bird could not have been an English night-bird. The capacity of its size was beyond all known wing-birds of this country.

And now by way of conclusion let me say, that, to this day, the "hauntings" which I have endeavoured to describe, continue both uniform in their action, and correct in their intelligent communications; and their intelligencies are communicated with original phraseologies, and a selection of words that lie outside the vocabulary of my daily use. The spirits address me with words which I should never think of using; words which sometimes astonish me with their unfamiliarity. But far above all these things, these communications have been accompanied with a hallowing influence, a sweet and beautiful happiness; that happiness which endows Spiritualism with its greatest worth. When I see men like Dr. Sexton, and a few others, abjuring Spiritualism, I feel confident of this one thing, that they never could have got to this happiness; for if they had ever received it, and then had lost it, instead of despising it for its absence, their greatest anxiety would have been to have insured its return.

The application that I would wish to draw out of what I have written, will be found in these three questions:—

Are there not many visitations of the spirit controls which not being understood by the people, are put down as disease?

Have we not passed through long periods of history in ignorance of such facts?

Could not many who are now wounding themselves among the tombs, who, if they could be taught the right use of Spiritualism, would find themselves at the feet of Jesus, clothed, and in their right mind?

JOSEPH CARTWRIGHT.

Atwell House, Atwell Road, Peckham.

"THE CASE AGAINST GHOSTS."

To the Editor—Sir,—In the "National Reformer" of this day, April 16th, is an article by my friend Mr. H. G. Atkinson referring to utterances by Mr. Foster, of Preston, in the MEDIUM and perhaps elsewhere. Mr. Atkinson, after stating his opinion, says:—"I talked the matter over with the Editor of the "Spiritualist" [myself] shortly before, who agreed with me entirely, and urged me to speak out on the subject."

If this means I agreed that there were "no ghosts," it is a complete error. In a recent conversation at Boulogne I agreed with Mr. Atkinson that year after year we obtained plenty of contradictions and scarcely any new knowledge through mediums about the next world, its conditions of existence, the nature of the life, if any, of animals there, and so on, and urged him to publish his opinions.

At the same time I told him distinctly that I thought the trustworthy evidence collected in my book "Spirits Before our Eyes" to be ample as to the existence of spirits, and that the reason why little or no progress had been made for some time in spiritualistic knowledge, was the want of more men like Dr. John Purdon, (whose discoveries have just been published in "Psyche"), to carry on intelligent experimental and religious research, instead of wasting time in dissensions and idle speculations.

I also told him that in a time of leisure I thought it would be easy to write a consistent hypothesis of the reason why spirits, who I think sometimes but not always are at the root of medial phenomena, may be unable to give through the organism of their mediums, information about conditions of existence of which we on this physical plane can scarcely form any conception, because those conditions are probably so entirely different in kind to anything we can now imagine.

As any idea that I do not believe in "ghosts" is utterly contrary to the tenor of any life and thoughts, please oblige by publishing this. The idea would be as far from the fact as one that Mr. Atkinson is a spirit medium, who would write nothing without the authority of his spirit guide.

Allow me to take this opportunity of thanking you for your kindly notice of "The Spiritualist," and to state that it now appears as a handsomely illustrated monthly journal, with its name changed to "Psyche."—Truly yours,

38, Museum Street, London.

W. H. HARRISON.

A HAUNTED LUGGAGE VAN.—A Californian newspaper the "Reno Gazette," says that Wells, Fargo, and Co.'s No. 5 express van is haunted, the ghost always making its appearance between Ogden and San Francisco. He throws about the trunks, rings the alarm-bell, and calls the luggage-man by name. As a rule, he is invisible, but he has been seen on one or two occasions. This was notably the case a week or two ago, when among the articles being conveyed was a dead body. While the train was in motion the men in the luggage-van saw what appeared to be a human being emerge from the coffin, look round the van, and disappear. Some years ago a conductor, named Marshall, and an express attendant were killed while travelling in this van, and it is since this accident that the apparitions have been seen.—"Manchester Evening News," April 19, 1882.

SUBSCRIPTION PRICE OF THE MEDIUM For the year 1882 in Great Britain.

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Money Orders may now be sent from nearly every country and colony to London through the Post Office. In other cases a draft on London, or paper currency, may be remitted.

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 news-vendors, 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.
THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 21, 1882.

FORGIVENESS AND FRATERNITY.

Mr. Colley's sermon on our first pages is a remarkable utterance for its spiritual inspiration and its all-round intellectuality. No one can read it without being deeply impressed. To us it appears this week with inexpressible significance. The Celebration this week is a bringing together of those who have been for longer or shorter periods apart, and particularly so in relation to our work at the Spiritual Institution. With almost fratricidal fury there are those who have worked for the destruction of our spiritual agencies. Let us hope they will increasingly be enabled to thank God that they did not succeed, and that we may long labour to bless them and others.

There are various causes for offence amongst Spiritualists. All are not on the same spiritual plane, and are not regulated by the same motives, or subject to the same spiritual spheres. This necessarily leads to antagonism of the most reprehensible kind. Nothing is so bitter as the hate instilled from a low spirit sphere. The various exposés of mediums have given vent to vengeance and spite almost diabolical, and in some instances a large proportion of the Movement has been affected by it. The persecutions that have been directed against ourselves have been much influenced by this consideration. While such a spirit is abroad almost everything that those on an opposite principle say or do is sure to be misunderstood, and numerous offences arise quite inadvertently.

A fruitful cause of irritation is the too great familiarity with which persons approach one another. At a distance and in their respective sphere two spiritual workers may be the most loving friends and useful co-operators. But "organise" them, bring them into close quarters, and soon they would chafe one another.

Much ill-feeling has arisen from the attempt that has been made by cliques and parties to try and conduct other people's business. Spiritualism is essentially an individual matter, but when it is made a ladder to the gaining of dominion over others, it leads to malicious attacks, a fruit that flourishes alone on the tree of selfishness.

But the Spiritual Worker who would be free from all of these things, and speak and act the truth, is sure to give much offence to all round. This is the only type of a Spiritualist that can thoroughly act up to the noble teachings spoken by Mr. Colley, for his motives being sincere and pure he gives offence unconsciously, and is, therefore, always in a position to forgive those who misunderstand him, and therefore malign him.

A statement of facts is of use when misrepresentations of public acts are being disseminated, but pure self-defence is a mistake. There is a power at work which will settle all disputes, and right all wrongs. The fight is not ours. Our duty is before us, whether we are being persecuted or praised; be it our ever-increasing delight to perform that duty, whether in sunshine or in storm, and all will come right for us.

A mighty battle for the Right has been fought and won. A

New Era has dawned. And when the survivors come up out of the heat and din of battle—Who is it that is most abundantly honoured? It is the soldier who is most thickly covered with scars!

NOTES AND COMMENTS.

There is an extraordinary coincidence between the views of Mr. J. Thomas, and Mr. G. L. Burnside, on the structure of the earth. The article of this week covers the latter's hypothesis as to supernal spheres, and Mr. Thomas also derived the world-wide superstition as to "hell" being in the centre of the earth to a perception of real facts. It has been said that "the world moves," but it now would appear that it does vastly more. It may be said that Mr. Thomas is a country labourer, has no access to literature containing views published in America, and thus gives his ideas solely as the fruits of his own intuitions and spirit-teaching imparted to him.

We quote an article that is going the round of some American papers. Some of the persons cited would not acknowledge that they are Spiritualists, though all of them are in some degree interested in these studies. These particulars, which are gathered from home sources, we insert at the request of friends. At the same time be it remembered that this is a perilous form of advocacy, as more great names might be cited to swamp any truth than to support it.

RECOGNISED SPIRIT-PHOTOGRAPHS FOR SALE.

Quite a new generation of Spiritualists have come into the field since Mr. Hudson commenced to take his spirit-photographs nine years ago. At the time large numbers of these interesting pictures were put into circulation; but there are many recent adherents who never saw one of these spiritual results. To gratify such friends, we have pleasure in stating that Mr. Hudson has printed from the original negatives some copies of Recognised Spirit-Photographs, and they may be obtained price 1s. each, on applying to him at 20, Maxted Road, Peckham Rye, London, S.E. Six copies may be had for 5s. The circulation of these will be a help to Mr. Hudson. They are also sold at this office.

THE ANNIVERSARY NUMBER OF THE "MEDIUM."

Next week we will issue a special number of the MEDIUM, containing a full account of the Celebration of the 20th, and reporting speeches delivered in connection with the visit of eminent workers to London.

As there are only a few Spiritualists who read any organ of the Cause, our friends would do well to solicit their acquaintances to take a copy of next week's issue, and send on the orders so that we may have them on Wednesday morning. Next week's MEDIUM will also be of great value to place in the hands of outsiders.

MR. J. C. WRIGHT AT GOSWELL HALL.

From the Secretary's notice elsewhere, it will be seen that Mr. J. C. Wright speaks twice at Goswell Hall on Sunday; in the morning at 11 o'clock, and in the evening at 7 o'clock. Mr. Wright's former visit to London created an earnest desire to have another visit from him at the earliest opportunity. His presence at the Celebration was an occasion not to be resisted, and the Liverpool friends are to be thanked for their willingness to forgo the pleasure of his services.

There will be, no doubt, crowded meetings on Sunday, but, to prevent disappointment, we would urge friends to make a point of attending the morning meeting; for most certainly that in the evening will be over-crowded, and it may be as well to be present at the gathering of the first-fruits. To those who do not like to be exposed to the night-air, the morning meeting will be a special boon.

The Rev. C. Ware, of Plymouth, will take part in the morning meeting. So that there will be an extra attraction on that occasion.

THE REV. C. WARE ON SUNDAY EVENING.

Mr. Ware has been much engaged during the week with the more interior forms of spiritual work. On Sunday evening he will hold a short service at the Spiritual Institution, 15, Southampton Row, W.C., and thus present an opportunity for friends to meet him. To commence at 7 o'clock. This will be a select and spiritual meeting.

W. CLARKE, (Eccles).—We regret that we cannot attend to your communication this week. The same may be said respecting "T. C. E."

Mrs. Hodges, Northampton, passed away April 3, 1882, after a long and painful illness. She was a thorough Spiritualist, and in the Dark Valley found its light a guide to her Path.

MR. HUDSON'S TESTIMONIAL.

Contributions and kind letters come in more plentiful than ever. We hope they will continue for a few weeks longer. We quote a few remarks from letters:—

LEEDS.—The work goes on well in Leeds. Mr. J. Eddison, reports that Mrs. Butler, of Bingley, gave an excellent discourse on Sunday evening, after which there was collected fourteen shillings, which have been sent to the Hudson Benefit Fund.

Mr. W. Armstrong, Newcastle, in remitting a subscription, says: "I believe him to be a good man, and I know from personal experience that he was a true and honest medium, having had six spirits forms on five plates taken in succession at one sitting. May your demonstration prove a success, and may the Old Man Honourable be placed once more in such a position of comfort in body and mind as will enable him to become once more the co-worker with the spirit world."

Mr. R. Wolstenholme, writes:—"Have you no one amongst you sufficiently interested in Spiritualism that they could afford to keep Mr. Hudson even if he only experimented in spirit photography as a scientific experiment. You may depend the profession of a spirit photographer will only be a precious risky and poor paying profession. I once called upon Mr. Hudson some years ago, and he had been trying all the afternoon (from about one o'clock up to the time I called about four o'clock) to get a spirit photograph for a lady, and had not succeeded, and if my memory serves me right, he told me the lady went away without offering him a farthing for the time wasted or the chemicals either. I hope you will raise a good sum for Mr. Hudson."—Blackburn, April 18.

TESTIMONIAL TO MR. HUDSON.

	£	s.	d.
Already Acknowledged	29 15 8
Mr. Eddison	0 14 0
Mr. Adshead	1 1 0
Mrs. Campbell	1 0 0
Mrs. Gregory	1 0 0
Miss Young, at Mr. Dales'	0 13 0
Mr. Armstrong	0 2 6
Mrs. Mackinnon	0 10 0
Mr. Readman	0 5 0
Mr. T. Stocking	0 5 0
Mr. Fisher	0 3 6
Mr. Ashton	0 5 0
Mr. Turner	0 10 0

MARRIAGE.—With Col. and Mrs. Greck's compliments we have received from St. Petersburg the wedding cards of 'Pierre Greck,' and 'Mme. Elise Greck,' who were married at the French Protestant Church, of that city, on Tuesday, April 11, at 8 o'clock in the evening. The Lady (whom our readers will recognise as formerly Mrs. Olive) left London for St. Petersburg some weeks ago. For many months she had been completely free, the result of her own petition. Col. and Mrs. Greck's many friends in London will heartily join with us in good wishes, coupled with the hope that we may soon see them again in England.

At the Redruth Institution last evening, Mr. T. C. Peter read a paper before a large assembly on "Demonology and Witchcraft," Mr. A. Lanyon presiding. Through want of time I can only make brief allusion to the subject. Mr. Peter's remarks had reference principally to demonology, of which witchcraft is the outgrowth. In the pursuit of his painstaking enquiries, Mr. Peter laid under contribution several learned authorities, ancient and modern, and the result was a mass of valuable and entertaining facts, seldom heard in the same comparatively brief space. For the purpose of ridiculing the objective theory, on which evidently the lecturer is not sufficiently posted up, many a droll legend was given; even the account of the wily Jacob's wrestling with an angel was discredited, the lecturer alleging, in effect, that the supposed demon was only a phantom of a mind disordered and troubled through the wrong he had done his brother Esau. Mr. Peter strongly denounced antagonistic creeds, which, in addition to inflicting inexpressible misery, had proved, and ever would prove, a bar to progress; and he boldly contended for perfect freedom for everyone. Somebody has said that the inhabitants of Great Britain—and he might with propriety have enlarged the area—were mostly fools. The lecturer shewed that most people were priest-ridden fools; and the sooner this unpleasant fact is recognised the better. An intelligent stranger listening to Mr. Peter would naturally suppose him to be an iconoclast; indeed any other supposition would be utterly inconceivable; and on many grounds he well merited the hearty vote of thanks accorded him. I wish other independent and vigorous thinkers would give us, in the same way, the benefit of their broad views. The services of such men are greatly needed.—"Drus" in "Cornubian."

CIRCLE & PERSONAL MEMORANDA

Mr. Towns had a full circle on Tuesday evening. Mr. Ware went in as a stranger, after the proceedings had commenced, and received good information, of which he will no doubt write in a future communication.

Mr. T. M. Brown will lecture in the rooms at Darlington on Sunday, April 23. Address letters up to Tuesday, care of Mr. A. E. Clark, Medical Botanist, High North Gate, Darlington. Mr. Brown expects to be in Newcastle in a week's time.

Mr. W. Shrobbree will hold a seance for the investigation of spiritual phenomena on Monday evenings, at 8.30 prompt. For particulars, apply to 5, Penpoll Road, Graham Road, Hackney, E.

We have received from Mr. Wolstenholme, Blackburn, cartes de visite of an excellent likeness of Mr. J. O. Wright, to be sold at 1s. each, for the benefit of the Hudson Fund. It is a splendid specimen of photographic art; and it may be said that Mr. Wright makes a very pleasing picture. It ought to sell by thousands.

TASMANIA.—Mr. Button writes per favour of Mr. Terry, Melbourne: "We all like the MEDIUM better since you have printed it, and shall be very sorry if you cannot manage to keep it going." If all Spiritualists were as kindly considerate of the wants of the Cause as our correspondent, we would have much less difficulty.

DELTA.—The portion of your letter containing address has been accidentally destroyed, so that we cannot answer by post. The numbers have been sent, but we cannot furnish you with the time of birth you ask for, as it is not known. We will make inquiries, and see if such facts can be furnished.

EAST DULWICH.—A large circle met at Mr. Dales', 287, Crystal Palace Road, on Sunday evening to hear the controls of Miss Young. The collection towards Mr. Hudson's Benefit Fund amounted to fourteen shillings. Miss Keeves was announced for Sunday week; and in a fortnight later, Mr. Burns will give one of his Phrenological seances.

QUEBEC HALL, MARYLEBONE ROAD.—"The Resurrection" was the subject of Mr. MacDonnell's address on Sunday evening, when the audience was as numerous as usual. He treated the alleged fact as a high-class spiritual phenomenon, consistent with the experiments well-known of dematerialisation and levitation; also, that as Jesus had lived a life in harmony with his higher nature, he spiritualized his body to the degree of bringing it under the control of his volition. After the Lecturer, seven or eight persons present addressed the room, and showed the deep interest all took in the subject. Altogether the evening was most entertaining and highly instructive as well as edifying.—COR.

PROF. NEWMAN SMYTH, the new professor of Christian theology at Andover, does not teach eternal punishment. He says the dogma is an extra-biblical one, a theory, and not more tenable than other theories. He confesses that he does not pretend to know about it. At the same time he believes in the divine authority of the Bible, and the supernatural character and mission of Jesus, and does not object to miracle and mystery. He believes in a progressive orthodoxy, instead of an iron-bound orthodoxism; is in favour of creeds, but regards them as milestones of progress. His theory of the atonement is the moral or Bushnellian theory, and he dwells upon the love of God rather than his wrath.—"Sunday Herald." (Boston, U.S.A.)

BLACKBURN.—"I have been but recently acquainted with Spiritualism. Have heard of it for years, but saw nothing in print relative to it, but newspaper reports of "Mediums Exposed, etc.," and being much occupied by scientific investigations, I allowed this subject to lie dormant for years, for which I am now truly sorry, though I always intended to investigate it, but recently it has been brought under my notice, and I need hardly say, that the evidence in support of it is conclusive, carrying conviction to my mind and compelling me to accept it. Last Sunday I listened to the trance addresses of Mr. J. C. Wright, with impromptu poems at the close of each address. The measured rythm, beautiful language, and the sublime expression given to these poems, filled me with admiration and astonishment. I would say to all mankind, that the work done by this trance speaker that day could not have been done by any unassisted mortal."—DELTA, April 13.

AN INTERESTING BOOK.

Personal experiences of William H. Mumler in Spirit-photography, written by himself. Price 1s. A few copies on sale at 15, Southampton Row, London, W.C.

MEDIUMSHIP—THE SPIRIT-CIRCLE.

SEANCES AT MR. AND MRS. HERNE'S.
8, ALBERT ROAD, STRATFORD, E.

Mr. Editor.—It is with pleasure that I again send you a letter, to tell you how we are getting on at our seances.

Thursday, March 30: one stranger besides our usual circle; he sat with us the week before. As soon as the light was out "Peter" spoke on the day being the Anniversary of Spiritualism. He said that our Banner had been unfurled for thirty-four years in all parts of the world, and that not one drop of blood had been shed in the Cause; that it would go on and prosper, and would be of benefit to thousands. The female spirit came to her friend (who had placed on the table a white elate) and wrote her name and a message. She took a ring off his hand and put it on again. The spirit-doctors were at work, and "John King" and "Mr. Robinson" spoke in their usual loving manner, telling us that we were not to feel disappointed if we did not see our own dear ones, as they liked to give place for strangers to come when we had some present. And, indeed, all but one came for the gentleman, who, I am sure, will ever feel grateful. The "Lady" came first, then his "Mother," then five dark spirits from India.

Sunday, April 2: seven present counting the mediums. As soon as our hymn was finished "Peter" spoke on the Sabbath, and at once "Mr. Robinson" took up the subject and said that each day should be a Sabbath; that we should not wear Sunday clothes once a-week, and hang them up for the other six days; that we should not care for any "ism," or creed, but do good to all as we would be done by, lending a helping hand to all in distress, and by so doing, we make our own spirit-homes more bright and lovely. The "Lady" then came to her friend and shook hands with him, she opened a letter she had placed on the table containing some of her hair. He was much affected and wept. He was chided by so doing by "Peter" and "Mr. Robinson," who told him his grief was selfish, and that either tears of joy or sorrow hurt the spirits; that we should rejoice that they had gone before, and would wait for us on the spirit-shore. We then went into the front parlour for materialisation. A tall spirit came in—in white robes,—Mrs. Herne said he looked like a clergyman; he was recognised as a friend for some one present. Mrs. Herne's mother then came looking beautiful. She put her daughter's hand to her lips and kissed it, and bowed her head to a friend. Mrs. Herne was controlled by a male and female; the latter called to her as she was standing at the curtain. She walked in to us, and had a large sun bonnet on: she saluted her friend and retired. "John King" then came quickly in—splendid he looked—and spoke to us. He brought in the gentleman's hat and letter, and calling him by name told him to put the letter in his pocket. "Peter" looked in at us, and then wished us good night. We sang our hymn and the seance closed.—Yours faithfully,
R. W.
2, Tomlins Grove, Bow, E.

[Our Representative was present at the sitting on March 24. By far the most striking part of the sitting was the dark portion. The direct voice of "John King" and "Peter" was like the salutation of old friends. They made allusion to matters that affected our Representative, and of which the medium knew nothing, showing that the spirits were aware of private facts. "Mr. Robinson" spoke most intelligently of the state of the Movement, and of the causes that have led to recent changes. His opinion was quoted in our article entitled "A year of years," three weeks ago. A gentleman present was considerably magnetised by the spirits; and when he made the mental request, that the rings he wore should be manipulated, a hand placed its fingers between his and made an effort to remove a ring which belonged to a deceased daughter. These and other spiritual indications were more impressive to our mind than the materialisations which followed. Mr. Herne remained in the back room in which the dark sitting was held. He reclined on the sofa entranced. The sitters occupied the front room, lighted by a benzoline lamp placed in a box with a red glass side towards the curtains, open at the back to throw light on the piano, and somewhat open at the top, so that considerable light was reflected from the ceiling. The light was more powerful where the sitters were, than in the direction of the manifesting spirits. In our position it was quite impossible to recognise the features of any spirit. "John King" came first—tall and massive. Then came a coloured form, taller and not so stout. "Clara" the daughter of the gentleman who had had his rings manipulated was tall slender and graceful, she extended her head close to her father's face, and he seemed to recognise her. Our correspondent being in the habit of having her "mother" manifest, recognised a bending old lady that came forward to the middle of the room. "Peter" talked a deal during the evening, and at intervals a gentleman, a member of the circle, played the piano. "Peter" afforded, as a contrast with "John King," the best evidences of identity. He had thin nimble shanks, and danced and capered about, accompanying his antics with very laughable remarks. His body was also much smaller than that of "John King." These are the unvarnished facts.

We thoroughly believe in Mr. Herne's honesty, and that the figures were genuine materialisations; and our many sittings with Mr. Herne years ago, when we have seen the forms in a much better light, and when we have seen both medium and forms together, and tested the proceedings by clairvoyance, have given us a basis of experience whereby to judge of the manifestations of to-day. At the same time it must be admitted that the sceptical mind, unacquainted with such matters, and suspicious of the whole affair, would not have its doubts set at rest by the realistic appearance of the figures imperfectly seen as they were, in a rather deficient light. We must remember, however, that this is a private circle, that the usual sitters are a party to it all, and that there were no other persons present in the house at the time, Mrs. Herne being in the front room with the sitters. She, like the others, scrutinises the forms, and speculates on the identity of strangers. She was entranced by "sunshine," that was formerly in the habit of controlling Mrs. Olive, and the identity was so complete that one would have thought Mrs. Olive was present. Mr. Herne used to have these materialisations in the dark room, the spirits bringing their own light, but it was found to be too exhausting. These semi-light sittings have been recently commenced, so that the power is not yet developed. We understand that the two sittings reported by "R. W.," were an advance on the one now being discussed.—Ed. M.]

THE SPIRIT-MESSENGER.

"PRESIDENT GARFIELD'S" ADDRESS, APRIL 10, 1882.

[Mr. Dowsing, during his recent visit to Ipswich, had a sitting in a family at whose circle "President Garfield" purports to manifest. By table movements the presence of that spirit was announced, and that he intended to control Mr. Dowsing. While that gentleman was incredulously smiling at the idea, he was suddenly entranced and spoke a message, of which the following is an incomplete report, being partly from notes and partly from memory. The remarks on the abolition of capital punishment are greatly abridged.]

Why am I here? You may sometimes wonder why I linger so much in England. Why should my sympathies be so much with England? I will tell you—one reason: Because it is the land and home of one who, in the hour of darkest trials, extended a more than sisterly—an affectionate, sincere and well-timed—sympathy to one whom I love, and who was so cruelly bereaved by the hand of an assassin. Then, again, by my presence here I desire to express the sympathy evinced by two great Nations for each other. When an assassin raises his hand against a fellow-man—and one who did no injury by word or deed to anyone, but whose life was devoted to do all the good he could—you may be led to wonder why the great and good and all-wise Father should permit such an event; and it may appear to you he is not the God of Love, as represented. But, friends, the deed that sent me from earth gave me peace, and evoked sympathy from the people that revered me. Their sympathy controlling them on behalf of one they loved, and thus binding two great nations together by means of the assassin's hand, a stronger sympathy than ever existed under any other President.

Friends, I wished to speak to you through this medium: do not imagine that my influence for good is now all at an end. Oh no, I shall still be able to assist in guiding affairs; even now—though I am passed away from your visible presence—still controlling men, individuals and senates.

Brothers and sisters, I thank you, though you be few; a spirit's thanks is with you and your country. Thanks to the British Nation, and to Her who so well governs a happy and prosperous people. [A short time intervened: one or two of those present had to leave. The spirit again expressed a wish to control. On this being assented to by the medium, the spirit said, "Read the copy, please," which had been roughly taken of the spirit's address.]

I wish to express, likewise, the sympathy and love that was felt by my country, by the spontaneous out-bursts of sympathy from England. It has further raised in the estimation of my countrymen the great and illustrious Head of the British Nation. Thus I have shown you that this seemingly wanton and wicked act has not been without beneficial results. I blame not the assassin, who, without thought of the great injury he was about to do, or at least with only a moment's thought, lifted up his hand against one who did him no harm. Neither have I sympathy with those who for weeks or months have been compassing the death and destruction of my assassin. I intend to benefit and aid him in the spirit-life. Those who would deliberately take away his life little estimate its value. Life is given by the Eternal One, and by Him only should it be re-called. And humanity has yet to learn the great value of this God-principle in man. If the act of one individual, depriving another of life, seems a wanton and cruel deed, how can you view the state of things on your earth, when not only one, but a multitude of people are eagerly wishing the destruction of another. If the deprivation of my life appears cruel to you, is it not a much more cruel act that so many should be compassing the death of my assassin? thus

depriving him of making further progress in the earth sphere. Friends, abolish the law of taking life for life. It belongs to the past. With the knowledge you now have, man should not lift up his hand against his fellow-man. Oh! for the time when Harmony, sweet Harmony, shall prevail amongst all Nations, Peoples and Families.—FAREWELL.

[Mr. Chapman, the gentleman at whose house the above message was given, has called since it was in type. His sittings only began in January last, so that comparatively little experience has been gained. As an instance of this, when one of the sitters was partially entranced some time before Mr. Dowsing's visit, so much alarm was created by the paroxysms of the medium, that restoratives were thought of; the idea being that he was desperately ill. It purported to be the same spirit that controlled Mr. Dowsing in the above instance, and a remarkable feature was that Mr. Dowsing was subjected to the same movements, and was placed in the same attitudes that characterised the efforts made on the former medium, through whom, however, the spirit did not get to the length of speaking on that occasion. There seems to be great mediumistic power, and an excellent motive amongst these Ipswich friends.—Ed. M.]

DOGS AS HARBINGERS OF DEATH.

Dear Mr. Burns.—As you have paid much attention to the study of the occult sciences, you could perhaps give me some information as to the frequent well-attested cases of the appearances of dogs, or their persistent howling, on the approach of death. The following is another instance in point.

On Tuesday afternoon last, April 11th, a strange black and white dog, which I had never seen before, came and lay down outside my house and refused to be driven away. In the evening a messenger arrived to inform me that my brother, living about two miles off, who usually enjoyed good health, and whom I had not seen for two months, was very ill and that I had better go and see him. I went directly and found him quite unconscious, suffering with acute pneumonia attended with delirium. I staid half-an-hour, and on leaving said I would come again in the morning. On reaching home, the dog was still lying on the pavement. At two o'clock on the morning of the 12th we were awake by a violent ringing of the street door bell. I immediately opened the second-floor window and looked out, but could see or hear no one. Not having the slightest idea at the time of any connection between the dog and death, I concluded that some passer-by, seeing the dog on the door-step, had out of compassion hurriedly rung the bell to get him admitted. At 9 a.m. I went again, as promised, to see my brother, and found that he had died exactly at the time our bell rang.—Yours ever truly,

WM. YOUNG.

The London Society for the Abolition of Compulsory Vaccination, 114, Queen Victoria Street, S.W.

THE SALVATION ARMY, JOHN WESLEY, GEORGE FOX

It is significant that the Salvation Army is proverbially molested by "roughs." A perverted human being hates nothing so much as ought that savours of reform. In the following newspaper extract the democratic Salvation Army, and the more autocratic work of John Wesley, and George Fox, founder of the Quakers, are made to stand side by side. There are more bluster and emotion, sometimes in wretchedly bad taste, now-a-days, but not the pure inspiration, dignity and courage of the past:—

"The Redruth Local Board at their meeting on Monday evening approved of a plan submitted to them of a new hall, 63 feet by 38, for the Redruth branch of the Salvation Army. At present meetings are being frequently held in the streets and are quietly conducted, probably much after the fashion in which they were conducted by John Wesley, who records in his 'Journal' that in July, 1747, he preached 'in the street at Redruth. The congregation was large and deeply attentive, indeed there are now scarce any in the town but gentlemen who are not convinced of the truth.' Street preaching has always been regarded with considerable favour at Redruth, and old members of the Primitive Methodist Society will remember some of the pioneers of that society, notably Mr. and Mrs. Turner, preaching regularly at Plain-an-gwarry to large numbers of people before the chapel was built. Nearly a century before Wesley preached in Cornwall the notable George Fox, one of the founders of the Society of Friends, preached in the street at Redruth, as recorded in his 'Journal' in 1655, as follows:—'Several of the townspeople gathered about us, and whilst I held the soldiers in discourse Edward Pyot spoke to the people, and after Edward Pyot held the soldiers in discourse whilst I spoke to the people; and in the meantime the other friend went into the steeple-house to speak to the priest and the people.' Earnest and enthusiastic in their work, as are the Salvationists of the present day, few of them, probably, would dare to imitate the example of Fox's friend, and the record of what followed in this case was certainly not encouraging, for it is stated 'the people were exceedingly desperate, in a mighty rage against him, and abused him. The soldiers, also missing him, were in great rage, ready to kill us; but I declared the day of the Lord and the word of eternal life to

the people gathered about us.' Noble old George Fox! The nineteenth century is supposed to be vastly ahead of the 17th, but the behaviour and demeanour of the people of Cornwall in former times will bear very favourable comparison with the discreditable scenes and riot which have recently been witnessed in Devonshire where the Salvationists have been engaged in their work."—"Morning News."

LEEDS.—Mr. Eddison reports that the Eastertide meetings were a great success. On Good Friday the Hall was crowded; about hundred and fifty would be present. The ladies provided an excellent tea, after which there was an interesting and varied entertainment, of recitations, songs, quartets for five string instruments, and two short choruses for male and female voices by the Morley friends. Mr. Garbett showed a large collection of interesting photographs of all the principle sights in England and on the Continent. The following gentlemen took part: Mr. Armitage, Mr. Howell, Mr. A. D. Wilson, and Mr. Nosworthy, of Liverpool, whose rendering of a poem by Tom Hood, and the Grave Digger's scene from "Hamlet" will long be remembered by those who had the pleasure to be present. There were visitors from Batley Carr, Ossett, Churwell, and Morley. On Sunday evening the meeting was addressed by Mr. Gillman, and Mr. J. Lingford.

Those in delicate health, or with special tastes, may find partial board and residence, or furnished apartments with attendance in a Spiritualist's family in the suburbs—a healthy locality, S.E. district. Vegetarian diet may be had, gas, piano. Apply by letter to "Delta" care of J. Burns, 15, Southampton Row, W.C.

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.

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 seat 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 tips 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 consistently.

INTERCOURSE WITH SPIRITS is carried on by various means. The simplest is three tips 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, and 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. Some times the table and other objects are lifted, moved from place to place, and even times 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.

Before 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.

showing the deep earnestness of those who participated in the meetings. An appeal is made for unselfish devotion to the Cause, and that Spiritualists will freely confess their faith and omit no means of enlightening their fellows. Disaffected ones are called on to take part in the public work, and with the weight of their influence and spirituality push onward and upward that Cause which in the past they have acknowledged. It is admitted that a change is sifting the mere Spiritist from the true Spiritualists.

QUEBEC HALL, 25, GT. QUEBEC ST. MARYLEBONE RD.

Sunday, April 23, at 7 p.m., prompt, Trance Address by Mr. J. J. Morse.

Monday, from 4 to 5.30, a seance for the development of healing power.

Tuesday, (not fixed.)

Wednesday, at 8.30, a Developing Circle.—Mr. Harley, clairvoyant medium, has kindly consented to be present and assist.

Thursday, at 8, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present.

Friday, at 8.30, a meeting for the Development of an Idea; conducted by Mr. Wilson.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers. A charge of 6d. is made at this Seance. All others Voluntary Contribution.

N.B.—The Seances will commence at 8.15 prompt, close a 10.

J. M. Dale, Hon. Sec.

GOSWELL HALL SUNDAY SERVICES.

290, Goswell Road, E.C., (near the "Angel").

On Sunday morning last, Mr. Wilson read a paper on Comprehensionism, which provoked some interesting and prolonged discussion. In the evening A. T. T. P. favoured us with an address on "Missionary Efforts, their Successes and their Failures," which proved very instructive. We are glad to see this good friend improving in health. A. T. T. P. has kindly placed £3 at the disposal of the Committee, towards the Library of the Society.

Next Sunday, two services will be held, Mr. J. C. Wright, of Liverpool, occupying the platform. Morning, at 11 a.m., "Spiritualism as a protest against Mythology, and a demand for Scientific Method of Study"; evening, at 7 p.m., "Life before and after Death."

R. W. LISHMAN, Corres. Sec.

4, TALBOT GR., LADBROKE GR. RD., NOTTING HILL.

Meetings Sunday mornings, at 11 o'clock prompt; evening at 7 o'clock prompt.

Tuesday evenings, developing circle for members and friends Thursday evening, Mrs. Treadwell, trance and test. 7.30.

Subscriptions, sixpence per week, admits to all meetings. Spirit-mediums and friends are invited to assist in the work. All information may be obtained of

W. LANG, Sec. West London Spiritual Evidence Society.

LEICESTER—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address. The spirit-guides took for their subject, "There is a Land mine eye hath seen," which was very instructive to the minds of the people.

On Easter Tuesday we had a Tea Meeting in the above Hall, when a gathering of Friends to the number of seventy sat down to tea. After tea, a service was devoted to our Spirit-Friends for one hour, and trance addresses were given by Mr. Bent, Mrs. Hawkins, Miss Cotterill, and a normal address by Mr. Bailey. The rest of the evening was devoted to Dancing and Songs. I have been requested to say that it was one of the best and happiest Evenings that has ever been spent by the friends.

56, Cranbourne Street, Leicester. B. WIGHTMAN, Sec.

MRS. HARDINGE-BRITTEN'S WORK.

Mrs. Hardinge-Britten has already promised to lecture as follows, during the Sundays of the ensuing months; any friends in adjacent places desiring further service, for week night lectures only, can apply to—The Limes, Humphrey Street, Cheetham Hill, Manchester.

Sundays of April—Manchester.

HUMAN IMMORTALITY PROVED BY FACTS.

Report of a Two-nights' Debate on Spiritualism, in the Hall of Science, London, between O. Bradlaugh, Secularist, and J. Burns, Spiritualist. Price 6d.

Man, and his Relationship to God. An Inspirational Discourse, Delivered at Walsall, by Walter Howell. Price 1d. London: J. Burns, 15, Southampton Row, W.C.

LITERARY NOTICES.

MAGNETISM AND ELECTRICITY.

AN ELEMENTARY TEXT-BOOK FOR STUDENTS. By Richard Wormell, D.Sc., M.A., Head Master of the City of London Middle Class Schools. London: Murby. Price 3s.

Matters, unknown to the most advanced scientific minds a generation ago, are now taught in schools to children. There is no subject in which there has been so great an advance as electricity. Its practical results are now so widely diffused that ignorance of it is almost an unpardonable omission. A careful study of this little book (260 pp., profusely illustrated) will place the intelligent reader on a level with the present state of the science, including the telephone, microphone, telegraphy, and various methods of lighting by electricity. Seeing that electricity is so often dragged in by the ignorant to explain Spiritual Manifestations, there is no subject that should receive so much attention from Spiritualists. A gradual instruction-book of this kind is decidedly the best for those only partially acquainted with the science. We quote the two last sections, which show how little is known of electricity and yet how much has been accomplished through the investigation it has already received:—

"UNSOLVED QUESTIONS.—Our knowledge of what Electricity WILL DO is still daily advancing, and we are justified in predicting that it will be of immense service in the future; but when we ask what Electricity IS, we have to confess that very little is known about it. In the case of sound or light, we know what it is that is transmitted, and also the velocity of the transmission and the direction it takes; but we have no similar knowledge with regard to electricity: we neither know what it is nor the process whereby it is transmitted. We have no certain clue to the actual direction of the transmission. We know how to produce electricity, or electrical action, and how to transmit it by means of wires to a distance; we know, also, that there is a dymmetry at the two ends, or terminals, of a battery or machine, implying a directional character either in that which is transmitted or in the mode of its transmission, that we cannot dismiss from our minds the notion of direction, and we have assumed it for convenience of speech and description. We have, however, no experimental facts that will decide whether the motion or 'current' of electricity is to be considered as starting from one terminal and arriving at the other, or as starting from the second and arriving at the first; or indeed whether the motion may not be in some sense double, in both directions at once.

"CONCLUSION.—The knowledge and application of electrical science have almost entirely grown up in three-quarters of a century. In 1819 Oersted discovered the deflective action of the current on the magnetic needle. In the next year Ampere proved the mutual attraction and repulsion of wires conveying currents, and Sturgeon made the first electro-magnet. In 1831 Faraday discovered voltaic induction and magneto-electricity. These five discoveries furnish the principles of nearly all the telegraph instruments now in use. In 1838 the first telegraph line was set up on the Great Western Railway. About ten years later gutta-percha was used as an insulator, thus making submarine telegraphy a possibility. In 1851 the first cable was laid between Dover and Calais, and in the next four years submarine lines were stretched across the Channel, the German Ocean, the Mediterranean, and finally, in 1866, were made to connect the Old and New Worlds beneath the Atlantic Ocean.

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