



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

SPIRITUALISM.

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THE PRESENT CONDITION OF SPIRITUALISTIC SOCIETIES.

For some weeks Mr. Pearce has been busy collecting statistics for the purpose of laying them before a Conference in London, with the view of promoting union with a certain body. As he has placed the paper in our hands we give the most interesting portions:—

Looking at the Movement as a whole, I think we may derive much encouragement from the advance it has made in recent years. There can be no doubt that the number of Spiritualists is rapidly increasing, both in London and the provinces. The attitude of the outside world in itself proves that much advance has been made; instead of being treated with contempt or silent toleration, with an occasional silly tirade from one or other of the public journals, we have now two powerful classes arrayed against us in active opposition—the religious and scientific worlds. When we consider that science has long been looked on as the arch-enemy of religion by the official dignitaries and representatives of the latter, it is eminently suggestive of the present status of Spiritualism to find parsons and professors joining hands to crush it and persecute its followers. The attitude now taken by these bodies will surely be a matter for surprise and wonder in the future, when Spiritualism has overcome the ignorance, prejudice and bigotry now surrounding it and stands out clearly in the fulness of its own light; it will then be seen that, instead of being the opponent of religion, Spiritualism comes as a powerful instigator to religious life and practice, and is capable, not only of infusing fresh life and vigour into systems fast losing their former power and influence, but of stamping anew with the seal of authenticity the spiritual facts which are the basis of all religions. To science also our cause may be a powerful auxiliary; for the Spiritualist, too enlightened to look on the scientific man, in his proper domain, as adverse to spiritual growth, will welcome him as an ally in the cause of human advancement, and actively co-operating with him, will open up new fields of work worthy of the highest power of man's intellect.

But while we see Spiritualism making rapid strides and gathering such inherent strength as to arouse strong feelings of antagonism, we become sensible of the need, on our part, of firmness and increased zeal and activity, individually and collectively. And if Spiritualism is to pass through a crisis which will test our strength to the uttermost, it is necessary that we should look within our Movement and know our weak points as well as our strength. In doing this, I do not think we have cause for unmixed satisfaction. It is gratifying to know that our ranks are being constantly recruited by men of a degree of intelligence commanding the respect of the world, and that the phenomena have reached phases which challenge the investigation of men of the highest social, literary, and scientific standing; yet I think we have within us sources of weakness which call for our serious consideration. One of these, in my opinion, is that we are not united. "Union is strength," but Spiritualists are divided into factions, and although the various sections are all working earnestly, and all have one common object, we have no common action; thus, not only our work as Spiritualists, but our power of resisting persecution, is weakened.

We have been told that organisation is not in harmony with the principles of Spiritualism, that a spiritual work cannot be carried on by ordinary material agencies, and a whole host of evils are

held up to our view as the only sure fruit which can result from any attempt at the organisation of Spiritualists; a great deal however of what has been said and written on this question is very conflicting and indefinite and not at all applicable to any plan which has been suggested or attempted. Organisation is but systematic co-operation, and when we consider the struggle which Spiritualism will have to make, the difficulties to be encountered, and the powerful combinations which may be brought against us, it is evident that we on our side cannot work efficiently unless we do so as a united body, joined in one firm alliance—not only that we may be better able to encounter our foes, but also for our mutual aid and encouragement, for the more effectual dissemination of those truths which are destined to accomplish a great and good work, and that we ourselves may be in the best condition to receive the further evolution from the spirit-world of those facts and teachings which, when accepted and assimilated with our lives, make and constitute us Spiritualists.

But whilst I firmly believe in "systematic co-operation," "friendly united action," or "organisation" (call it what you will), I distinctly repudiate all idea of opposition to any individual or any class of Spiritualists. There is no worker, or any section of workers, within our ranks to whom I cannot give my hearty goodwill—no party in the broad field of Spiritualism with whom I could not work in the most friendly manner. As Spiritualists we can work to the fullest extent individually, each doing as seemeth to him best, carrying out each our own hobbies, or acting up to the best and noblest of our inspirations, and yet we can and should be all joined in friendly union for the general good of the whole. I believe this can be done without conflicting with any plan of work now in operation, without stifling in any degree our sense of individual responsibility or curtailing our spheres of personal usefulness.

I should here, as a matter of duty, express my grateful acknowledgments to the many friends who have so kindly responded to my application and supplied me with information, with free liberty to use the same in this paper. Many of whom I before merely knew the names, I now look on as personal friends, so kindly has been the spirit with which I have been met in my attempt to gather reliable data as to the progress of Spiritualism and the various modes of action adopted for the dissemination of its facts and teachings.

As I have already indicated, my object is only to deal with the outer aspects of Spiritualism; I would, however, say to those whose knowledge of the subject is but slight, that all which is most worth knowing and most worth seeking for is that which is most hidden. It is only in private home circles that the higher phases of Spiritualism become apparent and its teachings best understood. No idea of its true beauty and utility is to be gained until its inner life is reached.

Of the London local societies the oldest is the DALSTON ASSOCIATION OF INQUIRERS INTO SPIRITUALISM, established 1870. It holds experimental seances weekly, the last meeting in each month being usually of a special character. It offers many advantages to its own members, and initiated a plan for reciprocating privileges between members of different societies. It has also an excellent library. This society is carrying on a very useful work, and owes much to the energy of its able honorary secretary, Mr. Thomas Blyton. At present it has 9 life members, 29 honorary members, and 29 ordinary members. Mr. Blyton, who has had much experience in Spiritualism, says:—"Propagandism is, in my opinion,

advisable so far as encouraging home investigation, for which purpose every information is afforded by the association, and at the present time an attempt is being made to arouse attention to the subject by distributing printed information broadcast in this district." The rooms of the association are at 74, Navarino Road, Dalston.

THE MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM holds its meetings at 25, Great Quebec Street. It was founded several years since, but was re-organised last year. With rather more than 100 members, it is carrying on good practical work. It holds free seances for members on Mondays, Wednesdays, and Thursdays; free lectures and discussion meetings on Tuesdays and Fridays; and seances, for admission to which slight charges are made, on Saturdays and Sundays. Thus it will be seen that it works well, and deserves our best wishes.

THE BRIXTON PSYCHOLOGICAL SOCIETY was founded in 1871, and at present has 36 members. Mr. H. E. Francis, the honorary secretary, informs me that seances are held with known mediums, and some excellent manifestations have been obtained. Monthly discussion meetings are held and are fairly attended. Attempts to form developing circles among members have not been hitherto very successful. Private seances are held by some of the members at their own homes, in one case with remarkable results.

For many years Mr. Cogman, an earnest worker who has lately passed from us, did much for the cause of Spiritualism in the east end of London. His work is being ably continued by Mr. E. W. Wallis at the EAST END SPIRITUAL INSTITUTION, 15, St. Peter's Road, Mile End. Services are held every Sunday evening with free admission and are well attended; developing circles are held on Monday evenings; and open circles on Wednesday evenings, for admission to which a quarterly subscription is payable.

Attempts to form societies and to carry on Sunday services have at various times been made in other parts of London, but for some reason they have never reached a permanent form.

It would probably be difficult to intimate the extent to which Spiritualism is indebted to Mr. J. Burns, and the agencies of the SPIRITUAL INSTITUTION, SOUTHAMPTON ROW. Mr. Burns's name will ever be connected with the cause of Spiritualism in this country, and I cannot but admire the energy and zeal with which he has devoted his life to his work. He has done much, among other means, by the publication of cheap literature, and I need only further refer in this summary, to the Sunday services held at Doughty Hall under his management. With a "free hall" and a "free platform," these meetings are a boon to a number of London Spiritualists.

We have in London excellent professional mediums, through whose mediumship occur wonderful physical phenomena. I may specially mention Mr. Willie Eglinton and Mr. C. E. Williams; we have also good mediums of other kinds. There is one whom we may claim for London who stands unique in this country, and of whom we are justly proud and esteem as much for his personal qualities as for his value as a "servant of the spirits."—Mr. J. J. Morse. I should not leave this brief notice of London mediums without referring also to the work of healing represented by Dr. Mack and Mr. Ashman.

There are four distinct degrees of organisation adopted by our country friends; of these the most general in its operations is the "district committee," then we have "societies," next "circles" held regularly at stated intervals, and lastly the "institutional" plan. The first of these methods was originated by the formation of the LANCASHIRE DISTRICT SPIRITUALIST COMMITTEE. For the following particulars of this committee I am indebted to Mr. John Hartley, of Hyde. The committee was first formed at Bury in August, 1875, under the leadership of its present president, Mr. W. Johnson, of Hyde. It consists of an executive of six members, two secretaries, a treasurer, and a general body of district representatives to the number of about 40, who all resign office quarterly. At some of the quarterly conferences as many as 80 representatives have been elected; there are no "rules" or "members." Its business is carried on by propositions passed and approved at the quarterly conferences, and by the minutes passed at the various meetings of the executive. The conferences are held on the first Sundays in February, May, August, and November respectively, with intermediate meetings if necessary; they are attended by representatives from North-east, East, and Mid-Lancashire, North Cheshire, and North Derbyshire. At each conference representatives for the various towns and villages are elected for the next ensuing quarter, and from these are chosen the president, secretaries, treasurer and executive who take in hand the management of the movement and follow up the work of their predecessors. The executive meet once a month, or oftener if necessary, to arrange for meetings to be held in the several towns and villages in the above-named districts, and appoint representatives to act in those places to arrange the preliminaries of the meetings to be held; the executive also provide the speakers. One of the representatives thus appointed (of whom there are usually four or five for each place) is the corresponding secretary, who attends every meeting; he forwards a statement of the receipts and expenditure at such meetings to the general secretary, and the surplus of the proceeds (if any) to the treasurer; should there be a loss, which is generally the case, the corresponding secretary advances the money at the time, and gets repaid by the treasurer. The meetings are always best attended in places where no meetings on Spiritualism have been held before, and a second, third, or fourth meeting rids them of the lower elements, the residue being people of intelligence. Recent meetings have been very successful,

and a permanent footing has been gained in many places—amongst these Mr. Hartley mentions Spockport, New Mills, Glossop and Middleton. As a rule the meetings do not pay expenses, but leave a loss of from 20s. to 30s., except when a local speaker takes the platform free of charge. Great difficulty is met with for want of funds; there are sufficient speakers for the present work, but if more funds were at the disposal of the committee a great deal more work would be accomplished. The loss arising from the meetings have to be made up by the local Spiritualists; as a reserve from which such loss may be partly met a "guarantee fund" has been formed, and which is for about £30 per annum for five years. The committee has a plan for the distribution and sale of spiritual literature; all meetings held under its auspices have books for sale and other literature for free distribution. The works of Mr. A. R. Wallace and Mr. W. Crookes are the principal ones sold.

Taking the various towns in which Spiritualism is most known in best order I can as to locality, I will start from Liverpool, where for many years the Movement has had a firm hold. This town has an efficient organisation in the LIVERPOOL PSYCHOLOGICAL SOCIETY, which has at present about 50 members, a number which appears to be less than the past average. Some members have recently withdrawn on account of an alteration in the rules raising members' subscriptions from 4s. to 10s. per annum. The energy of the society appears at present to be concentrated on its Sunday lectures at Meyerbeer Hall. There are no professional mediums in Liverpool, but eight or ten private ones, some of whom are first class; many private seances are held. A correspondent says there are "thousands" of Spiritualists in the town, but that they are divided and do not work well together.

In Manchester also there have been many earnest workers for years past. One of these, Mr. R. Fitton, informs me that some seven or eight years ago, himself and a few others resolved to bring Spiritualism more to the front in Manchester by holding meetings for the reading of essays, and for lectures and discussions, to which the public were invited; the result was the formation of a committee, and the work was extended to holding seances and public meetings for trance-speaking on Sundays; still later (in 1873) these friends were consolidated into the MANCHESTER ASSOCIATION OF SPIRITUALISTS, when a prospectus and rules were drawn up. This society has about 40 members who pay a quarterly subscription of 1s.; they are entitled to the use of the library of the Association, which contains about 100 volumes of the best of the Spiritual literature. The public meetings of the association are held at the Temperance Hall, Grosvenor Street, on Sunday afternoons. Many circles are held in private families, and there are a large number of Spiritualists in the city. Mr. Fitton gives no estimate of their number, but another correspondent puts them down as 300 or 400. Four public trance speakers reside in or near Manchester—Mr. Jackson, Mr. Johnson, Miss Barlow, and Miss Hall; these, like all provincial mediums, with one or two exceptions, can hardly be called "professional mediums," as, although they are engaged for public speaking by the various local societies, they only take a small fee for their services, or receive payment of travelling expenses.

Hyde near Manchester.—Particulars supplied by Mr. Hartley. After describing the past condition of Spiritualism, he says:—"At the present day there are about a dozen prominent Spiritualists in Hyde, and perhaps a hundred more who do not publicly declare themselves as such."

In Leigh Spiritualism is prominently brought before the public by the LEIGH SPIRITUALIST ASSOCIATION, which numbers 20 members. It has no rules; members are admitted at the ordinary meetings, and the executive officers are elected quarterly. Many public meetings, discussions, and lectures have been held during the past year. The chief opposition met with comes from the local dissenting denominations. Mr. F. Furner says:—"It is difficult to advise as to the best method of propagandism. Considerable sums of money have been spent in our efforts here to spread a knowledge of the subject; lectures (normal and trance), discussions, seances with professional mediums, the distribution of literature—all have been tried only to meet with the most bitter opposition and ridicule from the religious bodies." He says there are 50 Spiritualists in Leigh and an area of three miles round.

Oldham is one of the strongholds of Spiritualism. Mr. T. Kershaw and Mr. Samuel H. Quarumby have both publicly stated that there are 2,000 persons in the town who believe in spirit-communion. The latter gentleman, who is secretary to the OLDHAM SOCIETY OF SPIRITUALISTS, has repeated that estimate to me and furnished one with the following particulars of the society. Mr. Quarumby's letter published in our issue of Jan. 19 gives the facts.

In Bolton the state of affairs is encouraging. The BOLTON SPIRITUALIST ASSOCIATION has 30 members, and a suitable room in which meetings are held twice on Sundays. The afternoons are devoted to seances, and the evenings to singing, prayer, and addresses. The speakers are planned in advance each quarter by the secretary. Mr. David Cordingley, who has furnished me with these particulars, writes as follows:—"We are steadily increasing ever since we formed ourselves into an association. We have no rules of any description; those are members who subscribe monthly. We appoint quarterly a committee, treasurer, and secretary, who manage all our business, and see to the respectability of the members. All are on an equality: there is no envy, no suspicion; and we have so succeeded in making our Spiritualism a thing of joy that it is rarely a member is absent from our Sunday gatherings."

We have no professional mediums, but we have two good trance-speakers, through whom we receive Spiritualism of a high order and above a saleable value. Seances are held two or three times a week. During the early days of our association we engaged mediums, but found the plan expensive and unprofitable; we changed our system of dependence on others to one of reliance on ourselves, and have found it much better in every way. We get all the Spiritualist literature we can afford to buy. In summer we make picnics to favourite spots in the neighbourhood, and have tea-parties and entertainments in the winter. We aim at elevating ourselves and each other, and delight to meet and conduce to each others' happiness as much as possible." From this I should judge the Bolton friends to be a happy family, and think they set a good example.

In ROCHEDALE the Spiritualists have no public place of meeting. One was taken for three months, but was badly supported by those who should have assisted. A friend writes:—"There are a good many private circles—I should say 20—in our town and neighbourhood, which I believe are doing a good work. I have no idea of the number of Spiritualists here; there are not a few who believe but do not make it publicly known." Rochdale and the other Lancashire towns I have named work in harmony with the District Committee.

There are several other places in Lancashire in which Spiritualism is making much progress, but I have only particulars from one of them, BARROW-IN-FURNESS. Here four circles are regularly held and some mediums are in process of development. Mr. J. Walmsley says:—"The mode we have adopted has been to introduce it personally whenever we have opportunity, and advise all inquirers to sit at home and investigate for themselves. We have had Mr. Morse here twice, Mrs. Scattergood and Miss Longbottom each twice, and three lectures from Dr. Sexton. 3,000 persons listened afternoon and evening to the ladies, so the subject of Spiritualism is well known here. We have about 25 believers, but many more are favourable to it and would join us did we form a society. There are also Spiritualists at Dalton, at Ulverston, and at Millom, in Cumberland."

In Yorkshire, there are perhaps more Spiritualists in Halifax than in any other town. The HALIFAX PSYCHOLOGICAL SOCIETY has 50 members. It has no rules, but persons wishing to join subscribe their names in the members' book and pay a subscription of not less than one shilling quarterly. Public services are held on Sundays for which purpose a room is fitted up with platform, seats, and organ, and licensed in the same manner as the chapels of dissenting religious denominations. There is great opposition just now by the various religious bodies, in the shape of mock seances, &c. It is also said that a recent prosecution has done much harm to the cause of Spiritualism in Halifax. Miss Longbottom, and Mr. Blackburn are public mediums, and there are five or six other mediums good for private circles, of which there are several in the town. Mr. Longbottom, the secretary of the society, thinks there are 150 Spiritualists in the borough. He speaks in favour of the distribution of "Rules to form Spirit-circles," and of encouraging home investigation. In addition to the Psychological Society there is a society of Christian Spiritualists.

At Sowerby Bridge, two miles from Halifax, there is the SOWERBY BRIDGE SPIRITUALISTS' LYCEUM, with about 40 members. The secretary, Mr. E. Broadbent, writes:—"We chiefly carry out Andrew Jackson Davis's instructions as regards the Lyceum and the election of officers and their duties. We hold school morning and afternoon on Sundays, and services in the evenings. I should think there are 100 Spiritualists in this district, say within two miles.

At Keighley, the local society is called the SPIRITUAL BROTHERHOOD LYCEUM, and has from 70 to 80 members. The rules of this society provide for a committee of nine, of whom one-third retire quarterly, but may be re-elected. Applications from persons wishing to become members are considered by the committee, and their decision as to election is laid before the next following quarterly general meeting. There is no fixed amount of subscription—members contribute according to their inclination or ability, and sufficient funds are generally forthcoming. Meetings are held regularly on Sundays, morning and evening; the hall seats 150 persons, and the meetings are well attended, people coming regularly a distance of four or five miles. Occasionally the Mechanics' Hall is engaged for special lectures; it holds thirteen or fourteen hundred people, and is usually filled. As with respect to several other places, I have not been able to get a close estimate of the number of local Spiritualists; Mr. Tillotson, the secretary to the Lyceum, says, "There are a few hundreds."

In Leeds, Spiritualism does not seem to occupy so good a position as it formerly did. There is no society, and although there are several Spiritualists in the town, they are not, according to my information, united or known to each other. There are a few regular circles held.

The town of Huddersfield will be familiar to you on account of the recent prosecution there of Dr. Monck. A correspondent, writing on the 14th December, says: "We have no organisation here; some years ago there were monthly meetings held, and there was also a library, but both have been discontinued. I am not aware that any meetings are now held."

At Ossett, near Wakefield, there is a Spiritual Institute, managed by a committee, and which has existed four years. Mr. Charles Haligath says there are about 50 known Spiritualists in Ossett and Gawthorpe—"a few working men who are keeping Spiritualism

before the public. We know its truth, and we want others to know it also."

From Sheffield there comes an encouraging report. It is said that twelve months ago there were only two or three Spiritualists in the town; now there is a society with 30 members, who pay a small quarterly subscription. Seances are held at the homes of members, who meet quarterly to report progress.

In Hull there is a Spiritual Institution, under the proprietorship of Mr. Bland. It does not, however, seem to flourish, although Mr. Bland deserves to meet with better success. There is a small library at the Institution for members, and seances are held weekly. There appears to be but few Spiritualists in the town, and these have no unity of action.

At Grimsby, on the other side of the Humber, three or four circles meet regularly, but the few local Spiritualists are divided by petty jealousies.

There are about 20 believers in Spiritualism in Saltburn-by-the-Sea, and about 50 who lean towards it. There is a strong feeling against the Movement on the part of the orthodox party. Mr. J. R. Summers says: "I was the person who introduced Spiritualism into Saltburn, and, although it was five years ago, I am to this day looked on as the devil of the place."

There are a number of Spiritualists in Darlington, where there is a Spiritual Institute, but I have been unable to obtain any particulars.

In Bishop Auckland the Spiritualists do not seem to get on well with their public work. The local society, the BISHOP AUCKLAND DISTRICT ASSOCIATION OF SPIRITUALISTS, is about to be dissolved, on account of members falling off. Lectures and seances have been held for a long time past, but it has been difficult to get sufficient interest taken in them to guarantee a continuance of them. Mr. Gibson, the secretary of the society, says there are 200 or 300 Spiritualists within the town and a radius of six miles round.

Writing from New Shildon, Mr. John Mensforth states that there are about 1,000 Spiritualists in the locality, including Old and New Shildon, West Auckland, Bishop Auckland &c. Meetings are held at the Co-operative Hall, Old Shildon, for which a few friends pay a rental of about £16 a year. Week-night meetings are also held. The local workers meet with much persecution and opposition.

Chester-le-Street is a colliery district, and for promoting Spiritualism there is the CHESTER-LE-STREET DISTRICT COMMITTEE formed in June last. About 20 circles are regularly held in the neighbouring villages, and there are said to be 200 local Spiritualists. The majority of these appear to be hard-working men but very earnest Spiritualists.

In Sunderland there was once a society of Spiritualists, but through some discord it ceased. Mr. John Rutherford informs me that two private circles meet every week and there are five private mediums, three of whom may be classed as good for demonstrating the truth of Spiritualism to others. In his opinion propaganda is highly advisable. After a lecture in the town by Mr. Morse great interest was manifested, and a run made on the books on Spiritualism in the free library. Mr. Rutherford states that there are about seventy Spiritualists in the town. He also gives a long list of books on Spiritualism which are in the Corporation Free Library and the library of the Working Men's Co-operative Store.

In South Shields there is no society of Spiritualists, but there is a social "circle," with a president, secretary, and treasurer. It is limited to 20 members, which number might be doubled at any time if desired. Applicants for membership have to attend for a probationary period of one month, at the end of which time they are admitted if a majority of members vote in their favour. Three meetings are held weekly, one of which is devoted to obtaining materialisations, with good results. The medium is Mr. W. H. Lambelle. There are other smaller circles in South Shields, and the Spiritualists are said to number 50, there being an equal number in North Shields. Investigation is carried on with a great deal of secrecy.

I now come to Newcastle-on-Tyne, which, as regards Spiritualism, is one of the most important places in the kingdom. I am indebted to Mr. H. A. Kersey for the following particulars of the Movement here. The local organisation is the NEWCASTLE-ON-TYNE SOCIETY FOR PROMOTING INQUIRY INTO MODERN SPIRITUALISM, which may be justly said to be "a somewhat cumbersome title." The Spiritualists proper would like to alter it, but this is opposed by members who are investigators only, so the matter is never pressed to a division. For the year ending 30th September last, the first quarter began with 59 members, and ended with 51; the second quarter began with 71, and ended with 53; the third with 78, and ended with 52; and the last quarter began with 85, and ended with 47. Members investigate for a time and then leave for a variety of causes; some get satisfied, others continue to investigate privately; but one thing is agreeably certain, that Spiritualism is fast spreading in Newcastle outside the society. There are a great many who, though they do not subscribe to the society, frequently attend its lectures, &c. At the last annual meeting the committee were desired to devise some means to keep these outside friends connected with the society, and it is thought probable that there will be two classes of membership, one with a mere nominal subscription, while the subscription for ordinary membership would remain as at present 5s. per quarter, which provides for two seances per week. At present the society has no formulated rules, but is guided by the various minutes passed

from time to time. The committee and officers are elected annually and they appoint out committees for special duties. The society provides seances, encourages developing circles, holds lectures every Sunday, and frequently on week-nights, with trance and normal speakers, distributes literature, promotes social gatherings, and adopts other means by which people may be induced to investigate Spiritualism. Mr. Kersey says the success of the society has been great; whilst it struggled on for years in obscurity it laid a foundation on which to build in the future, and it is the parent of all the circles about the locality for miles round. There are four public mediums in Newcastle, Miss C. Wood, Miss A. Fairlamb, and Mrs. Petty and her son Willie. There are also a number of private circles held, and some excellent private mediums. Mr. Kersey further writes:—"While thinking that public lectures are not without their value, I am decidedly of opinion that private advocacy and demonstration go far further to convince sceptics than public meetings or seances. Private propagandism is more sure, though perhaps not so showy as the public; your work is apparently more in detail, but the result is more certain. I do not believe in sudden conversions—a sort of mental dram-drinking à la Moody and Sankey, or that the effect of such is lasting. I am sorry I cannot answer your inquiry as to the number of Spiritualists here, except to say those not connected with the society far outnumber those who are. The only guide I can give you and that not a reliable one, is that our lecture-hall has on some occasions been so full that we have had to lock the doors and refuse further admittance. The hall seats 200 comfortably; count the number when packed, and you have some idea of the state of affairs. I may state that the society's establishment consists of our lecture-hall, with rooms for seances, committee-meetings, &c. From another standpoint the success of the society may be judged by the financial statement, which for our last year, showed that £216 had been expended in furthering the cause of Spiritualism.

Newcastle is also the centre of the NORTH OF ENGLAND CONFERENCE COMMITTEE, formed on the same basis as the Lancashire Committee, to promote co-operative effort and union amongst the numerous circles springing up in the other towns and the country round about. The Newcastle people heartily back up this Movement, and the surrounding districts elected representatives on the committee, but have since declined to work with it, consequently but little has been accomplished.

(To be continued.)

"WHY DO NOT SPIRITS DETECT CRIME AND EXPOSE THE CRIMINAL?"

To the Editor.—Sir,—In your issue of Jan. 19th, there is an article by "R. H." on "Why do not spirits detect crime and expose the criminals?" in which the following statement occurs,—“For instance, the practical knowledge which we all possess, of the existence of pain, and crime, and sin, is not compatible with the sincere worship of a theoretically omnipotent, omniscient, and all-merciful deity.”

This proposition stands out from the rest of the article, and by itself requires a careful reply, for two reasons, independent of its inherent weakness. The first reason is, that it is the argument that did all the heavy business in the numerous debates that took place thirty or more years ago, between the secularists and their opponents. It was Robert Dale Owen's great leading argument in the long written debate in New York, on the existence of God, and it is continually brought to the front even now by many who do not see beyond a very limited scope.

The second reason is that the statement gains its apparent force from the fact that so very many look upon evil and suffering otherwise than as necessary conditions in the spiritual growth and maturing of humanity.

Man, to possess an individuality and a property in his own action and character, must of necessity have a knowledge of right and wrong and the conscious power of choice between them, otherwise he would cease to have an individuality in any sense apart from the infinitely wise Creator who gives him existence.

All that is beautiful in art, and all that is sublime and noble in man, depend upon the law of antithesis. Virtue could have no existence but for the battle with sin, sacrifice for others. All that we admire in the highest specimens of our race, depends upon the great truth, that this condition is the very best conceivable state in which all types and forms of character find nutriment, every germ of goodness will find its way upwards, and that in the best way too. Evil and sin are human, and not divine, their total relation is towards man, the divine solicitude is over all, and is ever ready to help and draw onwards and upwards all who have any will or desire to rise. On this subject the philosophy of Swedenborg takes in a vast sweep. His books called the "Divine Providence," and "Divine Love and Wisdom" include a wide horizon. With Swedenborg evil is not an "awful mystery," but rather a wonderful illustration of God's providence and wisdom.

I will not take your space up with further details more than to say how marked the principle stands out in the teaching of Christ. Nearly all the parables, so saturated with divine wisdom, deal with this principle and "other world order." "R. H." must see, if he looks properly, that all in the universe bears the stamp of infinite intelligence and wisdom. For my part I can conceive of humanity rising into full flower and fruit by no other way than eating of the tree of knowledge of good and evil.

JOHN BEATTIE.

Bridge of Allen, Feb. 5.

To the Editor.—Sir,—I have read with some interest the different views expressed in your paper concerning the above subject. Mr. Wallace's guides blame "society" for the crimes of an individual, and "scarcely the individual himself," but some may ask, How about Sorates, whose phrenological organs specially showed guilt and sensuality, and whose surroundings were such as to encourage these evil qualities? We can only answer in his own words, confessing these evil propensi-

ties, and that he had overcome them by reason. This "reason" is what criminals should use, but if they persist in not doing so, is society to blame? Surely, no. Control your passions, and do not let them control you. Then again, suppose a person stole £5 from the Spiritual Institution, or from anywhere else, and was prosecuted and sent to gaol for it, would this be "revenge," or deserved punishment, i.e., justice? And this is applicable to all cases, criminal or otherwise. Without law there would be no living, for evil is more active than good.—Yours faithfully,

ROBERT CROSS.

THE COMING ANNIVERSARY OF SPIRITUALISM.

HELP TO MR. W. WALLACE, PIONEER MEDIUM.

To the Editor.—Dear Sir,—The letter of your correspondent Mr. R. Johnstone, which appeared in the MEDIUM AND DAYBREAK of Feb. 2 awakened in me feelings of great pleasure. Our Christian friends not uncommonly boast of the principle of charity being the grand basis upon which they have been taught to rear their mighty fabric of creeds and dogmas, but the spiritual eye discerns that charity can be assumed by cloaks and hollow masks that smile on the world, while the spirits of "just men made perfect" whisper their chidings in the flush of conscious hypocrisy or the remorseful sorrow that steals into the hearts of their flesh-clad brethren. It is in the light of the spiritual that we see the grand principle of innate wisdom; it is in the brilliant rays of spiritual illumination that we are drawn by the charm of soul acting upon soul; it is in the breath of fraternal yearning that we pronounce the word for universal unity, and look upon each other in that sense of common heritage called sympathy. The meeting whose anniversary occurs on the 31st of March next was a peculiar instance of the vitality of this sacred principle in the precepts of Spiritualism. God's blessings were not then cast upon blocks of wood, stained glass, nor glittering spangles, but upon the true temple of our Father, raised in His likeness and chastened in the holy influences of all those true riches which the progressive tendencies of Spiritualism never cease to draw from that well of living waters whose source is pure sympathy. Again, therefore, I say I greet with the greatest pleasure the possible revival of such an evening as we spent on the anniversary of Spiritualism, 1874. I have visited the house of our revered friends, Mr. and Mrs. Wallace and the tale of persevering and tenacious fighting against the ills of this material life were, alas! but too evident. None of us would like to read them in print for the sacred precincts of homely sorrow are oft too tender for the public eye, and solely known by the silent tear, distilled by the anguish of an almost broken heart. Let it suffice that such things taint the air of Christendom as destitution struggling hard, hand-to-hand with honest pride, virtue and honour striving with the gross down-dragging of landlords or bailiffs, and shall we regard our venerable old friend Mr. Wallace, writhing in the current of that tide, so adverse to worldly progress, want of means?

He has wrought hard to master the details of the profession he has adopted, and with such scientific results that he can actually make for himself such chemicals as few of our best photographers dare attempt; but, alas! necessity, the gaunt mother of invention, was his companion, and such success as he has made is not from this world; it is this world's work we must do, as brother spirits in the prison-house of material life, lightening the bonds of our suffering brother, generously raising our judgments above the darkening mists of material perception, and glancing at all infirmities in the light of that glorious sunshine of truth that is shed not from, but upon us. Let us save our sinking brother, or help him at least to launch the bark he has so hardly wrought; in a word, he is ready to go to work as a photographer, but needs those means which are requisite to save his fall from the position to which we have helped to raise him.

Apologising for occupying your valuable space with my humble correspondence in this cause, I must yet add that it seems to me that it would be a pity to deprive those who have held the position of pioneers in this noble work of acting as before; their names are well known in the annals of Modern Spiritualism as soldiers ever ready to fight the good Cause to the fore; and the prestige of bright deeds will light the way for faltering footsteps, ready, but not so fearless, mid the shoals of mistrust, doubt, or uncertainty; to them then, the original committee, I earnestly commend this work, feeling secure in that sympathy, pure and simple, without which charity is but a mockery and a snare.—Yours earnestly in the Cause,

F. PARKES.

CONJURERS AND SPIRITUALISM.

To the Editor.—Dear Sir,—Your correspondent Mr. Richards seems to have a wish to change the present discussion to that of the colour of horses. I could talk to him a little about horses, for his evidently have a disposition to bite, but the MEDIUM is not a paper for such subjects.

He or any of your readers can prove the correctness of my explanation of the second-sight trick by holding up an open umbrella, give the railway ticket he speaks of to the Professor to look at underneath the umbrella, and then see if the pretended second-sight individual can describe it. Maskelyne and Co.'s "Psycho" is just a wind-bag, as he designates it in his letter, similar to that in a dry gas-meter; but put two square sticks on the floor with the glass cylinder on the top of them, leaving a space for the air to get in between the cylinder bottom and the floor, and then the wind-bag of "Psycho's" gallop will be stopped.

I may, as suggested in his letter, send someone to London with a "Psycho" minus the glass cylinder, and exhibit it with latest improvements and additions of a musical box and guitar moving about the floor, and stopping or playing at the request of and in the middle of the audience, and in broad daylight.

J. RONSON.

North Shields.

"A PSYCHOLOGICAL PERFORMANCE."

To the Editor.—Sir,—On the 26th ult., when I replied to the letter of your correspondent Mr. Richards of the 19th ult., my desire was to lead that gentleman to a solution of what appeared to him to be a mystery, and I then declared (and gave my reasons) that the performance he referred to was conjuring, and not psychological phenomena.

I did not anticipate the honour of a notice from two other gentlemen, whose communications appear in your issue of the 2nd inst., but as I have been addressed by them, I beg leave to reply.

The letter of Mr. Phillips is no doubt intended to give me good advice, but as he at the same time "pities my ignorance," I fail to see of what use it can be to me.

The matter at issue he has entirely lost sight of in his love of personalities, and while Mr. Richards asks for information, he enlightens him by abusing me.

Shall I repeat the offence? It is conjuring, and if he dare say that it is spiritual phenomena, let him do so in your journal, and give his reasons (if he has any). Although I am ignorant, I have no objection to learn.

Then comes Professor Heriot. Professor of what? Not psychological phenomena surely! He advises me to read *Land and Water*, the *Daily Telegraph*, &c., and says I referred to his daughter's "second sight." I did nothing of the kind, there is no second sight in the matter, as the words are understood by Spiritualists. If there be, let him prove it before some competent persons, and I am silent.

By the way, is the MEDIUM the proper channel for advertising him?

Mr. Richards (who evidently desires to arrive at the truth) says, "It is true that the Professor has to look at every article before the girl gives her answer."

That is exactly what I said *without* seeing the performance, although so much stress has been laid upon the necessity for seeing it. Have I "second sight," or is not this the key to the mystery, as I before suggested? Spiritualists, of all persons in the world, should be careful not to confound conjuring tricks with spiritual phenomena, the community at large will do enough of that.—I remain, Sir, yours respectfully,

THOMAS TAYLOR.

18, Lee Crescent, Edgbaston, Birmingham. Feb. 5.

[Our object in introducing this correspondence was to lead more clearly to the means of distinguishing conjuring tricks from psychological phenomena.—Ed. M.]

THE GREAT PYRAMID REVELINGS.

To the Editor.—Sir,—Before the Egyptians occupied Egypt as a nation the Great Pyramid was built. About the year — the interior was broken into, and passages and chambers found, but as no images, no inscriptions were there, no key was found to the interpretation of their meanings and uses till a few years ago. Then it was found that the enigma revealed the future of the Jewish and Christian eras. But much remains yet unexplained. Kindly in the MEDIUM insert this note, and that I to-day send to Professor P. Smith the perceptions I have.

J. E. J.

Professor P. Smith.—Dear Sir,—Very lately my attention has been directed to the interior uses and symbols of the Great Pyramid.

1st. I think the vertical or plumb-line centre from the apex to the earth-level of the Nile conveys knowledge as to the past and future.

Taking plate 1 as correct:—

2nd. The Queen's Chamber (so called) is human mind, as the King's Chamber is the more important chamber for measure and weight, both obvious in astronomy.

3rd. *The vertical line through the chamber shows past mind on the right and future mind on the left.

4th. The tomb at the foot shows death on the right, and death continued on the left, in the coming era. (The second half of human mind.)

5th. The Moses era of 1542 pyramid inches, in first ascending gallery, represent the Father.

6th. The Christian era of 1881 inches, the grand gallery, the Son.

7th. The Spirit era of — inches, the Holy Ghost.

I think on the left hand of the pyramid the Spirit Gallery, in connection with the King's Chamber, by a peculiar bend, will be found to staircase up to the apex of the pyramid.

8th. When the given pyramid inches are reached the perfection of human communion with the Trinity in one will be realised.

9th. I think that if you measure the inches from the centre of coffer in King's Chamber to the entrance to the Grand Gallery you will find the number of years when the correct knowledge of the nature and energies of the ethereal forces which control the physical worlds in the universe will be revealed.

10th. I think there is a passage on the left side from the tomb, which runs up as a shaft or south observatory, with an outlook to the Pliades, seen at the creation of the pyramid. This will correspond with the right hand (north), having an outlook to Draconis, to be seen in the year 1881, passing the mouth of the shaft.

11th. You will find that the length from the lower earth-level of the Nile to the entrance of the King's Chamber is the same length as to the apex of the encased pyramid.

12th. The symbolism is that measure and weight equally control earth and heaven.

J. ENMORE JONES.

Enmore Park, S.E., February 5, 1877.

SHEFFIELD.—DOMESTIC SEANCES.

The following extract from a letter shows that the phenomena of Spiritualism are not confined to professional mediums:—

"I must tell you that what we have obtained has been obtained chiefly in our own family circle, which consists of my father, mother, myself and sister (a young girl of fourteen years of age), both I and sister being mediums. To commence, on New Year's Eve we, taking into consideration that all other denominations of religious people would be holding their religious meetings and services, determined we would see the old year out and the new one in at a seance, so we sought up a few friends of like creed, and the end of it was that we formed a circle at one of the friends' houses. Well, we sat for about an hour, listening to raps, &c., when I was impressed to think, if we tried, we might get some direct spirit-writing, so we asked the question, and were answered that they would try to give us what we desired. I placed a book on my knees, with some writing-paper and pencil on the top of it, under the table. We got several attempts at writing in the shape of little marks with the pencil, until, when it was about five minutes past twelve o'clock, we got a beautiful little message from a young friend of mine who had passed from earth-life about ten months ago, to this effect: 'Trust in God.

* Measure the inches from Queen's Chamber to junction with the two eras—Jewish and Christian—and record the lesson.

1877.' You must understand, we all in the circle took hold of each other's hands all this time, and were not altogether in the dark either, being able to see each other quite plainly, which gave us greater satisfaction, I assure you. We thought we had got something wonderful, having never heard of any such advanced phenomena being got in this town. We very shortly after broke up the circle for that morning. Our next seance was on Friday, the 5th, there being only myself, father, and sister present. We got materialisation of a hand and wrist very distinct, my sister crying, and being frightened at it. However, we assured her it would not hurt her. At the next seance, on the 12th January, only I and my sister sat. We had not been seated more than ten minutes or so when her hand was controlled to go under the table. A hand grasped hers, and on retiring left what I at first thought was only a piece of paper rolled up, but on opening it I found a gold sleeve-link, which this spirit-friend of mine had brought from Nottingham, so she told us, and it was for a keepsake for my sister. She was, however, frightened, and would not have it, so it was given to me. We also got some very loud raps all over the room, which finished that seance. At another seance, at which I, father, and sister sat, she had her jacket taken off when under partial control, I holding both her hands at the time, it being put on the table close to my hands; also, things were taken out of her pockets and scattered about the room. We have also had the table floated off the floor a foot or more, with our hands on the top in good gaslight; so, you see, we have not been altogether asleep in this matter. There wants more organisation among Spiritualists here, and then there would be more progress. It will, however, break through the mist which hangs over it by-and-by, but I shall not see it, I expect, as I hope to leave England on the 14th February for Queensland, in Australia.

"FREDERICK SHAW."

37, Buckenham Road, Feb. 4.

Our correspondent will take out with him in the *Indus* a quantity of literature for distribution. Our friends in Queensland may find a useful helper in our correspondent, who will be accompanied by some of his friends.

SPIRITUALISTS AND THE LAW.

(To the Editor of the "Standard.")

Sir,—In your necessarily short report of the Spiritualists' Conference, I am made to pronounce a curt and, from a junior barrister speaking of the decision of two learned judges of the High Court of Justice, an apparently presumptuous opinion that the judgment in "*Monck v. Hilton*" was bad law, and would not be upheld if an appeal was allowed. Your columns are not, perhaps, the proper place for the discussion of points of law, but I hope you will allow me shortly to give the reasons for a conclusion which I desired to express with the utmost deference and humility. To bring the case within the 4th section of the Vagrancy Act there must be an attempt to deceive, and to deceive by certain and specified means, or by other means *ejusdem generis* with these. Now, inasmuch as the deception attempted by palmyristy is the false belief in the (so-called) supernatural power pretended to, any attempt to produce a false belief in other (so-called) supernatural powers, such as those of mediums (though, by the bye, no medium ever pretends to any power of his own at all), may very naturally be described as *ejusdem generis* with that. And this was apparently the ground of the decision. The fallacy, I venture to submit, consists in this. What the statute, interpreted by the well-known and admitted rule of construction, requires is not that the nature of the deception should be *ejusdem generis* with that effected by palmyristy, but that the means employed should be *ejusdem generis* with the means specified, i.e., with palmyristy. An attempt to deceive "by palmyristy or otherwise" does not mean an attempt to deceive into the belief that I possess the power of divination or some other power analogous thereto (which might, perhaps, include any so-called supernatural power), but that the means employed to induce the belief are like palmyristy. In palmyristy there is no attempt to deceive the senses, nothing upon which the observation and judgment of the dupe can be exercised. The "medium," on the other hand, may cheat, but he does so under the peril of instant detection, like any other conjurer. In distinguishing the case of "*Johnson v. Fenner*" (33 *Justice of the Peace Reports*), Mr. Baron Cleasby said, "In such a case no peculiar power is pretended, like telling fortunes or palmyristy, to impose on the credulous, but a great skill of manipulation and sleight of hand, and persons are found confident enough to back their eyesight against the skill and dexterity of the performer." If for "eyesight" is substituted the other precautions taken and means of observation at dark seances, this is just the case with those who investigate the phenomena of Spiritualism with mediums; and it is only by mixing up wholly different things—the nature of the pretence, and the means employed to obtain credit for it, that this judgment, as I would submit with great respect, can be upheld.—Your obedient servant,

C. C. MASSEY.

Temple, Feb. 10.

(To the Editor of the "Standard.")

Sir,—Can those who have been prosecuting Spiritualists know that the 4th section of the 9th Geo. II., cap. 5, has hitherto escaped the excision of the statute law revisers? By that section whosoever shall pretend to exercise any witchcraft, sorcery, enchantment, or conjuration shall be imprisoned for one year, and shall stand four times in the pillory, and further, if the Court shall so direct, shall find sureties and be imprisoned till sureties be found. The pillory being abolished, that punishment would not be available, but the imprisonment and the sureties remain. Surely the pretence of causing extraordinary manifestations by means of a spirit is a pretence of witchcraft or sorcery, for it is an assumption to produce strange effects above the ordinary course of nature by means of the unseen world.—I am, Sir, yours truly,

3, Elm Court, Temple, Feb. 10.

G. SHERSTON BAKER.

[Mr. Matthews, the counsel for Dr. Monck, advanced this statement at the hearing of the Appeal. He said Dr. Monck could only be tried under the statute named above. The preceding letter, then, gives second-hand information.—Ed. M.]

We do not know whether the judgments of the Exchequer Division in the Huddersfield Spiritualist case are accurately reported; but they are not quite so clear and coherent as could be desired. In the first place, it is not at all certain that the two judges, Baron Cleasby and Baron Pollock, gave the same reasons for supporting the decision of the

local magistrates; in fact, the reports appear to show that they took slightly different views of the reasons. Baron Cleasby mainly proceeds upon the fact that he could not fix upon "crafty devices" more properly coupled with fortune telling and palmistry than the acts set forth in the indictment. Baron Pollock apparently proceeded upon the ground that "Monck intended to convey the impression that he was dealing with or assisted by supernatural agency." Both judges were discreetly reticent as to what other devices might be included under the clause; but the mind recoils somewhat from the possible consequences of the decision as presented in the possibly imperfect reports. It is to be observed that neither the judges nor the statute make the taking of payment a necessary ingredient in the offence. Apparently the essence of the offence consists in claiming to be endowed with, or assisted by, supernatural agency, for the purpose of deceiving. What construction is Mr. Whalley, or any fanatical Protestant, likely to put upon this decision with reference to the claim which every officiating Roman Catholic clergyman makes when performing the Mass? It is, perhaps, impossible and unnecessary that there should be another appeal; but it is to be hoped that the revised and authorised versions of the judgments will define more clearly than the reports now accessible the real compass of the much-disputed clause.—*The Observer*, Feb. 11.

NECROMANCY—WHAT IS IT?

To the Editor.—Sir,—I note in your last issue, a definition of Necromancy by "M.A. (Oxon.)" Now with all due deference to the scholarly attainments of an Oxford M.A., I would suggest that this definition is scarcely accurate. "Necromancy" appears to be one of a number of parallel terms, relating to various methods of divination. Just as "Chiromancy" means divining by the hand, "Belomancy" divining by arrows, "Oneiromancy" divining by dreams, &c., &c., so "Necromancy" means divining by the dead, which is a widely different thing from "consultation with the spirits of the dead." Necromancy involves human sacrifices, from the inspection of the entrails of which the vaticination was made.

The practice still exists amongst certain African tribes, notably in the dominions of his majesty of Dahomey; it also seems to have existed amongst the Druids in this country ages ago (see "Art Magic," page 347). Such a practice is quite sufficiently repulsive in itself to ensure its condemnation by even very slightly civilised races, and we need not suppose that Moses forbade it simply because he wished to keep in his own hands the power of divination; Moses would never have resorted to such a method. The main point, however, is, that all this has nothing in the world to do with modern spirit-communion, as the letter of your correspondent would lead many to suppose it had.—Yours, &c.,

St. Helen's, Feb. 12.

THOS. SHERLOCK.

CLAIRVOYANT VISIONS.

To the Editor.—Dear Sir,—I am but a neophyte in Spiritualism, and have few acquaintances among Spiritualists, so I cannot tell if what I am about to relate is an ordinary experience among clairvoyants, but I had previously heard nothing of similar manifestations. On Saturday evening, between nine and ten o'clock, in the course of less than an hour's walk down a crowded London street, I saw a banner covered with devices unfurled in the heavens; a spirit carrying a coffin handsomely mounted in silver arabesques; an apartment with a floor laid in parqueterie; a building like a church in the pre-Roman style, with a large concourse of people thronging into it; a table spread with a white cloth, and covered with viands, and a great bird like an immense eagle flying across the heavens. All this, besides arches wreathed with flowers in the air, and innumerable spirits moving with the crowd, some of which spirits seemed to be aware I was clairvoyant, as they turned and looked after me.

Before going out I had had a vision in the spheres of what appeared to me the march of armies and a rout; but it was so confused and indistinct I could not make much of it. What I describe, however, was as plain as any reality we see on this earth. As it is only within the last few months that I have known anything of Spiritualism, and a shorter time since I have become clairvoyant, my development sometimes almost frightens me, but it was sent as a direct answer to prayer, so it must be intended for a blessing; and I find if I lift up my heart in earnest prayer to God through Christ, the dark spirits, even when I see them, have no power to come near me, as white light descends from heaven to bar their approach. Thinking my experiences might interest your readers, I send some of them to you, and remain, faithfully yours,

London, Feb. 5, 1877.

A BISHOP TO MEDICAL MEN.

The Bishop of Manchester has delivered an address to medical men and students at All Saints' Church, of which the *Manchester Examiner* gives the following account:—

Some of the materialistic doctrines of the present day shook the foundations not only of faith, but of morality, and he feared that they were very extensively prevalent among the medical profession. With their investigations, analyses, dissections, and microscopic examinations, it was perhaps not to be wondered at that they should entertain such views. Referring to the ancient philosophy concerning the inherent evil of matter, and the consequent duty and benefit of mortifying the body, his lordship said the New Testament taught them that there was a dignity, almost a sacredness, in the body. It was a mysterious thing. They knew not how it came about, or what might be its ultimate destiny. In all their dealings with the body let them remember that it had been a temple of the Holy Ghost, that it was one of those portions of us for which Christ died. He was not so much frightened by Professor Tyndall's assertion at Belfast. There he saw in matter the potency of every form of life. What did frighten him much more in the interests of faith, and he must also add—for the two were inseparable—the interests of morality, was that Professor Tyndall seemed to resuscitate the old Lucretian dogma, that nature—by which he supposed the Professor meant matter and force—could evolve all things out of herself without the help of the gods; yet even this did not frighten him so much as other dogmas published about the same time and enlarged since, which loosened every fabric of personal responsibility. He asked them as men of science, if volition or will was merely the reflex action of a nerve, could there possibly be any personal responsibility, and if

there was no such responsibility, could there possibly be any morality? The theory of automatism seemed to him to be a much more formidable thing to deal with in the interests of morality and faith than the quasi-materialistic theories of Professor Tyndall. There is, for instance, the theory that in the highest development of human nature a perfect unconsciousness of the ego could be attained. If that was so, if the ego was to disappear, responsibility and morality must also disappear. Or, again, the theory held by some that God Himself was only in process of evolution, and had not yet attained perfection, cut at the very roots of all faith and morality. If such doctrines were ever held by the mass of men, it seemed to him that not only the Christian faith, but ordinary heathen morality, as it was taught by Plato and Aristotle, must come absolutely to an end. He did not ask them to do violence to their feelings. He did not ask them to believe the literal historical accuracy of the first chapter of Genesis. No one believed, he supposed, that the days there spoken of were days of twenty-four hours; and he did not know whether anyone believed the literal accuracy of the third chapter; but there were underlying them all certain principles which determined the progress of the human race, and that was what he asked them to believe.

PART OF A WEEK'S OVERTIME.

To show what may be done by those who have the will and ability to work, we present the following brief sketch:—On Wednesday evening last week, Mr. Burns, by invitation, attended the meeting of the "Civil Service Debating Society," at the Temple Club. About twenty gentlemen assembled, averaging from twenty-five to thirty years of age, to discuss the resolution, "That the Prosecution of Dr. Slade was injudicious; and the Result far from Satisfactory." The speaker in favour conducted himself with ability, though it was evident that he had not great faith in the basic facts upon which he erected his position. The speeches in opposition were most abundant, but certainly deficient in logical ability or loftiness of treatment. The affair was not altogether a "lark," yet a sense of amusement, accompanied by pots of ale, cups of tea, and tobacco-smoke, were blended with the more serious and solid parts of the entertainment. Mr. Burns, when called upon, made an earnest speech on behalf of the resolution, which was well received and produced an evident impression. The members treated their visitor with gentlemanly respect, and seemed eager to learn the true facts. They knew, for the most part, just enough of the subject to misunderstand it, wholly or in some important points.

On Sunday evening Mr. Burns was speaker at Doughty Hall. His audience was thoughtful and well versed in the subject of Spiritualism. The discourse was upon "Spiritualism and Legal Opinion." There has been a demand for it in printed form, and we hope to print it in these columns next week. It is just the kind of reading for the present time.

By invitation of a few gentlemen, secularists, Mr. Burns gave a lecture on Spiritualism at the Lecture Hall, High-street, Deptford, on Monday evening. The audience was moderately large, the hall being nearly half full, but it was of the lowest type we have seen for some years. Lieut. Cavanaugh, R.N., presided with marked ability and fairness. The lecturer adopted the simplest form of teaching, good-humouredly smiling at the openly-expressed ridicule with which the rough hard-handed audience met the facts. After an hour's lecture, there was one hour's discussion, the objectors taking ten minutes, and Mr. Burns replying to each for a similar length of time. These opponents were all satisfactorily dealt with, and the sympathies of the audience were wonderfully actuated in favour of the new truth. A deal of genuine interest was manifested at the close. Mr. Killick circulated Spiritual literature, supplied by the Spiritual Institution. Mr. Carpenter, Mr. Butcher, and other friends in the locality come forward and sustained the speaker.

On Tuesday evening the platform at the Quebec Hall, Marylebone, was occupied by Mr. Burns; Mrs. Hallock in the chair. The subject was the "Phenomena and Philosophy of Spiritualism," treated off-hand, in such a manner as would by some be designated "inspirational." The weather was shocking, and the meeting was small, but intelligent and deeply attentive. The lecture was highly spoken of. Mrs. Hallock gave some interesting corroborative experiences.

This is the overtime of a working man for part of one week. What we want in this Cause is—those who can and will work.

CASE OF HEALING.

Mrs. Elizabeth Heath, 16, Collins Place, Green St., Old Ford.—Eight years ago last June she felt a sensation of choking and imagined it was caused by fretting for her father, who had died a few days previously. She called on Dr. Welah, who painted her throat, inside and out, with an application she cannot name, and prescribed a gargle, but with very little benefit. She then went to the Dispensary, and was treated there without any good result. She was then treated twice a week for two years by Dr. Mackenzie with very little relief. She then went to the German Hospital, some distance from Victoria Park, and came under the treatment of Dr. Bowman, and remained under him for two years till he returned to Germany, receiving a greater measure of relief from him than from any antecedent treatment. She discontinued attendance at any hospital after this and only resorted to medicine when she felt unusually ill. This state of things lasted about two years when she found it necessary to attend at a dispensary, which she had done for six months, when she was induced by a friend who had derived benefit from Dr. Mack's treatment to visit him. She has been once treated and the result is that she feels her breath improved, and the sensation of a lump in her throat removed.

"THE STELLAR KEY,"—SECOND PART.

I have the happiness to inform you, Mr. Editor, that recently my best hours daily have been given to observations and investigations of things spiritual; and now I can say that the Second Part, which was long ago promised, of "The Stellar Key," is in process of being born; and it will be furnished to you for publication in the *Banner of Light* in chapters, and with illustrative diagrams, under the general title of "Views of our Heavenly Home;" and I hope all this will bring you one thousand new subscribers.—Your friend,

A. J. Davis.

Orange, N. Y., Jan 28.—*Banner of Light*.

THE SPIRITUAL WORKER.

Methinks oft-times that the clouds of material life burst asunder, and a flood of light from the spirit-world streams in and illuminates the poor, crushed, dwarfed soul. 'Tis then one seems to be uplifted and the forms of the immortal appear to the entranced view. The poets and soul workers, the martyrs for truth smile upon you, and pour their thought upon your sensorium, and—you have the following. S. H. Q.

Work! work! work! till the mind is racked with pain;
Toil! toil! toil! till you've got a reeling brain;
Speak! speak! speak! till you cannot speak again
And you seek for rest and it will not come,
And you feel plunged deep in an awful gloom,
And every thought seems vain.

O God! and must it be! that the True must ever die;
Whilst the worldlings riot and spend, and live an awful lie;
Must the True for ever raise the dark appalling cry
And buffet the waves of a cold, cold sea,
An expanse of ceaseless misery,
Till life is one—sorrowful sigh.

Toil, and write, and speak, whilst pocket and cupboard are bare;
And wife and children all your precious lot must share;
Whilst the rich in their high estate seem to laugh at every care.
O! it's grand to splash in the awful gloom
And see before you the early tomb;
O Heaven! 'tis a rare lot to bear.

Work, and preach, and sow, till all your seed is done,
What matters the trouble and pain, you must fight till the battle's won.

Toil! toil! toil! from morn till setting of sun;
You must work and sow though snowwinds blow,
In sorrow and pain you must ever go,
Shut out from joys every one.

Oh! 'tis a hard, harsh, harrowing lot;
God pardon if comes some dreadful thought,
Some thought creeps into the brain unsought,
And woos you like lovely, rose-lipped maid,
And leads you on unto things unstead;
Whilst the world cares not a groat.

Work! work! work! midst bustle, racket, and din,
Work! work! work! and wrestle with every sin.
Plunge, and flounder, and splash; draggle through thick and thin,
Till some angel comes and opens your eyes,
And your grand soul lives whilst your body dies;
And God's glory receives you in.

Then what matters the woe and the pain
The blinding snows of to-day and the rain,
If the life of true men at last you gain?
You can laugh at the world's mad folly,
Forget the sorrow and melancholy,
And join with the Free in their mighty strain.

Thus speaks the voice of the immortal Hood, poorly, poorly, very poorly, through his instrument, who is glad, however, to be honoured with so illustrious a guest. S. H. Q.

THE MOTHER AND HER CHILD.

"Mother, dear mother! the birds are all free;
And they're out on the tree-tops, and waiting for me!
Mother, dear mother! I wish I could go:
Let me go, now, dear mother, and do not say 'no!'"

"Lizzie, my darling! it is but a dream:
And the birds are not nearly so close as they seem.
Hark! can you hear?—I think father's come home:
Let me do up your hair with your tortoiseshell comb!"

"Mother, dear mother! the fruit on the bough!
It is ripe and it's rosy! Oh, let me go now!
There! don't you see? 'Tis a beautiful peach:
But you won't let me go; and 'tis out of my reach!"

"Lizzie, my child, you are dreaming again:
For the winter is here, with its cold and its rain!
See! if you look out of doors you will find
There is scarcely a leaf to be blown by the wind!"

"Mother, dear mother! the glittering streams!
And the sparkling of goldfish in radiant beams!
Look! at those wings!—'tis a butterfly's ball:—
And it's over the waters and fishes and all!"

"Hush! now my darling! lie still, there's a dear:—
You are in your own room, and your father is here!
Home for a while he is come, now, to stay;
And your thoughts are still roving for all I can say!"

"Mother, dear mother! here's Willie and Jane!
And they say that I'll never give trouble again.
Hark! I can hear such a beautiful song!—
And they beckon, and call, and say, 'Come, now, along!'"

* * * * *
"Mother, dear mother! come! weep not for me!
For I now hear the birds on that beautiful tree!
Mother, dear mother! I'll bid you 'Adieu!'
And the flow'rs and the fruit I will gather for you!"

Lewisham, Feb. 7.

WILLIAM CARPENTER.

THE WAR-MISSION.

(Translated from the Welsh by REGINALD OWEN.)

A SEASONABLE HINT TO SPIRITUALISTS.

Gird to thy side thy father's glittering blade,
On, to the foe, thy country aid:
The smoke of strongholds rises on the air,
Thy noble fellows, they are there!
Wipe off thy tears; into thy saddle rise,
List to the shafts, like serpents' ceaseless noise:
To thy bow! and pull it far aside—
Think of thy fathers, how they died!

Ride in their midst, thy war equipments show,
Raise the red banner, fright the foe!
Blow the loud bugle, and appal their ear,
When flies the foe, thou shalt be near.
List to the shouts of victory again:
Loud shouts of triumph echo o'er the plain!
In God's name, on, His blessing with thee bide—
Think of thy fathers, how they died!

DR. W. B. CARPENTER AT STOCKTON-ON-TEES.

On Monday evening last, 12th inst., Dr. W. B. Carpenter, of London delivered his lecture on "Epidemic Delusions," in the Exchange Hall-Stockton-on-Tees, under the auspices of the Stockton Literary Association. It would appear that at a recent meeting of the Literary Association, one of its members delivered an address favourable to Spiritualism, and afterwards answered questions on the same subject. He gave his hearers so many hard nuts to crack that they brought Dr Carpenter all the way from London to give his "dry peas" to the deluded people of Stockton to swallow. The rattling of them was so feeble and indistinct, however, that the audience failed to be attracted thereby, not being able to bear it. Many persons affirmed that, were it not that they did not wish to show disrespect to the lecturer, they would have left the hall. The lecture was substantially the same as that reported in our columns, January 19th, 1872. All the old hackneyed arguments against Spiritualism were adduced. The conclusion of the whole matter was that "the best antidote to epidemic delusions (of which Spiritualism was probably one) was scientific training to methodical habits of thought. Three scientific men had already investigated the matter, and were favourably impressed with its truth, but although they had distinguished themselves in their own special departments, they had not received that early scientific training which enabled men to discriminate between that which was true and that which was false in a matter like Spiritualism. That was his (Dr. Carpenter's) opinion; and as he had been requested to give it, he did so."

PASSED AWAY.—On the 11th instant, a generous friend of progress at home (Velea, Snodland, Kent), after fourteen days' illness of rheumatic fever, Charles Townsend Hook, eldest son of Anna Maria, and the late Samuel Hook, beloved and lamented by all who knew him. Not only in his family, where he was so much beloved, but amongst many friends will this sudden loss be deeply regretted.

THE January number of the *Theologisch Tijdschrift* contains a thorough and interesting discussion, by Prof. Tiele, of Leyden, of the supposed connection between the myth of the Indian Krishna and the narratives of the birth and childhood of Jesus, and between the celebration of the birth of Krishna and the festival of Christmas. In answer to Lorinser he seeks to show the weakness of a theory based on similarities (generally imperfect) of the Bhagavad-gita to the New Testament; and in answer to Weber that the only complete parallel in the birth-narratives is the massacre of the children, which has numerous mythic parallels both among Indo-Germans and Semites. This episode is, in fact, according to Dr. Tiele, connected with the solar myth, the sun being constantly represented as a hero, who in his infancy is exposed to cruel persecution.—*Academy*.

MR. LIVESEY'S NEW YEAR'S ADDRESS, 1877, thus commences:—"To the People of Preston.—Friends and Fellow Townsmen!—It is 45 years since I took my last glass. It was in the spring of 1831, at Mr. McKie's, Lune Street. It was only one glass of whisky and water. It was the best I ever drank: the best because it was the last; and if I remain in my senses I shall never take another. I did not then understand the properties of alcoholic liquors, though I ought to have done, being 37 years of age. It had its usual effect; and led me to reflect that having six children, five of them boys, about whose future welfare I was very anxious, whether I ought not to abstain. I resolved there and then that I would never taste again, and this resolution I have kept religiously to the present moment. It has been no self-denial, but a great self-enjoyment, for though I have spent much time and no little money in promoting the cause of temperance, I have been amply rewarded, first in my own personal enjoyments, and next in the sobriety and successes of my family. And I have also this pleasant assurance, that by my exertions thousands of families, here and elsewhere, have been made happy. I don't wish to boast, but my intense anxiety to rouse the feelings of my fellow townsmen against this cursed drinking system has induced me to refer to my own case. If I could persuade the people of Preston to abandon the drink, and to lead a sober useful life, I should feel my latter days greatly cheered." Mr. Livesey, now 82 years of age, has commenced another periodical, the *Preston Weekly Temperance Guide*, in the form of a four-page tract. He says, in respect to temperance, what we would say to Spiritualists in respect to their Cause:—"The teetotalers must take the lead. They must work harder than ever, and I hope they will do so. They must work in the right way and in the right places, never feeling opposition, never caring for the frowns of the fastidious, never seeking the favour of man. The more good they can do, the greater number they can induce to forsake the service of Bacchus, and the happier they will feel in their own souls. If they do not take the lead in promoting a sober people, no others will; and it is their principles only—abstinence from all alcoholics—that can sober the nation."

P. P. SELBY.—You have not sufficient of the mediumistic element in your circle, and you require further development. Do not be impatient. Dr. Mack's magnetised paper would possibly be advantageous. You might make the acquaintance of Mr. E. W. Wallis, 15, St. Peter's Road, Mile End; he could advise you.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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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, Holborn, London, W.C.

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 16, 1877.

ORGANISATION AND THE SPIRITUAL INSTITUTION.

The paper by Mr. Pearce, extracts from which we print this week, though it must have cost him much labour, gives but little news. Search through a file of the MEDIUM would at any time give a more instructive view of the state of Spiritualism. Both the compiler and his correspondents confess that the statistics are misleading. There are, no doubt, from one to two hundred thousand Spiritualists in Great Britain, but only a small proportion of them take any part in societies. Spiritualism is not a society matter, because it is spiritual; whereas societies are purely human, and have no power in spiritual matters.

The inferences arising from statistics of this kind are even more fallacious than the figures themselves. The essayist seeks to imply that these society arrangements are the strength of Spiritualism, and that a general society of all the Spiritualists united would be the grand climax of spiritual well-being. In this opinion correspondents most certainly do not agree, and facts indicate otherwise. Take Newcastle as an example, which is quoted as the most successful of societies. We have it implied that the Society has made the local Spiritualism. This is a gross mistake. Societies trade on Spiritualism. They do not manufacture it. What would that Society have been had it not been for the almost gratuitous mediumship of Miss Fairlamb, Miss Wood, Mrs. Reed (entirely free), and the Pettys? Take these out and what could the Society have done without them? The mediumship of these apostles having laid the foundations, the "Lecture Committee" have done good work in employing Mr. Morse, but small praise to them, for Mr. Morse's success depends on his intrinsic merits as a medium, and not on fortuitous circumstances. Men do nobly, no doubt, who spend a few shillings quarterly to keep up such lectures, but it is the lectures which sanctify their act, and not their act which gives value to the lectures. Then Newcastle has had a Mr. Barkas at work there twenty years, worth a dozen societies in himself. We do not detract from the merits of business committees acting to carry out the business part of the Movement in those respects in which it can thus be presented, but we do resent in the most decided manner any attempt to deprive the spirit-world of its due share—and it is the lion's share—in this work.

We might go through the whole of the cases cited, and show that it is to spirit-power—the cultivation of mediumship—not to societies, that the progress of Spiritualism is due. Take Bishop Auckland: we sowed the seed of Spiritualism there. While local mediumship flourished the Cause grew apace. But a society was formed; the eye of the Spiritualist was directed to man, and not to the spirit-world, and retrogression has been the course of events ever since.

We have ourselves laid the foundation in several of the places named, and can trace the course of events even more truly than some of the correspondents. We might refer also to Glasgow. There is no society of any consequence, but Mr. Morse has just addressed audiences which possibly no society in any part of the country could exceed in numbers, attention, or intelligence.

The only means of organisation that exists in England is the Spiritual Institution, which has done so much to form the working machinery in active operation all over the country. Organisation is only useful in supplying some element belonging to the temporal sphere. Literature, advice, information to inquirers, platform help—these the Spiritual Institution alone supplies, and hence it is the only point that any benefit can be derived from by correspondence with it. This can be done by all as they feel inclined, and be free to do otherwise when it suits them best. The time that is wasted in attending committees and society proceedings, if spent in promoting the Cause, would effect much more good than the outcome of the whole affair. How often do we see indi-

viduals do far more, noiselessly and without report, than is the result of much noise, parade, and expense. From our position in the Movement we know who are the workers, and how it is done, and speak from an extended knowledge of facts.

The political idea is so consoling to a certain class of minds not at all adapted to be spiritual teachers that it is to be expected they will at all times endeavour to make it appear that their arrangements and dictation are indeed Spiritualism. Against the seductions of this class the workers in Spiritualism must be continually on their guard. To pay an affiliation-fee and accept a pretentious post in a mock parliament which has nothing to decide, is not organisation. This alone has to do with the best means of establishing spiritual conditions for the reception of fresh light and inspiration from the spirit-world, and its diffusion when thus obtained—a work which is wholly outside of all forms of political bodies, as the history of every church and form of priestcraft and despotism shows. To talk of defending and protecting Spiritualism by such means is folly. Have not the churches and governments protected and defended Spiritualism till they have killed it outright? But, like the phoenix, it rises again from its ashes, to be promptly immolated by its would-be guardians. Spiritualism is the gift of God, not the property of man, and He who dispenses it will protect it if we look to Him and His angels for aid. To rely on the arm of flesh, which may at the same time be the limb of a traitor, is unspiritual and an affront to the source whence Spiritualism emanates. We want a religious, a spiritual—not a political, a man-made—Spiritualism.

DR. BROWN'S SPIRIT-GUIDE.

A CORRECTION.

In the course of a description of Spiritualism at Burnley which appeared in the MEDIUM for September 8, 1876, it was stated that Dr. Brown's guide "William Smith" in earth-life lived "at the Cape," and was Mayor of Cape Town. We regret to find that in the last statement we made an error, as it was Port Elizabeth of which Mr. Smith was mayor, and it is to that place that the remarks apply, and not to Cape Town, which name of place was inadvertently used in the account. For this Dr. Brown is not responsible, the error being that of the writer, who, in the hurry of incidents, got confused in these particulars.

DR. SLADE'S HEALTH.

A letter from the Hague informs us of the arrival of Dr. Slade and Mr. Simmons on Saturday evening, the former being in a very exhausted state. He passed a bad night, but felt better next day. While the travellers sat together with their host and two friends phenomena occurred spontaneously. Letters for Dr. Slade may be addressed, care of Mr. A. J. Riko, Oude Molstraat, 8A, The Hague.

SOW IT BROADCAST!

A TRACT, BY GERALD MASSEY.

A few hours before going to press we received a copy of a new tract from the vivid pen of the Poet-Friend of Progress, Gerald Massey. We alter our arrangements somewhat to give it place. It is the author's desire that it be presented to Spiritualists at the lowest price, that its publication may not be a matter of profit, and that all do their duty to place it in the hands of the people. As soon as the author has revised it the tract will be issued, price 6d. per 100, post free, or 4s. per 1,000, carriage extra. We hope to receive orders for hundreds of thousands. What a grand idea to get the people to sing Spiritualism into popularity, and the enemies of freedom into oblivion! Thank God, those who make the "Songs of the People" are essentially Spiritualists, and they exert that redemptive and enlightening influence which reforms the laws and adapts them to the progressive needs of humanity.

A CARD.

This is seed for winds to sow,
Spirits guide it where to go!
Bread of Heaven may it grow
For the souls that hunger so.

The old Spiritualism born of Myth and fed upon Tradition is dying,—surely dying.

A new and living Spiritualism is as certainly taking its place.

The old Spiritualism was based on Belief: the new is founded on the facts of a common Experience.

Its truth is testified to by millions of witnesses and may be verified by all.

The new Spiritualism offers evidence that spirits in the body can communicate with disembodied spirits.

It affords proof palpable of the life hereafter.

The new Spiritualism is being Tried publicly in Courts of Law, at the national expense.

But, as it does not depend upon Professional Mediumship, there is no need to pay Public Mediums nor to be taxed for their persecutions.

The truth of the matter can be tested and proved privately in your own family circles by those who are intent enough to try it for themselves.

Some persons can see spirits; others hear their voices; others consciously commune with them, waking or sleeping.

For those who cannot, other means of communication are possible.

The simplest plan is to form a circle, in the dark or dimly-lighted room; sit round a table; be in earnest; set no traps, and tolerate no tricks.

Singing assists; so does prayer—"uttered or unexpressed."

If raps be heard, some one should call over the letters of the alphabet and put together those at which the raps occur.

If communication be established, do not expect "*Revelations*" nor begin by imposing test conditions to prove the personal identity of the communicating intelligence.

First, be sure of the raps as an abnormal fact, and register mentally just what does take place! The Fact IS the Revelation; make what you can of it.

Should more startling manifestations ensue, call in and consult some one who may be familiar with the phenomena.

Gather round the Table,
When the day is done;
Lay the Electric Cable
That weds two Worlds in one.
We have found the passage
Past the frozen pole;
We have had the Message
Flashing, soul to soul.

Gather round the Table
In a fervent band:
Learn the Lost are able
To join us hand in hand.
With ties no longer riven:
Empty in the Past
We stretch'd our hands toward Heaven,
They are filled at last.

Gather round the Table:
The silent and the meek,
So long belied, are able
For themselves to speak.
Only ope a portal:
Every spirit saith,
Man is born immortal,
And there is no death.

Gather round the Table:
By knowledge faith is fed
Ours the fact they fable;
The Presence is the Bread.
Come with cleanliest carriage,
Whitely-pure be dressed:
For this Heavenly Marriage,
Earth should wear its best.

GERALD MASSEY.

PUBLIC MEDIUMSHIP.

At a meeting of the Spiritualists' Defence Committee, Feb. 12, 1877, it was resolved:—

"That in the present state of public opinion, it is desirable that public mediums exercise great care, especially as to the admission to their seances of persons unknown to them.

"That, with a view to securing public mediums as far as possible from risk of legal prosecution, this Committee strongly recommends—

"1. That no stranger be admitted without a formal introduction from a well-known Spiritualist.

"2. That a notice, similar to the form appended be conspicuously posted in the seance room, and that the attention of each visitor be drawn to it.

"3. That each visitor be required to sign his or her name in a book kept for this purpose, after reading the above-named notice.

"4. That unequivocal test conditions be insisted on, and rigid order be maintained in all cases."

While this Committee makes these recommendations for the better security of public mediums, it distinctly declines to incur the responsibility of defending actions at law which mediums have brought on themselves by neglect of precaution, or by exercising their profession for gain.

This Committee further recommend that public mediums should be saved for the present from the necessity of giving open seances, so far as may be, by being engaged systematically at the houses of leading Spiritualists, who feel able in this way to introduce the subject to their friends.

ALEXANDER CALDER, Chairman,
Spiritualists' Defence Fund Committee.

MR. BURNS AT DOUGHTY HALL.

On Sunday evening Mr. Burns will occupy the platform at Doughty Hall, 14, Bedford Row, to commence at 7 o'clock.

MRS. EMMA HARDINGE BRITTEN is giving a course of readings on "Art Magic" in Boston.

EAST END SPIRITUAL INSTITUTION.—On Sunday, Feb. 26, Miss Keesee will speak in the trance state at the above Institution.

Contents of the "Medium" for this week.

	Page		Page
The Present Condition of Spiritualistic Societies	97	The Spiritual Worker	103
"Why do not Spirits Detect Crime and Expose the Criminal?"	100	The Mother and her Child	103
The Coming Anniversary of Spiritualism	100	The War-Mission	103
Conjurors and Spiritualism	100	Organisation and the Spiritual Institution	104
The Great Pyramid Revelings	101	Sow it Broadcast	104
Sheffield—Domestic Seances	101	New Publications	105
Spiritualists and the Law	101	Seance at Peckham—Dr. Monck	106
Necromancy—What is it?	102	The Arrest of Dr. Monck	106
Clairvoyant Visions	102	Vaccination and Re-Vaccination	108
A Bishop to Medical Men	102	A Persistent Anti-Vaccinator	109
Part of a Week's Overtime	102	Seances and Meetings during the Week	110
Case of Healing	102	Advertisements	110—112

SUGGESTIONS FOR PRACTICAL WORK.

LOCAL REPRESENTATIVES.

Mr. C. Reimers suggest that reading-rooms for Spiritualists should be established in every town where knowledge may be obtained and thoughts exchanged on the subject. This is our standing suggestion of a Spiritual Institution, even though it should only be the window-ledge of a cottage, in every centre of spiritual action. The article printed on our first page last week is attracting attention, and Mr. R. Dick, Bristol, thinks it would be useful to have published in the MEDIUM a list of local workers. Mr. Dowsing, of Framlingham, and Mr. Killick, of Greenwich, would do duty in this matter in their respective districts. Each of these "local representatives" should be the nucleus of a book-club, and for a small contribution extra a plentiful supply of suitable matter for distribution might be obtained. We shall be glad to hear from all who will work and allow us to co-operate with them. The list of meetings which appears in a special column of the MEDIUM weekly is somewhat of the nature of the register suggested by Mr. R. Dick.

A VISIT TO THE PROGRESSIVE COLLEGE.

We had occasion to visit the Progressive College, Grasmere, a few weeks ago, to place a youth requiring educational advantages under the care of Mr. P. R. Harrison. The bright Westmoreland air and the picturesque hills, were a pleasing change to the fog and brick buildings of the metropolis. We found the school in full operation, the boys a happy and united band. The new boy felt at home at once. The domestic part of the establishment is in an efficient condition under the management of Madame Gillies. There was plenty of well-cooked food placed on the table; some boys, vegetarians, suiting their tastes with dishes for their special use, and meat for such as preferred it. There is no stint of good food—that prime necessity of growing youth. The principal, Mr. Harrison, and the matron, Madame Gillies, sit at table with the boys, so that it is more like a little family than a public school, and the pupils are under the eyes of their teacher at meal-time, as appropriate a time for educational influences as any other.

We were pleased to meet again the little son of our old and respected friend J. W. Jackson. Little Johnny grows in body and in mind. He is thoroughly at home and promises well to be worthy of his father's fame. But, poor lad, though fatherless, he is not friendless, for it was part of our business at Grasmere, to carry a bundle for Johnny placed in our care by Mr. Fred. Everitt. When this auspicious package was opened, it was found to contain a nice suit of clothes which fitted admirably, stockings, &c., &c., of which you may be sure the little orphan was excusably proud. We would be glad to see similar acts of kindness in the matter of necessary furnishings for a boy at school: boots, handkerchiefs, shirts, &c. Mothers who read this will be best able to judge what their own little boy would stand in need of if left without paternal protection. Any contributions of this sort, will be duly forwarded if consigned to our care. The school-fees, much reduced by the kindness of Mr. Harrison, are being contributed by a few ladies and gentlemen, to whom we would say that the first year's amount has never been fully contributed, and contributions to the second year's sum are now due.

We hoped to have said more about the school, but shall resume the subject soon.

NEW PUBLICATIONS.

In reference to our system of issuing works on special terms to subscribers, we have to notify that we give no definite promise as to the time when any particular work will appear. The subscription principle implies that a sufficient number of contributions should be forthcoming before the work is proceeded with. In most instances we have made up a considerable deficiency, for which we have to wait the disposal of surplus copies. For their patience subscribers have two advantages: first—they know that by their act they are helping on the work of creating a literature on the subject of Spiritualism; and secondly—they have their books at a very great reduction. When the American edition of the

"ARCANA OF SPIRITUALISM"

was in print it sold at 8s., but we furnish a superior work to subscribers for 3s. 6d. The advantages thus afforded are such as to compensate for delay, which can always be shortened by subscribers individually endeavouring to hunt up the necessary number of subscriptions to hasten out the work. Hudson Tuttle's "Arcana" has given great satisfaction to those who have received it; we are delivering them as fast as the binder sends in supplies.

MR. MORSE'S "LEAVES FROM MY LIFE."

We thank friends for orders for this work received since last week. It is an excellent book, well illustrated, and the terms on which it is offered should create considerable activity to give it a

wide circulation. Many non-Spiritualists would subscribe for such a book if asked to do so. We cannot help the Cause better than by the circulation of these excellent works. The price at which they are offered must show all that it is not to make money that they are published, but solely to help the Cause of Progress.

"HUMAN NATURE" FOR FEBRUARY.

This magazine is more popular than ever, and is regarded by some of its readers as the highest class periodical that issues from London. It is more popular than ever and well it may. The article by "M.A. (Oxon.);" on

"GHOST LAND"

is universally acknowledged to be the most brilliant essay which has emanated from his pen. It is the best substitute for the book of which it is a review, and we may say that "Ghost Land" is finding much favour amongst English readers. The third edition is now selling in America.

"TRANSCENDENTALISM," BY THEODORE PARKER.

This lecture, which only saw the light a few months ago, is one of the finest works of the celebrated Theodore Parker. It is given entire in *Human Nature* for January and February. It argues out in a most instructive manner the fundamental principles of spiritual philosophy. It should be read in spiritual meetings and in private, till every Spiritualist has mastered its profound teachings. *Human Nature* for February also contains an article on the "New Humanity," which is expected to manifest itself in earthly society in the coming years. Interesting reports on Vaccination, and a poem, by Robert Burns, concludes the number. Burns was a hundred years before his time, as the fact of one of his poems now coming to light shows.

"THE BLADDER OF DRIED PEAS."

This is the quaint title which the patrons of the clever criticism, by "M.A. (Oxon.);" on Dr. Carpenter, have applied to the reprint of the same in tract form. They are "rattling" all over the country in thousands. Mr. Mowbray, Newcastle, has sent for a second 500; Mr. Morse, and many others, are circulating them as letter linings.

THE SLADE CASE.

This treatise by "M.A. (Oxon.);" reprinted from *Human Nature*, is being more appreciated the better it is known.

A NEW BOOK, BY "M.A. (OXON.);"

We hear it rumoured that there is in preparation a large volume by this most popular of all our writers on Spiritualism. Whenever it appears it is sure to be well received.

A WORK ON HEALING, BY DR. MACK.

Dr. Mack has been frequently urged to give to the world a book embodying his experience as a healer, his theory of magnetic healing, with cases, and special instructions to healers in the various forms of disease. We understand such a book is in preparation, and will shortly be placed in the hands of the printer. The price will be 2s. 6d. Subscribers' names may be sent in at once.

SEANCE AT PECKHAM—DR. MONCK MEDIUM.

28TH JANUARY, 1877.

The following interesting narrative is supplied by a gentleman who acts on Dr. Monck's Defence Committee:—

Should the time ever arrive when a public demonstration of the facts of Spiritualism is either necessary or desirable, in order to protect mediums from persecution and prosecution upon the ground of imposture, Dr. Monck is essentially the medium for that purpose.

The writer has during the last eight or nine years of investigation witnessed nearly all the known forms of mediumship through many of the most powerful public and private mediums, and though he has frequently been surrounded at these seances with intelligences having a higher intellectual character and a deeper concern for the moral elevation of those who were present, he has never sat with any medium where the phenomena were encumbered with so few "conditions," and where there was such an absence of points which, upon calm reflection, introduced elements of uncertainty in a naturally sceptical mind, as in a seance with this highly gifted medium.

No careful investigator can fail to notice that many spiritual manifestations which are now known to be real and genuine were by no means proved to be so at a first or second sitting. Take the "voices" as an example. Unless one is prepared to accept as proof the word of the medium, how many times he may have to sit before anything occurs to make it certain that the medium either consciously or unconsciously was not himself speaking—darkness being a usual "condition" and ventriloquial powers by no means a very rare gift.

The same unfortunate circumstances attend almost all the phenomena, not due to any irregularities in the operations of governing laws, but to our ignorance of them chiefly caused by the desultory character of our investigations. Who would expect important discoveries in electricity by a youth eliciting sparks from an electrical machine for amusement? Yet some seances are of a similar description.

Dr. Monck's mediumship, however, appears to necessitate less attention to the more delicate conditions which are demanded in most cases, than usual, as will be seen by the following short account of a seance held on Sunday, 28th ult.

Let it be noticed that this was Dr. Monck's first visit here; that he only brought with him a small hand-bag containing merely toilette requisites; that this bag at no time from the Saturday night to the Monday morning was in the room where the seance was held; that his box, said to contain all the appliances for

executing his tricks was in custody at Huddersfield; that out of those who sat with him, six had never done so before; that the writer searched Dr. Monck by request, and can vouch for the fact that no fishing rod, stuffed hands, &c., were secreted upon his person; that the gas was burning, sometimes faintly, and the fire blazing; and that Dr. Monck's hands were in sight on the table during the whole time.

Under these conditions, among others, the following manifestations occurred:—

The dining-table with a spread for eleven persons (supper) was raised from the floor several inches and suspended for some seconds, all hands being above the table and in sight.

After the table was cleared several hands came up from under it, the arms of which, near the shoulders, were cut off from view by the hanging portion of the tablecloth; these were plainly seen and frequently handled, and differed apparently in no respect from ordinary human hands, except in one case where the hand was much larger than an ordinary one.

One of these hands took a violin which had been placed on the table, carried it between two of the sitters, and then beneath the table, first striking gently one and then another of the sitters, after which the strings were sounded like tuning the instrument, and one of the screws was broken in twisting it; it was then brought up again, and the bow having been presented by one of the sitters to another hand, was quickly grasped, and scraped across the strings in sight of all, above the level of the table, discoursing wonderful if not very sweet music.

Whilst this was going on, another hand was busy at some distance from the medium, in relieving a lady of her watch and chain, which had been so secured to her dress that "subtle craft" indeed must have been used before it could have been detached. This watch and chain was afterwards found under the table, coiled up in such a way that even clumsy fingers—to say nothing of stuffed gloves—could not well accomplish.

A hand, perhaps the same hand, was now projected from under the table, and grasped the arm of a gentleman, near his shoulder, then quickly retired under the tablecloth, which it moved about, and the gentleman was requested to drop his watch on the portion of the tablecloth where the hand appeared to be. This was done and the watch immediately disappeared beneath the table. We heard it opened with a click, and it was then presented by a hand to another member of the circle, out of the reach either of the medium or the owner of the watch, and the watch was found opened.

Up to this time the light had been sufficient to see everything and everybody plainly; but we were now requested to lower the gas, for an attempt at what is called a materialisation.

We all sat quietly, all hands *seen upon the table and joined*. In a few minutes there proceeded from the darkest corner of the room what at first appeared like a pocket-handkerchief, about two feet from the floor, and it advanced and receded much as though it was attached to a rod and moved about, with this difference only,—that there was no rod; and if there had been, there was nobody to move the rod, seeing our hands were all in sight and joined.

But this form grew in size till it appeared cone-shaped, the apex about two feet high and perhaps a foot diameter at the base. This moved about for some time and disappeared. This was repeated in another part of the room, but in neither case was anything approaching to a human form produced.

I have omitted reference to many other facts and much that was very interesting and instructive, in order to deal with Dr. Monck's mediumship as a genuine thing, and not—as outsiders will gather from newspaper reports and legal decisions—gross imposture and fraud.—I am, &c.,

J. F.

THE ARREST OF DR. MONCK.

Incorrect representations of the circumstances under which Dr. Monck was arrested at 15, Southampton Row, on Thursday of last week, have appeared in various newspapers; and as the facts were differently stated in nearly every instance, separate letters of correction had to be written to each journal. On the general question we have received the following from Dr. Monck's solicitor:—

To the Editor.—Sir,—Another act was during the past week played in the play of "The Persecution of Spiritualists." On Tuesday last the judgment on appeal in the case of Monck v. Hilton was pronounced by the judges of the Exchequer Division of the High Court of Justice adverse to Dr. Monck, the appellant, against the conviction at Huddersfield, and application was subsequently made for leave to appeal, upon which the Court reserved judgment. Before that judgment was given, Mr. Hilton, a constable at the head of the ordinary constables at Huddersfield, came to London and called at the chambers of Mr. Lockwood, one of Dr. Monck's counsel, and asked him on the quiet to give him the Doctor's address. This of course he refused to do, and ordered the person out. The Doctor had ten days after the date of the judgment on appeal (the time allowed by law) to give himself up to the authorities at Huddersfield to undergo his sentence, and which was his intention. As the Doctor could not be arrested on the conviction, Hilton had in his possession a warrant issued by the Keighley Bench of Magistrates at the instance of Dr. Dobie, to arrest Dr. Monck on a charge of obtaining money by false pretences as far back as the 24th October last. This was issued before the warrant upon which the Doctor was convicted at Huddersfield. Before this warrant could be enforced in London, it was necessary that it should be backed by a metropolitan police magistrate, and so application for that purpose was made to Sir J. Ingham at Bow Street, and he, as in duty bound upon proof of the handwriting of the signature of the magistrate whose name was affixed to the warrant, backed it.

Thus armed, recourse was had to the subterfuge of writing a letter from West Ham, Essex, making an appointment with the Doctor to

exercise his art of healing upon a patient who would call on the following morning. This letter never reached the Doctor, but when the Doctor came to his office, 15, Southampton Row, W.C., to exercise his daily avocations, the patient was there, accompanied by Hilton, and then the Doctor was unexpectedly arrested under the Keighley warrant, and dragged off to Huddersfield. When he arrived at Huddersfield, Dr. Dobie's charge was abandoned, and he has now been sent to Wakefield Gaol under the warrant of commitment for the Huddersfield offence. In fact the Keighley warrant was only made use of as an instrument of the law to bring the Doctor within the jurisdiction of the Huddersfield justices.

A more unjustifiable and vindictive proceeding was never heard of, and I trust that Spiritualists as a whole will join as one body, and assist the Doctor to see his rights vindicated and show those who put the law in motion for such persecuting purposes, that the law cannot be so trifled with, and that no man can be deprived of his liberty to satisfy the private spite of a few sceptics. The time has arrived when Spiritualists should take a stand and defend the Cause, and in my opinion this is a case in which their rights can be vindicated.—Yours obediently,

W. MILLER, Solicitor for Dr. Monck.

7, Whitehall Place, S.W., 12th Feb.

Dr. Monck's solicitor also occupied himself most commendably in writing to the London dailies, from which we extract the following corrections supplied by Mr. Miller:—

In our Police Intelligence of Saturday it was stated that application was made to Sir J. Ingham to endorse a warrant for the re-apprehension of Dr. Monck. Thinking it might be supposed that Dr. Monck had intended to escape, Mr. Miller, the solicitor for the defence, writes to us:—"Sir James Ingham backed a warrant issued by the Keighley Bench of Justices, at the instance of Mr. Dobie, as far back as the 24th of October last, to arrest Dr. Monck on a charge of obtaining money by false pretences. It was under this warrant he was arrested and taken back to Huddersfield, and this warrant was shown to me by the constable as the authority under which the arrest was made. It was Dr. Monck's intention after the expiration of ten days from the date of judgment on appeal (the time allowed by law) to have given himself up to the Huddersfield authorities."—*The Times*, Feb. 12.

(To the Editor of the "Standard.")

Sir,—In your issue of to-day, under the head of "The Huddersfield Spiritualist," you state Sir James Ingham was applied to to back a warrant which had been issued for the recapture of Monck, the so-called Spiritualist, who had been convicted as a rogue and vagabond by the Yorkshire Bench of Magistrates. An appeal against this decision was heard in the Exchequer Division, by whom the local decision was confirmed, but in the meantime the culprit had escaped beyond the jurisdiction of the court. As this statement is entirely incorrect, perhaps you will allow me to give the correct facts. Sir James Ingham was applied to to back a warrant issued as far back as the 24th October last by the Keighley justices, at the instance of Mr. Dobie, to arrest Dr. Monck for obtaining money under false pretences, and it was upon this warrant that he was arrested on Thursday last, and taken to Huddersfield. This warrant was produced to me by the constable, as the authority for my client's arrest. The statement that the culprit had escaped is entirely incorrect. Dr. Monck never resided in Huddersfield beyond being the guest of Mr. Heppleston, in whose house the seance took place upon which he was first arrested; and after his liberation on bail he came to London, where he has been ever since in daily attendance at his office, 15, Southampton Row, W.C., where he was found when arrested, and it was his intention before the expiration of ten days after the date of the judgment on appeal (the time allowed by law) to have gone to Huddersfield and given himself up to the authorities. I may also mention that the Keighley warrant was issued before the one upon which Dr. Monck was convicted, and has only been used to bring him back to Huddersfield. That warrant is abandoned as the Doctor has been sent to prison at Wakefield under the Huddersfield commitment warrant. This last fact speaks for itself and needs no comment from me. Trusting you will give the same publicity to this as you have to the misstatement, I am, yours obediently,

W. MILLER, Solicitor for Dr. Monck.

7, Whitehall Place, London, Feb. 10

As Mr. Miller was not aware of the circumstances under which Dr. Monck was apprehended, it was considered best that Mr. Burns should reply to the *Daily News*. That journal published the following:—

"Dr. MONCK'S ARREST.—Mr. J. Burns writes to us from the office of the *Medium and Daybreak*, 15, Southampton Row, W.C., in correction of some statements on the subject. He says:—"Dr. Monck made no attempt at concealment during his recent stay in London, which commenced shortly after his liberation at Huddersfield on bail. He has had an office all the time at this address, which he has attended almost daily, the chief exception being during his trip to Bristol and Manchester at Christmas. On Thursday last he was apprehended in his office while attending to his affairs, having entered the house at midday quite openly, and the detectives who were waiting for him having been shown up on the plea that they required magnetic treatment. This shows that no precautions to prevent Dr. Monck's arrest were in operation, for though it was apparent that the detectives, who had called frequently, were not *bona fide* patients, yet they were placed in Dr. Monck's room to await his arrival without reserve. Mr. Hilton entered immediately after Dr. Monck, and the latter, hearing the voice of the chief constable in the front room, rushed down stairs, and shut himself up in the basement till he could put some letters and other valuables in safe keeping, and send off some messages. He kept his captors at bay all the while; and when he was ready, and heard that it was on a warrant from Keighley, dated Oct. 24 last, that it was sought to arrest him, he at once gave himself up. It was Dr. Monck's intention to give himself up at Huddersfield at the end of the time (ten days) allowed by law after the passing of judgment. It is, therefore, not true that Dr. Monck's apprehension was brought about by a trap of any kind, or that Dr. Monck or any other persons took the slightest precaution to evade the issue involved in the late decision of the Court."—"Dr. Monck was taken from

Huddersfield to Wakefield Gaol on Saturday morning, there to undergo the three months' imprisonment to which the Huddersfield magistrates sentenced him in November last.—*Daily News*.

The Huddersfield papers appear to have missed the mark most widely in their endeavour to recite the facts, though the "few particulars" in the *Examiner* were ascertained "from Mr. Hilton" himself. These Huddersfield reports make it appear that it was certain that Dr. Monck would evade the law if possible, while the fact of his coming openly to Southampton Row about one o'clock on the day after which the judgment of the Court was expected to be given, shows that their gratuitous supposition on that point was purely imaginary. But they say, further (the *Huddersfield Chronicle* and *Examiner*), that the detectives were told at 15, Southampton Row that, as the judges had not given their decision, it was not advisable that the Doctor should be about much. Now this we must, in justice to the truth and to ourselves, deny in the most positive manner. These callers had no information from Mr. Burns personally as to how inquirers for Dr. Monck should be answered; and Dr. Monck, had he intended to evade the law, would not have dared to breathe the fact at 15, Southampton Row. Besides, if the clerks had been instructed to shield Dr. Monck, they would not have made such a stupid remark to callers whom they from the first regarded as suspicious. But the idea of misleading either the public or the executors of the law never entered the head either of Dr. Monck or anyone at 15, Southampton Row, and hence there was not the slightest fear on the part of any of the attendants that Dr. Monck would be taken, knowing that he had resolved to give himself up at the time allowed by law.

The next error is to the effect that Mr. Hilton, on arriving at "Mr. Burns's shop," was told by Mr. Burns that Dr. Monck was in consultation with a gentleman, and that Mr. Hilton was to pass upstairs and enter the room to the "right" hand (see *Huddersfield Examiner*). The *Huddersfield Chronicle* says that Mr. Hilton was directed into the room on the "left" hand. Now, as it happened, Mr. Burns was not seen by Mr. Hilton at all, as he was not on the premises at the time of the arrest. Mr. Burns was in the printing-office, Mrs. Burns was out making a call, and the younger Burnses were out of town. It was Mr. Wooderson and his brother that Mr. Hilton saw, and he cannot have forgotten Mr. Burns, who is so unlike these gentlemen; and in the matter of breaking the door open, Mr. Wooderson told the chief constable that as Mr. Burns was absent, he would have to take the consequences of such an act upon himself.

Mr. Burns had nothing whatever to do with the arrest, either by word or act. Dr. Monck was in conference with the detective, and Mr. Hilton was, it would appear, shown into the front room to wait till Dr. Monck was disengaged. The Doctor got to know that Mr. Hilton was present, and so he rushed downstairs. Had he desired to escape, he would have run out of doors; there was nothing to hinder him. All he desired was to have a few minutes to dispose of his matters, having been surprised thus suddenly. He was of opinion that he could not be apprehended legally on the Huddersfield commitment till the end of the ten days, but hearing that it was on the Keighley warrant that he was taken, he surrendered, having had time to make arrangements desired.

No one at 15, Southampton Row knew where Dr. Monck lived, for he was so frequently invited to the houses of friends that it would have been impossible for Dr. Monck himself to have stated the fact. His business address was at 15, Southampton Row. His attendance was at all times irregular, as he sometimes slept out of town, had calls to make, and business to do which kept him from his office sometimes for a whole day. To his credit be it stated that on the occasion of his apprehension, anticipating that judgment might have gone against him, he came openly to his office in the middle of the day, and his reported attempt at escape was only a stratagem to have a few moments to himself before having his liberty taken from him for three months.

It is hard to find the truth about Spiritualists or Spiritualism in the newspapers, but the attempt on the part of some newspapers to show that there was any appearance of complicity on the part of Mr. Burns with arrangements for escape on the part of Dr. Monck is an uncalculated-for imputation which we repudiate with scorn.

To the best of our knowledge the foregoing statement is true and we offer it to Spiritualists to enable them to deny most fearlessly the groundless allegations that have appeared in the newspapers.

Between midday and 10 o'clock at night some industrious person or persons had found means to warn the rabble of Huddersfield that Dr. Monck would reach the railway station at 10 in the evening. A mob of the lower orders crowded the station and jeered and hooted at Dr. Monck.

On entering the police station the Doctor raised his hat complacently to his persecutors. The Huddersfield constabulary seem to have desired to make a big thing of the arrest, but a mere child could have done this duty quite as well. The parade of detectives, &c., served no purpose whatever, and in the teeth of them all, Dr. Monck could have bolted out into the street had he so chosen.

BRIGHTON.—The second of a series of inspirational addresses will be given on Sunday, at 7 p.m., at 18, Atlingworth Street, Marine Parade (private house). A limited number of admissions by ticket at 1s. each.

MR. THOMAS BROWN will remain a few days longer at Mr. Edward Rhodes's, 8, Berwick Street, Brook Street, Chorlton-on-Medlock, Manchester, before going to Matton and the North.

VACCINATION AND RE-VACCINATION.

Sir,—Your correspondent "Pendens" seems to place as much confidence in doctors, and what is contained in their journals, as many people do in their priests, when he ought to depreciate all they put down in favour of vaccination, they being interested parties, who at one time declared that, once we were vaccinated, small-pox could not harm us—at least 50 per cent. This, I think, would not cover their misstatements. What a confession he makes when he states, that of the successfully vaccinated 45,000 Prussian soldiers suffered from the prevalence of small-pox. Perhaps they had already been re-vaccinated; if not, vaccination had broken down as to its merits, as originally believed in. He infers, however, that re-vaccination cut the disease short. Is he sure of this? Was it not rather that the disease had spent itself when re-vaccination commenced, or might not the atmospheric changes reverse the conditions? I know of nothing more capricious than small-pox epidemics. They come, they stay, vaccination notwithstanding, and our M.D.'s (Medical dupers) and others claim that they have routed the same. Your correspondent "Pendens" claims freedom from small-pox for attendants in small-pox hospitals. I have been led to understand that persons are chosen for this work who have had the disease, and I believe it is usually the case. Supposing it were not so; why do medical men escape? Is it because they are often re-vaccinated? Oh, no; if so, let them show us the returns. One can become seasoned against disease. Furnace-men can stand heat which would kill most people upon suddenly going near the same. Some diseases will soon prostrate those who are not accustomed to meet such.

A friend of mine was successfully vaccinated, but soon afterwards had small-pox, and soon afterwards had it again badly.

In Ipswich, when small-pox was bad there, a relative of mine, with several others in a large firm, refused to be vaccinated, and they escaped without small-pox, whilst many who were recently vaccinated in the firm went down with the disease.

A family in a town near to me some time since had small-pox, and the cry went forth from the doctors that they had not been vaccinated, but this was not accredited by several who took the trouble and procured the evidence which showed that certificates of successful vaccination had been given in each case.

I copy from the *Herald of Health* the following:—"In Birmingham, one of the best-vaccinated towns in the kingdom, 6,795 vaccinated persons have recently had small-pox, and 840 have died of it. In Keighley, ten re-vaccinated persons have had small-pox, and 5 of them—50 per cent.—have died of it."

I could quote much more of a like character from this and other sources, but perhaps your correspondent "Pendens" will explain these phenomena first?—we will suggest in the form of a tract, freely distributed, for such an unquestionable and valuable discovery as lymph-vaccination.—Yours,

"ONE WHO KNOWS OUR DOCTORS."

To the Editor.—Sir,—Your correspondent "Inquirer" asks "what anti-vaccinators say" to "the reports published from time to time in the daily newspapers, by which the following conditions appear to be substantially made out:—That in a town or district of (say) 1,000 persons, 900 are vaccinated, and 100 are not; of the 900, 100 get small-pox; and of these 100, 10 die. Of the 100 unvaccinated, 50 get small-pox, and of the 50 at least 20 die; that is: only 1 in 9 of the vaccinated take small-pox, while 5 in 10 of the unvaccinated take it; and while 4 in 10 of the unvaccinated die, only 1 in 10 of the vaccinated die."

I beg to inform him that in the first place we affirm these statements in the daily newspapers to be entirely untrustworthy, and that no such proportional percentage between deaths of vaccinated and unvaccinated exists, or has ever been substantially made out. While the papers put in assertions on the one side, and exclude all replies or counter assertions on the other, it is easy to deceive the public. A large number of the deaths returned as unvaccinated are really vaccinated; as we have proved by inquiry in many cases; notably by Mr. Pickering and Mr. Kenworthy's inquiry in Leeds, which proved a number of the cases registered unvaccinated during the Leeds epidemic, to have been vaccinated. In cases of bad confluent small-pox (and mostly these are the cases where death ensues), vaccination marks cannot be traced, and the victims, who can tell no tales, are therefore put down unvaccinated. But this is a trifle. If "Inquirer" wants to know how these percentages are arrived at, let him read the following statement from my "Fraudulent Statistics Handbill," which statement the registrar-general has admitted to be true:—

"A statement has been going the round of the newspaper press, that, according to the returns of the registrar-general, only one death from small-pox has occurred in the metropolis among 317,081 vaccinated children between 1 and 5 years of age, whereas 35 deaths from this disease were recorded amongst 31,360 unvaccinated children at the same ages, during a given period. A statement which ought of itself, we are told, to convince or silence the most un-believing of anti-vaccinators.

"It is time therefore the public should know the character of those returns of the registrar-general's, on which the above calculation is based.

"At pages 150 and 151 of the registrar-general's thirty-fifth annual report, we are informed that 1888 vaccinated, and 3,782 unvaccinated persons died of small-pox in England in 1872; from which of course the public is to draw the conclusion that much fewer of the vaccinated died owing to the protection (?) afforded by vaccination.

"Will it be believed that at page 231 of the same report we find that 19,094 persons died of small-pox in England in that year? What becomes then of the missing 13,424 victims? Were they unvaccinated? Most assuredly they were vaccinated! For could they possibly have been registered otherwise, the pro-vaccinating authorities would have put them down unvaccinated.

"In point of fact therefore there died in England of small-pox in the year 1872, according to the registrar-general's own returns, thus illustrated, 15,312 vaccinated and only 3,782 unvaccinated persons!"

Now when our pro-vaccinating friends want percentages, this is the way they manage them; they suppress two thirds of the facts, and calculate their nice little sums on such a portion of the real figures, as may happen to suit their purposes. Faithful statistics would show the most curiously varied and apparently contradictory results among vaccinated

and unvaccinated. Dr. F. W. Lorinser, an eminent Austrian physician, has just written a pamphlet (an abridged translation of which will be found in February and succeeding *National Anti-compulsory Vaccination Reporter*) analysing statistics just issued by another high authority, Dr. Schneller, who is anxious to promote the introduction of a Compulsory Vaccination Law in Austria. He shows that, according to Schneller's own tables, the mortality in different places and circumstances, was so various—ranging as low as 7 per cent. among the unvaccinated, and as high as 33 among the vaccinated,—that it is utterly impossible to ascribe any certain influence to vaccination.

It is useless to give some incredible percentage—such as 82 in one place—to prove the deadly effects of non-vaccination, if in another 7 is the unvaccinated percentage, or to give a percentage of 1 as showing the benefits of vaccination when 33 per cent of the vaccinated are found in another place to have succumbed. The mortality, as Dr. Lorinser justly remarks, must depend on something else than vaccination.

Now, in England, our less candid authorities suppress per centages unfavourable to vaccination, and publish only the favourable, but (as I have shown) unreliable per-centages, which they "cook" as above. It is well known that in the Keighley epidemic 10 revaccinated patients took small-pox, and (very ungratefully!) 5 of them died. But the daily papers on which "Inquirer" relies take good care not to mention this mortality of 50 per cent. among the revaccinated. "Oh! no; we never mention it."

But it is probable that were all returns honestly and conscientiously drawn up, a certain preponderance in the per-centage of unvaccinated over vaccinated deaths from small-pox might appear, for several reasons:—

1st. A number of the unvaccinated were children too weak to be vaccinated.

2nd. A large proportion of them belong, as yet, to the poorest and most neglected classes, who live in hotbeds of small-pox, and other filth-diseases in unsanitary conditions, from which the well-to-do, religiously-vaccinated classes are exempt.

3rd. Because unsuccessfully-vaccinated patients are constantly registered as unvaccinated; and there is a strong tendency among doctors to class every vaccination followed by death from small-pox as unsuccessful.

4th. A large proportion of the unvaccinated deaths occur in early childhood, where the normal death-rate is very high—a fact which in itself, as Dr. Keller has demonstrated, utterly vitiates all small-pox statistics and per-centages in which the age of the victims is not tabulated.

I enclose the translation of Dr. Keller's pamphlet for your perusal, and "Inquirer's," if you think fit to forward it.

Lastly, I would remind "Inquirer" that figures prove nothing. Mountains of figures cannot make black white, or wrong right, or justify the wicked assertion that a healthy-born child, as God sends it into the world, is a nuisance and a danger to society till a doctor has polluted its life-blood with animal corruption. It is quite true that true statistics would never appear, even to justify anything wrong. Truth is the outward garb of good, and cannot belie its origin; but evil *per contrā* is the father of lies, and whenever men are set upon maintaining an evil—such as the Corn Laws twenty years since, or this murderous monster vaccination now—their love of evil gives birth to a corresponding abundance of lies, equivocations, or perversions of truth, such as those which now flood the venal and time-serving portion of the press in respect to the gross medical superstition called vaccination—a fit pendant to the inoculation, the bleeding, and the drug-poisoning successively lauded to the skies by the same branch of the medical profession. That legislatures and governments should be found mad and blind enough to pass and maintain a compulsory law for the coercion of the whole country into acceptance of such detestable quackery is a grievous commentary on the supposed liberalism and enlightenment of the age. But there are "signs of the times" which those who run may read, indicating that this state of things cannot last much longer. The persistent and constantly-recurring small-pox epidemics, fostered and developed by continual blood-poisoning (for vaccination as now practised is only indirect inoculation with small-pox matter), are doing a work which no mis-statements of their results can long impede or mask.

Mrs. Partington's *Mop v. the Atlantic* was not more ineffectual than these false vaccination statistics will prove against the fast-spreading waves of truth, ruled and marshalled by the Lord of Truth himself.—Yours truly,

Cheltenham, Jan. 29.

MARY L. HUME-ROTHERY, Hon. Sec.
Nat. Anti-Comp. Vacc. League.

"THE AMERICAN SOCIALIST."

Many people in Europe and in this country are now studying and experimenting in preparatory forms for a new social life. The co-operators of England number more than a million persons. These have their co-operative stores and shops in which they get food, fuel, clothing, and other necessities of life, at very nearly the cost price, thereby saving in the aggregate, enormous sums annually. The foremost thinkers among these co-operators are beginning to advocate combined housekeeping in large homes, for the sake of the greater economies of living, the improved conditions of health, of education, for rearing children, and the better associations, which are thus to be had. In Germany a similar movement is progressing on an immense scale, while Russia is said to be "honeycombed with Socialists." In our own country the co-operative movement has got a strong foothold, and we have, besides, many interesting Communistic experiments, new and old, which should be intelligently reported and carefully studied.

To watch, report, and assist this evolution of the civilised world from an old and very defective social system to a new one adapted to the present needs of mankind, and to discuss the principles which should govern the transition, is the function which the *American Socialist* has undertaken to perform. This is an eight-page paper, about the size of the *Scientific American*, and is published every Thursday, at Oneida, N. Y. It gives a careful summary of news, interesting correspondence, &c., &c.

Terms: One year, 2 dollars; Six months, 1 dollar; always in advance. One year to England, France, or Germany, post-paid, 3 dollars. The paper will be sent to clergymen at half price.

The second volume began January 4th, 1877.

Address,—*"The American Socialist,"* Oneida, N. Y., U. S. A.

A CONSISTENT ANTI-VACCINATOR.

On Tuesday, Wm. Tebb, Esq., of Albert Road, Regent's Park, appeared at the Marylebone Police Court for the fourth time, charged with refusing to have his child vaccinated. Defendant, who was represented by T. Baker, Esq., pleaded guilty. The solicitor for the prosecutors, the St. Pancras Board of Guardians, opened his case by reading the following letter which Mr. Tebb had sent to the guardians, stating that Mr. Tebb did not intend to comply with the law, and that he must ask the magistrate to convict, adding that unfortunately the highest penalty he would impose was 20s.

"Hotel Constanzi, Rome, Italy, Dec. 15th, 1876.

"To the Chairman of the St. Pancras Board of Guardians.

"Sir,—I am informed that another summons was left at my house, 7, Albert Road, Regent's Park, last week, and as on a previous occasion your solicitor stated to the magistrate that I refused to appear to summonses—the fact being that I was from home at the time complained of—I think it right, in order to prevent a repetition of similar erroneous charges, to acquaint you with my absence in the present instance. In my letter to you in August last, from Great Malvern, I gave the reasons why I could not have my child vaccinated; and further investigation has only served to confirm my opinion as to the danger and uselessness of the so-called prophylactic. The present epidemic of small-pox in London has attacked vaccinated and unvaccinated alike, and shows that if we hope to escape this scourge it must be by the use of more rational preventives than vaccination. It is with no disrespect to the Vaccination Committee, but solely on account of conscientious objections, that I cannot comply with the requirements of the law in this case; and although I may continue to be put to great annoyance and expense by these repeated summonses, and even compelled to give up my present residence, I am not likely to alter my determination.—I am, Sir, yours respectfully,

"W. Tebb."

Mr. Baker, for the defence, raised some technical objections as to the legality of the notice under which the order was granted, contending that any second prosecution under the Vaccination Acts in respect of the same child is illegal, and also that no prosecution can be legally sustained in respect of any child more than fifteen months old. 1. Because the notice necessary to be proved in order to ground a prosecution under the 31st sec. of the Act of 1876 is the notice required to be given by the registrar when the child is registered, under sec. 15, as set out in Schedule A to the Act, which notice by its terms cannot be repeated. This point was altogether missed in the leading case of "Allen and Worthy," and never having been raised, has never been decided. 2. Section 31 was a temporary provision to make those who have evaded the law during the fourteen years 1853 to 1867, still liable to the one penalty, and was virtually repealed by section 11th of the Act of 1871, which limits the time to twelve months, after matter of complaint arising.

Mr. D'Eyncourt replied that there might be something in these points of law, but they ought to have been urged at the time the order was made; it was too late now, and that he must inflict a fine for non-compliance with the order, which would be 20s. and costs.

Mr. Baker pointed out that the fine need not be 20s., but, in the discretion of the magistrate, a merely nominal fine, such as 6d., and made some forcible remarks on the great prevalence and fatality of small-pox, in spite of so many years' vaccination, stating that as the medical returns of the Privy Council showed that 85½ per cent. of all the children born up to a certain date had been proved to be vaccinated, 9¾ per cent. as having died early and unvaccinated, leaving not quite ¾ per cent. unaccounted for, it was very evident that none but vaccinated children could be attacked by small-pox, no others being in existence.—*Paddington Times*.

W. HARDY (Brading), thinks Dr. Monck's oration on "Truth" should be sent to every Christian minister in the land.

WILLIAM STEER.—Thank you for your letter. In a recent number we hinted at the view you suggest. It does not particularly concern us, and so it may rest for the present.

BIRMINGHAM.—On Sunday evening next, February 18, Miss Longbottom, of Hallifax, will deliver a trance oration on Spiritualism at Templar Hall, Ladywood Road. Commence at 7 o'clock; admission free. A collection will be made at the close to defray expenses.

LECTURES ON ENGLISH LITERATURE.—A course of lectures, chiefly on the works of Shakespeare and Walter Scott, will be given in the Eleusis Hall, 180, King's Road, Chelsea, by Francis Storr, Esq., Head Master of the Modern Department of the Merchant Taylors' School, Editor of a series of English Poets for Schools; J. W. Hales, Esq., Editor of the Percy Ballads; and other gentlemen. The lectures will commence on Wednesday, 14th February, and will be continued on consecutive Wednesdays, at 8.30 p.m. The price of a ticket for the course is one shilling; admission to one lecture, one penny.

NEW ZEALAND.—Four years ago we gave a working man who lived in South London an introduction to Mr. Meers, then living at Christ Church, Canterbury. The family obtained an assisted passage, and now Mr. Parker writes to say that through the introduction we gave him, Mr. Meers found him a situation at once, at 9s. per day of eight hours, and he has remained in that employ ever since. The rate of wages is 9s., 10s., and 11s. per day. People are so engrossed in the sensual enjoyment of life that they give but little attention to Spiritualism, but Mr. Parker desires a supply of literature, and thinks of spreading the light.

LAST WEEK we printed a note respecting a remark made to us by Mr. J. Rose as to a portion of Dr. Monck's oration on "Truth" being a quotation. We called Dr. Monck's attention to the criticism, and he stated he was aware that he had been acquainted with some parts of the speech when young, but could not say from what source. As we stated last week, it was not Dr. Monck who styled the discourse "inspirational," and if he had seen the proof he would have inserted inverted commas. We think Mr. Rose's criticism on this matter in the public papers, and their abuse thereof, are unequalled for. The introduction of matter thus latent in the mind is not incompatible with the true merits of an extemporaneous speech designated "inspirational."

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, February 18. Meyerbeer Hall. Morning at 11; subject: "A True Life." Evening at 6.30; subject: "Spirit-Life: its Pursuits." Admission free.

CARDIFF.—Sunday, February 25, February 26, 27, and 28, and March 1 and 2.

NEWCASTLE-ON-TYNE.—Sunday, March 4, and Monday, March 5.

NOTTINGHAM.—Sunday, March 11, and Monday, March 12.

MANCHESTER.—Sunday, March 25.

KEIGHLEY.—Sunday, April 8.

BIRMINGHAM.—Sunday, April 22.

LONDON.—Sunday, April 29.

Societies desirous of engaging Mr. Morse's services for Sundays or week nights are requested to write him, for terms and dates, at Warwick Cottage, 518, Old Ford Road, Bow, London, E.

PROCEEDINGS AT MRS. BULLOCK'S HALL.

To the Editor.—Sir,—Will you allow me to contradict a libellous report in your last issue, which we believe is intended to injure us and to mislead the public. We are not exposing Spiritualism, but trickery and imposition, which we consider to be the duty of every true Spiritualist.

Mr. & Mrs. BULLOCK.

19, Church Street, Islington, Feb. 12.

There was no intention of injuring anyone, but to state facts, for which we have been thanked by those best conversant with the circumstances. On Friday evening of last week the subscribers to the Hall, 19, Church Street, Islington, met—it being the last week of the quarter—and formally washed their hands of the whole concern.

SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Normal.

BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.

BLAND, J. L., Caroline Street, Hull. Healing medium.

BURNS, J., 15, Southampton Row, London, W.C. Normal.

CRISP, W., Greatham, West Hartlepool. Normal.

DUNN, J., New Shildon. Trance.

HARPER, R., Soho Hill, Birmingham. Normal.

MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.

MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.

NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.

QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.

WALLIS, E. W., 15, St. Peter's Road, Mile End, E. Trance.

WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley. Inspirational.

WOOD, EDWARD, Greaves Street, Oldham. Trance and Healing.

Other names that may be sent in will be added to this list.

GLASGOW.—Mr. Morse's visit has been a great success. The Trades' Hall, quite a large place, has been filled to the full. As on previous occasions, when "Tien" has spoken, the audience was most attentive.

ULVERSTON.—Mr. Mahony is expected to visit the town on Monday, and answer the attack in the *Ulverston Mirror*. He expects also to speak at Holborn Hill. We see that the friends at Oldham expect him to remain over Monday, so that the Ulverston meetings may have to be deferred.

MR. MAHONY AT MANCHESTER AND OLDHAM.—Mr. J. W. Mahony, of Birmingham, will deliver a discourse on Spiritualism in the Temperance Hall, Grosvenor Street, on Sunday afternoon next, at 2.30—Collections. Also, he will occupy the platform at Oldham the same evening, at 6 o'clock.—RICHARD FITTON.

BIRMINGHAM.—On Sunday, February 4th, Mr. J. W. Mahony reviewed Mr. Bradlaugh's paper "Body and Mind" at the Templar Hall, Ladywood. Mr. Bradlaugh's reply to the challenge sent him by the Birmingham Spiritualists to meet Mr. Mahony for a few nights, was to the effect that Mr. Mahony, if he desired, should state his objections to Mr. Bradlaugh's paper "Body and Mind" in the columns of the *National Reformer*. This offer was in turn declined with thanks.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Anniversary Tea-meeting and *Soirée*.—On Sunday, the 25th inst., a tea-meeting will be held, and during intervals in the evening vocal and instrumental selections will be performed; tea at 5 o'clock. On the Monday evening following, a *soirée* will be held to celebrate the Anniversary of the Marylebone Association. The programme will consist of ballads, choruses, readings, and instrumental solos; to conclude with dancing. Tickets to admit to both evenings 1s. 6d.; tickets for either Sunday or Monday 1s.—DRAKE and TILBY, Hon. Secs.

OLDHAM.—We had friend Harper, of Birmingham, on Sunday. The afternoon was devoted to devising the best means of carrying on the Spiritual movement at Oldham and district, and our visitor gave us the benefit of his experience. In the evening his lecture was listened to with great attention, and at the close there was general applause. One gentleman moved, that the best thanks of the meeting be presented to him for the able and most eloquent manner in which the lecture had been delivered. Mr. Harper expressed himself amply rewarded by the thanks of the meeting and declined any further pay. On Sunday next, we shall have friend Mahony, of Birmingham, and, in all probability, he will lecture on Monday evening, the 19th. At the close of the Monday evening lecture questions or discussion invited at the close. This being Mr. Mahony's first visit to Oldham, we trust he will have a good reception. The writer regrets that the many disasters he has met with of late, have compelled him to relinquish active work and retire for a time amongst the list of superannuated members, that his physical constitution may have time to recruit; when his health returns he will only be too glad to resume his labours.—THOMAS KERSHAW, 8, High Street, Oldham, Feb. 12.

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

SUNDAY, FEB. 18.—Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.
 FRIDAY, FEB. 23, Dr. Monck's Committee, at 7.30.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, FEB. 20, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 WEDNESDAY, FEB. 21, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, FEB. 22, Dalston Association of Inquirers into Spiritualism. For
 information as to admission of non-members, apply to the honorary
 secretary, at the rooms, 74, Navarino Road, Dalston, E.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, FEB. 23, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 18, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street.
 Hookley, United Christian Spiritualists at 8.30 for 7, for Spiritualists only.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, 18, Atlingworth Street, Marine Parade, at 7.
 Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30 and 6.30.
 CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.
 DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the
 Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30
 and 6.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.
 LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Pin-
 fold Terrace, at 6 o'clock.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate
 Street, at 6.30 for 7 p.m. Lecture.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.
 OLDHAM, Temperance Hall, Horsedog Street, at 6.
 OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public
 Meeting at 6.15.
 OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).
 Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum,
 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, FEB. 20, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday,
 Physical.
 KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate
 Street. Seance at 7.30 for 8. For Members only.
 SHILDON, 155, Rowlinson's Buildings, at 7.
 WEDNESDAY, FEB. 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street
 for Development.
 LEEDS, 2, Skinner Street, near the Wellington Baths.
 OSSETT COMMON, at Mr. John Crane's, at 7.30.
 SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.
 THURSDAY, FEB. 22, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court,
 Newgate Street. Seance at 7.30 for 8. For Members only.
 GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.
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