

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

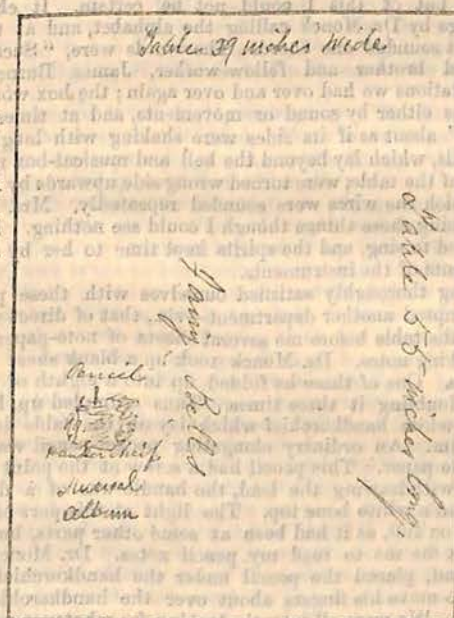
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A SPIRIT-TEST SEANCE. DR. MONCK'S MEDIUMSHIP.



PLAN OF THE TABLE AND SITTERS.

"Dr. M." denotes the position of Dr. Monck; "J. B.," Mr. Burns; "A. B.," Mrs. Burns; "Mr. A." and "Mr. A. J.," two gentlemen who were also present. The size of the table is given, and the position of the objects thereon.

Thurs. Aug. 24th
All hail!
 We greet you
 with fraternal affection.
 You are our loved and
 honoured fellow workers
 in a Cause that is truly
 divine in its origin,
 gracious in its intention,
 benevolent in its nature,
 operative in its power,
 glorious in its present
 progress, even as it shall
 be in its final consummation.
 Praise its magnificent claims
 on the world's attention.
 Be undifferentiated by any religion
 with all humanity. Praise on
 beloved, eternal, ever
 await you. Amen
Sam'l L. L. & B. & Co.

FAC-SIMILE OF DIRECT SPIRIT-WRITING.

DIRECT SPIRIT-WRITING, AND OBJECTS MOVED ON THE TABLE
 IN VIEW OF THE SITTERS.

FOR FULL PARTICULARS SEE THE ARTICLE ON NEXT PAGE.

SPIRIT-TEST SEANCES.

DR. MONCK'S MEDIUMSHIP.

At a certain stage of mediumistic development it is usual for the sitters to apply tests to the medium to see that he does not simulate the phenomena. This is more particularly the case with investigators who are ignorant of the phenomena and of the conditions under which they are evolved, and who may sit with professional mediums, whose intent it is supposed is to humbug their clients. Ignorance and undevelopment of mind are the parents of fear, suspicion, and evil generally, whether of thought or of action. An evil thought is a crime as much as an evil act, and a shaft from the mind will hurt a sensitive person even more than a blow from the hand. Brains which come to the circle like quivers full of poisoned arrows, need not be surprised if some of the results recoil upon themselves. Mediums have sometimes retaliated on malicious sitters by fooling them, as some satisfaction for the wicked provocation endured from influences coming off from their minds. However slight the force of suspicion, if unfounded, it is undeniably a personal injury to the one against whom it is directed, and though not perceptible externally is a spiritual fact and act, visible to spiritual eyes, and taking effect in the spiritual department of being. That spiritual communion and manifestation should be possible in the midst of a whirlwind of suspicions is scarcely imaginable to an intelligent mind. With some mediums the greater number of seances are failures, which is largely attributable to the mental conditions supplied by sitters. When confidence and harmony prevail, success results, let the tests be ever so stringent, but when the contrary is the order of the seance, but little satisfaction is obtained.

This condition of things has long been apparent to experienced Spiritualists. Though employing tests myself, and having joined with those who did so, I have looked at the test as a means of superseding suspicion, by constituting an arrangement, mutually agreed on, which made false play impossible. If, however, a test be imposed on the medium by surprise, implying a grave doubt in his honesty, or if the test be of a painful or humiliating description, then it is inexpedient to adopt it. The use of such a kind of test with suspicions superadded, is a check to the phenomena and a great injury to the medium, also to any sensitive sitters who may be present. I have therefore always regarded mechanical tests as of a transitory nature—useful in the imperfect state of development, but to be superseded as soon as possible by conditions of a more ocular description. I have had much more satisfaction from the use of my other senses than the eyes in dark seances, and from the scrutiny of clairvoyants, than from tyings and bindings. There is something about genuine spiritual phenomena that cannot be mistaken. In more senses than one these speak for themselves, and are a positive testimony, whereas the test is purely negative. Of late, also, the phenomena have indicated the power of spirit over matter to such an extent as to liberate and secure a medium again, however tightly tied. Once upon a time such a discovery would have been gratifying, as proving the power of spirit over material conditions. But now-a-days we want to be certain of another series of facts, and demand security that a figure, when seen, is really a materialisation, and not the medium under influence.

Some time ago it was said to me that the power of spirits was limited by the notions prevailing in the minds of sitters. If the circle believed that the spirits could only manifest in the dark, it would be impossible for them to do so in the light; but if the sitters came to regard phenomena in the light as a possibility, spirits would soon realise the anticipation as a fact. There is, no doubt, much truth in the statement, as recent experiences show. In the higher phenomena now prevailing mental conditions are of much greater importance than in the initial manifestations. The prime question to the Spiritualist, then, is: How may sittings be conducted so as to bestow the best possible mental conditions?

During the last twelve months I have attended a good many seances with different mediums, at which tests were wholly dispensed with, and yet there was the greatest certitude of the phenomena being genuine. With full confidence in the medium and spirits, the sitters allowed these to do the best they could, and they were rewarded with entire satisfaction—the spirits having supplied tests far more convincing than any in the power of the sitters to introduce. I call these "spirit-test seances," in contradistinction to the plan usually adopted. I think this is a most favourable time to advocate the adoption of these seances. An idea is a spiritual fact, and by promulgating the idea that more satisfaction can be obtained from spirit-test seances than from the "mouse-trap" method, the external fact may be abundantly demonstrated after due experiment. To insist on the old system being adhered to, is to bar the way to further progress. I would recommend all mediums to set to work and develop for spirit-test phenomena, and the less they have to do with sceptical tests in the meantime, the sooner will they be rewarded with success in a new field.

To encourage all mediums and investigators to persevere in this improved course, I mean to give all prominence to the phenomena that I may be fortunate enough to observe in that direction. The seances affording spirit-tests which have been already published have borne good fruit in the improved condition of mediumship generally. Dr. Monck's mediumship, which has at all times been chiefly of the spirit-test order, has lately improved very much, and having heard of it so abundantly through the able essays of the Meers, Adshead, I was eager to see for myself. During Dr. Monck's short sojourn in town some two weeks ago, I had that satisfaction.

The seance with Dr. Monck took place under the worst possible circumstances that could be imagined. It was on the evening of publishing day; and long before night I was tired out, and before seance-time was so utterly done up that it was painful to sit it out. Mrs. Burns had lost sleep for nearly a week with nursing, and was as exhausted as myself. The two gentlemen who sat with us and dropped in accidentally were also weary with a long day's walking and work in the City as commercial travellers. Dr. Monck is what our American friends would call a "caution." When he comes to London he crowds the business of a month into three days, and from early morning to very early next morning he is interviewing and writing, running here and there, seancing and attending to legal business. That was his preparation for the seance on Thursday, August 17, at the Spiritual Institution. It was an intensely hot day, and what with overwork in the sun and irregularity in his diet, he was suffering from severe derangement of the digestive organs, which was attended with distressing headache. Mr. Bullock had a seance on the same evening, and we could not get the use of the room till his meeting was over. It was, therefore, after ten o'clock before we sat down, in an atmosphere pervaded with other influences. The whole circumstances were of the most unpropitious kind. We were all too weary and dejected to sing, and solitary silence was the only approach to harmony which was possible to us. These conditions were very unscientific indeed, and if aught worth naming came out of them, all the more credit to the medium.

The diagram on the first page will, at a glance, show the position of the sitters at the table, and the relative places of the instruments thereon. Our preparations were of the most meagre description, for it seemed folly to suppose that the spirits would do anything. The results were, however, of the most successful and gratifying kind, covering the whole series of higher physical phenomena, all of which took place in gas-light before our eyes. Dr. Monck placed his hands on his head, by his sides, or on the edge of the table, quite apart from the instruments, when the chief phenomena took place. Some of these were repeated so many times that it is impossible to describe them in the narrative form. The raising of the hand-bell from the table was accomplished many times, and it jumped about in quite a lively manner, the spirits intimating in reply to questions, that the space under the bell formed a kind of dark cabinet in which they could operate. The performance of the musical album was much more interesting. This intelligent instrument, placed on the table within a few inches of my nose obeyed the word of command like a highly-trained orchestra. It commenced, it stopped, it sounded one or more notes, just as it was told. We heard it winding itself up, but without the use of the key, and we thought we saw the spindle in the keyhole turning round; but of this I could not be certain. It chimed out a message by Dr. Monck calling the alphabet, and at the proper letters it sounded one chord. The words were, "Success to our honoured brother and fellow-worker, James Burns." These manifestations we had over and over again; the box would answer questions either by sound or movements, and at times it would "hitch" about as if its sides were shaking with laughter. The fairy-bells, which lay beyond the bell and musical-box near to the middle of the table, were turned wrong side upwards by Dr. Monck, after which the wires were sounded repeatedly. Mrs. Burns saw hands doing these things though I could see nothing. Mrs. Burns attempted to sing, and the spirits kept time to her by sounds and movements of the instruments.

Having thoroughly satisfied ourselves with these phenomena, we attempted another department—viz., that of direct writing. I had on the table before me several sheets of note-paper, on which I was taking notes. Dr. Monck took up a blank sheet and tore it in halves. One of these he folded up into a eighth of its original size by doubling it three times. Thus crumpled up, he placed it under a white handkerchief which lay on the table immediately before him. An ordinary elongating pocket-pencil was then put beside the paper. This pencil had a screw at the point for propelling and withdrawing the lead, the handle was of a dark colour, and it had a white bone top. The light at this part of the seance was not on full, as it had been at some other parts, but there was sufficient for me to read my pencil notes. Dr. Monck, with his right hand, placed the pencil under the handkerchief, and continued to move his fingers about over the handkerchief for a few seconds. We were all intently looking for whatever might result, when Mrs. Burns exclaimed that the pencil was writing. I saw it standing up in a sloping position, with its point towards me, but as the handkerchief interposed between my view and the point of the pencil, I could not see what it was doing. Before I had much time for reflection, I saw that the pencil, besides being sloping with its point towards me, was in a violent state of motion from side to side, as if it were held by the middle and rapidly vibrated. This movement was not quite regular; sometimes the jerks made by the pencil would be longer, sometimes shorter, and complicated by movements not all in one direction. While I was trying to comprehend what this could mean, I saw it stand still, and then move gently from side to side. Mrs. Burns and Dr. Monck said, "It is crossing out a word," and again the rapid vibration went on as before. In a few seconds more the pencil fell, the handkerchief was removed, and the paper was found opened out and covered with pencil-writing in a vigorous hand, a photographic *fac-simile* of which is given on the first page of this issue of the MEDIUM.

This is the message given:—

"Thursday Night.

"All hail!

"We greet you with fraternal affection. You are our loved and

honoured fellow-workers in a cause that is truly divine in its origin, gracious in its intention, benevolent in its operation, and right glorious in its present progress, even as it shall be in its final consummation. Press its magnificent claims on the world's attention. Be indifferent to scepticism and all hostility. Press on, beloved. Eternal crowns await you. Adieu!

"SAMUEL, LILLIE, AND BERTIE."

It took three minutes to transcribe the message, but it must have been written in less than one minute, as the rapid vibrations of the pencil indicated. The piece of paper was found to be the half-sheet so awkwardly folded by the Doctor, and it had in the corner the impression of a forester, with bow fully drawn, which was on the other half-sheet, being the distinctive mark with which that packet of paper is impressed. But there could be no doubt of the writing being done as now described, as Mrs. Burns from her position saw it during the process, and also distinctly saw the spirit-hand that held the pencil.

A change now took place in the manifestations—spirit-hands were felt touching us under the table and pulling our clothes. Mrs. Burns's slipper was forcibly taken possession of. It peeped up over the end of the table opposite to me, and was then thrown on to the table, the hand which did so being distinctly visible. An attack was then made upon my understandings, and after some severe tugging, my left foot slipper, which fits rather tightly, was taken and also thrown at us.

Dr. Monck now took out his folding-slate, and gave it to me to clean. I did so carefully. He took a small crumb of slate-pencil and enclosed it between the leaves of the slate. Dr. Monck's hand was then moved towards me, till it rested on my arm. Then it ascended to my shoulder, and lastly on to my head, where I heard and felt the tremor of writing going on in the folded slate. Shortly it was finished, and when opened the following message was found written, occupying both sides of the slate:—

"All hail, Friend!

"I am right glad to meet you. We are co-workers in a great undertaking. There is great reward in the work, but the greatest reward is waiting for all the faithful ones beyond the river. Strive to be worthy servants of the greatest work of the age. Serve it and live it. Recommend it by your lives. Love all men, for so you may best love and serve God."

"SAMUEL."

The bell was then taken under the table and rung, and a chair was almost lifted on to the table. Dr. Monck then endeavoured to lift us in our chairs by spirit-power. He stood behind Mrs. Burns as she sat, took hold of her hands in front of her shoulders, and in that manner she was raised up, chair and all, about eighteen inches. Mr. A. J. was treated in a similar manner, and then it came to my turn. I was lifted so high that I could throw my feet upon the table, after which I descended gently to the floor.

We would have tried the box experiment to see if we could obtain direct writing on paper secured in a box, but the power was exhausted, and it was near midnight. We thought we had enough for one evening, so, with thanks to Dr. Monck for his kindness, the party broke up.

As a spirit test-seance it was highly satisfactory. Dr. Monck's mediumship is of the most valuable kind. There is no room left for dispute. Tests are superseded, for the spirits do more than it is possible any human being could do for himself.

I think Dr. Monck attempts too much at one sitting, and exercises the power too long at one time. I would discountenance altogether the brute-force manifestations of every form. It is a waste of power, and is not so convincing as the more intellectual manifestations. For a pencil to rise and write in the light is much more convincing than to lift a man in his chair, or for the table to move upwards with several people leaning on it. If we desired a test of human existence, we might get it more completely from seeing an intellectual man writing a letter than by a navy wheeling a loaded barrow in our presence. In the writing we have the intellectual and the physical combined. All these forced and assumed manifestations have an air of conjuring—a working for effect about them which to me is painful and degrading, rather than pleasant and elevating. While we chain down the spirit-world, by our desires, to the labour of a hodman, we can never derive from it those higher services of which we stand so much in need. The more passive a medium can be in the seance, the better, leaving all anxiety and ambitious desires out of the question, and allowing the spirits full freedom to do that which they see best and can find the means to effect.

Rather than sit several hours with one party, satiating them with wonders, I would recommend Dr. Monck to limit his seances to from half-an-hour to an hour, and rather give several in the day than one extending over the whole evening and half of the night. Mediumship is the gift of God, and we have no call to waste it or abuse it for selfish gratification. There are millions of perishing souls to whom some manifestation of the spirit would be of incalculable advantage, and therefore, with thankfulness for what we ourselves receive, we should break and distribute the bread of life to others.

J. BURNS.

Spiritual Institution, 15, Southampton Row, London.

Mr. Editor.—Sir,—I send you an account of a seance which took place on Saturday, August 19th, at the New Waverley Hotel, Birmingham. On lowering the lights we soon perceived a strong influence present, and Dr. Monck informed us there was an old lady and an infant near Mr. Adshead and myself. We now turned on the full light of one gas-jet with a brown-paper shade to keep off the direct rays of light. Almost immediately the mother of Mr. Adshead became materialised from head to breast, and answered questions by movements of her head. Mr. Adshead was quite confident it was his mother and examined her

face ten feet distant from Dr. Monck, and described her chin exactly the same as his departed parent, and to make himself doubly sure, kissed her and put his hand on her head. We then saw her form gradually fade away. We were next surprised to see an infant's arm appear above the table and fondle with Dr. Monck's hand. The medium then gave it a little bell which one of the company had brought, and this was rung repeatedly, dropped on the floor, picked up again, and put on the table. It also put on Mr. Valter's glove and rung the bell with the glove on. I then asked if the hand was that of my sister, if so, to ring three times, if in the negative, to ring once, on which the bell was rung distinctly three times. All the company examined the hand and I was permitted to kiss it. The infant afterwards showed a foot one moment, then the hand again, and then gradually disappeared. Later in the evening it answered me a question by a spirit-light, magnificent to behold, something similar to an electric light, instantaneous as a flash of lightning. Dr. Monck then became entranced by a spirit who gave his name "Samuel," and a most amusing scene followed, the witty and racy remarks he gave utterance to being beyond description, and would require a quick shorthand writer to take down. I mentally wished to be lifted in my chair, and "Samuel" floated me in the air three feet high. Mr. Valter was floated considerably higher and put carefully on the table, still sitting in the chair, and moved back to the same place. "Samuel" informed us he would show better tests of spirit-phenomena, and proceeded to lift up a large sofa, on which were seated two ladies and Dr. Monck, the latter's hands and feet being secured by a gentleman present. "Samuel" then informed Dr. Monck he had a message, and I examined and cleaned a folding slate. This was closed and put upon my head with my hand on the top of the slate, and before I could count ten it was written, and these were the sentences:—

"Dear Friends,—We are glad to meet you here to-night as investigators of the great truth of ages. Persevere in the pursuit of this beneficent truth. The result will reward the honest and intelligent seeker after the beautiful and the true. Adieu.—Your friend,

"Saturday Night.

"SAMUEL."

A piece of lead-pencil and paper were placed on the table, and we could see the pencil raise itself on end and write a message. Both these instances of spirit-writing occurred when all the gas was turned on at full. Two musical-boxes and an instrument called "Fairy Bells" were placed on the table, and now brought into use by our spirit-friends, who, stopped and started them at their pleasure, and beating time by raising and dropping one end of the musical-box. In a short time the spring ran down and required winding-up, and we were astonished to hear it being wound up by the spirits without a key. The frame of one musical-box had been previously broken to show there was no mechanism more than an ordinary one. This was done with all the lights burning and Dr. Monck's hands resting on his own head. For three hours we had one continued stream of manifestations which cannot be adequately described.

At the request of a spirit, all present attached their names to this report:—Edward A. Bamford, Birmingham; E. H. Valter, Birmingham; Mr. Adshead, Derby; Mrs. Valter, Birmingham; Mr. T. Margetts, Birmingham.

11, Lenox Street, Lozells, Birmingham.

PHOTOGRAPH OF MATERIALISED HAND.

We have received a photograph of the cast of a hand. On the back of the card the following is printed:—

"Paraffin mould of a materialised spirit-hand obtained in presence of Mrs. M. M. Hardy. The phenomenon of the paraffin mould has been called upon, since its first introduction, to bear, both in England and America, the intensest scrutiny, but it has come off victorious, and remains at present a proof palpable indeed of the existence and power of the disembodied human spirit.

"The appearance of this striking phase of development was pioneered in America by Prof. W. Denton, who has given in the columns of the *Banner of Light* interesting accounts of the initial seance with Mrs. Hardy, in Boston (and other mediums elsewhere), held for the purpose of verifying that the rapidly appearing and vanishing hands seen and grasped at spiritual seances were actual substantial verities, and not the results of either mental hallucination or optical delusion. The theory (and which has been demonstrated as true by practical experience), is that the invisible operators by an aggregation of matter are enabled to form a hand substantial enough to hold a coating of melted paraffin by being repeatedly thrust therein (after the manner of candle-dipping). By a subsequent segregation of the atoms composing it this materialised hand disappears from the mould, leaving the wax glove intact, which, being carefully filled with liquid plaster of Paris, presents (when the wax is melted therefrom, and the plaster solidified by gentle heat), the clear lineaments of the spirit-hand over which it has fashioned. The hand represented in this picture was obtained at an extempore seance, held Wednesday evening, April 5th, 1876, at the house of Mrs. Hardy, No. 4, Concord Square, Boston Mass, under the following circumstances:—

"The company took seats, Mrs. Hardy with them, when one of the party placed over the top of the table a rubber cloth, a black "water-proof" cover, and a table-cloth; he also placed the paraffin pail under the table. In from ten to fifteen minutes raps signified a result, and the cloths being removed, a fine mould of the human hand was found lying on the floor, which we have had photographed. For sale, by Colby and Rich, at No. 9, Montgomery Place. Price, *carte de visite*, 25 cents; cabinet, 50 cents."

ROCHDALE.—Having been staying at Blackpool for a few days with Mr. Walker, I find him to be a very good developing as well as a trance-medium. I can recommend his house to all Spiritualists visiting Blackpool. They will find it a very clean and quiet home, and particularly reasonable in charges. Mr. and Mrs. Butterfield were staying there at the same time. We have looked up some Spiritualists and formed a circle at Mr. Walker's. His guides promise great things, which I have no doubt will be realised very soon. The circle is composed of intelligent business men.—THOMAS SALISBURY, Joiner, &c.—Sudden, Rochdale, August 24th.

SPIRITUALISM AS AN AID TO RELIGION.

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

(Continued from page 532.)

Modern Spiritualism can give the same kind of help to religion as previous spiritual movements have afforded. This aid is effected in two ways: by removing much false theology and meaningless ceremonial, and substituting a great deal of demonstrable truth and improved social conditions. We do not suppose that the Spiritualism of this our day is a finality—that the New Jerusalem now coming down from God, will render mankind at once, and for ever, perfect and happy upon this planet. We consider that this planet is, perhaps, as good as it can be in the cosmical conditions with which it is furnished. The struggles for development which the existing order of things necessitates, are good for the souls of men, and answer a purpose the human intellect has never yet been able to fathom. We regard this earth, with its many ills and trials, as suitable for mankind, who are placed therein in accordance with the will of the Creator, and that the earth-life as a starting-point is the only way by which mankind can perform their mission and obtain the object of their being. But this earth is not all, and to achieve the highest aims we must relate ourselves to that higher system to which this earth is subsidiary. Earth, however, with its most palpable experiences, is the starting-point; and the first round in the ladder of progress must only be an appreciable degree in advance.

What aid can table-tipping or table-knocking be to religion; or the answering of unimportant test-questions, the carrying of objects round a dark room, or the materialisation of men or women, no one present ever knew: how can these serve the cause of religion? I hope I may be able to show you that these things have, in many instances, had a very great deal to do with man's religious progress.

The mind is a power whereby man can project himself in any direction that he pleases. By the most trifling incidents man has been led to take steps whereby he has surrounded himself with all the advantages, conveniences, and comforts which modern civilisation bestows upon him. The finding of an auriferous pebble in some desert region has revealed the precious mine from which the commercial world has been enriched with gold. The picking-up of a peculiar stone by a man who knew its nature and value has led to the discovery of iron ore, the working of which gives employment to millions, and renders the progress of civilisation a possibility. An idea merely in the brain of another man has been to him the means of discovering a whole continent, or to add to the globe a second hemisphere. The means whereby an individual is actuated may be trifling, but when the mind is put into operation thereby, the results may be of the greatest value, not only to that individual soul, but to the inhabitants of a whole planet. Thus it is with Spiritualism. As a new and practical element of thought to the mind it may open up to rivers of living waters, which the most diligent seeking in the old paths could not supply. Let us take a few examples from every-day life.

A man—a member of the Church of England, an Independent, a Baptist, a Quaker, or Secularist, has been a good member of society all his life, a lover of truth, a philanthropist, a promoter of religion, addicted to philosophical thought, fond of scientific investigations—he may even have been a minister or clergyman, of eminence in the moral and intellectual world—and after years of labour such a man comes to the investigation of Spiritualism, and in the spirit-rap, or the tilting of a table, he finds that which proves more suggestive to him than all his previous attainments. It is not the intrinsic value of the rapping or tipping table that must be reckoned on, but the after results to which such small beginnings lead. The stray pebble picked up is neither a golden sovereign nor a bar of iron, and yet it is more valuable than either, for it leads to the inexhaustible mine whence the countless riches of generations may be derived. If, then, immense stores of mineral may follow upon the finding of a pebble, and if in the working of these strata a complete science of mineralogy may be worked out, may we not in like manner infer that the whole philosophy of a future state, and man's spiritual relations thereto, can be derived from the slightest facts of the necessary kind.

Spiritualism does not, however, stop at sounds and physical movements; these are oftentimes the vehicles of personal intelligences; through these and by other means we communicate with spirits, and are made certain as to the fact of immortality. Whatever may have been known in ancient times, there can be no disputing the point that the practical demonstration of immortality is of unspeakable importance to a thinking man. If he believed in it before, the discovery is no less welcome on that account. Millions of Spiritualists can testify that their former belief in spiritual existence was as a broken reed, when compared with the stout and helpful staff afforded by Spiritualism. Our Movement, then, is of untold value to the greater number of those persons denominated religious. These are, unfortunately, only a small proportion of the population, and the anxiety of the religious world is for those outside wanderers who have no home-attraction towards the house of religious instruction. To such, Spiritualism has been in many millions of cases, of an importance scarcely inferior to the boon of existence itself.

The proof of the existence of those in a spiritual state whom we have known on earth, may be regarded as an aid to religion in both of the ways already specified. It must be admitted that a state of existence, after the death of the body, is an essential element of

any truly religious system; hence establishing the certainty thereof is of prime importance. It is the boast of the New Testament Gospel that it brings "life and immortality to light." That Spiritualism has afforded this invaluable demonstration to untold numbers, those who have been its grateful recipients are best able to judge. This being conceded, it follows that Spiritualism supplies an essential and positive element of religion, viz., man's spirituality and *post-mortem* existence. It also furnishes a negative argument no less valuable, in that it removes many misconceptions respecting the future life, which have given rise to degrading superstitions, alike dishonourable to God and hurtful to man. It cannot be denied that any theological system which would reflect dishonour on a supreme being, or seem to run in antagonism to man's innate perception of truth, must be an obstacle in the way of religion; and if Spiritualism remove any such stumbling-block, it must necessarily be considered as an aid thereto. Generations of good thinking people have been driven from religion, because of the shocking ideas of Heaven and Hell taught by the Churches. Spiritualism has removed this objection most effectually. It is found that spirits that were good men while on earth can return, and therefore are not required in constant attendance "round the throne." Those who were wicked also communicate, and therefore are not chained down in the bottomless abyss of fire and brimstone. We have the most logical proof that these spirits are what they purport to be, for we know of nothing in the universe which is exactly characteristic of man except man himself.

To return for a moment to the proof of identity, we ask: How do you know a man—that is, recognise his personal identity in ordinary life?—Because he has the characteristics of a man, and not only of a man, but of the man of whom he puts you in mind. That man would be regarded as an idiot who would assert that you were mistaken as to the identity of your well-known friend, because he had a theory whereby the deception could be explained. In Spiritualism we have the same evidences for recognising spirits who communicate as we have for recognising men in the material state. The logic which would explain away spirit-identity, would cause us to deny the existence of our intimate friends.

Having established communion with spirits, information of a highly instructive kind is received from them, and the greater variety of good and bad that are able to communicate, the more valuable the results. True notions of salvation, Heaven, Hell, &c., can be gathered therefrom. Suffering is often the gateway to better things. The aspiring soul, however grovelling and degraded it may be, can receive impulses to elevate and enlighten. Those who are more hopeful and advancing, still work and wait for something higher to dawn upon their condition. Others are in a better condition still, and with joy and gratitude declare that they have achieved more than their minds, when on earth, could have anticipated. They are happy and joyful in the spirit-world, but they are still toiling up higher and higher to a greater degree of spiritual enlightenment and perfection. It appears from Spiritualism that as a man lives in this world, so he enters the spirit-world; that a man's spirituality does not depend upon his being upon earth, or upon the spheres near it, but on the development of spiritual principles within him, that enable him to recognise truth and follow it. Death, then, does not necessarily advance man spiritually—it simply alters his physical conditions, and the effect which the change has on him spiritually will depend on his being prepared for it. The objection brought against Spiritualism that everyone who dies, let him be ever so bad, passes into a state of progressive happiness, is not true. It is true that death is a progressive step in man's eternal career, because it takes him into a condition he must necessarily pass through. The change must be made, and therefore when it does occur it is a progressive step, organically if not spiritually. We should not argue as to the effect of a natural law from a consideration of exceptional cases. To know the true significance of death we ought to follow the good man into the spirit-world, as he is the normal example of the law, and not build our argument upon the experience of the wicked man, whose case must be an exception from the rule. Human life in all stages should be judged of from its most perfect examples, otherwise we obtain a distorted view of things, which, besides being unjust to ourselves and to others, gives us an untruthful estimate of the Divine plan and man's relations thereto. The passing into the spirit-world at death we may regard as a positive advantage in the main; yet the disembodied spirit is not necessarily freed thereby from any moral pain or responsibilities which he contracted while on earth. On the contrary, the change may be to him a painful awakening to the consequences of his previous life. As he sows in this life so shall he reap in the next.

The question of the origin of evil is of very little importance. It may be from the devil or not; theology cannot prove it; enough, that evil exists and has to be dealt with. We know by investigating human conduct that evil is the result of the absence of spiritual light, whereby the lower elements of man's organism monopolise in his life to the detriment of the higher organs. We trace the conditions of evil to improper parental conditions, to psychological causes, and to perverted habits contracted by the person himself. The lack of a proper comprehension of the purposes of life, and how to use the organism to effect those purposes, can account for evil without any devil being imported into the argument. Hence, we say, we need not waste our time in considering how evil originated. We have got man, and we take him as he is, and our business should be to try how we can get rid of evil which is so apparent everywhere.

Theology has a way of getting rid of evil, and the discussion of that question is a most sensitive point to the human mind. It is

the vital question of religious systems, and most precious to their votaries. The fashionable plan may be stated briefly:—Man being in a state of sin and misery, is in himself utterly helpless, and were it not for the goodness of God in making provision for him, he could not possibly get out of that state, but must everlastingly perish. You are then told that he is to be saved from that state by God making a sacrifice of his only Son for him. This divine Son is variously called Jesus, Jesus Christ, Christ Jesus, Jesus the Christ, &c. The narrative of his life is related in the Gospels, which show that his immediate friends called him Jesus. Some called him Jesus Christ, but after he had passed away from earth Paul designated him Christ, Christ Jesus, Jesus Christ, but laid a considerable stress upon Christ, attaching comparatively little importance to Jesus. At this point we have indications of two distinct theories,—we have the Jesus theory and the Christ theory. These views were the occasion of rival sects even in the apostolic times. You will observe that there is an argument that Christ came into the flesh and that there is a teaching which refers to Christ as purely of the spirit. That this dispute ran high, may be learnt from the language of John, who says, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Anti-Christ whereof ye have heard that it should come, and even now is in the world" (1 John iv. 2-3).

The simple-minded, uneducated, spiritually-led apostles, who travelled and worked with Jesus, were of the following of John; but Paul, the leader of the scholarly section, which arose after the days of Jesus, took the opposite view; and, overlooking the claims of the personage who suffered on the cross, by the language that has been handed down to us, endeavoured to bring into prominence a spiritual personage—Christ, who performed the leading part: was crucified, was raised, "liveth in me," is "formed in you," "may dwell in your hearts by faith," and exercised other functions incompatible with the supposition that the definition was identical with that of Jesus, though these two terms are often used interchangeably.

It is possible that these opposing sects actually existed long before the Christian era, and that their combination in the New Testament was the work of the earlier centuries, the terms Jesus and Christ being used instead of previously-existing distinctive terms. Jesus may be found to refer to the masculine idea, as expressed in solar worship, while Christ is more obviously feminine and spiritual, having a bearing on mystical psychological doctrines. That the two terms got their definitions jumbled together long ago is clear, from a perusal of the New Testament records; and that the whole question is one of inextricable confusion at the present day, is too obvious to require pointing out.

This is a great point that modern theologians have to make clear—Whether they are the followers of the Jesus theory or of the Christ theory; for the Christian Church itself is remarkable for its ignorance and misconception of the most vital points of its own doctrine. Hence the worship of Jesus and of Christ is regarded as the same thing, and without seeming to know the bearings of the one on the other, or both of them on the question of man's salvation. We have it stated that man is saved by the blood of Jesus; that Jesus shed his blood upon the accursed tree; that we are washed in his blood, that our souls may appear cleansed in the sight of God thereby. Then we turn to the next hymn, tract, sermon, or epistle, and it is there said that Christ was put to death for mankind, and that it is his blood, and not the blood of Jesus that washes the souls of men pure in the eye of God.

Now the blood of Christ and the blood of Jesus, in my opinion, are two very different things. To understand this, we must make a little further investigation of the subject. What do we mean by Jesus? That man, the son of Joseph and Mary, who was brought up with his parents, who showed such aptitude when he was young as to confound the doctors, and ultimately became a spiritual reformer, who healed the sick, cured the lame, cast out devils, preached righteousness as the only means of winning heaven, and who was finally put to death by fanatics, a martyr to truth and religious freedom.

Such is the picture; and now for the frame in which it is set. We have viewed Jesus in a brief sentence, as quite a possible character as Modern Spiritualism shows—a powerful medium and truth-teacher. But that is not exactly the Jesus of the Gospels. We have there, not only the possible and human picture, but we have it set in an impossible and mythical frame to recommend it to the makers and purchasers of idols of the period. To the life-work of this Spiritualist is attached the peculiar parentage and birth, sufferings and resurrection, which were aforetime attributed to Adonis, and other symbols of the solar year, as they existed in all parts of the world at one period of its history. The feasts, fasts, and holy-days of the Church were similar observances thousands of years before the era of the Church; or, in other words, the same superstitions and myths, founded on natural phenomena, existed, the promoters of the Christian Church could not change them, so they "christened" them, putting Jesus for some other name, and attributing to him the famous legends that had been for thousands of years told of his predecessors. The same artful process is in course of procedure at the present day. Some Spiritualists, so called, are busy trying to drive a popular trade by setting Spiritualism in the old mythical framework; and we have had a "Church of the Lord" advertised on us with as much impudent boldness as if Jesus had in person preached the opening sermon. Jesus said, "Beware of the leaven of the Pharisees and of the

Sadducees;" Matt. xvi. 6; which means religious cant and the self-glorifying aims of wordlings.

What, then, do we mean by Christ? Some think he was called Jesus Christ as I am called James Burns, Christ being the second name, or surname, derived from his family. In those days there were no surnames of that kind. If there were any applied to a man it was from his living at a certain place, as Joseph of Arimathea, from his being the son of a noted individual, from his occupation, or the office he held. There was no family called Christ of which Jesus was a member. We talk of Mr. Smith, mayor, or Mr. Brown, medium, or the mayor and the medium, leaving out Smith and Brown altogether; but mayor and medium are not therefore portions of the name of Smith or Brown, but qualifying terms, indicating the offices held by them. The word Christ is from the Greek language, and signifies "anointed;" but a primary meaning is "selected" or "chosen," the anointing being a symbol of the act of consecration to the office for which the person was chosen. It is equivalent to the term Messiah, which is derived from another language, hence the saying, "We have found the Messiah," which is, being interpreted, "The Christ" (John i. 41). It was a theory in ancient times that, at the expiration of a cycle of years—the Neros—God sent a messenger, to institute a new dispensation, and save mankind from their sin. That this idea prevailed is evident from another passage, in which the woman of Samaria is made to say, "I know that Messiah cometh, which is called Christ." (John iv. 25). Mrs. Tappan, in her lectures, gave a version of this doctrine; but it is unfolded, very fully, in "The Anacalypsis," a work which ought to be carefully studied by every Spiritualist. It is worthy of note, that the term Messiah only occurs in the Bible in the passages we have quoted, and in the Book of Daniel. Now, it is a matter of dispute with commentators whether John's Gospel be genuine, or was a work embracing later ideas; and it is established as a fact that the Book of Daniel was written in the early portion of our era. This being so, the occurrence of the word Messiah in these books is suggestive of the fact that much of the Bible was written long after the events narrated therein, and the statements were adapted to prevailing beliefs and opinions.

It is also an ominous circumstance that Jesus being a Jew, and all his followers being Jews, if not hating, at least avoiding, Gentiles of every description, the account of their work should be communicated to the world in Greek. What would we think if Modern Spiritualism was a purely English movement, and yet after a few hundred years no record of it could be found in the English language, but that somehow or other all the particulars thereof had found their way into books written in Russian or Danish, and no one knows by whom? Upon the face of it this view of the matter is something startling, and ought to court the most diligent inquiry. Under any circumstances, how could a Hebrew have a Greek name—for both Jesus and Christ are Greek? and no evidence has ever been forthcoming that at any time they or their equivalents existed in Hebrew, as the names of an historical personage like Jesus.

I say that this Christ theory was written in its present form 200 years or 300 years after the Jesus era, and has no more to do with Jesus than I have with Oliver Cromwell.

How came it that the historical Jesus was united with the mystical Christ. We are led by theologians to recognise Christ as identical with Jesus, whilst the literature of the subject shows that they are vastly different.

It may be explained in this way:—The 500 years B.C. was a time of great intellectual and spiritual activity. There was a revival of literature, a searching out of ancient philosophy, an outpouring of spiritual influence, all over the eastern world, from Greece to Japan. The wave of colonisation setting in from the East, concentrated in Greece and the schools of Alexandria. Confucianism in China, Buddhism more to the West, the Magians of Persia, and the prophets of Judea indicate the wave of spiritual illumination that spread westward till it touched the shores of southern Europe, from which vast trains of pilgrims and students flocked to the East to learn the mysteries of spiritual science, and become initiated by the professors of the occult. Of some of these travelling Spiritualists as wonderful things are reported as the New Testament miracles. This interchange of ideas necessarily caused a great revolution in public opinion, till it would appear there was scarcely a Jew in all Jerusalem, for the Pharisees—Pythagoreans and Sadducees—Epicureans are chiefly spoken of in the Gospels. To conciliate all parties, the editors of spiritual works in those days mixed up the new notions with the old forms and figures. Jesus did duty for the spiritual or mediumistic element, which was so strong at the time, and which had to contend so ardently with the prevailing superstition, that Jesus had to be conceived and born like the pagan gods before he could be accepted by the people. The Christ idea, which belonged to the theosophists or occultists, was mixed up with this amalgam; and the ignorant people, seeing in the composition fragments of their familiar notions, accepted it the more readily. In short, we have in these writings the highest and best thought of the time, presented in such a shape as circumstances would permit. It was, in the truest sense of the term, an eclectic system, as the various books of the New Testament give evidence. In the endeavour to harmonise so many discordant elements, the external symbols had to be blended till the spiritual truth underneath was almost obliterated, by the letter becoming so obtrusive, that it could scarcely but be mistaken for the spirit.

Thus it happens that a vast deal of rubbish has to be cleared away from the Church, both within and without, before Spirit-

tualism can gain an entrance therein. I do not desire it to be understood that I am assailing the Christian Church, but speaking in a way the best friend of the Christian Church would do if he knew how. We will now proceed with our labour and ask what is meant by Christ spiritually?

In the first place, it means a personification of the higher elements of man's nature, which being in an active and healthy state, subdue the inferior members and render life honourable and religious. This is recognised in the present day by the phrase "The Christ principle," applied to the moral influences that direct a man in a religious and spiritual channel. But it has a further significance. As the lower departments of man's being relate him to the earth, and the passional attractions necessary to the continuance of earthly existence, so the higher faculties bring man's mind *en rapport* with spiritual states and those angelic beings who reside therein. This higher nature is capable of receiving food or spiritual nutriment to its needs, just as the physical man requires to feast on the products of earthly things. Paul says: "There is a natural body, and there is a spiritual body. And so it is written, The first man, Adam, was made a living soul, the last Adam was made a quickening spirit."—1 Cor. xv. 45. Even in Paul's time it had been "written" or was an old saying that there was an inner or spiritual nature in man, in contradistinction to his ordinary physical state. "The first man is of the earth earthy; the second man is the Lord from heaven." This term "Lord" meaning leader, guide, or director of man's ways—from heaven, a higher or inner state—is other language for the statement that the moral nature of man is his safety, and that through it he receives guidance and direction by impression, inspiration, or spirit-control. The whole language of Paul is evidence that he did not mean Jesus who was crucified, when he spoke of these matters, because the terms are incompatible with that supposition. Indeed, Paul seems on the whole to have argued against the phenomenal or Jesus party, and insisted on a more spiritual and occult method of soul-development. The ambiguous passages which imply the union of the two schools of thought may have been intentional, as before explained.

It is obvious that the salvation taught was the acceptance on the part of the human soul of a superior spiritual influence, which can act upon that soul and draw it up to higher aspirations, and realise in the life of the individual improved conduct. This explains the phrases which speak of Christ dwelling in man, and his blood influencing him healthfully. Jesus as an individual, and his blood as a physical substance, could never be meant. It is a spiritual element which must dwell in you, and must be taken into your nature; and thus incorporating an inner and diviner life, you are engrafted on the true vine, and the trunk-sap thereof circulates through your interior, and endows you with its heavenly properties. This church-talk about the sacrifice of Jesus upon the cross for the sins and salvation of mankind is not the gospel; it is paganism. The gospel, properly understood, and read by the hints now afforded, is purely spiritual; and the human sacrifice business—that God got angry with man, and begetting a Son, put an end to him to satisfy his wrath—is a false and most degrading paganism, a relic of the darkest era in human development, and more characteristic by far of the Druids and cruel idolaters than of our idea of the God of Jesus, and the requirements of nineteenth century civilisation. We ought to be ashamed to have such a doctrine in our midst; and we should labour with all the power at our command to abolish it. To this cruel pagan gospel of blood and murder we may trace much of the religious wars, persecutions, and sufferings which have followed in the track of Christianity.

Millions and millions of people have been sacrificed, by the apologists for this religion of blood, the revolting symbol of which is a corpse nailed to a tree, with blood pouring from its wounds. As a man's nature is, so will be his surroundings; and when we see nations adopting the symbol of death, what wonder that they are unceasingly at war with one another, and that to persecute and take vengeance is their first impulse towards all who differ from them. Is it possible that a religion sent from God could have resulted in so much unhappiness and wickedness—wholesale murder—and the devastation of so many fair countries as have resulted from Christianity? Do you think that that which is considered divine could have turned out so utterly diabolical? I say, No. It is not the gospel element, the spiritual power; it is not the truths of that system which have caused these results, but they have come from the fact that man's mind has been utterly unable to grasp the spiritual significance of the teaching; and, in accordance with its undeveloped nature and cruel traditions, has based its views upon the sacrifice of the innocent man, and that sentiment perpetuated has sacrificed millions of the human race to this day.

(To be continued.)

We have received from D. Richmond a long account of further seances with the Pettys. We regret that it is unavoidably left over till next week. It is instructive, as showing the deterrent influence of importunate testers in a circle.

THE SEANCES AT LIMEHOUSE.—We have received two long communications reporting Mr. Lawrence's seance on Sunday evening, at 4A, Northey Street, Commercial Road, near Limehouse Church. Mr. Lawrence's and Mr. Chandler's trance-speaking are well spoken of. One of the correspondents—Mr. William Parsons, 121, Willow Street, Finsbury—corroborates the statement of Mr. Giles, which we published last week, as to the materialisation at the previous week's seance. Mr. J. C. Barry's report agrees with that of Mr. Parsons, as to the existence of materialisation phenomena on Sunday evening, but not of such a successful kind as those at Mark Lane, the new place probably having something to do with it.

NOTES AND NOTIONS.

(CONTRIBUTED.)

To all Spiritualists any information or speculative inquiry which may be calculated to throw light upon the mystery of our being, and to indicate whence we came, as well as where we go, must be felt to be cognate to the subjects to which these columns are expressly devoted, and must be endowed with deep interest. To many persons the Darwinian theory of the evolution of species is excessively revolting, and to uneducated minds especially appears pre-eminently ridiculous. But learned and cultivated minds may be found in abundance which are strongly prejudiced against Darwin's explanation of the origin of mankind. The great Thomas Carlyle was once travelling by rail with a toadyish lady who had thrust herself upon his company, with the object of drawing out the celebrated author in conversation for her own special delectation; and she pressed him hard as to his opinions of the Darwinian theory. At last Carlyle, feeling that he must say something to satisfy the curiosity of the intrusive female, replied, "Madam, I can only say this, that the Bible says that man was created a little lower than the angels." This reply, though it might seem perfectly unanswerable to the fair querist, and to many others who accept the Bible as an infallible authority on all matters scientific or spiritual, is about as satisfactory to me as the definition of the Trinity given by a child, as recorded by Lord Russell in his "Life of Moore the Poet," and which he chronicles, as many other sayings of these wise children are chronicled, as gravely and seriously as though he considered it a complete explanation of this "mystery" which has exercised the minds of sophists and casuists innumerable, in their vain endeavours to make the absurdity consistent with common sense; the child, on being asked how she could explain the Triune existence of Deity, replied, "Yes, I can understand it. There may be three candles, but only one light."

The evolution theory seems to be steadily gaining in public favour, and the only reason, doubtless, why it does not prove more universally acceptable to Spiritualists is, that from a *prima facie* point of view it appears so utterly antagonistic to all their most cherished conceptions, and because there is one missing link in it which renders a great deal of assumption and imagination necessary to make it complete—that is, the absence of definition of the point at which the presumably soulless animal merged into a man, possessed of that "eternal inmost" principle, the immaterial spirit. This I do not now assume to explain, though, possibly, in the course of my contributions to these columns I may have some speculation to advance. But I would ask Spiritualists not to reject the theory merely because of the want of this one great final stone to complete the edifice which Darwin has reared—and which the wonderful advancement of human civilisation may yet supply—but calmly and considerately to examine the numerous striking proofs which Darwin has adduced for his hypothesis, and which seem to me to constitute a consecutive chain of facts, that make it logically complete up to the point I have named. And I would ask Spiritualists, believing, as the do, in their infinite progression of the human soul,—that the vilest wretch on earth may become the highest angel in the spirit-world—that grand spiritual republic where the meanest citizen may rise to the loftiest pinnacle of greatness,—I would ask them, believing as they do, this, What is there so much more startling or absurd in the theory that beings of the lowest physical conformation may, in the course of myriads of ages, develop into beings of the highest organic structure? But, to come to the point which has suggested these preliminary remarks, another proof of the evolution theory has lately been furnished in certain fish, which have been imported from China to the Brighton Aquarium. I had lately occasion to record with decided incredulity, the story of a boy with a telescopic eye, derived from a doubtful authority; but these fish it appears, are really endowed with optics of the description accredited to that, no doubt, bogus juvenile. By careful breeding, extending over a long period, the Chinese have managed to produce, from a fish having visual organs of the usual kind, a creature with eyes situated at the end of a long cylindrical projection on the principle of a telescope. It has long been known that by tedious culture and judicious engrafting, fruit, vegetables, and flowers can be changed from their primal condition, and, also, that in the animal world in-breeding, will do much to modify the peculiarities of race; but, it remained for the Chinese to have shown what oculists would have denied, that the eye can be so treated as to stand out two inches from the head. Probably this fact will be seized on by Mr. Darwin and reproduced in his next work, as another instance of the thousand-and-one curiosities of nature, which are, like the pieces in a Chinese puzzle, gradually coming together form a harmonious whole.

Here is a statement going "the round of the Press." It is called "A curious psychological phenomenon" by the "medical man of Bordeaux" who reports the circumstances. Felida X—, for sixteen years, we are told, has been undergoing an alteration of memory which has all the appearance of "a doubling of life." (I intended, when I began this paragraph, to reproduce the "medical gentleman's" statement in language which might be somewhat comprehensible, but, as the style is stilted, and the conclusions arrived at rather vague, I had, perhaps, better give the account *verbatim*.) "There is amnesia, or loss of memory, with regard to periods of variable duration, which have gradually been enlarging. The memory, passing over these second states, connects together all the periods of the normal state, so that Felida has, as it were, two existences—the one ordinary, composed of all the periods of

the normal state connected by memory: the other secondary, comprising all the periods of the two states—that is, the whole of life. The forgetfulness is complete and absolute, but refers only to what has happened during the second condition; it affects neither anterior notions nor general ideas. Besides amnesia, Felida manifests, in the periods of attack of the malady, changes in character and sentiments. The alteration of memory and accompanying phenomena have for cause a diminution in the quantity of blood conveyed to the part of the brain, still unknown, where memory is localised. The momentary contraction of vessels, which is the instrument of this diminution, is caused by the state of hysteria." It is a happy idea to say that there is less blood carried to that part of the brain where memory is localised. How can our sapient friend affirm this when he clearly avows such locality to be "unknown." Then, again, "the momentary contraction of vessels is caused by the state of hysteria." Is it not just as likely that hysteria is the cause of the contraction? Verily, when these doctors get hold of a case a little out of the regular course of practice, they appear to lose their wits altogether, and set up theories based upon the most outrageous improbabilities.

My incomprehensible friend, Mr. Wilson, has set me thinking about "the Symbolism of Colours," but the more I turn it over in my mind, the more am I at sea. For instance, Mr. Wilson contends that "Yellow" signifies isolation, and gives cases in support. I pointed out in my last communication that there were many instances in which that colour could not be so interpreted. I am now going a little further, by boldly proclaiming "Black" to be the signifier of "Isolation." Do you want proofs? Decidedly. Then look at our friend the raven sitting on his lonely crag. Is he not isolated? and he is undoubtedly black. Descend into the earth and view the coal stratum. Certainly it is isolated enough. Do we not isolate ourselves from the chimney-sweep on account of his griminess? and humanity will not yet socially tolerate a black man, but leaves him isolated. Parsons in their pulpits clothe themselves in black, and they are as isolated from the rest of mankind as they can possibly be. A funeral with its ghastly panoply shows isolation, and in the masterpiece of Shakespeare, why do eminent actors array Hamlet in the habiliments of woe, but to isolate him—to separate him—to set him apart from the other characters in the play? The ink I am writing with is black, and it is isolated because it stands out in bold contrast with the paper—just as Mr. Wilson contended my buttercups and primroses were isolated from the verdure of the field. I could go on at length to demonstrate that isolation is shown best by blackness, but I have said sufficient, I fancy, to prove how hollow is the reasoning the Comprehensionist school adopts.

What a chapter could be written about "luck," if one felt so disposed. It is "lucky" to meet a girl, if you be a male whose eyes unfortunately concentrate to a common focus near the end of the nose, but it is a very sad thing to meet one of the same sex as yourself so afflicted. The latest thing out, however, attaches to bicycles. The boys have got it into their heads that it is "lucky" to throw their caps at a running velocipede. One of them at Bath, in endeavouring to win fortune in this way, threw the rider and broke the mechanism of the wheels. He was brought before the local magistrate, and though he pleaded that he had only done it to secure "good luck," he was mulcted in 5s. and costs. He will be very careful on another occasion as to trying fortune in such a manner. One wonders how such superstitions arise.

Two books, "Art Magic" and "Hafed," which have recently issued from the spiritual press, are causing some little controversy. I have read them both with interest, and must say I do not go the length of the disputants. The one party declares "Art Magic" to be a mere hash-up of ancient superstition, and "Hafed" to be untruthful and contradictory; the other side glorifies the works as almost divine. As a Spiritualist of some years' standing, I have learnt to check my enthusiasm, and judge of mediums and books just as I would of any other matter, never allowing preconceived opinions to warp the judgment. It must be patent to all that "Hafed" is a singular work. If it were free from error, it would be the only spiritual production that ever was. I fancy I can see in the writing of Duguid very much that has been transplanted from the brains of himself and the circle. As to "Art Magic," it must be admitted that there was too much mystery in its annunciation to the spiritual public; but why should Mrs. Hardinge-Britten be blamed? It is no fault of hers that the author is so eccentric. Had it not been for her services the book would not have been published. The mean fellow who grumbles that he gave £1 for what was worth only 4s. deserves no sympathy. He joined "the noble six hundred," clearly aware that it would take the sum stated to produce the book, and he has not the slightest right now, because he can't become a magician—that is to say, he will not follow the hard path indicated in the work—he begrudges his money. Sometimes I indulge in a ticket for an Art Union raffle, but because I don't win the first prize, or, indeed anything at all, you don't hear of me blowing-up the bookseller who sold the ticket. When you do, class me alongside the dissatisfied one I allude to.

A paragraph recently appeared in a Manchester contemporary, written in an exultant, chuckling style, as though under the impression that it was another conclusive exposure of Spiritualism. It stated that a few evenings previously, the anti-Spiritualist lec-

turer, the Ex-medium, had been giving at Leigh one of his lectures, illustrated by his caricatures of table-moving, when a surgeon named Evans requested permission to apply to the table and the hands of the sitters a coating of soft soap; and after this experiment had been tried, all efforts to move it proved futile. The result of the test, it is said, "caused dismay among the ranks of the Spiritualists present." They must have been very weak-kneed or inexperienced Spiritualists to be so easily dismayed. It is entirely omitted from the paragraph that Dr. Evans, who submitted this test, himself stated that he had himself seen in that town phenomena quite past his comprehension. Indeed, he instituted the trial with a view to show that the lecturer's "exposures" were but imposture, and not the spiritualistic manifestations which have been so frequently traduced in the face of far more difficult tests. Will some of your readers be good enough to supply to this journal a full, true, and particular account of the antecedents of this person? He is going about the country at the instigation of country vicars and curates.

COSMOS.

ANOTHER LIGHT SEANCE WITH MR. WILLIE EGLINTON.

To the Editor.—Dear Sir,—Last week I sent you a report of an astounding seance with Mr. Eglinton, and I feel compelled, in the interest of truth, to let your readers know of our still further success.

Manifestations in the light, as your readers know, are very scarce at present, but I trust the time will come when we shall have a general movement amongst mediums and spirits likewise, with strong manifestations in the full daylight or gaslight.

Dark seances, if conducted under indisputable conditions, such as allowing the sitters each side of the medium to have their arms tied with thread to his arms, as well as holding hands, as Mr. Eglinton does repeatedly, are certainly convincing, but still there is great objection raised on the part of sceptics when a medium enters a provincial town. "Why cannot he be allowed the gaslight or daylight?" When a man has free use of his eyes he can then pass a thorough earnest opinion upon the subject, but of course if he has not, then certain doubts, do whatever he will, arise whenever darkness is proposed.

A short time ago, I read in the papers of a seance with Mr. Eglinton, when his hands were sewn to his knees, and in full view of the sitters, and under these indisputable conditions (his hands in full view) another hand and arm appears upon the scene. This, to my mind, more readily proved to me the non-existence of trickery than all the dark seances mediums might hold, but I wish your readers to distinctly understand that I do not write this letter to disparage dark seances, for since I have become a Spiritualist I have learned that we cannot always supply conditions essential to good manifestations in the light. Last week I wrote how two spirits were distinctly recognised whilst Mr. Eglinton was held and in full view of us all; and this week I wish to write of further manifestations whilst under the same indisputable test-conditions. He is the only medium that I have heard of who can withstand the tests (painful though they be) of thorough earnest investigators.

The circle wherein we witnessed the following marvellous manifestations was again our family circle, yet I do not wish your readers to run away with the idea that we relaxed our vigilance to prevent trickery. We simply imposed the same conditions as last time, viz.: holding his hands firmly, and turning the light down so as to enable us to see one another distinctly. We sat some five or ten minutes when a something seemed to take up the pencil and begin writing, which continued for five or six minutes. The paper was afterwards put into my hands, and on looking at it, I found that the sheet of paper contained six verses of poetry, descriptive of my departure from home (I am about to leave home). This poetry was written as I before stated, in pencil, before our very eyes, and the writing is so small that it is only one who has good eyesight can read it. At the bottom was a foot-note, written by "Joey" (one cannot mistake his writing), with the words, "To Nellie on her departure from home"—and in the corner was a portrait in pencil of "Joey." I am having this splendid specimen of direct writing photographed, and shall be happy to forward a copy (a limited number), to any of your readers, who may apply for it. When our feelings had somewhat abated, we resumed our seance, after singing two or three hymns; we all saw a cloud of white descending from the ceiling, which afterwards developed itself into the form of a woman. It glided towards Mr. Eglinton, and putting its arms round his neck, we distinctly saw her kiss him on five separate occasions. Mr. Eglinton declared the form to be that of his mother, who, he informed us has been in spirit-life some three or four years. She was materialised for ten or fifteen minutes, and spoke to and touched several of us. My brother, whom I mentioned last week, then spoke in the direct voice to me, giving several private communications. Other manifestations followed these, but as the gas was turned out, I will not describe so fully what took place. "Joey," who wanted to cheer us, fetched a bottle of lemonade from the wine-cupboard, and drew the cork, and gave each of us a sip, but I cannot vouch whether the lemonade was drank or whether it was spilt over our dresses. All I know, is, that I had a good drop of it. Mr. Eglinton's noble spirit-guide, "Ernest," again gave a beautiful discourse in the direct voice, which we all heartily appreciated. To know and feel that our loved ones who have gone before us can come back to us again, is comforting in the extreme, and has brought such happiness into our midst that nothing could turn us from it. To those of your readers who have lost a mother, son, father, or husband, and who are desirous of communing again with those so loved when on earth, I would offer every encouragement. Let them form circles at their own homes, and, with an amount of patience, I have no doubt their experience will be as beautiful as mine. I have never heard of such materialisations being given, and to be recognised, as those of Mr. Eglinton. He leaves us next Thursday, and carries with him the respect and esteem of all the Spiritualists here. His gentlemanly bearing and courtesy to visitors at his seances are to be commended, and I trust when Mr. Eglinton is visiting Torquay again, he will receive a hearty welcome at the hands of the Spiritualists. Trusting my little experience will be of some use to your readers.—I remain, yours truly.

Abbey Road, Torquay.

ELLEN GLYNN.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, SEPTEMBER 1, 1876.

THE CIRCULATION OF THE MEDIUM IMPROVES.

The last month has witnessed a great increase in our weekly sales. The opinion which characterizes our columns finds increasing acceptance and inspires Spiritualists with fresh life and energy in this great cause. The new outpouring is producing phenomenal fruits of a most precious kind, and to scatter those blessed truths abroad is a privilege indeed to every lover of humanity. As we stated last week we have put £500 into the pockets of our readers this year in reducing the price of the MEDIUM to 1d. and if they make haste they may yet be able to return that large sum of money in extra copies of the MEDIUM sold. The premium we have offered our friends is a most generous one, which we hope they will strain every nerve to emulate.

DR. MONCK'S MOVEMENTS.

Dr. Monck's light seances in Birmingham have given great satisfaction, and produced quite a sensation among investigators, who in the presence of unparalleled phenomena evolved in broad-light have been compelled to abandon the usual pet theories which have so long been supposed by narrow scientists to render the spirit-theory unnecessary. Dr. Monck held seances in Derby on Saturday and Sunday last, when blood-writing on the arm and other new and startling phenomena were witnessed. He proceeded to Manchester on Monday where he remains to the end of this week. Among other staggering new phenomena at his Manchester seances it is said that direct writing in the light was obtained while the medium withdrew from contact with the table. An initialed card, an open envelope and a pencil were placed on the table in the full light of two gas lamps. Six of the sitters then requested that certain sentences, not before thought of, should be written on the blank side of the card. Not only was this instantly done, but the card was suddenly placed inside the envelope and sealed up by unseen hands. Writing also appeared on the face of the envelope. The Doctor goes to Derby again on Monday, and during the week will hold seances in Nottingham, where the "Jack Jevons" incident of a former seance has created a thirst for investigation, and the members of the press are to have a special seance.

Letters should be addressed to the "Care of G. H. Adshead, Esq., Victoria Street, Derby."

MRS. BURKE'S LECTURE.

A very good audience met at Doughty Hall on Sunday evening to hear Mrs. Burke's lecture, which was received with great attention. We regret to learn that there was no one to assist Mrs. Burke to conduct the service. Mr. Harrison, of the Progressive College, did efficient service at the harmonium.

MEDIUMS' CONFERENCE.—A conference of local and district mediums will be held at Ossett on Sunday, September 10th, 1876, in the Spiritualists' Hall, Queen Street, at 10.30 in the morning. A cordial invitation is extended to all mediums to be present on the occasion. The meeting is the one appointed by the late Conference in Ossett, and it is to be hoped that all mediums interested in the Cause will make an effort to be present.—CHARLES HALLGATE, Sec. to the Conference.

ANOTHER HAPPY EVENING AT DOUGHTY HALL.

Numberless times the question has been asked, When are you going to have another Happy Evening at Doughty Hall? These Happy Evenings are too good to be made common and depreciated by familiarity. But that is no reason why they should not be repeated at well-considered periods. The end of the second year of the Free Gospel Services at Doughty Hall approaches, and that was the season which bestowed the pleasure of the former Happy Evening; and perhaps a more fitting time could not be selected than to keep to the arrangement about the same date this year. The funds have fallen into arrears about £10 during the year, which is not much, seeing that the proceeds of several collections were devoted to other purposes, and heavy expenses were incurred in bringing mediums from great distances. Besides providing an agreeable evening's social entertainment, some plan must be thought of for securing funds to liquidate the deficiency, and start the Movement afresh for another year. Suggestions on the subject will be gladly received.

A "DR. SLADE NUMBER" OF THE MEDIUM.

Dr. Slade has kindly consented to give a service at Doughty Hall, on which occasion, besides being controlled by his guides, he will give some account of his career as a medium. These particulars reported in the MEDIUM, and accompanied with a portrait of the Doctor, would, we think, prove agreeable to Spiritualists, and be of great advantage to the Cause in promoting a knowledge of the facts amongst outsiders. The engraving of a portrait in good style is an expensive step, and we can scarcely be expected to undertake it at our own expense. We shall be glad to receive orders for the "Dr. Slade Number" at 6s. per 100, and any other form of encouragement which friends may be pleased to bestow on this enterprise.

MR. ROBSON AGAIN AT DOUGHTY HALL.

We have pleasure in intimating that Mr. Robson, assisted by his friends, will conduct the service again at Doughty Hall on Sunday evening. Mr. Robson's recent trance-address was quite a refreshing change, and we hope his controls will be equally successful on Sunday evening next. Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

NEW EDITION OF "HAFED."

We have received a boxful of the new edition of "Hafed," which has been out of print for some weeks. It is a more portable volume than the first edition, as it is printed on finer paper. Some of the full-page drawings are omitted, and the book is much better bound. It is word for word the same as the first edition. There is an increasing demand for this good book, and we shall not rest satisfied till it finds a place in every home to which it is possible for it to find access. The Book-Club and Book-Agency plan may do much to facilitate this. Send for a list of special prices. By these means books may be procured at a great reduction.

YOUNG MEDIUMS.

Some dozen years ago a child orator was making quite a sensation in the country, and now a legitimate successor, Master Harry Shannon, is forming quite a study to the citizens of New York, Baltimore, and Washington. The child is a native of Washington. Some time ago he suddenly developed the capacity to commit any speech or writing to memory at a single hearing. His mother was reading aloud, when her child stopped her and asked permission to recite what she had been reading. He started off and repeated correctly the piece she had read, at the same time making gestures and modulating his voice where it was required. She was frightened, and ran to inform some of her neighbours of what had happened. Ever since that time the phenomenon has remained the same, and two or three public exhibitions have been given in Washington. Master Harry is now only seven years old. He has never received any education, not even learning to read. He manifested no desire to get book-learning, apparently satisfied with what he seems to get by inspiration. His brother, who is only three and a half years old, has, it is said, developed a talent for music, which is still more wonderful than the phenomenal rhetorical powers of the elder brother. In appearance he is a fine, bright-looking lad, of full height, though rather slight and delicate in build, and with an especially fine head and pair of eyes.—*Spiritual Scientist*, July 27, 1876.

THE TESTIMONIAL TO A. J. DAVIS.

Dear Mr. Burns,—I was glad to see in the MEDIUM of this week the subscription list to A. J. Davis's Testimonial, and I am quite sure that if the Spiritualists of England and America only knew the treasures of knowledge (upon almost every subject that can be named) in his writings, they would not allow him to stand in a book-store selling books for his livelihood, but would subscribe, one and all, to set him free, and at liberty to again use his pen for the benefit of the world at large. I have the whole of his works (23 vols.), and, although they are rather expensive works, I can say they have paid me a thousandfold in the information and consolation of mind I have received from them.

In your announcement of the testimonial fund, when first formed in America, you suggested to parties to send direct (myself and son remitted ten dollars). I hope to see a longer list in the MEDIUM next week.—Yours truly,

JOHN REEDMAN.

45, Broad Street, Stamford.

THANKS TO OUR CO-WORKERS.

We have this week to acknowledge kindly responses to the necessities of the Spiritual Institution. Now is a season when help is of great importance. There are but few workers in the field at this time of the year, and yet Spiritualism is making greater strides than it has done any time these two years. God never sleeps; the spirit-world rests not; and we, who have to move as it moves us, must be on the watch tower, and stand at all times firm to the dictates of duty. But we must be sustained; our work is laborious and expensive, so that we require peace of mind to husband strength and pecuniary means as a physical basis. Again, our thanks to those who have smoothed our path.

DR. MACK IN BURNLEY AND MANCHESTER.

Dr. Mack accompanies Mr. Burns to Lancashire, and will heal in the ante-room of the Mechanics' Hall, Burnley, to-day (Friday) and to-morrow (Saturday). This will allow two days for that town. If his other engagements permit, he will remain till Monday. Dr. Mack will be accompanied by his clairvoyant for the examination of disease. Patients around Manchester may address him—Care of Dr. Brown, 40, Standish Street, Burnley. He will visit Manchester if necessary.

MR. BURNS IN LANCASHIRE.

This evening (Friday) Mr. Burns will lecture on "Spiritualism" in the Mechanics' Hall, Burnley. See advertisement. On Saturday he will attend to any who may require phrenological delineations in that town.

Other arrangements are not yet fixed.

PROGRESSIVE LITERATURE PUBLICATION FUND.

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

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

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MISS LOTTIE FOWLER'S TOUR.

Miss Fowler intends paying a short visit to America in a few weeks. To render her journey more pleasant, she will be glad to arrange to visit towns on the way to the ship and give her private seances. She may even go as far north as Glasgow and Edinburgh, and sail from the Clyde. She will not give general seances, only sit with one at a time; fee, one guinea. There are many who would gladly consult Miss Fowler, if distance did not prevent them. This is a favourable opportunity for all such who live towards the North. Some active person in a town should look up a few sitters and invite Miss Fowler to call and give the sittings, after which she could pass on to another place.

JOHN PAGE HOPPS will leave Glasgow for Leicester in a month. His new address will be "Truro House, De Montford Street, Leicester."

We have received an intimation from Mr. D. D. Home that he is about to leave Pension Murey, Monney Clarens, as he finds the place does not agree with him; his address will now be Geneva, Switzerland.

Mr. WILLIAMS will return from the Continent on Saturday (to-morrow) and will commence his public sittings on that evening at his room, 61, Lamb's Conduit Street. After a rest such as Mr. Williams has had, some powerful phenomena and new developments may be expected.

THE "MEDIUM" IN CHESTER-LE-STREET.—Dear Mr. Editor,—Will you please to let the friends of Chester-le-Street, and surrounding neighbourhood, know that they can procure their MEDIUMS of Mr. Graham, fruiterer. The ready sale of his last supply has given great satisfaction, and he hopes the demand will permanently increase.—Yours truly, W. GAUTREY.

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THE PROGRESSIVE COLLEGE, GRASMERE.

Mr. Harrison, Principal of the Progressive College, called on us the other day with three of his pupils, who have been travelling with him during the vacation. One of these, a boy we saw at Grasmere last autumn, has grown very much since then, a valuable testimony to the culinary department. Mr. Harrison has added somewhat to the number of his pupils by his trip south, and frequent inquiries are being made from other quarters. His prospectus may be obtained on application at this office personally or by letter.

QUARTERLY TEA MEETING OF THE MARYLEBONE ASSOCIATION, QUEBEC HALL.

A goodly number of members and friends assembled at the above hall on Sunday last, to celebrate the second quarterly meeting of the association. The hall presented a pleasing appearance upon entering; mottoes of a progressive and independent nature were suspended from side to side, and two rows of tables the length of the hall, decorated with flowers and loaded with materials for an excellent tea. After tea, the friends joined in conversation with one another until seven o'clock, when a hymn was sung; and Mr. Whitley, as chairman, opened the business of the evening with an appropriate speech, and at conclusion, called upon Mr. Hunt, who dwelt at some length on the advantages that Spiritualists possessed over other bodies, secular and religious. The chairman then called upon Mr. Drake, the financial secretary, to read his report for the past quarter, which showed the association to be in a fair working condition, and, with the exception of a few pounds owing for furniture, would be self-supporting. The chairman then suggested that as many members had commented very much upon the criticism which appeared in the MEDIUM concerning their seances, he thought no better opportunity could occur than the present for a free expression of those opinions; he therefore set the example by declaring that the expressions used by the editor were disgraceful, and without foundation; for he (the editor) had characterised them as a lot of shallow-minded, idiotic people, incapable of using their senses. Mr. Hunt then followed by saying that there was no Popery required, and read some extracts from old MEDIUMS, in which the editor urged that strict tests imposed would bring the best satisfaction to the investigator. A Mr. Powell, who had recently become an investigator, was very vehement in his denunciation. Mr. G. F. Tilby said he had received a letter from the editor, and gave the essence of it to the meeting; when Mr. Whitley said if Mr. Tilby had such a letter he ought to have said so, and not offer an apology after what had been said. Mr. G. F. Tilby repudiated the idea of offering an apology, stating that he did not consider the criticism required any apologies at all. Mr. J. B. C. Watt gave an excellent recitation, which somewhat changed the current of the meeting. Mr. Aplin spoke at some length on Spiritualism proper, at the close of which, Mr. Burns coming in, he was invited to address the meeting.

THE ONSLAUGHT ON MR. BURNS.

It was after nine o'clock before Mr. Burns arrived, having travelled as he said, twenty miles to be present. The report given above affords some idea of the reception which was so long in preparation for him; censure, rather than argument, was the burden of comment, and one speaker did his best to insult him personally. Mr. Burns took the matter very coolly, and said, no doubt the Editor of the MEDIUM would gladly discuss the editorial part of the affair in the columns of that paper, which was always open to the wants of the Movement. He came there as an individual, but would readily offer his views on the topic under discussion, as he thoroughly agreed with the note in the MEDIUM. He maintained an even temper, and said he had come there to be of use to Spiritualism, and not to descend to personalities. Some of the members of the Association thought the note was an insult to them; but seeing Mr. Burns so grossly insulted without his taking it amiss, they did likewise, and the affair ended most amicably.

FURTHER EDITORIAL REMARKS.

Thus much for the report of the meeting, and now a few words strictly editorial. The note appended to the report of Mr. Bullock's seance at Quebec Hall (see MEDIUM, No. 333, p. 523) was founded wholly on the official particulars published above it, as supplied by the joint secretaries. No slanderous tales had been carried here, and if they had come to the door of this office, they would not have found entrance. Mr. Bullock's reports in few words, were that the seances were satisfactory, and he appeared to find little fault. There was no personality intended, either at chairman or other persons, individually or collectively. We saw that the report was an honest and faithful record of facts, written with much clearness and ability. We felt that its publication would damage Spiritualism in the eyes of its readers unless the course adopted was repudiated. We thought of withholding the report altogether. This did not seem consistent with candour or duty to the Cause. Why hide the dark side, if there is one? Why blush to acknowledge ignorance, if it does exist? To do these things is the course of the Churches, but should it be the policy of Spiritualists? We have had a large experience: is it not our manifest duty to let others have the benefit of it? We profess to be thoroughly independent, daring to

speak what we believe to be true, whether it offend or please. We had the opportunity to do all of these good things, and so we acted, and are not sorry for it now; yet we do regret that any ill-feeling should have arisen out of it, as none was intended.

Mr. Hunt is reported to have said, on Sunday evening, that the MEDIUM recommended tests some time ago, and now, in this present instance, seems to disregard them. Now, we have in no respect altered our general views as to tests, but we confess that in particulars we are picking up scraps of information daily; and, instead of being ashamed of it, we are proud to acknowledge that it gives us pleasure to add to our experience and information on Spiritualism.

To be clear as to the employment of tests, we must get a distinct idea of their use and purpose. As Mr. Burns stated on Sunday evening, spiritual phenomena, like other "goods," may be seen in two different conditions: first, in the factory, and secondly, in the shop for sale. The factory is the developing circle where phenomena are evolved and mediums are prepared ready for use. The developing circle, though held from the beginning under strict test conditions, continually increases the power of the medium, the force of the phenomena, the knowledge and the convictions of the sitters. The best informed and most thorough Spiritualists are those who have picked up their experience in a family circle, where the genuine home-made article is produced. Well, in due time the medium is supposed to be fit for the public, and his functions as a medium are sold to the highest bidder, and sometimes offered cheap to fools who do not know their value. From that moment the "tables are turned" indeed. What were tests in the original circle are not tests in the public seance. Suspicion instead of conviction is the fruit of the sitting. The phenomena fall off in power, and the medium's health and morals decline. We have seen all this repeatedly; every medium can give his testimony that it is correct; and, knowing this, would we be faithful and true if we permitted the continuance of such suicidal evils without raising our voice to point them out.

The inference is that the home-made Spiritualism is the most satisfactory, and that the show-shop variety is open to much objection, not because of the dishonesty of the medium, not because he is paid for his services, but because of the unscientific conditions thus induced. A Spiritualist is an enlightened person who desires to understand the law of spirit-communion and manifestation, and profit thereby; but the hard-mouthed person, utterly ignorant and selfish, who pays his trifling coin, and desires to have his "pound of flesh," in the shape of materialisation or otherwise, in return, is not a Spiritualist at all. He is a sightseer, who wants value for his money in selfish gratification, and should attend the circus, and not the spirit-circle.

The constant and familiar practice of sitting under test-conditions amongst friendly sitters induces a state of development which supersedes tests, so called, and enables the spirits to give their own tests. Then the phenomena are placed beyond all dispute, and the mind can take a step in advance and study the spiritual laws which underlie such stupendous wonders. But how was it at Marylebone? One set of tests necessitated the employment of others, and others, and yet others again, more severe and stringent. It was an abuse of the test system, and it frustrated the object of the sitters, unless it was to stamp out the phenomena. A test is either a test or it is not a test. If it is a test, then it ought to afford a satisfactory result; if it is not a test, why employ it? Judged by that logical standard, the Marylebone tests were not tests, for they were altered and improved upon from week to week, and the result at last was not such as to carry conviction to those who wanted it most. It is a bad principle to let it be understood that a miscellaneous gathering of people—almost wholly ignorant of the practical working of mediumship, and some of them inwardly desiring that the whole thing may be found a sham—should have a week wherein to plan repressive measures to be employed next seance night. Their minds are centered thereby on a wrong point,—viz., the trickery of the medium, the non-reality of the phenomena, rather than the truth of Spiritualism. They are bent on seeking the false rather than the true, and they are astonished that they are still unconvinced of truth. The mind sphere thus engendered has an influence far more repressive than all the bands and wax-ends that could be thought of. This is the psychological ordeal which hurts a medium and defies spirit-power. It does not matter that a kindly gentleman like Mr. Whitley or Mr. Hunt, assisted by others, do all in their power to see fair play, for when the spirit of suspicious testing is once set up, it acts like contagion, and all are vitiated by it more or less.

Surely the angel-world ought to be invoked in feelings of the kindest confidence, or not at all. That there was an exacting tendency manifested towards Mr. Bullock, the language of speakers on Sunday evening amply testified. That such should be the case in a circle is a mistake, for unless the conditions be favourable for the satisfaction of all, the suspicions and objectionable feelings which may prevail are intensified, and the work of Spiritualism is retarded by the effect on the health of the medium, as well as on the minds of the sitters.

This has become so manifest to mediums, that general and crowded seances are avoided by them, and special sittings are cultivated instead. Dr. Slade was at one time much freer with his powers, but such a course would soon have put an end not only to his mediumship, but to his earthly existence. He now sits with no more than two, gives universal satisfaction, makes a considerable sum of money, and preserves his mediumship, health, and the credit of the Movement. The excellency of his method is proved by its results in every way.

In Spiritualism we must try to avoid getting into a kind of rut, which places the investigator in an unsatisfactory and dependent position. If we do so, it is the old game of paying for that which a man ought to do for himself, and be badly served into the bargain. This is constantly the result when the shop element and professionalism is allowed to predominate over a more fraternal method of exchange, and greater familiarity with the essentials of the subject. Promiscuous and commercial seances have done much good, a fact which cannot be denied, but their day is somewhat past. The results of a public seance which would have astonished even experienced sitters five years ago, would not be considered worth wasting time over now. The phenomena have advanced so that conditions must advance also, or failure must ensue. The manifestations are becoming in type more spiritual, so that mental conditions of a higher order are necessary. The true investigator, then, is he who tries to advance mental conditions, and thus heightens the

tone of the phenomena. To do so the old "mousetrap" system must be abandoned, and intellect and spiritual intuitions be called in to supersede ropes and wires. We must spiritualise our tests as the spirits spiritualise their efforts.

We think the Marylebone friends have done great service to the Cause, in instituting the experiments with Mr. Bullock, and giving the friends of the Movement such a lucid report of the same. There is oftentimes as much instruction to be derived from the exhibition of a faulty method as from the fruits of a more perfect one. For many months it has been the gospel of these columns that a more enlightened form of investigation was on our threshold. These anticipations have come true in every particular. The phenomena are advancing at a speed which ought to fill every breast with feelings of gratitude and exultation; it is shown that any number of persons who pay a fee are not technically a "spirit-circle." The true mode of entrance to the spirit-circle is by the door of mental and physical adaptability and preparation—he who seeks admittance by any other way, the same is a thief and a robber. A man must not only pay his fee, but be organically and spiritually fitted for his seat before it can profit him in the least as an investigator of Spiritualism. We have this law beautifully illustrated in the truly scientific system of investigation adopted by Mr. Crookes. For years he attended promiscuous sittings, and though he was satisfied that there was "something in it," yet he was not certain as to what that something was. He instituted private investigations. The medium, instead of being his enemy, to be suspected and watched, became his friend, to be protected and propitiated. Perfect confidence being established on both sides, the spirits joined in with the confederation and materialised in his presence, acting the part of an ordinary human being.

In the face of such testimony, furnished by one of the most eminent men of science, how should we go and do the very opposite and expect to succeed? Let us take a lesson from illustrious scientific example, and learn this cardinal fact, that a change must take place in the sitters towards the spirits, even as the spirits have to change their state to manifest to the sitters. To tie a medium up and defiantly dare the spirits to come is the height of insanity. They either come or are held back through the mental conditions we afford them. Given these in perfection, bolts and bars, strings and wires, batteries and looks, are an encumbrance. Our poet laureate Tennyson, the illustrious chief of a family of Spiritualists, sings:—

"How pure in heart and sound in head,
With what divine affections bold,
Should be the man whose thought would hold
An hour's communion with the dead.
But when the heart is full of din,
And doubt beside the portal waits,
They can but listen at the gates,
And hear the household jar within."

Our investigation of Spiritualism is too materialistic. We ape the conjurer and mountebank showman rather than the reverent interrogator of God's messengers. The shop, rather than the sanctuary, is our example. We have not yet learned the spiritual significance of the communion, and hence fail to examine ourselves as to our spiritual fitness to profit by the goodness of God in his present dispensation. Instead of being filled with spiritual aspiration, we enter the seance-room with our pockets crammed with ropes and wax-ends, bells, gongs, and tambourines.

In conclusion, we hope neither the friends at Marylebone nor anyone elsewhere will regard this and the former writing as a personal matter. We have had no such idea. The question is the most vital one in connection with Spiritualism, and we shall take every opportunity of illustrating it as circumstances may arise.

MR. BULLOCK, JUN., IN LEEDS.

Mr. Charles Brown sends a long report of the splendid success of Mr. Bullock's visit to Leeds on August 19 and 20. The first seance, on the former evening, Saturday, was attended by twenty sitters. The curtain and sack were inspected. The medium was disrobed and searched. The dark seance had a plentiful supply of the usual phenomena, the conclusion of which is thus described by Mr. Brown:—

"I asked the spirits if they would try to take my wife's ring off her finger. Her left hand was in mine. I soon felt my own hand being disposed of out of the way. Her finger was strongly pulled, but the ring was too tight for them to remove. I stretched out my hand and felt the spirit-hand distinctly, and the shape of the fingers. They felt stout and strong. At this juncture a large iron fender was thrown to the other side of the room; also a large wire fire-screen met the same fate, and to conclude this part of the seance, the medium and his chair were lifted bodily on to the top of the table. The two sitters, still holding fast by his hands, were obliged to stand on their feet and follow him. A light was then desired. We found the medium with his chair turned quite round. This ended the first part of seance."

After an interval of fifteen minutes the cabinet seance was proceeded with. Mr. Brown gives this account:—

"Mr. Bullock again came forward, this time to be pintoned for the test, with the same cheerful demeanour as before, not only submitting, but inviting the strictest rules to be observed. A strap was buckled to each wrist, and then the strap-ends sewed together with black thread. This being done, the hands and arms were drawn behind the back, and another strap linked the two together. This strap was also sewn as before. The medium now stepped into the bag before alluded to, which was drawn up around the neck by means of a slot, and tied with several knots. He now took his seat behind the sheet, in what we called our cabinet. We, the sitters, formed ourselves into a circle in front, and waited the issue, singing "There is a happy land." The instruments before mentioned were soon in motion, and observable as such to all the sitters by means of a subdued light obtained by an ordinary benzoline lamp, with a shade before it."

Hands and arms were seen, also the head of the spirit "Daniel Watts," but the conditions would not permit him to come out into full view.

On Sunday evening there were about thirty sitters. Arrangements as before. Owing to the number of sitters, the dark seance was not quite so successful, but the materialisations were very good. Mr. Brown says:—

"Daniel" tried very successfully to show himself, staying for longer

periods than before. He shook hands with several, patted their heads and two or three persons considered it quite a favour to receive a kiss from the splendid form of 'Daniel.' He was seen from head to foot three or four times in his long white robes, and bowed very gracefully to all present. The meeting was closed by singing the Doxology. The medium was then brought out and released from the uncomfortable position in which he had been placed. The fastenings were just the same as when tied. The company expressed themselves well pleased with the result of the seance. I hope and trust that the life, health, and strength of this highly-gifted medium and his mother may be long spared to be a blessing to the age in which we live. We enjoyed their company. Their dispositions are kind and genial, and well calculated to beget a reciprocity in those they come in contact with."

The *Leeds Daily News* gives a column to a report of one of the seances. It is written in a fair and appreciative style, indeed it is evident that the writer is a spiritualist. The same correspondent gives an account of the second seance in another issue of the *Leeds Daily News* in an equally satisfactory manner.

SPIRITUAL INSTITUTION IN HULL.

To the Editor.—Dear Sir,—Will you kindly allow the following to be inserted in the columns of your most valuable paper.

You will observe by the reading that I am about to take a step which may appear to some of your readers a bold attempt at something beyond my capabilities to accomplish. I must here state I have carefully studied the difficulties which I may have to contend with, and drawn my bow at a venture, as you shall now see.

I must first inform you that I have taken possession of a large commodious residence, and am duly settled therein; I have at disposal three lofty and well-ventilated bedrooms, where I can accommodate either commercial travellers or others who may feel disposed to take up their abode with a family of Spiritualists of twenty-four years' standing.

I can also set apart one room for seances, and other business of a progressive character, to aid the progress of Spiritualism.

I have also a large room capable of seating comfortably upwards of forty ladies and gentlemen who may be interested in the undertaking, and feel desirous of entertaining Mr. Burns, or other lecturers or mediums.

Having shown you the rooms at disposal, I will now enter into the *modus operandi*. On Monday night we had a meeting, as announced, to take into consideration the best means of promoting the welfare of Spiritualism. The meeting was adjourned till Monday next, Sept. 4, at 8 p.m., when all friends interested in the Cause are invited to attend. At the close of the meeting, a quantity of books were liberally distributed from a parcel sent by that old and valued pioneer, Mr. John Scott, of Belfast; and a good supply remains on hand for those who may visit us at our next meeting.

It is intended to have nights set apart for seances, discussions, lectures, or essays. I further intend that, as soon as possible, to open a progressive library, where books may be obtained to read at a low scale of charges; and to further this branch of the institution, I will most humbly tender my sincere thanks to all ladies or gentlemen who may feel so far interested in our Cause as to forward supplies of books, no matter how small, to add to our number. Again, as we intend to set apart one room for seances, &c., some of our friends have hinted, Is it possible to have an album of spirit-photos, and also photos of mediums and lecturers, so that we may have in our possession copies of those who are monuments, or have been, to such a glorious undertaking. I am happy to inform you that Miss Bland has undertaken the management and arrangement of this department, who will favour in this branch of the undertaking.

I must now refer your readers to page 544 of last week's *MEDIUM*, and headed "The work of the Spiritual Institution." Can we carry this work out in Hull? and will you, dear Mr. Editor, forward me the necessary instructions to make me useful in this branch—such as book agency, book clubs, and other departments which I cannot detail here; in fact, Mr. Burns, can you make me instrumental in this part of the country to arouse Spiritualism from its present drowsy state, and look around this dark, benighted land of ours, and say it is determined to live.

Hoping to find the favour of a small corner in the *MEDIUM* for this article, and also to hear from you before Monday next, I remain, dear Sir, yours fraternally,

2, Caroline Street, Hull.

F. L. BLAND.

[We would be glad to see a Spiritual Institution in every town. When conducted with industry and a love of principle, it is bound to succeed and do much good. Mr. Bland is a well-tried Spiritualist and valuable medium for healing-tests and trance-speaking. Ed. M.]

BISHOP FRASER ON REAL RELIGION.

The Bishop of Manchester last night preached a sermon in Chester Cathedral at one of the series of services now being held in celebration of the restoration of that edifice. He asked if, when we looked out upon the world and saw things with that faculty of judgment and common sense with which God had endowed us, we could fairly say that all the shadows had fled away. Did we not find things strangely out of gear, out of proportion, disordered, and disorganised? Was not the faith of men to a very large extent either shattered or become so feeble and conventional as to be practically inoperative? Were we not weary of very sickness of endless, unprofitable controversy, about positions and vestments, and theological subtleties and refinements? Were we not all somewhat in danger of being choked and stifled in this loaded and sometimes, he might almost call it, this poisoned atmosphere? Were not our better natures asking for freer air and a larger room? If they compared any theological treatise of to-day with the epistles of St. Paul, they must be at once struck with the amazing difference and contrast, and could not be too thankful to great men such as Professor Mosley, of whose recent volume of university sermons a critic had said it "casts a sort of gleam of genius upon religion, helps us to feel once more what are the true principles of the Gospel, and in what manner its teachings are to be applied to answer some of the deeper questions of the time."

Let us not deceive ourselves and think that the age was asking no deep questions, questions which required anxious thought before we could presume to answer them. He, as one who had often to stand up in the place of a teacher, and address congregations who seemed to be waiting for him to tell them something concerning their souls, often felt most painfully that to those who were asking for bread he seemed able to give little better than a stone, and yet he felt convinced more firmly, perhaps, than ever that only religion—by which he meant a rational conception of the spiritual relation that obtained between the soul of man and God—could satisfy the yearnings of the heart. It was not that men were in doubt upon the great fundamental principles of morality and faith that alarmed him. The point upon which he desired to fix their minds that night was the lamentably little practical hold that these convictions had upon actual life. When we talked of "the body being of Christ," and used those phrases which we had learnt from our Bibles, such as "Christ being all in all to us," how seldom did we find any exemplification of them in the lives of ordinary Christian men. It was not scientific Atheism—for he did not believe there was very much of that, and much of the language of scientific men had been misunderstood—that caused alarm to his mind; but it was that living without God in the world that seemed to him to be most dangerous; the absence of anything like a real faith; the fashionable way of discussing the most solemn topics with toothpick in hand over their wine; it was this that was emasculating Christianity. And yet there never was a time when religion seemed to penetrate more deeply than it did to-day. It was the staple of leading articles in newspapers and of fashionable novels; it was the main topic in educational debates. It coloured everything; it coloured politics through and through; but he was afraid it made religion political, instead of making politics religious. He saw on the previous day a liquid of a beautiful colour, produced he was told by a little saffron, which had no other effect upon the liquid than that of colouring it, and he thought there was a deal of religion in the world like the saffron dropped into the beverage of which he partook—it coloured everything, but it added nothing or next to nothing to the strength or purity of the matter which it tinged with some fashionable or conventional hue. He confessed to being by no means satisfied with what the Church or Churches—he cared not how it was put—had done or were doing to evangelise the people. We seemed so sadly to fail to discern, or, when we had discerned them, to seize and operate upon, the signs of the time. We were all little pleased with little triumphs, and what were not altogether unjustly called sectarian victories. The cause of vital godliness, that which made men and women lead better, purer, nobler, and less selfish lives, made, he feared, but little progress amongst us. Amid the din of religious warfare on every side, the lessons of the Sermon on the Mount were hardly heard; nay, it seemed sometimes as if teachers did not care to propagate them; and yet in those three chapters of a single Gospel lay, if he mistook not, the essence of Christianity. Somehow or other, men had never seemed to take heartily (if he might use the word) to the morality of the Gospel. It was too high for them; too stern; too strict. In place of it they had either swerved aside into subtle metaphysical doctrines—questions of "words gendering strife," as Paul called them—or else they had taken refuge in a superstitious and enervating ceremonialism, which for moralising purposes was utterly valueless. And it need not be said that if Christianity could not moralise the world, by holding before it a higher example, supplying it with nobler motives, sustaining it with an effective grace, it might as well be relegated with the Platonic philosophy, and other matters of that kind, to be a subject of historical interest, or speculative discussion, or antiquarian inquiry, rather than as it professed to be, and as it might be made, a controller of the conscience and a guider of life. Christianity had failed of its purpose if the daily life of men and women who professed to be followers of the crucified Lord remained worldly, selfish, pleasure-loving, frivolous; still more so if they remained vicious, cruel, lustful, vindictive.—*Manchester Examiner and Times*.

A MODERN MARTYR.

To the Editor.—Dear Sir.—As you have requested me to send you a short account of my anti-vaccination troubles, I have complied with your wish, not from any desire to parade them before the public, but rather to show the terrible power placed in the hands of bigoted and tyrannical guardians and magistrates by the unconstitutional "Vaccination Acts."

My views on Spiritualism, Anti-Vaccination and other unpopular subjects being pronounced, and, therefore, well-known, I soon became a marked man, and on the birth of my first child, some four years since, I was speedily pounced upon in respect to its non-vaccination. Since that time I find I have paid the fines and costs of no less than twenty-five convictions. From what I can learn, I have suffered more prosecutions in that comparatively short period than any man in the country,—a very unenviable pre-eminence, which has gained me more notoriety than I desire.

I candidly confess things would have occasionally gone very hard with me but for the welcome assistance of the admirable Anti-Compulsory Vaccination and Mutual Protection Society, to which I have had at times to resort when the pecuniary pressure became too great to bear single-handed. I have thus been enabled to weather the storm.

I enclose newspaper reports of two of the most noteworthy of the prosecutions. These may contain some points of interest to your readers, more especially those of anti-vaccination proclivities:—

"ANDOVER.—Mr. F. Pearse, photographer, and Mr. W. Harvey, tailor, were summoned to-day for non-compliance with the provisions of the Vaccination Acts. The Bench inflicted the full penalty in each case, or fourteen days' imprisonment in default, under the Small Penalties Act. Both defendants having firmly refused on principle to pay the fines, the learned counsel for the defence pointed out that the magistrates were clearly exceeding their powers in committing them to prison in default of payment, as the Vaccination Act specially provided that justices are authorised to commit defendants only in default of sufficient distress. The Bench reconsidered their decision, and finally determined to recover the penalties by distraint on defendants' goods. The affair has caused great excitement, much sympathy being manifested for the defendants, who have each suffered eighteen

previous convictions, and paid a large sum in fines and costs."—*Daily Telegraph*, March 4th, 1876.

The distraint referred to above was executed in the most unfeeling and shameful manner. The police officers, acting on instructions, refused to take shop-stock, but seized articles of furniture from my dwelling-house. They, in fact, completely stripped one of my rooms, taking goods of the value of some £12 for a debt of £3 2s. 6d. Sympathising friends, however, I am glad to state, refunded me the amount by a public subscription, to show their abhorrence of such disgraceful proceedings.

Medical certificates postponing vaccination are not always proof against the malice or prejudice of magistrates, as the next case will exemplify:—

"VACCINATION PROSECUTIONS.—At the County Bench, on Friday last, present, Sir William Humphrey, M. H. Marsh, Esq., and W. H. Fremonger, Esq., an information was laid by Mr. J. Coster, vaccination officer to the No. 1 district, against Ambrose Bunces, brick burner, Andover, to procure the vaccination of his infant child, Annie. Defendant admitted the charge, and stated that he had, to the best of his belief, lost a child by vaccination, and could not, therefore, conscientiously submit another to the same risk; he, therefore, trusted the Bench would deal leniently with him. The Bench imposed a fine of 5s., and 7s. 6d. costs. Similar informations were next preferred by Mr. Coster against Mr. F. Pearce, photographer, of the High Street, in respect of his three children, Elizabeth Ada, Maud Henrietta, and Eliza Louisa, all under the age of fourteen years. Mr. Pearce stated that the children were still unvaccinated, but urged the dismissal of the summonses on the ground of having furnished the vaccination officer, on the 14th June last, with medical certificates signed by a duly qualified London physician.—Dr. Collins—postponing the vaccinations for two months. He thought the animus of the prosecution was very clearly proved by the unseemly haste they had shown in proceeding against him again before the expiration of the two months, notwithstanding that they had already procured twenty-two previous convictions, and put him to a great expense. Sir W. Humphrey: Does not the Anti-Vaccination Society pay your fines? Mr. Pearce: A large portion is paid by myself. Sir W. Humphrey: On examining the certificates, I believe they are worded with an intention to evade the law. Mr. Coster: Dr. Collins is well known to be opposed to vaccination. In my opinion the children are in a fit state for vaccination. Mr. Pearce: I must protest against Mr. Coster being allowed to interpose remarks in this manner; he has not even seen the children. Dr. Collins is, I submit, the best judge of the children's health. Sir W. Humphrey: We shall be scarcely justified in dismissing the summonses, but will postpone the hearing for a month in order to allow the guardians to take counsel's opinion as to the validity of the medical certificates.—An information was then preferred against Mr. W. R. Harvey, tailor, of the High Street, in respect to the non-vaccination of his child, Frederick Robert Harvey, under the age of fourteen years. Mr. Harvey said that no power on earth should compel him to submit his child to such a filthy operation, which the magistrates would be well aware had killed and maimed many children in the town, and brought misery into many families. He also quoted a paragraph from the *Daily News*, showing that the government clearly disapproved of more than two penalties being inflicted. He therefore urged the Bench to dismiss the summons with the contempt it deserved. The Bench, however, after some discussion, in which opinion was divided, inflicted the full penalty of 20s., and 7s. 6d. costs."—*Hampshire Independent*, July 29th, 1876.

This adjourned case was yesterday decided against me, counsel's opinion being that the magistrates had a discretionary power to reject certificates if they suspected that an evasion of the law was contemplated. I was therefore mulcted (to use no stronger term) of £3 7s. 6d. Apologising for the length of this letter,—I am, dear Sir, yours faithfully,
F. PEARCE.

High Street, Andover, August 19.

CASE OF HEALING.

To the Editor.—Dear Sir,—I should like to draw attention to the great power possessed by Mr. De Caux as a healing medium. He has been treating my eldest daughter, a girl of nineteen, with great success. She was suffering from asthma and weakness of the lungs, but is now very much better,—indeed, her health is altogether improved. Mr. De Caux works generally by impression. On one of his visits he was impressed to make passes over his patient's legs. We had not told him that anything was the matter with them. About a year ago she had a severe attack of erysipelas, the effects of which are still felt after walking far; and on the day before Mr. De Caux came she had been overtired. Of all this Mr. De Caux knew nothing whatever. When we hear of so much suffering around us, I think it is our duty to make known all we can of such men as Mr. De Caux and all those who, by the simple laying-on of hands, can relieve pain.—Believe me to be, yours truly,
GEORGE MACKENZIE.

11, Blechynden Mews, Lancaster Road, Notting Hill, August 28.

MR. BROWN'S SEANCES.—On Friday last, Mr. T. Brown, of Howden-le-Wear, attended a seance at our room, Ordsal Lane, Salford. After a few physical manifestations Mr. Brown was controlled by "Bretimo," who gave a short, but beautiful address. He also described some of our spirit-friends present, even giving their names very correctly, names which he could not possibly have known before. Those who have not heard Mr. Brown would do well to do so. His charge is very light, and he is always willing to oblige any friends who are seeking information. It is something wonderful to hear him name your friends in the spirit-world, from the smallest babe to those who have passed away full of years.—GEORGE DAWSON, 31, Back Quay Street, Water Street, Manchester, August 28th.

TO MAGNETISERS.—To the Editor.—Dear Sir,—Through your invaluable columns allow me to solicit the magnetic sympathy of some psychological student and mesmerist operator—but who must be an adept in the art—to give me a call when in or near Bath (but who must first kindly advise per post, of their intention), with reference to the treatment of a clairvoyante, but who seems to be passing beyond my controlling influence.—I remain, yours truly, ROBERT H. FRYAR, 8, Northumberland Buildings, Bath, August 28th.

TABLE-TILTING.

To the Editor.—Dear Sir,—I have hit upon a plan which I think will render the obtaining of messages through the tilting of the table less tedious and more productive to the sitters. My object is to economise time, and make attendance at seances more pleasurable. I divide the letters of the alphabet into groups, appending a number to each group, and a number to each letter included in each group. Thus:—

Group I. $\left\{ \begin{array}{l} 1 \dots A \\ 2 \dots B \\ 3 \dots C \\ 4 \dots D \\ 5 \dots E \\ 6 \dots F \end{array} \right.$	Group II. $\left\{ \begin{array}{l} 1 \dots G \\ 2 \dots H \\ 3 \dots I \\ 4 \dots J \\ 5 \dots K \\ 6 \dots L \end{array} \right.$	Group III. $\left\{ \begin{array}{l} 1 \dots M \\ 2 \dots N \\ 3 \dots O \\ 4 \dots P \\ 5 \dots Q \\ 6 \dots R \end{array} \right.$
Group IV. $\left\{ \begin{array}{l} 1 \dots S \\ 2 \dots T \\ 3 \dots U \\ 4 \dots V \\ 5 \dots W \\ 6 \dots X \end{array} \right.$	Group V. $\left\{ \begin{array}{l} 1 \dots Y \\ 2 \dots Z \\ 3 \dots \text{Yes} \\ 4 \dots \text{no} \\ 5 \dots \text{you} \\ 6 \dots \text{not} \end{array} \right.$	Group VI. $\left\{ \begin{array}{l} 1 \dots \text{break up} \\ 2 \dots \text{shall} \\ 3 \dots \text{sit} \\ 4 \dots \text{sing} \\ 5 \dots \text{pray} \\ 6 \dots \text{good-night.} \end{array} \right.$

In order to illustrate the use of this alphabet, we will commence to take a supposed message or name. You must first make a careful copy of this alphabet, present it to the spirits at your circle and thoroughly explain its use. After you have done this, you may ask the control, through the table, if it will spell its name out by the use of this system. If willing, then proceed:—

MANNER OF COMMUNICATION.

Question put to the Control—"In which group shall we find the first letter of your name?"—A. "Second."

Q. "How is the letter numbered in that group?"—A. "1." Refer to No. 1 of Group II., and you get "G." Proceed in this manner, and you will get communications with greater ease and expedition than you would by the old time-wasting way generally used. I shall be glad to receive any suggestions, alterations, or improvements from any friend who chooses to write to me, and will thank him or them for the same, and will try to make information thus sent me (if of use) the most widely known. Hoping this small contribution may prove of use to someone—I remain, yours faithfully, W. GAUTREY (I.O.G.T.)
Fencehouses, Durham.

COLOUR SYMBOLS.

When Mr. Wilson refers to gold as an instance of isolation, he forgets that it is the universal representative of values and the medium of commerce and exchange—the very last thing to be referred to for isolation; and with regard to flowers, yellow is the most common colour; and he should remember that to isolate a locality infected with a malignant disease, they invariably hoist a black flag, and if they hoist a yellow flag over an infected ship—and he must have a reason in nature for the use of that symbol—he should rather refer it to the colour produced by disease, as in respect to the yellow jaundice and yellow-fever, one of the most fatal of diseases. Then, a learned lady, who is exceptional, we call a blue, or blue-stocking, and a rather haughty woman and outcast we designate by scarlet. Again, a person exceptionally "out of sorts," we say has the "blue devils," another case of isolation. I think, therefore, that Mr. Wilson's idea is not in accord with facts. Now, when I say that yellow is the Devil's colour, I am aware that that great potentate is also represented as black:—

"O paradox! Black is the badge of hell,
The hue of dungeons, and the shade of night;
And Beauty's crest becomes the heavens well."
—just as the most fatal diseases may be represented by both yellow and black. But if Mr. Wilson's theory about yellow is right, he ought to be able to show more ample and better reasons for the assertion. He says that I "cannot have a colour mind." Anyhow, I think I have thrown some light upon the subject that may, at any rate, be suggestive; and when I leave the matter in Mr. Wilson's hands, let him colour it as he may,—a man convinced against his will remains of the self-same colour still.
HENRY G. ATKINSON.

"SYMBOLISM IN COLOUR."

To the Editor.—Dear Sir,—The letter of Mr. H. G. Atkinson on the above subject in a recent MEDIUM, that preceded my reply to his of the week before, accepts so much of my argument that I could almost consider him Comprehensionist. As he now acknowledges that yellow represents jealousy, my explanation was useless. His revelation of colour and its meanings seems, however, as in the example he gives of the French flag, to be deficient of the parts in colour. Red and blue do not make white—they make violet; as the red, white, and blue do not blend in unity, it will require the yellow to produce a harmony. Of course, I understood his meaning of unity to be harmony, otherwise a battle may be said to be a unity, though it be a unity of antagonism. Without following "H. G. A." through his diversified illustrations, for which I, and am sure your readers, have been interested in reading, I beg to thank you for the publicity of a subject that is of far more import to Spiritualism than the generality of Spiritualists seem to be aware of.—Yours respectfully,
F. WILSON, Comprehensionist.

MRS. TAPPAN'S LECTURES at Mrs. Bullock's Hall, 19, Church Street, Islington.—Previous to the seance to be held at the above hall on Sunday next, Sept. 3rd, I purpose reading in an abbreviated form, the lecture delivered by Mrs. Tappan at Cavendish Rooms, on Sunday 27th, Dec. 1874, and shall be glad of the attendance of as many of our friends as feel disposed to be present. The lecture is entitled "The New Bethlehem."—GEORGE STARNES, 23, Sparshott Road, Crouch Hill, N. Aug. 29, 1876.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, September 3rd. Old Freemasons' Hall, Weir's Court. Afternoon, at 3; subject—"Spiritualism as a Religious reform." Evening at 7; subject—"Resurrection." Monday, September 4th; evening at 7.30. Answering Questions from audience. Admission free to each meeting. Regular Monthly Engagement.

BURNLEY.—Sunday meetings postponed through inability to obtain a Hall for Sunday meetings; Sept. 10, for the Lancashire Conference Committee.

LIVERPOOL.—Sunday, Sept. 10th. Meyerbeer Hall. Afternoon, at 3; Evening, at 7.

WIGAN.—Sunday, Sept. 17. For the Lancashire Conference Committee LONDON.—Sunday, October 8th. Doughty Hall, Bedford Row, W.C. Evening, at 7.

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

AUTUMN AND WINTER ENGAGEMENTS.

London or Provincial Societies desirous of engaging Mr. Morse's services are requested to write him for terms and dates, at Warwick Cottage, Old Ford Road, Bow, London, E.

LANCASHIRE CONFERENCE COMMITTEE.

ROCHDALE (REGENT HALL).—Two excellent and very instructive addresses were delivered in the above hall on Sunday the 27th, by our esteemed friend, Mr. Quarmby, of Oldham. Afternoon subject, "Modern Spiritualism;" evening, "The Experience and Occupation of a Spirit in Spirit-Life," of one who died a martyr in the advocacy of the principles of free thought, whose name was treated with contumely, and cast out as filth by the orthodox of his day, but who now has for his associates in the high sphere of harmony such glorious and noble souls as Galileo, Copernicus, Kepler, Tycho, Brahe, Voltaire, Newton, Franklin, and a host of others, who in earth-life occupied very subordinate positions. It was remarked that he never regretted having written the "Age of Reason," that he never denied the Deity, but had a doubt as to a future life. The control stated that this address would have been given through Mr. Wood, of Halifax, had he not been prevented by illness from being with us. Our three months' engagement of this hall expires with these services. Future operations will be duly announced.

COCKEY MOOR, NEAR BOLTON.—Two meetings will be held at the Temperance Hotel on Sunday, September 3rd—afternoon, 2.30; evening, 6.30. Mrs. Butterfield, inspirational medium, of Morley, near Leeds, will occupy the platform. Tea will be provided, for those who may require it, at the Temperance Hotel, at 8d. each.

Committee of Management: Messrs. Tootill, Hargreaves, Ormerod, Singleton,* Howard. CHARLES PARSONS, Gen. Sec. Hume Street Mill, Rochdale, August 25.

NEWCASTLE SPIRITUALISTS' SOCIETY.

LECTURES FOR SEPTEMBER.

Sunday, Sept. 3, at 3 p.m.—"Spiritualism as a Religious Reform." At 7 p.m.—"Resurrection." Mr. J. J. Morse.

Monday, Sept. 4, at 7.30 p.m.—Questions. Mr. J. J. Morse.

Sunday, Sept. 10, at 7 p.m.—"The Alleged Phenomena of Modern Spiritualism Incontrovertible." Mr. T. P. Barkas.

The remainder will be announced as soon as fixed.

Admission free. Collection at the close.

A YOUNG MAN, of considerable Mediumistic Power, would be glad to join a Circle in Folkestone.—Address, Medium, 75, Sandgate Road, Folkestone.

A YOUNG GENTLEMAN desires to meet with a family residing in the neighbourhood of Shepherd's Bush, with whom he could sit at a circle once a week for mutual benefit.—Please address, A. E. W., Office of the MEDIUM.

OLDHAM SPIRITUAL INSTITUTION, WATERLOO STREET.—On Sunday next, Sept. 3rd, in the afternoon, Mr. Holt, of this town, will occupy the platform; in the evening, Mr. G. Bancroft, trance-medium. The attendance of all inquirers and friends is respectfully invited.

MR. BROWN'S MOVEMENTS.—Mr. Brown will be at Burnley about the end of this week. Those who desire his services may address him, Care of Mr. T. Briggs, 49, Russell Street, Burnley. If friends in the Preston district or other towns in North Lancashire will apply at once, they will oblige, that arrangements for the future may be made.

OWERBY BRIDGE.—On Sunday, Sept. 3, Mr. Robert Harper, of Birmingham, will give two addresses in the Lyceum; to commence, in the morning, at 10.30; evening, at 6. Lyceum in the afternoon, at 2.30. Collections will be made at the close of each service, in aid of the above institution. On Sunday, Sept. 10, Mr. A. D. Wilson, of Keighley, will occupy the platform, in the evening only. Service as above.

SPIRITUALISM is being ably promoted by the *Glossop-Dale Chronicle*. The Rev. Thomas M. Freeman writes a very moderate letter, admitting much in a querying style, and supposing other intelligences besides the Human, or Evil Spirits, to be the cause of the phenomena. He then sets up the Bible in antagonism, and thinks the comfort to be derived therefrom much superior to the teachings of Spiritualism. Mr. John Lithgow, in the following issue of the paper, writes a letter of great length and of high merit. It answers the reverend gentleman thoroughly, and in such a tone as the most orthodox could not fail but admire.

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

* Corresponding Secretary.

INDECENCY VERSUS SPIRITUALISM.—That Mr. Jevons of Nottingham is a joker there can be no doubt. The spirit that claimed him as father testified to that. But in his paper the *Nottingham Express* he has carried his fun against Spiritualism to the verge of filthiness. Ever since the exposure in these columns of his insolence at Dr. Monck's seance, Mr. Jevons' paper has been polluted with a series of scurrilous and bragging letters against Spiritualism. They are nearly all of one complexion and for the most part re-echo each other. Unless Mr. Jevons can bring forth proof to the contrary, we must rely on the fact that all of these letters are written within the precincts of the *Express* office, and are not in any sense of the word genuine correspondence. One of these letters refers to a seance in the Isle of Wight at which a "Lady Medium," during the darkness, simulated phenomena, and when a match was struck was found prone on the floor in a certain state, and slapping with her hand—But for the full particulars we must refer the curious to the *Nottingham Express*, as the statements are too indecent for reproduction. Now we characterise this as a deliberate lie; it is not only untrue, but it is impossible that any person in the position described could simulate spiritual phenomena. There is no such medium in the Isle of Wight, and the whole story is an impudent and indecent fabrication which we could not have believed it possible to find a place in the newspaper press of this enlightened age. Of course such rubbish can have no adverse influence on Spiritualism, and if Mr. Jevons can afford to perpetrate such folly, of course his antagonists the Spiritualists must be gratified, if it can be any satisfaction to them to witness his humiliation.

MECHANICS' INSTITUTION, BURNLEY.

ON FRIDAY EVENING, SEPT. 1ST, 1876,

MR. J. BURNS, OF LONDON,

Editor of *Human Nature*: a Journal of Zoistic Science; also Editor of THE MEDIUM AND DAYBREAK; Popular Lecturer on Anthropology, &c., &c., &c., will deliver

A LECTURE ON SPIRITUALISM,

Explained by the known Laws of Nature.

SYLLABUS.

What do we mean by "Laws of Nature?"—The Testimony of Science on Spiritualism—The Phenomena called Spiritual, described and explained from Table-Tipping to tangible Spirit-forms—The Spiritualists and Spiritualism—What does it all mean?

The Lecturer will reply to the questions of Spiritualists and Non-Spiritualists at the close of the Lecture.

Doors opened at 7 o'clock; Chair to be taken at 8. Admission—Front Seats, 6d.; Second Seats, 3d.

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A Discourse by J. BURNS, of the Spiritual Institution, London,

Delivered at Doughty Hall, Bedford Row, London, on Sunday Evening, April 18, 1875,

In reply to a Sermon entitled "THE RELIGION OF GHOSTS," by the Rev. DE WITT TALMAGE, D.D., preached at the Tabernacle, Brooklyn, New York.

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Spiritualism and the Religion of Jesus Identical.	Origin of Jewish Law, Religion, and Politics in Spirit Communion.
The Transfiguration of Jesus: What it Taught.	The Decalogue, the first example of "Direct Writing."
The Materialisation and Dematerialisation of Jesus after His Crucifixion.	Jealousy of the Jewish God.
The Permanence of Matter by Matter Illustrated by Jesus.	Degradation of the Jewish People and of their Spiritual Rulers.
True Nature of Jesus' Post-mortem Body.	Jewish Law inapplicable to Modern Society.
Tests of Identity given by the Arisen Jesus.	The Degrading Sacrifices of the Jews; Their Necromancy; Their Disgracing Divination Denounced, not Spirit Communion.
Modern Spiritualism, a Supplement of the Apostolic Age.	Perversion and Simulation of Spiritual Phenomena.
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REPORT IN THE "MEDIUM," 9TH JUNE, 1876.

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

THURSDAY, SEPT. 7, Mr. Bullock, Jun., at 8. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

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TUESDAY, SEPT. 5, Mrs. Olive's Seance. See advt.

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

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THURSDAY, SEPT. 7, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, SEPT. 3, KIRCHLEY, 10.30 a.m. and 5.30 p.m., Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.

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

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

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

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

HALIFAX Psychological Society, Old County Court, Union Street, at 9.30 and 6. Children's Lyceum at 10 a.m.

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

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

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Fintold Terrace, at 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

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MONDAY, SEPT. 4, BIRMINGHAM, Mr. Walter, 55, Ormrod Street, New Town Row. Spiritualists only, at 8.

TUESDAY, SEPT. 5, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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APPENDIX.

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

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

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