



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

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THE EFFECT OF RECENT PROSECUTIONS.

Two mediums have suffered grievously in body and in mind during protracted legal proceedings. One is undergoing three months' imprisonment, and the legal experiments would have been performed on the other had he been in the country. Upwards of £1,000 have been expended in legal expenses, and we may add that no contributor thereto regrets parting with his money.

For the time the attention of Spiritualists has been turned aside from the promotion of the Movement to the consideration of the merits of mediums; and the working forces of the Cause having thus been withdrawn, it has been brought to a standstill in many places. The susceptibilities of friends have been wounded, and the abuse of the opposition has been painful to bear. For a time the uninformed fancy that Spiritualism has suffered defeat, and that the merits of mediumship have been exploded.

This we most emphatically deny. The charge of imposture has not been proved against any of the mediums, and the genuineness of their mediumship has manifested itself till the last opportunity. Mediumship has not been exploded. The manifestations are more powerful in London and elsewhere to-day than they have been for years past. The *Spiritual Scientist* of Boston states that materialisations are scarcely to be found in the market in America since recent exposures; and this editor seems to glory in the ignominious report. Small cause for exultation! But, from positive knowledge, we declare that such is not the case in London or in England. Our columns this day, as well as recent issues, show that our mediums were never in better power, and that the opportunities for investigation are better than ever, now that the precaution has been forced upon Spiritualists to shut out from their experiments the ignorant, the dishonest, and the unprepared generally. Mediumship survives, thank God, and beams upon us with the light of truth divine more brilliantly than ever.

We have defended the mediums most heartily, and for the best of reasons: first, we believed them innocent, and we challenge the evidence that has been published to prove them otherwise; secondly, the motives of the opposition brought against them were such as we could not commend. Our fight was, therefore, with both hands; with the one to protect the innocent, with the other to repel the aggressors. The one operation was involved in the other. Even though it had been deemed expedient that Slade and Monck should have done the best they could for themselves, that was not the whole of the question, which, in addition, involved not only a direct grapple with Spiritualism itself, but with the liberties of the Englishman. True, the mediums have suffered, though not as felons, but as martyrs, for which they and we are proud. The opposition has been shown that there is mettle in the forces of the most advanced truth of the age, and as for the liberty of the subject, a question has been raised which is not yet laid, nor will it be settled till mistakes, legal or "otherwise," are rectified by a fuller understanding of truth and the application of law.

In taking the position which we have assumed in this matter, we have acted for the entire Movement, and the question remains: Do all who consider themselves Spiritualists approve of the course we have taken? There is in every community a large number of persons who cannot possibly consent to think favourably of anyone that is accused of injuring them or their belongings. It is rumoured that a medium has falsified in the spirit-circle: at once, these inflexible censors are highly offended, and implacably

demand that the fraud be exposed and the perpetrator punished. It is not at all necessary for the righteous purpose of these "Daniels" that the accused be brought to judgment, or that evidence be taken. It is enough for them that they have an excuse for denunciation and punishment. Such a hard course is soft to their tender consciences, and they enjoy the opportunity as far as they possibly can. This they call justice and the purification of Spiritualism.

Now, there is necessarily a proportion of these besom-wielders within the ranks of Spiritualism (albeit it is the besom of destruction, not that of purification). We need not ask them whether they are satisfied with our conduct in defending mediums and upholding the truth and purity of our facts. No, these false friends, to gratify their vindictive passion, would hurl the whole fabric of Spiritualism to ruins, and give themselves the airs of saviours for so doing. From this class we have suffered much through these trying times. No generous, grateful emotion warms their stony hearts, and they cannot understand that an accused person, or one who is placed in suspicious circumstances, may be innocent and merit defence rather than persecution, and hence they have no thanks to those who adopt such a course.

We have painted this portrait in strong colours for a particular purpose: we wish to bring it home to every Spiritualist that the man who listens to an evil story to credit it without full proof is, indeed, a criminal, and dangerous to himself and society. We desire the impression to take root, that the mind that feeds on evil thoughts of others, and regales friends and neighbours with the same fare, is an impersonation of evil, and the bane of all good. Many men, and women too, are guilty of this offence without thought, and from day to day, and year to year, commit the most grievous offences against humanity, under the false impression that they are doing the world a service. Rogues will continue to deceive and the evil to err; but their faults will never be corrected by misrepresenting them by unnecessary amplification. By all means let the criminal be severely dealt with if need be, but let justice—not blind vengeance—inspire the act.

For the course we have taken, we look to the future to vindicate us to every mind. For the present it is enough to say that our fidelity to truth and justice has lost us much support. Contributors have paid generously into the defence funds, and now they are clear of further consequences. With us the contribution is incalculable; it means the loss of income, perhaps for years or for ever. While we cannot estimate at a high value the support of the vindictive class, yet their money as a matter of business is as good as others while it lasts. One of the results of recent proceedings, then, is the great loss to which we have been subjected, and we hope the defenders of mediums will not consider their work as yet accomplished, but see that there is gathered around us friends to replace the supporters who for a time have gone into the retirement of their happy fancies.

We are somewhat astonished at the antics of the editorial mind in America. A paragraph in the *Boston Sunday Herald*, commenting on Dr. Monck, regards him as a medium without doubt, but that in the case on which he was tried he was certainly deceived. The *Spiritual Scientist* quotes the paragraph complete as it stands. Now, we wonder who the *Boston Herald* editor quoted in forming the paragraph in the first instance, for had he studied the evidence he, as a person conversant with spiritual phenomena, could not possibly have come to that conclusion? Further, he finds paraffin moulds in Monck's box, a new discovery and for an

equally novel purpose, as mould-making was not one of the forms of mediumship exhibited by Dr. Monck at his seances, yet under the most positive test-conditions he obtained that manifestation at Mr. Reimers's rooms in Manchester, at an impromptu seance, as recently described by that gentleman in these columns.

There is much excuse for a bench of magistrates coming to a wrong decision on a case in which spiritual phenomena are concerned. They are unacquainted with the subject, prejudiced against it, and are, to some extent, the exponents of public opinion. Some of our American contemporaries have called our justices Dogberries. Now, a Dogberry on the bench is, when all things are considered, somewhat pardonable, but a Dogberry in the editorial chair of a spiritual journal were unthinkable did not facts suggest it.

INSPIRATIONAL POETRY.

The following poems were delivered impromptu by Mr. W. J. Colville on Wednesday evening, Feb. 21, 1877, after an excellent discourse on "the Inspiration of Jesus Christ." I give them just as they were reported by me. Many defects may be observed, yet it must be acknowledged that the poems are extraordinary examples of impromptu production. It is unreasonable to expect that poems given on the spur of the moment, even though inspired by a disembodied spirit should possess all the qualities of carefully prepared and highly finished compositions. The wonder is not that they are so well done, but that they can be done at all under such disadvantageous circumstances. Improvising poetry is not at all times an easy task to the poet, even when engaged in working out his own theme, and were he suddenly called upon to give an impromptu poem on a subject chosen for him by another, would probably cut but a sorry figure, and the production would not add much to his reputation as a poet. When the circumstances under which the following poems were given are taken fully into consideration it must be granted that considerable merit is displayed in them, and difficulties overcome in their production. Each poem is of considerable length, and a rich vein of true poetry runs throughout. Lying, hidden by faulty expressions and a superfluity of words, there are ideas rich and beautiful in their conception, and only wanting the 'touch of a master hand' to make them sublime.

The address above referred to, and the two poems were given under the inspiration of different spirits, and the altered controls of the medium were at once observable.

Brighton.

WILLIAM GILL.

ASPIRATION.

(SUBJECT CHOSEN BY DR. J. B. KING.)

The soul of man, in every age,—
The priest, the prophet and the sage;
Of lowliest men that ever lived,
All have aspired to Him who gave
The soul, and seeking from the sky
To learn that truth, which from on high
Comes down the world to bless with light;
And dissipate all errors night,
Have upward cast their strong desire
That they might catch the living fire,
And thus receive from God on high
The light of truth which ne'er can die.
Each mortal man, who'er he be;
If living on the land or sea;
Where'er his earthly lot is cast;
All present, future, and all past
Of human beings,—every soul,—
The race of man—the very whole,—
Have felt within their souls a power
Which speaketh forth in silent hour,
And tells them of a God above
Who looketh down on all in love.
And this blest truth responsive wakes
A thought within, which outward breaks
In prayer, in strong desire, in thought
Which reaches heaven; with blessings fraught
Returns to bless the soul which sent
That strong desire, which on its bent
Received some truth, some power divine
Which in the soul did brightly shine.
And every soul in trouble's hour
Hath felt some great and wondrous power
Encircling it, and could not flee
The presence of the Deity;
And seeking consolation near
Though often vexed with strife and fear
Man's soul has upward sent the cry
"Oh, Father, save me ere I die!"
And straight that aspiration, fraught
With one pure thought, has quickly brought
An answer from the vibrant spheres—
A word which did allay his tears!
And e'en in error's darksome night,
When there has been no ray of light
Diffusing its kind beams around;
And all was dark that did surround
The soul, the angel spirits bright
Did come, and lend that soul to light.
And though in sin, and though in shame
A mortal may disgrace his name;
And lost to Virtue, lost to Right,
May wander on in sin's dark night;
Still, deep within that soul of man,
A principle, which surely can
Give vent to pure and high desire
Will upward rise, and mounting high,
Bring blessings down from yonder sky,
So dazzling bright, so radiant fair,
From God, pervading everywhere

Creation, with the beams of love,
He sendeth from his throne above.

And every prayer, and each desire,
Which e'er proceeds from holy fire
Of love divine, in answer sent
Shall bless that soul: that thought which went
Up through the spheres to Him on high
Shall never, never, never die,
For every prayer is surely heard;
And He who knows each beast and bird;
Each man to Him is truly dear:
His presence is for ever near.

Oh, then aspire to love and light
And truth's own ray shall chase your night,
Pray, and your prayers shall answered be
Both now, and in eternity.

The blessings which you gain shall last
When earthly things for aye are past.
The souls upon the spirit shore;
Where you shall live for evermore,
Have reached their heights, and higher press
To greater states of righteousness
On wings of prayer, and strong desire.

Then be your hearts, all, all on fire
With this desire for heavenly grace;
And when you take your happy place
Amongst the spirits of the just;
Though mortal forms may fall to dust;
Each thought of good, each deed of right,
Each aspiration pure and bright,
For you a victory has gained:
A principle which has remained,
And shall remain for evermore
When you upon the spirit shore
Are angels bright, all clad in love.

The truth which cometh from above
Is free to all who seek it now,
Oh! let your souls devoutly bow
Before His throne, who filleth all;
And who shall lift up sorrows pall
From every soul; and to your sight
Shall heavenly beauties fair and bright
Be now revealed, and you shall see
The dawn of immortality!

THE BEAUTIFUL LAND.

(SUBJECT CHOSEN BY MR. W. GILL.)

There's a beautiful land of cloudless light,
Where all things grand, and fair, and bright,
In rich profusion do ever abound;
And everywhere, above and around,
All things are as bright and fair as the day,
And bathed in a glory of heavenly array.

This beautiful land you do not know;
The desire to see it in man doth glow,
And all some day shall behold the light,
Of that beautiful land that knows no night.

There are beautiful flowers that never fade,
And trees which cast a heavenly shade,
To shelter all from the heat of the sun,
When their life on earth is for ever done;
And the beautiful leaves of these heavenly trees,

Do never fade, but for ever grow,
And flourish throughout the lapse of years—
They never suffer from heat or snow.

There are beautiful birds who always sing;
Their melodious songs through the air do ring,
And their songs are Love, and their wings of light,
Are of every colour most fair and bright;
And these beautiful birds to your spirits sing:
Their heavenly music e'en now doth ring;

Along your earthly path all the day,
These birds do flutter about on your way;
And at night they sing their songs of love,
And you hear them not, but when above
In the beautiful spirit-land on high,
In the world so fair above the sky,
Their songs you will for ever hear.

In the beautiful land where none shed a tear,
There's a beautiful Temple of glorious light,
And a beautiful day that knows no night;
And beautiful Words, and beautiful Thoughts,
Are beautiful Flowers with Blessings fraught;
The Flowers are your actions kind and bright,
Your Thoughts of Truth, and deeds of Right.

What you now experience, there restored,
You shall see displayed, and all adorned
With glorious light, shall your spirits bless—
And that light, is Love and Righteousness.

There's a beautiful home for every soul,
Throughout the spirit-world—the whole—
There is not one home, which has not been made

For a soul, which when earthly toil is o'er,
Shall seek the rest, and enjoy the shade
Of the beautiful home for evermore.

There are beautiful Palaces, fair and bright,
For the glistening ones in cloudless light.

Though many on earth are sad and drear,
When they reach those realms, so fair and clear,
They shall live in those homes of celestial light.

Then let each sorrowing child of man
Look heavenward, for it is God's plan,
To end all evil, and crown all right,
And cloudless day which knows no night

Shall dawn on all in that world of bliss,
That world which is brighter far than this.
The outcast, homeless, and the poor,
When they reach that land of bounteous store,
Shall want no more, for on heavenly bread,
Which is Love and Peace, they shall ever be fed;
And there shall their spirits grow and thrive,
And their longing hearts shall no longer strive
To gain what they now can never obtain,
What there they shall have, and for ever retain,
In those realms where all is free to all,
Where none are beggars, and none need fall
At the feet of the rich to gain their bread;
For each living soul for ever is fed
With the choicest fruits, and the fairest food;
And every conceivable form of good,
Which now you can entertain in your mind,
Shall there the fullest expression find.

And when you reach that world of love,
That beautiful spirit-land above,
You shall want no more for body or soul;
Your perfect nature, one part, and the whole,
Shall for ever and ever satisfied be
Throughout the vast eternity.

Then seek that beautiful land on high,
That beautiful world above the sky,
And seek to implant some flowers there,
In your spirit-home, blooming rich and fair;
For the beautiful flowers are beautiful thoughts,
And every Deed with kindness fraught,
Doth cause in your spirit-home on high,
A beautiful flower, which ne'er can die,
To expand its petals rich and fair,
And when you enter will greet you there;
For your actions all take tangible form.

Then seek through tempest, and cloud, and storm,
Through sunshine, rain, and days of peace,
Through trials which seem as if never to cease,
Through all the changing scenes of life,
Through peace, through war, through woe, through strife,
Whatever your actions on earth may be,
They reach to the land of the bright and free,
And that beautiful spirit-land so bright,
With its beautiful rays of heavenly light,
And your home in that world so bright and fair,
Which awaits you all when you enter there,
Is adorned with your thoughts and actions kind,
With the aspirations of your mind.

Remember this, and oh! we pray,
When you enter your spirit-home some day,
You may find it blooming, bright and fair,
With beautiful Thoughts which over there,
Have taken a tangible form of light,
In that glorious home, so fair and bright.

THOUGHTS FROM A THINKER.

"M.A. (Oxon.)'s" NOTES ON THE PRESENT CRISIS.—By
HENRY S. OLCOTT.

The following trenchant criticism on "M.A. (Oxon.)'s" recent work, "The Slade Case," shows how that performance is esteemed by eminent students of psychology at a distance. Every Spiritualist should study the work thoughtfully:—

(From the *Spiritual Scientist*.)

Among the few writers on Spiritualism who command the respect of its adversaries, "M.A. (Oxon.)" holds a high place. His ripe scholarship, joined with his unblemished personal character, make whatever he says worthy of patient consideration. He unites in himself more admirable qualities, in my judgment, than any European authority upon the subject. He has, in a pre-eminent degree, the courage of his opinions. Recent events have shown him quite as ready to confront the most influential men of science as though he were not what he is—the personification of cautious deliberation. Such writers as he, give dignity to any cause they advocate; and if Spiritualism includes in its ranks a few master minds, it is because they have been attracted to its study by the arguments and example of such worthy advisers.

I speak of this gentleman with the warm appreciation begotten of long and confidential correspondence; and it would rejoice me to have his writings known throughout this country, wherever two investigators of phenomena are to be found together.

"M.A. (Oxon.)" has recently published his views upon the direct and indirect bearings of the Slade case upon Spiritualism and the general public. *Human Nature* for January contains a paper on "The Present Crisis," which is notable for its impartial treatment of the events of the hour, and their probable issue. From the advanced sheets, kindly forwarded to me, I make the following meagre summary:

Spiritualism, he says, has come to materialistic scientists as a portent and a problem. It is a return to superstition; a survival of savagery; a blot on nineteenth century intelligence. Laughed at, it laughs back; scorned, it gives back scorn for scorn. What is to be done with it? The time for answering this question has come. The Slade prosecution supplies the response of the naturalist. "Every engine that can be used will be brought to bear to crush; every blot and flaw will be picked out; every slip we make will be pounced upon; every scandalous story of imposture made the most of. We must be prepared to set our house in order, if we would not have it very rudely done for us." "Without going at length, just now, into the whole question at issue, it may be comprehensively said, without much fear of contradiction, that an observer who looks at the broad aspect of Spiritualism without any intimate knowledge of the subject, would see in it much to astonish, much to startle, much even to fill him with a certain vague alarm."

This is no common age that we live in. The signs of the times are such as usually precede "some great revolution in the history of a

people." Restless inquiry, a cautious trying of old institutions to see if they have the right to exist; rampant speculation; and eager expectation of something to come. In politics, religion, and science, titanic forces are working from beneath upward. "Bit by bit the old power is slipping away from churches and creeds." Man is emancipating himself. Religion means now to him "a theosophy which does not run counter to the lives of human science; which tells him of his nature and destiny, of the place whence he came, and the life to which he goes; which puts before him a God that he can worship, an ideal to which the loftiest aspirations may reach up."

Within the pale of orthodox theology, even within the precincts of the Royal Society, he observes men of learning who not only affirm the reality of our immortality, but that they have had scientific evidence of the fact.

But the intelligent observer is surprised at "the strange contradictions," the grotesque absurdities (as they seem to him), the trifling puerilities, the mixture of the holiest truths with the plainest fraud, that he fancies he detects all around him. He will early obtain proof of the reality of the phenomena, "but he will have some difficulty in correlating the intelligence with that of a departed human being, unless he is more than ordinarily fortunate. . . . On the surface lie the most patent contradictions, what to him, in the light of his ideal, seem the most puerile follies. Shakespeare returns to demonstrate his own imbecility; Bacon to talk bad English and worse philosophy. Leaders of public thought in ages long past, saints and sages, whose lofty philosophy and noble religious ideas are still a power among us, return, to sanction the crudest speculations or to give utterance to the most dangerous doctrines, which have only to be believed and acted upon in order to revolutionise society, and turn the wheel of progress backward."

This is as severe a criticism upon Spiritualism as any I myself have been anathematized for; and it is from a person who is both one of the most influential of living Spiritualists and one of the greatest mediums of our day. He is to be honoured by all candid men for these brave words. He proposes the only possible remedy for the evils above enumerated—the purification of the cause, its phenomena, its mediums, its circles, and its adherents, and the spread of a correct knowledge of man and his powers. "Instead," says he, "of permitting or tolerating that may wear even the appearance of fraud, whether the authors of that fraud be men or controlling spirits, we should set ourselves scrupulously to eliminate it by making the conditions of investigation such as to preclude its possibility. Instead of dragging spirit down to matter, we should try to raise ourselves to the plane of spirit, and to enter into relations with intelligences of moral consciousness and integrity, who will teach us what we want to know. In short, we must study the science of spirit, the laws of mediumship, the principles that govern intercourse between the world of spirit and the world of matter, the means by which we may avoid what we all agree, I hope, in deploring."

He discusses Spiritualism in both its exoteric, or public, and esoteric, or private, aspects: embracing the questions of creed, division of the labour of investigation; unity of action for the common defence against materialistic raids; the purification of circles; the medium and the nature of mediumship. Personal experience qualifies him in an eminent degree to handle the last branch with vigour and intelligence. The advice he gives ought to be adopted as the rule to govern every "circle," for that unfortunate class, the mediums, would thus be treated with the kindness, discrimination and liberality it deserves.

Well would it be for Spiritualism if its leaders would study and take to heart the suggestion of "M.A. (Oxon.)," embodied in the present article. But I have no idea that they will. Things threaten to go on as they have all along; and, unless the best men arouse themselves before long, this torrent of psychological truth, that burst from the rock of modern materialism, thirty years ago, will thunder down into the abyss, of which one side is Credulity, and the other Dogmatism.

MRS. HOLLIS IN BALTIMORE.

The visit of Mrs. Hollis to London will be remembered by many. Her mediumship is also treated at large in Dr. Wolfe's able work, "Startling Facts in Modern Spiritualism." The following thoughtful letter reports facts clearly, and also affords instructive remarks on the state of Spiritualism in America:—

A DEMONSTRATED IMMORTALITY THROUGH HER MEDIUMSHIP.

(From the *Religio-Philosophical Journal*.)

Brother Jones,—Although theology has taught for nearly twenty centuries the abstract fact of spirit existence, yet it cannot be denied, that but little, if any, knowledge exists in Christendom to-day as to the nature and office of the individual spirit! The clergy practically assume that the only way to arrive at a true idea of spirit is to regard it as the opposite of matter in every respect! Matter has form, therefore spirit has none! This is the general theory of the Church; and by it all possible modes of existence appreciable by the human mind are denied to spirit! Theology theoretically affirms the existence of spirit; but in its rejection of the facts of Spiritualism virtually denies that anything may be known in regard to it. The truth is, however, that "spirit is the correlative, not the negation of matter," and the Church must eventually recognise the existence of spiritual substance, and that this substance has form, or deny finite spiritual existence altogether. No other legitimate conclusion, it seems to me, is possible. In the meantime, millions of human hearts outside of the Church are rejoicing in the recognition of these great truths, through the instrumentality of spiritual phenomena. These phenomena have appealed successfully to the senses of a portion of humanity—both the judgment and the affections have been reached—and unmistakable conviction, as to the fact of spirit-communion, has been the result with many of us. The incredulity of the age, however, is such that the Spiritualists are still ridiculed for thus believing, by those who, either purposely or from want of opportunity, are in entire ignorance of the facts upon which our glorious system is founded. Some fail to investigate, yet hesitate not to denounce! This is the very fanaticism of incredulity! Whilst others, equally absurd and unphilosophical, from some unsatisfactory observation of a single manifestation, or from an hour's experience in one seance alone, at once conclude and announce that the whole matter is a fraud, and that Spiritualism has received yet another Waterloo defeat, thus remind-

ing us very forcibly of the old gentleman of whom Lord Byron sings, who, besides seeing

"—with his own eyes the moon was round,
Was also certain that the world was square;
Because he'd travelled fifty miles, and found
No proof that it was circular anywhere;"

both classes alike exhibiting the very height of folly, as well as the grossest injustice toward a system which is professedly the source of happiness to millions of the race!

These reflections have arisen spontaneously, as it were, in connection with the pleasing task I had assigned myself of giving some brief reference to a Pentecostal feast of enjoyment, with which a few of us have been recently blessed, during the residence in our midst of Mrs. Mary J. Hollis, of Louisville, Ky. I use the term few in comparison with the hundreds of thousands in this great city who still persist in closing their ears to the whispering of the angels, and shut their eyes in darkness, although the glorious light of a demonstrated immortality is shining all around them! On the other hand, many hearts are rejoicing with a happiness unknown and unimagined prior to her visit, whilst the Spiritualists have revelled again and again in the many beatitudes arising from continuous and direct communication with their beloved, whom the Church has so long called "dead"! The seances of Mrs. Hollis, as I presume many of your readers are aware, are presided over and directed by "James Nolan" and "Skiwauke," an Indian chief. The voice of "Mr. Nolan," whilst it is loud and distinct, is characterised by an indescribable pathos and gentleness of tone that I have never heard equalled. His diction is unexceptionable, his moral lessons pure and elevating, his logic clear and convincing, his disposition loving and philanthropic, whilst his philosophy is grandly sublime and beautiful! The voice of "Ski" (as he permits himself to be familiarly called) is clear and loud—his unselfishness and kindness of disposition toward all visitors is well-nigh unprecedented—his friendship warm, and inflexibly true, whilst his indefatigability and loving efforts in the service of all who call upon him, in giving names and tests of personal identity for others, and in assisting all who speak upon the natural atmosphere likewise, in doing the same, are certainly unsurpassed, and wonderful in the extreme! Besides, we are favoured with exquisite singing at every circle—two and occasionally three voices being heard at the same time! The principal female singer is the gentle and loving spirit "Bell Holmes," whose richness of voice, distinctness of utterance, correctness of time and tune, and generally brilliancy of execution, invariably command the unqualified admiration of all who listen to her efforts! We are often favoured likewise with the sweet and cultured voice of "Mrs.—Billings," the mother of Dr. H. J. Billings, who frequently accompanies her son in singing some favourite piece of former years, in a manner irresistibly charming to the ear, whilst it arouses the purest and deepest sensibilities of our nature.

Among the many circles which it has been my good fortune to attend at the residence of Mrs. Hollis, I desire especially to allude to one held on the evening of the 29th December, 1876. This was held in celebration of the birthday of the noble "Skiwauke," who reached the age of two hundred and two years on that date; and certainly, for the number and wonderfulness of the manifestations occurring, I have never known it surpassed. The company assembled early in the evening. The medium sat in an extemporised cabinet, with an aperture in front about eighteen inches square, opening into a room lighted by a shade drop light. After brief singing the manifestations commenced, and continued, as nearly as I can recollect, as follows:

1. An article was thrown to my wife by "Ski," which she recognised as having been in her work-basket at our residence six squares distance; and which must have been brought by him during the day or evening, as upon our return home it was missing from the basket.
2. A string of singular wrought antique beads was presented by "Ski" to each member of the circle.
3. A doll of raw cotton, curiously arranged as to form and colouring, was presented in sport by a little spirit girl to a gentleman present.
4. A gold watch-key of very ancient construction, and a gold stud containing a carbuncle, were presented by "Ski" to Mr. Dunlap, whose birthday occurred on the same day of the month as his own. He has since given to Mr. Dunlap a remarkable history of the key, and as to how and where it was procured.
5. A quantity of hair was severed from his head by "Ski," and a portion given to each member of the circle.
6. By request a quantity of paper, with blue, red, and black lead pencils were handed in at the aperture. In an almost incredibly short period of time for the production of each, three poems were handed out at brief intervals—one written by "Mr. Nolan," and addressed to Prof. Lyman; another by the same good spirit, addressed to my wife and self; and a third addressed to Mr. Dunlap by his son "Harry"—written with alternate blue and red pencil, and in the hand writing of his boy.
7. A box was thrown from the aperture, which had been brought from one of the upper rooms—the intervening doors being locked.

After a very brief interval, the presentation of spirit-faces at the aperture absorbed our attention for nearly two hours. And, oh! how little can the churchman or the materialist realise the gratification participated in by our little band during the short period named! Twenty-three distinct faces were presented; most of them returning to the aperture a second time, when requested so to do by the tearful gazers! Mothers, fathers, a departed wife, children, brothers, sisters, friends, and guides, successively presented themselves, and were in nearly every instance recognised! In this day and generation, Brother Jones, what a happiness is ours, as Spiritualists, and how gratefully appreciative of the fact should we be, that we can thus, through mediumistic agency, both see and converse with our beloved who have gone before us to the land of the Beautiful! That happy land which the Church, with its iron net of creeds and formulas, insists upon shutting out from our gaze and from our greeting in time, and in eternity likewise, if its assertions are to be accepted as true! What a blessed privilege is ours! And may it not be truly said of us, as of others in the olden time, that we possess that "which the world can neither give nor take away," a privilege, however, not confined alone to us, but open to all, through the organic laws of being, if man will but avail himself of prescribed conditions, and give heed to the whisperings of the dear

departed, but not lost, who are ever around and about us, seeking to comfort, aiming to bless.

I am permitted to append the following names of ladies and gentlemen who were present with me at the circle on the 29th ultimo:—Hon. F. P. Cuppy, Prof. Darius Lyman, J. W. Parish, Esq., of Washington City; Mr. and Mrs. James Clements, Mrs. Carrie Grimes Forster, Charles Dunlap, Esq., Jno. T. Henneman, and Dr. H. J. Billings, of Baltimore.

I had written thus far yesterday, but concluded to postpone sending my letter until I should attend another circle, which I did last night. I am glad that I did so, since the following interesting incident took place, which I trust you will allow me to add, although my letter may perhaps be too much extended already. I will be as brief as possible.

During the first part of the circle, last evening, "Ski" addressed me in his broken dialect as follows: "Forstum, you writin to broder Jones?" "Yes, 'Ski,'" I replied, "and I have spoken of you in my letter." "Mo know dot," said he, "but dare is a little gal standing by you say she loves to stand by you in circle. She say she want you to send message to her mudder and fader—will you do 'em, and ask broder Jones to print 'em.'" "Certainly I will, 'Ski,'" I replied. "Well," said he, "she came and gib 'em."

After "Ski" had concluded, and private communications commenced, as is the custom in the circles of Mrs. Hollis, a sweet voice addressed me in childish language, giving quite a communication, which, for the sake of brevity, I will give in my own language, and the purport of the same, rather than the protracted conversation which I held with the dear little spirit. I trust the message may meet the eye of her parents and friends, although I have never seen them. The precious little visitor, said her name was Laura Martin—the child of Mr. and Mrs. Jacob Martin of Cairo, Ill. "I heard you pray, mamma, that I would send you a message. I am with you every day, mamma, and always kiss you good night. Tell my mamma I am growing so much, I am most as big as my sister Edie. Kiss my sister Edie for me, mamma; and uncle Mose and auntie, and grandmother, and all the rest. I am very happy in my home. Mollie is with me." Something was also said about papa, which I could not catch, as she spoke in whispers, as do nearly all the spirit friends who come to us thus in the circles of Mrs. Hollis until they acquire sufficient strength to speak louder. I shall be much pleased to learn if this reaches the dear relatives and friends of this blessed little angel.

Trusting I have not exceeded prescribed limits, and hoping to greet you personally in the course of a few weeks, I remain in the freedom of a living Truth, fraternally yours,
THOS. GALES FORSTER.
Baltimore, Jan. 24.

THE SPIRIT OF THE VICAR OF MOWCOP MANIFESTS IN AMERICA.

We take the following correspondence from a recent issue of the *Banner of Light*.

REV. JOHN JAMES ROBINSON.

On the 20th of October, 1876, I attended one of the regular *Banner* Circles, and a message was received from the Rev. John James Robinson, formerly vicar of Mowcop. On the following day, I visited the Boston Public Library, and there ascertained that Mowcop was a place containing a population of about 2500, in Staffordshire, England. Upon consulting a list of the clergy of the Established Church, I found that Mr. Robinson became vicar of the parish in 1844. From the same volume I learned that the Rev. I. T. Jeffcock was vicar of the neighbouring parish of Stoke-on-Trent. Without disclosing the source of my information, I wrote to Mr. Jeffcock that a rumour of Mr. Robinson's death had reached America, and inquired whether the report was true or without foundation. The following answer was received on the 18th of December last:—

"Dear Sir,—Mr. Robinson died at Mowcop about last June, and was buried, I believe, in Holywell Cemetery, Oxford. He had a slight stroke before Easter, but had apparently recovered. He died at last, I think, of bronchitis.—Yours faithfully,
"I. T. JEFFCOCK."

"Stoke-on-Trent, Dec. 1st, 1876."
The parish of Mowcop is within the ecclesiastical jurisdiction of the Bishop of Lichfield, and a similar note of inquiry elicited the following reply from the secretary of that prelate:

"Dear Sir,—The Rev. J. J. Robinson died on the 4th of June last. He had been ailing for some time, I believe, from threatening of paralysis, but I do not know the particulars of his last illness. I only know that he was greatly respected by his parishioners, and I believe most deservedly so.—Yours faithfully,
"FRED. THATCHER."

"The Palace, Lichfield, Dec. 26th, 1876."
While Mrs. Rudd was delivering the message, I noticed that she pronounced the first syllable of the word "vicar" with the long sound of i, as in pine. This pronunciation was new to me, but I have since found it in dictionaries published in England. If Mrs. Rudd has never visited our mother country, which I understand is the fact, this circumstance may perhaps be considered an additional test.—Yours, in search of truth,
A. B. WEYMOUTH.

Medford, Mass, Jan. 17th.

The editor in a foot-note remarks: "The reader will find the message of Mr. Robinson on the 6th page of the present issue." Turning to the page in question, we find the original communication given through the medium at the *Banner* Circle. We shall be glad to hear if it affords any internal evidence which will sustain its claim to be considered genuine.

JOHN JAMES ROBINSON.

Truly the Lord is good; we hear his voice as he speaks to us in thunder tones. Truly, we feel his presence when the bright sun rises in the morning, and sheds its light on all the world around. Truly, if we would be pure in heart we must seek the Lord God of Hosts; we must bow before his presence, and we must feel his great and mighty power. I came into the spirit-world but a short time ago, and I have felt a desire to return and make known my presence to my people, and to the friends I have left behind me; not that I have left them, but rather that I am more to them to-day than I ever could have been before. I

endeavoured while here to teach my people all that I knew, all that I felt, and all that I could get from the inspiration of the great Father of all; and I fear not, but trust that in the coming future I shall receive whatever reward seems best to the great Father to give me. But since I have been here in spirit-life, I have felt a strong desire to visit earth to speak to the children of men, and to tell them something of the beautiful land where I now dwell. I never supposed for one moment that I should ever find a home as beautiful and pleasant as the one I left on earth. But my expectations of the future have been very much changed, for I find that your earth is simply an imitation of ours; we have the same landscape you have; we have forests, rivers, lakes, and all the beauties of nature which you enjoy. And I felt that if I reported at this distant place, my friends could have no hesitation in recognising me, consequently I have come here to-day, Mr. Chairman, not on the ocean telegraph, but on the spiritual railway. I have crossed old ocean, and I am to-day in your circle-room, and I beg leave to address my people and my friends, and to give my name, John James Robinson, of Mowcop Vicarage. I came across the water from the English shore.

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

To the Editor.—Sir,—Will you allow me a few words in reply to the various answers to the above question which have appeared in your columns? I have only a few remarks to offer, for it would be impossible to criticise or reply to the medley of socialism, sentimentalism, eclecticism, rationalism, and doggrel with which you have been favoured, in the time or space at my disposal.

The drift and importance of my question have been apparently very ill understood, as I shall endeavour to point out.

Among those who have seen the phenomena called spiritual manifestations there are a great number who do not believe that these phenomena are caused by the spirits of the dead. Now, Spiritualists say that magic, miracles, demons, heathen gods, and all the other instances when the "usual order of nature" has been disturbed, are nothing else than croppings up of this same spiritual power before the world was prepared to receive it—seed sown, as it were, in unpropitious times and places. But this assertion cuts both ways; for if magic be of the nature of Spiritualism, Spiritualism must be of the nature of magic; and before we can say with certainty that magic was only pseudo-Spiritualism we ought to be sure that Spiritualism is not itself merely pseudo-magic.

Many of the phenomena of magic and occultism resemble those of Spiritualism, but there is a considerable difference between the different forms taken by the appearances or the communications; and it is noticeable that this difference corresponds with a similar difference in the state of belief or expectancy of those who are present at the mystical rites or seances. The ancients expected gods and heroes to manifest themselves, and these appeared and spoke, and looked exactly as it was anticipated they would; the medievals suspected saints and demons, and they got them in a perfectly satisfactory form; Modern Spiritualists desire to communicate with those recently dead, and they have their desire fulfilled. But we know that when Hercules, or Minerva, or the devil, or the Virgin appeared, they were not really the characters they purported to be, but only materialisations of some spirit-force, which in form and feature followed so closely the current ideas respecting the appearance of those more or less mythical personages as to deceive those who saw them; so the question naturally arises in the candid mind, how can I be sure that this influence or spirit-power is not merely assuming the guise of departed friends, and that I am not the victim of some new form of the same old spiritual fraud?

It is perfectly evident that, knowing that the power can metamorphose itself into gods, heroes, demons, angels, saints, elves, fairies, gnomes, genii, &c., in so artistic and deceptive fashion, we should be on our guard against founding any argument upon what that power in its different guises says of itself, and against accepting the correspondence between our idea of the thing (be it hero, demon, or spirit) and the appearance we see, as evidence that the appearance is really the thing itself, and not a personifying counterfeit; for we are no more justified in believing that the spirits are those of departed friends, merely upon their own assertion, coupled with their resemblances to those friends as pictured in our recollection, than we would be in accepting the real satanic majesty of the medieval devil upon his mere *ipse dixit*, or because he appeared to those who saw him as "all their fancy painted him."

All this necessarily presupposes a belief in the reality of the phenomena on the part of the inquirer; but that belief implies that those tests of identity, such as the telling of secrets known only to the defunct, copying his handwriting, and so on, are in reality no tests of any identity between the appearance and the departed friend, but are mere incidents of the phenomena, not one whit more curious than visible personification, as in the case of demons or genii and, so far from being proof of identity that they themselves are in need of explanation.

It is evident therefore that the unbiased inquirer must look for some further evidence as to the nature of the spirits; and he can do so in no better manner than by putting them (the "spirits," not the "medium,") to the test. No better test could probably be conceived than to demand from the *soi-disant* "loving spirits," a benefit which would be of inestimable service to us, and which they profess themselves perfectly able to accord to us. If the spirits refuse our demand, then, I for one, would think myself justified in saying, "You are no more the loving spirits of departed friends, which you pretend to be, than the hooved and horned monster that appeared to medieval mediums, was in reality the principle of evil himself." Now, sir, the greatest evil of our day is crime. Poverty is in some respects a greater evil, but the balance of evil is on the side of crime, for poverty does not necessarily destroy the moral nature, and crime, if persisted in, certainly does so. To diminish crime has been the earnest endeavour of the great and good men of all ages, but knowledge and means have ever been lacking.

Modern legislators acknowledge that it is not the severity of the punishment, but the certainty that detection and exposure will follow the commission of crime, which has the chief deterring influence on the criminal. Again, the tendency of all modern civilised legislation is to make the punishment of crime conduce to the reformation of the

criminal; but it is found that once a man or woman has become an "habitual criminal" (by which class the large majority of the crimes are committed) punishment ceases to be a disgrace, and reformation becomes a matter of the greatest difficulty. The great practical desideratum in the treatment of our criminal classes (in addition, of course, to education and so on) is a thoroughly organised system of police, which by its pervading presence would hinder the would-be criminal, and bring the actual criminal to justice before immunity from detection had hardened his moral nature and qualified him to rank as an habitual criminal. A theoretically perfect police system would be one under which every would-be criminal would know that he was watched, and every intended victim would be warned of danger. Under such a regime there would be no other crimes to fear than those committed under the influence of insanity, drink, or passionate rage. Any man who could invent a system or process by which this could be accomplished would take rank as the greatest benefactor to his kind that ever lived; for in a few years crime would cease, and the earth would become a Paradise.

But, Sir, Spiritualists say that the spirits of departed human beings are always hovering round us; that they watch all our actions with loving interest—grieve with us and rejoice when we rejoice—that they can communicate with one another, and with those on earth; in other words, that they are precisely in a position, both as to will and power, to do us the inestimable benefit of wiping the vast majority of crimes off the face of the earth, AND THEY DO NOT DO SO.

To say, as some of your correspondents do, that spirits do not intervene because they disapprove of capital punishment is unsatisfactory; for this reason, among others, that they also do not intervene in the case of crimes where the punishment is less than death, neither do they intervene in those countries where capital punishment has been abolished. To say, as other of my answers do, that spirits do not approve of human justice is an untenable idea, because the spirits have it in their power to improve human justice (for the whole history of legislation shows that the facile detection of crime leads to its gentler treatment), and because, if they show their disapproval of human justice by non-interference, this same non-interference also demonstrates their approval of human injustice, and of the miscarriage of justice, for they never interfere to save the innocent man from punishment; and how many instances are there now on record of the wrong man having been hung! To say that the spirits would not condescend to play spy or "detective" is simply absurd, for not only is it one of the features of Spiritualism, as well as of all other religions, that it teaches us that our thoughts and actions are read by the Higher Power, but it teaches also that "God" will take advantage of this constant and continual "detective" operation to bring our sins and evil thoughts home to us in the hereafter, in the shape of retarded development, if not of "hell." All we want is that the sentimental "I am always with you" should be brought home to the criminal mind by the more practical "I'm looking at you," to prove which to the criminal mind a few sharp detections and summary convictions are all that is required.

I said, sir, in my first letter that I should like to know what our leading Spiritualists thought on this subject, and, with all respect to those who have replied to my letter, I cannot bring myself to think that the opinions of our leading Spiritualists have been expressed in your columns, for Spiritualists count among their ranks men of trained minds and strong intellect, who, I should think, would be able, did they deign, to say something much stronger on this subject than what has appeared in your paper. I should be paying Spiritualism a very bad compliment if I thought that what it has lately said through the Medium on this subject is all it could say, for certainly (to me at least) what has been said in answer to my question is anything but satisfying.—Yours obediently,

R. H.

P.S.—With regard to the "god-idea," on which point some of your correspondents have fallen foul of me, I should like to recommend to these gentlemen the perusal of "Three Essays on Religion," by J. S. Mill, who, it is whispered, was himself a believer in Spiritualism. But I should also like to tell "A. A. Harvey" that I did not say a word against sensation; and if an omnipotent, omniscient, and all-merciful deity cannot manage to prevent people from getting burned to death when they are trying to recover treasure from the flames, without at the same time torturing thousands of other persons to death with internal cancer or other horrible diseases, or cannot or will not teach us poor, groping, stumbling mortals the simple rules of health except by the clumsy expedient of slaughtering us by thousands, by way of a hint that we were going wrong, then I fancy the terms all-merciful, omniscient, and omnipotent must be very variously understood by her gracious Majesty's subjects.

"THE LITURGY OF THE HUMAN RACE."—Such was the title of Dr. William Hitchman's lecture to Liverpool Spiritualists and the public at Meyerbeer Hall, on Sunday evening last. In the course of his remarks upon the natural history of religious sentiment, and spiritual philosophy among all varieties of mankind, he said that a belief in Spiritualism and spiritual beings, with whom those in mortal coil may commune, either visibly or invisibly, had really prevailed among all the races of men, of which anthropologists had attained scientific acquaintance, from the remotest ages to the present time. Established forms of public worship, or liturgical communion with God and angels, had their roots in the spiritual constitution of human nature throughout the world. Truth, like light, must be let into the eyes of mortals very gradually, otherwise, as in the case of Modern Spiritualism, it proved far too dazzling for those inquirers who have long been groping their way in comparative intellectual or scientific darkness. Liturgy itself is the growth of religious development and spiritual experience. When men were rude, barbarous, ignorant, and superstitious, God was created in their own image as a stern, vindictive, revengeful tyrant, or Lord of war, having chosen people, and special favourites, the rest being cruelly destroyed. Woman was then man's slave instead of his equal and companion, but, thanks to the progress of knowledge, mythology had largely given place to spirituality in heart and life, and the ministry of angels, he hoped, will yet unite the hymns, prayers, and good deeds of all religious peoples in the magnificent formulas of wisdom and holiness.

"MRS. CONANT" CONTROLS MRS. DEARBORN AT DOUGHTY HALL.

On Sunday evening, in response to an invitation which she had received, Mrs. Dearborn kindly spoke at Doughty Hall in the trance state. Mr. Burns presided, and in his opening remarks he apologised to their visitor for the fact that the hall was not full. This he accounted for by stating that the anniversary of the Marylebone Association was being held that evening, under the presidency of Mrs. Hallock, and, as the Marylebone friends were warm supporters of Doughty Hall, their absence was very appreciable. Mr. Burns, in introducing Mrs. Dearborn, said she was a servant of the spirits on a visit to Europe, and, like all true believers in the new truth, she gladly did aught which was calculated to advance the Cause. She did not appear before that meeting in a professional capacity; she was a lady of independent means, and quite gratuitously came to that hall, before she left London on a tour to the south of Europe and Spain.

Mrs. Dearborn delivered an impressive invocation, and Mr. Burns read a passage from Hudson Tuttle's "Arcana of Spiritualism,"—"Pleasures of a Belief in Spiritualism." After singing a hymn, Mrs. Dearborn advanced entranced to the stand and commenced her address. Before the influence controlled her she whispered to Mr. Burns, "A strange spirit desires to control me. Never knew her before, but I suppose I must permit it to go on?" The following is a summary of the address given:—

I have come here this evening to state some of my experience in spirit-life, and to do what I can to make harmony and peace, for I see that, as I have drawn nearer to earth these last few days, there has been a great misunderstanding, consequently a brother has suffered very much. I have come to ask, that as it is through the MEDIUM the words spoken here are spread abroad over the world, that my words now spoken may be printed therein, and I know they will go to my brothers over the water, to whom my words were a law in the time that is past.

It is the greatest pleasure of my life that I am able to come, as I was somewhat acquainted with the facts when in my physical body, and the medium I now use is quite ignorant of them to-day.

I had a frail body, but was visited by the spirits, and gave you many communications from your loved ones in spirit life. It is a great thing to live, but it is greater to understand how to live, how to make home happy; and there is no individual who makes home so happy as he might. You live in a world of progress and it is your privilege to lead a higher and purer life, so that when your spirit leaves the body it may be said you are a good man or woman. If you knew how much more beautiful would be your spiritual home, you would try to make it shine with jewels more precious. Had I not known what it was for poor weak mortals to suffer for want of knowledge, I would not thus speak to you this evening. Look into your own hearts and see if you always do your duty by those you love. If you find that by doing differently you could be of greater service to those around you, by all means do so; and if so, care not for man's tongue, nor for woman's slander. Go forward. You are working for a mighty power that will pay for all kind acts, even though you be abused for doing them here. Greater is the reward if you expect no compensation. There is a great loving intelligence which is mindful of your every movement, and you cannot shut it out. It is stronger than the walls of a prison; and though our brother is suffering there through misunderstanding, this mighty power permeates these walls, touches his heart, and makes it strong for its work while in the earth-life. Whenever you have the feeling within your heart to criticise a brother or sister, let the petition rise within—Oh, Father, do I understand what I am doing, or should I replace it with a kind deed?

There is a beautiful land; there is a spiritual life; there are your loved ones dwelling in their homes that conditions while in the earth-life have made for them. They built them with the desire of their spirits; they adorned them with their own acts, and no one can rob you of these possessions in the world beyond. If you would stand in spirit-life as a teacher, and have a fine mansion with flowers so rare and pure, then see that every act of your spirit goes to make it pure, as the flower in its colour speaks to you. If you knew how important it is for you to live a pure life, you would enter on it to-morrow and get a beautiful mansion for the indwelling of your spirit. You are now held in inharmonious conditions, but in the spirit-world your home and friends are what you desire, and invite. There is no parting, no sorrow for ever, eternally onward; meeting with others like yourselves, doing good everywhere, if it be your desire so to do.

Soon as the dark spirits desire something better, a kind loving angel is sent with a helping hand.

It is a blessing that you are born in these conditions of imperfection: the greater your sorrows here, the greater your blessings there. God says, I will repay thee for the sufferings in the celestial spheres of life; I will give the spirit what it has earned for itself.

My spirit rejoices to-night for all the trials I have passed through, and if I could return to that poor old body, I would try to lead a better life and check my tongue if it said aught against any brother or sister. Now I come back to tell you

my story as to my conditions in spirit-life, and when you meet me there you will say that I have spoken the truth.

[The entranced medium now turned round towards Mr. Burns, who sat somewhat back to the left.]

Brother Burns,—No matter how severe the tongue may criticise your acts, the time is not far distant when you will be understood and be repaid, and man will understand the truth as it is. I know this, for I have a brother who stands by my side and he says justice shall be done to you through the *Banner*. As you have done so much to promote the cause of Spiritualism, great is the reward, and no man can take that mansion from you that you are adorning for yourself with the most precious jewels, for you have done it under the most trying circumstances.

[The medium now turned to the audience.]

There is a life beyond; and God has so instituted His laws, that no one can say to a loved one, Go here, or go there, for love holds all in its chain through eternity; and the more you have of love the stronger is your spirit. You have everything to live for, because you are living for that life that has no ending, and when your spirit shall stand with the spirits in the immortal sphere of existence, the truer your life, the higher will your position be in the spirit land. This is, indeed, a true doctrine. Christians walk by faith, but Spiritualists have positive knowledge of the land to which they are journeying.

After a few further remarks, Mrs. Dearborn's control ceased, the spirit giving her name, and stating that it was the only time she had controlled the medium. Mr. E. W. Wallis, being under influence, stepped forward and made a short speech. He characterised Spiritualism as a universal religion, not as an "ism." It was the philosophy of life in the largest sense of the term. It inspires men to lead the highest life amidst the imperfect conditions in which they exist here, and to develop the highest power of which man is capable. The control deprecated sectarianism and the folly of men falling out because they gave different terms to the same thing. We want more earnestness among Spiritualists, and less desire for mere wonders.

A powerful influence pervaded the hall, and the proceedings produced a profound impression. A crowd gathered round Mrs. Dearborn to congratulate her and shake her by the hand.

The control of "Mrs. Conant" was quite unexpected. Mrs. Dearborn had been ill for several days, and had been confined to her bed till within a short time of the meeting, and she feared she would not be able to do anything. As soon as the discourse commenced, Dr. Mack whispered to Mr. Burns, "That is Mrs. Conant," and Mr. Burns had the same impression before Dr. Mack spoke. Dr. Mack says it was in Mrs. Conant's manner. Mr. Burns felt deeply touched as allusion was made to a painful affair on the part of the *Banner of Light*, which was a rude requital for the labour and co-operation of many years.

After the meeting closed, Mrs. Dearborn and Miss Williams, accompanied by Dr. Mack and Mr. Burns, went straight off to the Marylebone anniversary at Quebec Hall. As Mrs. Dearborn sat under the influence of her Indian guide, she whispered to Mr. Burns in broken English about "William White" and other apostles, who inaugurated years ago, with the aid of the angels, the *Banner*, which it is their earnest desire to see float spotless over the destinies of this great movement.

CROOK.—PRESENTATION AND MATERIALISATIONS.

To the Editor.—Dear Sir,—May I ask you to insert the following remarks in reference to the state of Spiritualism at Crook. About a year ago there was not one single Spiritualist, except Mr. Lobley, but now there are several circles and many desiring to investigate; but our great drawback in the past has been the want of proper mediums to introduce investigators to, but with the aid of our friends from The Grange I think we shall be able to make a move in this place. It was arranged by the Crook and Handon friends to present Mr. Brunskill with "Hafed," for his services as a medium. He has always been very good in giving seances without charge.

A seance was held on Tuesday, the 20th instant, which commenced at half-past seven o'clock, when there were about thirty-one persons present, and which proved very successful, considering that the meeting is only developing for materialisations, and that there were some present who had never been at a seance before. Very soon after the medium had entered the cabinet our very interesting spirit-friend "Kato" took control, and after a little pleasant chat the form of a little child made its appearance several times, during which it rang the bell which was given to it by Mr. Lobley, as it was too small to reach it from the table itself.

At the close we had a few good physical manifestations, such as spirit lights and the bell carried about the room and rung above the heads of the sitters. Papers were also taken from our friend Lobley's pocket, and a bonnet was taken from the head of a lady present, and after various phenomena occurring we were told to light up. Upon doing so the lady's bonnet was found to be upon the head of Mr. Lobley, and a handkerchief over his face; and all this was done under test conditions.

No doubt, to many at the present day this would be nonsense and a waste of time, but to us they are facts full of instruction and important truth.

After partaking of the bounties of nature, Mr. Lobley made the presentation, making a few remarks in reference to the meeting and the progress of Spiritualism. He said it was with pleasure that he presented the wonderful and marvellous book "Hafed" to Mr. Brunskill, and hoped that he might live long to use it and make himself useful. Mr. Brunskill rose to express his gratitude to the friends for the present he

had received. He said that he desired to make himself useful in spreading the truth, and hoped we would have more gatherings like these because they seemed to infuse new life and energy into each individual.

A desire has been expressed that there should be another gathering shortly to make arrangements for the spread of spiritual truth, which I hope will be put into operation. But, whatever we do in reference to uniting ourselves together, I hope that we shall each retain our individuality, and that perfect freedom may pervade all our arrangements, so that we shall be able to go onward with the tide of progress, and be in a position to receive every new truth that may be brought to light.

I should like to say more, but I have trespassed too far already. Hoping that we as Spiritualists may sow the seed calmly and patiently, knowing that according to the nature of things it must bring forth fruit in abundance. I remain, yours truly,
J. HETHERINGTON.

NECROMANCY.

To the Editor.—Dear Sir,—As you have opened your columns for the discussion of this subject, would you allow me to say that the definition of the word Necromancy given by "M.A. (Oxon.);" was quite correct? As anyone may know who will give a little attention to the writings of any old author on the subject, necromancy means invoking the spirits of departed people by any means. Although the necromancers of Holy Writ may have put their art to anything but an honourable purpose, it does not follow that Spiritualists, so-called, are committing any sin by using their knowledge to a different end. The ancient necromancers, instead of sitting calmly at a table, went about

"The solemn hour of night
When the grave its dead releases,"

and, standing within the limits of a magic circle, sternly (amid the burning of perfumes) invoked the spirit of anyone desired to visible appearance. The perfumes were composed of certain herbs gathered under the proper planetary influences, and agreeable to the planets governing the hour and place of operation. The necromancer required a host of things to carry out the ceremony, which cannot be mentioned here for want of space. Our friend "A Working-man" need feel no alarm at the Bible's words against its practice. The explanation is simply this: Moses, we read, was educated according to all the knowledge of the Egyptians, and necromancy was known and practised by the ancient Indians, Persians, Chaldeans, and Egyptians, and of course Moses knew the Jewish inclination to wander from their religion and fall into idolatry, so he prohibited the custom, as well as all kinds of divination practised by the surrounding nations, not because it was a sin, but because he wished to remove all recollection of their Egyptian home, and as a means to put down everything that would lead from his particular doctrine. Moses did not, however, banish all the modes of Egyptian magic, inasmuch as we read that the Urim and Thummim was placed in the breastplate. The Urim and Thummim was something that God—i.e., spiritual guides—gave answers through. Now, note the craft of Moses—only the high priest could give the answers, and from what follows of their custom there are great reasons to believe that the Urim and Thummim of the Bible was nothing but what we call the magic crystal, which has been in use by the Oriental nations from time immemorial. Crystallomancy, as it is termed, can be brought under the head of necromancy, as the disembodied spirits can manifest thereby. This I know from experience. The woman of Endor was a true specimen of necromancy, as her mode of operation quite agrees with the ancient rites of the necromantic art. The word Witchcraft means the art of working evil. Whatever the word is or has been, there can be no doubt but that it means working good or evil by charms, amulets, &c. For instance, an evilly-disposed person who had a little knowledge of astrology could (or it was thought so), by gathering the various ingredients of a charm under the proper planetary aspects, and using various incantations with an earnest desire, work good or evil to a given individual. The idea that they had familiar spirits may or may not be true. No doubt the low and evil spirits that delight in mischief would help them in their diabolical plans.

Whether or not necromancy is an abomination to the Lord, that must be judged by the good or evil that our departed friends tell us. I would rather believe one of my guides than all Moses could say, because Moses had a deep-laid scheme in saying as he did. We cannot believe everything in the Bible. Ask the clergyman if the moon stood still at Joshua's command? or whether Moses and the seventy elders saw the God of Israel? If so, then the God of Israel was some spirit-friend of Moses, and no more to be believed than ours; and, finally, although a Spiritualist myself, I am not ashamed to own that it is nothing but a modified form of necromancy.
"STELLA."

IS SPIRITUALISM THE WORK OF DEMONS?

No! I answer, with good reason, for true is the passage, "neither can a corrupt tree bring forth good fruit" (Mark vii. 18); but the messages and manifestations which we receive from the spirit-world bring forth fruit, and very good too (such as is needed in these sceptical times); for they have convinced many a sturdy atheist of the reality of another and better life; they have taught and are teaching thousands to live that they may gain a glorious home in the summer-land; they promulgate those doctrines taught by Jesus, or, in other words, they teach us, firstly and above all, to love the Lord our Father with our whole soul, and this, says Jesus, is the first and greatest commandment; they also bid us love and cherish our brother man, be peacemakers, be pure in heart, trust our Father, be meek, be long-suffering, repent of our sins, visit the fatherless and widows;—all these things, though probably not in the same words, still with unmistakable force, they promulgate. And is it not by such deeds as these we are to win the kingdom of heaven and become God's children? for, in the words of Jesus, "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. v. 3); "Blessed are the peacemakers: for they shall be called the children of God" (Matt. v. 9). How would it interest demons to spend night after night, hour after hour, in trying to bring home to men the truth of these grand and glorious old teachings, to bid them win the kingdom of heaven, and strengthen them by revealing some of the glories thereof?
"ANSELMO."

The Dalton Association of Inquirers into Spiritualism has issued a new edition of rules, &c., from which it appears that the library contains 138 volumes, besides pamphlets.

THE MISSIONARY MEDIUM ON RECENT PROSECUTIONS.

To the Editor.—Dear Sir,—Does it not occur to many persons that, notwithstanding all that has transpired with regard to the prosecution of the mediums, not one person, either a speaker or writer, has given the subject a fair and truthful representation? In all my twenty-five years' experience of the subject I have never met with any medium who made any pretence whatever to any conjurations, sorcery, enchantments, arising, feeding, or dealing with evil spirits. The whole of those old obsolete Acts of Parliament were levelled against persons making contracts with wicked spirits to injure their neighbour; also persons who pretended to use enchantments and cunning devices to defraud the ignorant. Those laws were never made to injure honest persons, or to prevent them from holding communion with their relatives and friends, that practice being unknown in those days. The Spiritualists, one and all, should petition the Home Secretary to dismiss those magistrates from their positions who thus show themselves incompetent to understand a purely religious exercise or communion with a spirit from a case of vagrancy, and committing a man to prison upon no evidence whatever. A witness thought the prisoner wrote upon a slate, but he dare not say that he did so; but the judge sentenced the man to prison upon the thought of the witness. It is necessary for a conviction by law that the witness should upon his oath state that the prisoner did commit the act of which he is charged, not that he thought he did.

The mediums state that under certain conditions spirits can and do manifest their presence and communicate with the company present. If they devote their time to teaching other persons how to proceed in this investigation, they have as much right to be paid for their time as a bishop. We have a state religion and an expensive church, with a Queen at the head, and our religion enjoins us to "try the spirits." Jesus, the founder of our religion, introduced His disciples to the spirits personally. Here was an example for all of us to follow: sure cure for unbelief, materialism, and atheism. Now, if the Queen, bishops, and clergy that are so well paid, neglect to instruct us, or are too ignorant or indifferent to do their duty, by teaching us how to commune with the spirits, we must employ mediums, and pay them for their services. We are promised that when He, the Spirit of Truth, shall come unto us that He will tell us all things. If we do not know how to converse with Him how can he tell us anything? "Behold I stand at the door and knock. If any man hearing my voice and open the door, I will come in to him and will sup with him and he with Me."

This is the condition that Spiritualists should aspire to, in spite of all opposition. W. WALLACE.

DIRECT WRITING IN THE FAMILY CIRCLE.

To the Editor.—Dear Sir,—After hearing and reading so much about direct spirit-writing on slates, I was led by a desire to witness for myself the wonderful phenomena at my own house and with my own family, which is composed of myself, my daughter, her husband, and three grandchildren, aged respectively 11, 13, and 15 years, to invite the co-operation of the medium, William Petty. I wished him to call in at my house one night as he was leaving his work, and he very kindly did oblige me by doing so.

We accordingly sat for what we could get—he brought nothing with him, so we used an ordinary school slate. I took care to clean the slate properly, and we sat at a plain board kitchen table, the medium at one side and I at the opposite side, the rest of the sitters also sat on each side. I put the slate with a small piece of slate pencil on the centre, when the medium with one hand pressed the slate against the underside of the top of the table, and the other hand on the top of the table. I then asked the control mentally to write my name on the slate, and after a few seconds a signal was given to withdraw the slate, and holding it up to the gaslight, there was, to the surprise of all the sitters, a side view of a man's face with my name written in full, quite distinct.

I next asked the control if he would oblige by doing the same if I introduced a half-sheet of white paper, and got an answer in the affirmative; so I did so, and got another side view of a man's face on paper which I have in my possession, besides the words "good bye," written quite distinct and satisfactory to all present. With me it will act as an impulse to persevere in my investigations of Modern Spiritualism. To me it is a delightful study. My object in sending this for publication is that it may interest and encourage others in the same way as the writer.—Yours in the brotherhood of Spiritualism,
E. ELLIOTT.

Newcastle-on-Tyne, Feb. 20th.

CURATIVE EFFECT OF MAGNETISED PAPER.

Dr. Mack.—Sir,—Having read in the MEDIUM of Jan. 5 the letter of a lady testifying to the curative power of your magnetised papers, I consider it my duty to forward you my experience of them for the benefit of others who may be unacquainted with their remarkable value. I, too, first heard of them in 1875, and I was then suffering acutely from pain and swelling in both great toes, which had first commenced in 1868. Twice during that period I lost both nails, after they had assumed an appearance of chalky ridges, and during the last six months I could not bear the pressure of any kind of shoe whatever. On applying your magnetised paper, in one week I was considerably relieved, and finally all pain and swelling disappeared, and since that time I have not had a recurrence of any of the symptoms whatever, and have worn ordinary walking-boots with the greatest ease and comfort, for which I am truly thankful.
H. C.

Mile End.
I should like to add, Sir, that my mother suffered at intervals severely from the same complaint, although not so continually as myself, but on applying your magnetised papers she was completely relieved of all further pain and inconvenience.

OLDHAM.—An account of an interview between a deputation of Spiritualists and the candidates for Parliament came too late for insertion this week. This we regret, as it is of interest.

MR. PEEBLES' TRIP ROUND THE WORLD.—In a letter to the *Banner of Light* Mr. Peebles says he was about to sail in the "Zealandia" from San Francisco to Australia, calling at the Sandwich Islands, the Feejees, New Zealand, and other groups. He intends returning by India, Ceylon, South Africa, and, we hope, London.

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 news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 2, 1877.

ORGANISATION.

If every Spiritualist would ask himself, What can I do to promote a knowledge of Spiritualism amongst my fellows? and fall to work to give the answer effect we would not hear so much about "organisation," but the visible results of it would be much more abundant. The true way to organise is to go to work, do something, and all who sympathise therewith will at once put their hand to the plough and help. Society making is NOT organisation. We could point to places where the trade of lecture committees has led to empty halls, and a complete demoralisation of the spiritual body. The basis of spiritual action is not a man-made committee, we wish we could engrave that one sentence ineradicably in the brain of every reader. No; we repeat, the basis or subsequent success of spiritual work is not a human foible of any kind, however wisely it may be planned or however practical its appearance may be. What, then, is our foundation? Whereon shall we build as on a rock—not the fleeting sands of man's invention? We reply, On spiritual power. The cultivation of mediumship, the wooing of the spirit-world into our midst is the seed, the fertiliser of all our efforts. An organisation of a dozen men—appointed men—are impotent to stir the minds of the people, but a feeble woman or an illiterate boy pervaded with the power of the spirit may move nations. Human beings charged with spirit-power become magnetic, and they draw all mankind to them, just as the bar of soft iron becomes a magnet when pervaded by electricity. O ye soft iron tools, ye unmagnetised ones! why do you try to make an edge on the grindstone of your own conceits, when by cultivating spiritual gifts you may cut your road triumphantly to success.

An illustration of the truth of these remarks is afforded by the Marylebone friends, who have made mediumship the prime calling of their efforts. Their little hall is magnetic and beautiful, and it allures visitors to its spiritual atmosphere, and when there, the mind overflows with spiritual ideas, and spirit-friends come close to the souls of those who attend the meetings.

As far as general agencies of an external nature are concerned, it appears to us that Spiritualists are organised—that is, supplied with "organs." By the common use of language it is decreed that a public newspaper is an "organ," and no movement can assume a public or consolidated position without such an "organ" of the Press. The effect of organisation is to bring all points into reciprocity or rapport. This is what the Press does, and all the societies and bodies it is possible to bring together could not effect this result without the Press. The MEDIUM weekly brings some 20,000 Spiritualists into one counsel, discussing the ruling ideas of the week and exchanging through it expressions from one end of the land to the other. This is the grandest attempt at organisation that has ever been effected amongst us, and we submit that it is all that is required. We have further to ask, Do all Spiritualists who avail themselves of this "organ" ask whether they take their share in its responsibilities? For a community of Spiritualists to ignore the claims of that which has already organised them, but use it to realise a variety of uncalled-for schemes, is not very commendable. The basis of all external organisation is a periodical, and to maintain that in every possible manner should be the first duty of every friend of organisation.

Other departments of organisation are, a popular literature and a depot for information and intercommunication. A means of producing and circulating literary information must certainly be regarded as an important element of organisation. What a brainless movement Spiritualism would be without an evidence of its intellectuality in the form of books. Then Spiritualism has its open door and metropolitan locus standi for the supply of gratuitous

information for the public, a registry of all known workers in the Cause; thus the friends of the Movement may avail themselves of their services.

What more do we want with organisation? We answer that Spiritualists do their duty to sustain that which already exists, and, secondly, that they mind their own business by doing their duty in their several localities; and by cultivating spirit-power, and diffusing its influences, produce spiritual fruits which when gathered might be reported on in the "organ" for the information and encouragement of others. When these agencies have been set in motion the grand work of organisation has been accomplished, and it remains for others to fall in therewith, and see that the organic position is sustained and utilised by their individual efforts. When we think of the thousands who have heard of Spiritualism through our "organ" and the thousands of houses in which our popular literature finds a place, likewise the countless numbers of documents which we have given to inquirers, forming the basis of family circles beyond computation, we also think of what might be done if our organic arrangements were fully taken advantage of, and how much lighter the burden of sustaining them would bear on those shoulders which, aided and strengthened by spiritual influences, have done more than their proportionate share of the work.

THE DIALECTICAL REPORT AT ONE PENNY.

The continuous demand for the forthcoming cheap edition recalls our attention to the fact that no notice of it has of late appeared in these columns. Though we have received many orders, our list is not yet of that magnitude which would repay us for our effort. That the plan of publication suggested is wise and useful we have many testimonies, but none more explicit than the following from the late secretary of the Lancashire Committee, who says on a post-card:—

21, Elliott Street, Rochdale, 30th January, 1877.

Dear Mr. Burns.—Public opinion at the present time says:—We have no faith in the testimony of Spiritualists, the evidence of non-Spiritualists would be more acceptable. Your cheap edition of the "Dialectical Report" is just the necessary article. Put me down for 100 copies. How soon will you have them ready for circulation?—Yours truly, JAMES SUTCLIFFE.

The advice of Mr. Sutcliffe is perhaps the most sagacious that could be offered at the present time. Mr. Volckman has argued that we require to show the public that Spiritualism can be investigated without mediums or policemen, and Mr. Sutcliffe says:—"Do not take our word for it: read the testimony of non-Spiritualists."

Now is the time to bring out the cheap edition, but to do so we must have universal support. Every Spiritualist must make up his mind to bear his part. To enable us to do it at the price it must appear in the form of one issue of the MEDIUM, and accompanied by other matters of interest to investigators. The price of a single copy will be 1½d., but we engage to send twelve copies post free for 1s. or 100 copies per rail, carriage paid, for 8s.

How many of our readers will take 100 copies, and how many a smaller quantity down to a dozen? Every intelligent person would give respectful attention to this publication, so that there is a useful field for thousands of copies. If our readers would organise themselves in something like the following order 100,000 copies might soon be taken up. Say:—

200 readers taking 100 each would be 20,000 copies.	
500 " " " 50 " " "	25,000 "
1,000 " " " 25 " " "	25,000 "
1,000 " " " 12 " " "	12,000 "
1,000 " " " 6 " " "	6,000 "

Leaving a large margin to take none at all. This could easily be done in one week, and no one would miss it. The cost in the highest instance would be 8s., and the lowest 6d., when two clubbed together to secure a dozen copies. If this work could be all gone into simultaneously it would produce a marked change in public opinion.

There is no way in which we can establish our position but by hard work, well directed. The public think we are a pack of dupes, cheats, and conjurers. The "Dialectical Report" disproves it in the most positive manner, and we may safely say that every copy distributed would find five readers, and these again would modify the views of many others. We hope to have a general response to this proposal, and next week we may be able to fix the date for the publication of this most popular of all the evidences on behalf of Spiritualism.

MR. COLVILLE AT DOUGHTY HALL.

We have had a call from Mr. Colville, the Brighton trance-medium, accompanied by his friend Dr. King, which interview has afforded us much pleasure. We go to press too soon to permit of a report being given of the reception at the Spiritual Institution last evening. We have great confidence in the merits of the young gentleman whose mediumship has been so favourably reported on, and take pleasure in inviting all our London friends to attend Doughty Hall on Sunday evening to welcome him to public life.

No doubt the friends who make his acquaintance at the reception will be present as a special circle of sympathy and protection, but we hope that Spiritualists generally will consider it their duty to attend on Sunday evening, and assist on this special occasion. Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

NEW ARRANGEMENTS AS TO SEANCES.

There is a wealth of spiritual teaching which is not at all utilised at the present time. Take, for example, the services of Mr. E. W. Wallis at the Spiritual Institution, and we have a manifestation of intellectual ability of the utmost importance, phenomenally considered, and very instructive to all students of Spiritualism. Mr. Wallis is becoming one of the best trance-speakers at present in the Movement in England or elsewhere, and well he deserves to achieve distinction, for few workers have manifested such industry as he has for many months exhibited. He has laboured faithfully whether there was an audience or only a few friends, and the efforts of his guides have been as diligent as if they had been addressing thousands.

We have devised a plan for making these Friday evening services entirely free, within certain regulations. All who subscribe to the support of any society or institution for the diffusion of Spiritualism, in London or the provinces, will be admitted on showing their credentials. Thus a subscriber to the Progressive Library and Spiritual Institution, a member of the Marylebone Association, Dalston Association, East-End Spiritual Institution, Brixton Association, or of the society meeting in Great Russell Street, would be freely admitted, as also would be members of the Newcastle, Manchester, Liverpool, or other society, should they happen to be in town and have Friday evening to spend with us. Those known friends who are not members of any body might become weekly subscribers to the Spiritual Institution on payment of a sixpence, the weekly subscription, and thus claim admission. Thus the meeting would be entirely free on our part to the members of spiritual bodies, and the medium or speaker would be recompensed by a special collection made in the room.

These new arrangements will commence this evening, and be continued on Friday evenings in future, and we hope Mr. Wallis will be well supported and encouraged in the good work to which he has devoted himself.

DR. MONCK'S HEALTH.

Dr. Monck's solicitor, Mr. W. Miller, 7, Whitehall Place, informs us that he has heard of Dr. Monck through his representative, who visited him on business. The captive is well and in good spirits. He is well treated and does not suffer in any special manner. He has kindly remembrances of all friends, whom he hopes to grasp by the hand at the termination of a few weeks.

A LETTER FROM THE QUEEN TO A SPIRITUALIST.

Seldom has it been our lot to chronicle with so unfeigned a pleasure any event as that which finds brief place elsewhere in our columns, and which we have ventured to characterise as "True Royalty." The *Court Journal* tells us that "Her Majesty has sent a portrait of herself with an autograph letter to Mrs. S. C. Hall, who is in feeble health." It was intended that the gift should be a purely private one, nor have the proud recipient and her gifted husband done anything to violate that privacy. We are, however, in a position to supplement in some few particulars the brief announcement of our courtly contemporary. In the first place, we are glad to be able to say that Mrs. Hall's feeble health has improved. The reception of such a gift would not be likely to impede such a consummation as this: quite the reverse. Moreover the gift was not only a portrait of Her Majesty as the following letter will show:—"The Queen has the greatest pleasure in presenting to Mrs. S. C. Hall a portrait of herself, and also portraits of herself and the Prince." We have, as we said, ventured to characterise this as "True Royalty." It is an act that does honour to the donor as well as to the recipient. A mere petty potentate would not venture so far to set aside conventionality. A really great sovereign has no consciousness of stooping in thus rewarding an honoured subject for life's work devoted to man's good and God's glory.

That work is matter of history. We have but to take down from our shelves the volume of the *Cyclopædia* containing Mrs. Hall's name to see the long list of her literary triumphs. Her "Sketches of Irish Character" and "Tales of the Irish peasantry," are English classics. Her numerous novels may be described as a terse English writer characterised those of a distinguished French contemporary, saying that they "left a pleasant taste in the mouth." They have been translated into foreign languages, an honour not accorded to ephemeral fiction. Her pen has never been idle in the cause of charity. She is an accomplished dramatic writer. In a word, Her Majesty, in paying this graceful tribute to Mrs. S. C. Hall, has shown that nice discrimination of literary taste and talent which always characterised her and her husband, the late lamented Prince Consort.

—*Kensington News*, Feb. 24.

THE MANCHESTER BOOK CLUB.

Dear Mr. Burns,—The arrangements for the Grosvenor Street Book Club are as follows:—

The members of the Club will meet the first Sunday in every month at Grosvenor Street Temperance Hall, after the afternoon service, Mr. Danby having kindly given us permission to do so, free of charge, when they will pay the subscriptions, which are 3d. per week, or when sufficient money is in hand they will receive books.

The members have kindly agreed to wait for their books until they have paid in the full amount, so as to avoid the difficulty of having to find guarantees.

The members will meet the first Sunday in March to pay in their first instalment.

The Club will commence with about ten or twelve members and twenty or more shares.

I have endeavoured to organise the Club so as to incur little expense and to take up as little time as possible.—I am, dear Mr. Burns, your sister in the Cause,

CLARA GABBETT, Secretary and Treasurer.

80, Richmond Terrace, Boston Street, Hulme, Manchester.

Contents of the "Medium" for this week.

	Page		Page
The Effect of Recent Prosecutions...	129	The Missionary Medium on Recent Prosecutions...	135
Inspirational Poetry—Aspiration—		Direct-Writing in the Family Circle	135
The Beautiful Land ...	130	Curative Effect of Magnetised Paper	135
Thoughts from a Thinker ...	131	Organisation ...	136
Mrs. Hollis in Baltimore ...	131	New Arrangements as to Seances ...	137
The Spirit of the Vicar of Mowcop manifests itself ...	132	A Seance with Mr. Williams ...	137
"Why do not Spirits Detect Crime and Expose the Criminal?" ...	133	The Slade Judgment ...	138
"Mrs. Conant" controls Mrs. Dearborn ...	134	Spiritualism in Rochdale ...	139
Crook—Presentation and Materialisations ...	134	Mr. Lawrence's Mediumship Tested	140
Necromancy ...	135	Organisation and Co-operation ...	140
Is Spiritualism the Work of Demons?	135	Anniversary Celebration ...	141
		Seances and Meetings during the Week ...	142
		Advertisements ...	142-144

A SEANCE WITH MR. WILLIAMS, AND SOME REFLECTIONS THEREON.

By "M. A. (OXON.)"

I was present at a remarkably good seance at the rooms of Mr. Williams, 61, Lamb's Conduit Street, on Saturday. The company numbered only five, beside the medium, and of these one only was a stranger—a German gentleman, who had seen nothing of the subject before, and who was considerably astonished at what he saw then. He was placed on one side of the medium, and I on the other. I need not detail the particulars of the dark seance. The movements of musical instruments were very powerful, and seemed to cover the whole area of the room. Three distinct voices spoke to us, and on several occasions two were speaking at once. The materialisation of hands was very convincing. I felt three quite distinct hands one after another, distinct in size and temperature. One, at request, pinched my thumb and ear, and was placed heavily on the top of my head. It was in all respects a human hand, of large size, with nails, and with perceptible moisture on the skin; yet it could have belonged to no complete body, for we sat round a very small table, and the body to which it belonged would have been placed, had it existed in material form, in the centre of that rickety piece of furniture. Assuredly no "body," in the physical sense of the word, was there, though somebody was all the time making himself very busy with my head and watch-chain, and talking close to my face incessantly. While all this was going on so close to me that I could put my head forward into the place from which the voice came, I could hear another conversation going on at the opposite side of the table, and now and again "Peter" would comment on the proceedings from a corner near the ceiling, in which he seemed to have taken up his abode. All round and about were voices and hands; the musical instruments were here, there, and everywhere, and a little bell, with a phosphoric light attached, sailed about like a spirit-meteor. A very heavy musical box was wound up, taken from the table, and carried round the room high over our heads, and at my request placed on the back of my chair, and finally on my shoulder, playing all the while.

When the medium went into the cabinet "John King" almost immediately appeared, adding another quite distinct voice to those which we had already heard. I never heard more convincing proof of distinct voices than on this occasion. "John" (who was very solemn and paternal) was talking in a low voice to "Peter," apparently within the cabinet, while the hoarse, croaking voice of a new spirit, who has dubbed himself "Irresistible," and who certainly seems to have abundant power, was grunting out approval of the lecture—"That's right; give it him, 'John.'" "Peter" had laughed at our friend's croak, and with true human feeling he was now chuckling over "Peter's" discomfiture. At the same time we heard the medium turning uneasily on his seat, and moaning from time to time. "John" had his lamp, and stood in full form before us. At request he lit up my face with his lamp, so that all could plainly see, and then, still at my request, floated up to the ceiling, and sank down till the lamp rested on the floor.

It was a very striking scene, and one, in my opinion, which carried evidence of reality on its very surface. It would have been beyond the reach of human ingenuity to introduce into a room so packed as that was any confederates (there must have been at least two) who could have simulated the phenomena we witnessed, nor do I believe that any human being could have done anything of the kind. I was struck with the totally different kind and character of the voices and phenomena from the "illusions" of Maskelyne and Cooke, which deceive only the ignorant and those who want to be deceived.

I regret to learn that the persecution, which bigotry and ignorance have set on foot of late, has had the effect of lessening the attendance at these circles. I cannot wonder, but I very much regret it. I know too well that most Spiritualists are fair-weather folk. At best, there is a sort of brimstone flavour about Spiritualism to most people; they approach it gingerly, and sniff at it curiously, and on the first suspicious odour run away as if the very Scratch were after them. They are very easily frightened, and when the subject becomes unpopular, are nervously afraid of touching it. They will wait a bit, "until it has blown over."

Till it has blown over! Yes; and what becomes, in the meantime, of those whose livelihood depends on their support—who will be literally blown away for want of material help? During the fair summer days, when all was fine and bright, these faint-hearted ones were ready enough to avail themselves of those powers without which their investigations could not have been carried on. And they do not think, when the storm comes, that there is any

obligation resting on them. They shrug their shoulders, button up their pockets, and wait "until it has blown over."

I believe this is thoughtlessness in many cases, and I hope that attention directed to it may remedy the evil. Now is the very time for exertion. When all is bright there are plenty of gay-plumaged birds hovering about. When they have taken wing is the time for Spiritualists who do not need conviction, but who do need to recognise the obligation laid on them by their faith, to come to the front and act. The outer world will shirk seances for a time, till the flutter in the dovecot is over, and then they will come peeping round the corner to see whether the coast is clear. Meantime let us see if we cannot sustain our mediums by some organised action, so that the reproach be not laid on us that we swim with the tide, and faint in time of trouble.

I think a number of Spiritualists might agree to meet Mr. Williams at regular intervals, so that his seances should always be fairly attended. It is due to him that something should be done in that direction. It might be suggested, too, that his private engagements should be increased.

The same may be said of the circulation of the literature of the Movement, and the support of those who labour in that department. This is the very time to show a bold front, and to spread the truth broadcast.

I am glad, too, to hear that an attempt is to be made to secure to Mr. Hudson a means of honest livelihood, and to preserve to the Movement his powers as a medium for spirit-photography. I earnestly hope that it may be successful. On all grounds it would be a reproach, and a shame, that one who has done so much in the past should not have means of continuing his work, and of earning his living in the future. The truest charity is that which preserves a man's self-respect, by enabling him to work. I emphatically believe in the Gospel of Work.

Our adversaries have been able to raise a storm of ignorant prejudices around us, but they have not been able to touch one principle on which our faith rests. Let it not be that they can ever say that they have discredited us, or driven us to neglect duties incumbent on us, or to turn our backs in selfish forgetfulness on those whom we are glad enough to use in more prosperous days. Many, I am sure, will join us in doing all we can to do our duty, now that it is not so easy to do it as it once was, and will very shortly be again.

WHEN WILL THAT BOOK BE OUT?

This is a question that is frequently asked by our subscribers who have put down their names or sent in their money for Mr. Morse's "Leaves from my Life," or other works in progress. Properly speaking, the answer should be, When a sufficient number of copies has been subscribed for to meet the expenses of publication. This we have not in any case received. We have on all occasions had to find a heavy balance on the capital on each edition, and unless we are prepared to do this, and wait for a return of it in the sale of books, of course we must stop till a favourable opportunity presents itself. This literature publication work of ours is not a matter of private business, entered into with the view of earning a profitable return on capital invested. We are proud to say that our work is a form of co-operation whereby Spiritualists, as a body, may be supplied with the best works at a popular price, and thus many can do what no capitalist would venture to undertake. To the question, then, "When will that book come out?" every Spiritualist may give the answer as well as we can, for it is in their power to augment the list of subscribers so as to make progress a matter of certainty. At present we require

300 PURCHASERS FOR TUTTLE'S "ARCANA,"

to recoup us for outlay on the first edition by taking up the surplus copies on hand. It is a book that has given universal satisfaction, being cheap, elegantly got up, and instructive. Every Spiritualist should read it, and most of it should be committed to memory like a text-book. If this book were fully mastered, we would not lack for instructive speakers on Spiritualism. The price is 5s., post-free. When we have sold these surplus copies we have another work by Hudson Tuttle to bring before our readers.

"DR. MONCK IN DERBYSHIRE,"

being the series of letters by W. P. Adshead, reprinted from the MEDIUM. This little work of thirty-two pages is perhaps the most complete on the whole range of physical phenomena that has yet appeared, and it is all through the mediumship of one person. The literary character of the work is also of a high order, and in argumentative qualities it meets almost every objection brought against the manifestations by the would-be expositors and opponents of Spiritualism. The seances are described in such a lucid manner that the reader is as certain of the nature of the result as if he had been an eye-witness. Mr. Adshead deserves thanks for this noble defence of the phenomena. By it all cavillers at Spiritualism or Dr. Monck's mediumship may be effectually silenced. In quantities it may be obtained at 12s. per 100. It extends to thirty-two pages, and gives an illustration of slate-writing, which Mr. Adshead describes.

DR. MONCK'S ORATION ON "LIBERTY"

is now ready, price 1d. It has on the first page his portrait, and on the last the fac-simile of slate-writing done at Keighley, while a board was nailed on the face of the slate. It is a splendid testimony to Dr. Monck's intellectual genius as an orator and to the remarkable power of his mediumship. This excellent publication may be obtained at the reduced price of 6s. per 100. We

hope Dr. Monck's friends will make all possible use of this tract, and also of

GERALD MASSEY'S "CARD."

This terse summary of Spiritualism, with the poem "Gather Round the Table" on the other side of the page, has been ordered in large quantities, and, having received the final corrections of the author, is now ready for delivery. It is a well-printed two-page tract, price 6d. per 100, or 4s. per 1000. We can print on the fly-leaf local announcements or other matter, and as such it is adapted for universal circulation. A new edition of

DR. CARPENTER'S "DRIED PEAS,"

by "M.A. (Oxon.)," is also ready. The first edition of several thousands has been out of print some time.

"ESSAYS AND REVIEWS," BY "M.A. (OXON.)"

The announcement of this work has been cheerfully received, and already gratifying responses are coming in. This work has been undertaken entirely at the solicitation of numerous friends, and a committee of ladies and gentlemen has been constituted to collect subscribers' names.

DR. MACK'S WORK ON "HEALING."

No announcement has been more popular for a long time than the intimation that Dr. Mack is about to publish a work on "Healing." It may possibly delay his visit to America for a few weeks, as he has commenced the work in earnest. We have seen some of the manuscript. We may safely say that there is no work like it in the whole compass of our literature. Such a practical work was wanted, and we hope it will be the means of inducing universal attention to the healing power. If so, the work will do an incalculable amount of good.

THE SLADE JUDGMENT.

At a general meeting of the Middlesex magistrates, held yesterday, after the Marquis of Salisbury, the chairman, had acknowledged Captain Morley's congratulations in the name of the Court on his safe return from Constantinople, a long discussion took place on a motion that Mr. W. P. Bodkin had on the agenda paper to the following effect: "That in the opinion of the Court it was inexpedient and undesirable that any account of the proceedings of justices considered in private should be communicated to the newspapers." Mr. Bodkin was not in court when called upon by the chairman to proceed with his motion, and thereupon

Mr. Ritchie, M.P., moved that the standing orders insisting on notice of motion should be suspended, in order to afford him an opportunity of bringing on another, which he had previously intended as an amendment to the one moved by Mr. Bodkin. His motion was to the effect that the magistrates should not be called upon to oppose the writ nisi from the Court of Queen's Bench, to show cause why a mandamus should not issue to compel them to re-hear the Slade appeal on its merits, on the ground that the decision was that of the Assistant-Judge only and not of the magistrates.

The Marquis of Salisbury asked the Court to consider before they resolved to discuss a motion which involved a direct attack on the Assistant-Judge.

Mr. Ritchie stated that he would give notice of bringing forward his motion on the next county day.

The Assistant-Judge said, although Mr. Ritchie had given him no notice of motion, he was quite prepared to meet it. If the Court thought fit to suspend the standing orders, he should be glad now to give an explanation which, he hoped, would be deemed perfectly satisfactory.

The Clerk of the Peace having read the writ, it was moved that the Court should not show cause against the rule, and that that resolution should be forwarded to the proper authorities.

The Assistant-Judge thought the mandamus was not addressed to any individual member; it was addressed to the Court. With regard to the statement that the judgment he delivered was not that of the Court, he begged leave to state one or two facts. It had been stated recently that the Assistant-Judge went into his own room, and not into the magistrates' room. That was contrary to the fact, as he accompanied his friends into their room, and it was only when the discussion was conducted in such high tones that he said he had better retire into his own apartment and prepare an opinion which he would submit to the magistrates. He afterwards returned into the room where they all were, and read his opinion. He left their room in the full belief that every member present was willing to concur in it. His opinion was heard in silence, and there was not one magistrate present who ventured to say that it was not the opinion of the Court. Not a single dissentient voice was heard. He trusted that the Court would instruct the proper officer to appear to the mandamus.

Mr. Ritchie remarked that the learned gentleman had made one or two statements which did not coincide with what occurred. The learned Assistant-Judge came into the room and remained only for a moment. He must confess that in his coming and leaving he treated his brother magistrates with scant courtesy. What occurred after the learned Judge left was this. They talked over the matter, and after having waited for some considerable time they sent into him more than once, asking him to come into their room. On each occasion he sent word that he was busy and could not come. They then proceeded to deliberate on the matter, and came to the conclusion which had been made public. They sent the resolution to the learned Judge, and shortly afterwards he came back with a written judgment prepared. In the first place he ought to have considered the matter with his brother magistrates. He had never read the resolutions at which the majority of the magistrates had arrived.

The Assistant-Judge: Indeed I did.

Mr. Ritchie said he would, of course, withdraw the observation. The majority against his judgment was large, he believed 26 to 5. He certainly understood the learned gentleman to say he intended to deliver his own judgment, and that he was not to be bound by the majority of the magistrates present. If he was not mistaken, those were

the very words used by the Assistant-Judge, who now said that when he left the room he was under the impression that it was the judgment of the magistrates. A magistrate said that if the Judge delivered that judgment as the opinion of the Bench, he would publicly say that it was not. The Assistant-Judge said that such a proceeding would be a great scandal, and if it were done he would retire from the Bench. He (Mr. Ritchie) felt some doubt as to the powers of the magistrates, but he had since made inquiries and ascertained that the voice of the chairman counted as one of the magistrates. He was therefore bound to bow to the decision of the majority. It appeared to him that it was highly desirable that some proper conclusion should be arrived at.

Sir John Heron Maxwell observed that Mr. Edlin was distinctly told before they left their room that the judgment he was about to deliver was his own and that of three other magistrates, and not of the majority. Sir John went on to read the affidavits which had been signed by Mr. Ritchie, M.P., Lord Pollington, the hon. member for Weymouth (Mr. Edwards), and himself, which he said fully bore out the statement given to the Court by Mr. Ritchie.

Lord Pollington said he happened to be the magistrate who had been mentioned as having handed to the reporters the decision at which the majority of the magistrates had arrived, but such was not really the fact. It was not his hand which presented it, but he could certainly say that his heart went with it. The Assistant-Judge was told by him that if he delivered the judgment which he had prepared he (Lord Pollington) would state in open court that it was given against the votes of the majority. He deeply regretted that his want of moral courage had led to that mandamus on the bench, as he ought to have got up and made the fact public that the judgment was not that of the majority. He could tell the Assistant-Judge that if he ever again delivered any judgment against the majority he would certainly get up and state in open Court that it was so.

Mr. Antrobus proposed an amendment to the effect that the Clerk of the Peace should be requested to instruct counsel to appear and state that it was the opinion of the Court that the mandamus should be made absolute.

The Marquis of Salisbury said the Court was placed in considerable difficulty, but he was rather led to think that the original motion would be most convenient.

Mr. Antrobus withdrew his amendment.

The noble Chairman then read the affidavit of Mr. Ritchie, M.P., which has already been made public, and said that if the Clerk of the Peace would have to prepare the instruction, he did not envy him the task, as he would have to bring into one coherent whole the different views expressed. There had been a most unfortunate misunderstanding, but he had no doubt that the Assistant-Judge had acted with perfect *bona fides*.

The Assistant-Judge craved the indulgence of the Court for a moment. He had listened with the greatest surprise to what had fallen from Sir John Heron Maxwell, for whom he had the most sincere respect and personal regard. He must, however, most emphatically and most distinctly assert that he never did avow his intention of reading his judgment, whether it was or whether it was not the decision of the Court. He had had a correspondence of a friendly nature with the noble lord, in which he did not contradict the statements he had made.

Lord Pollington: I did not think it worth while.

The Assistant-Judge said that the noble lord might not think it worth while, but his letter was couched in friendly terms. He had not received notice of that discussion, otherwise there were many magistrates who were present on the occasion, from whom he could have had a complete confirmation of what he had stated. No man occupying his position had ever been placed in such a difficulty. He had presided at the Court for three years, at the Appeal Court at Westminster, and at the Assessment Sessions, and never on any occasion had so much as a word of unpleasantness passed between them. He then entered into other details, explained the nature of the mandamus, and concluded by asking the Court to instruct the Clerk of the Peace to give the usual instructions for counsel to appear at the higher tribunal in answer to the writ.

The Marquis of Salisbury said that he would put the resolution to the vote, "That that Court should not show cause against the rule, and that such resolution be forwarded to the proper authorities."

On a show of hands being taken, 35 magistrates voted in favour of the resolution, and only eight against, the latter including the vote of the Assistant-Judge.—*Daily Telegraph*, Feb. 23.

THE SOUTH SHIELDS CIRCLE.

Mr. Editor.—Dear Sir,—From the recent correspondence in our valuable *MEDIUM* and the paper presented by Mr. Pearce, I feel there may be some misapprehension in the minds of many of your readers as to the work done and workings of our circle in the sublime and transcendental Cause in the town and neighbourhood of South Shields. With your kind permission I beg to make a few remarks, and shall in so doing be as brief as possible, premising that we have neither asked nor received assistance from any society or association, and have no parent.

There are several circles in the town, most of them having been started by members of the first circle, now called the Excelsior Circle, and I should say that double the number named by Mr. Pearce would come far short of those who not only are investigating the phenomena, but who have adopted the glorious principles of Spiritualism or Transcendentalism as a creed, and taking them to their bosoms as a saving-faith fact, yes, a demonstrated fact, to be fully realised hereafter.

The Excelsior Circle (of which I have the honour to say I am president) is doing a good and glorious work, meets three times and often more a week. The Sunday evenings are devoted to trance-addresses through our highly favoured and much and deservedly esteemed medium, W. H. Lambelle, on some of the most important truths in connection with Spiritualism, and the only regret is that we are not sufficiently advanced in that spiritual state to fully grasp the subjects. Yet the mind cannot but be stored with such facts as will come to our aid in assisting us to unravel the great mysteries and prepare us for our future homes in the spheres above, questions being submitted through the president to the control on the following Sunday night and answered.

The Tuesday night was for many months devoted almost exclusively to development, a few devoted to materialisation, and were exceedingly satisfactory. On the Thursday nights we had history, political economy, astronomy, anatomy, mythology, &c., &c., besides languages; and here I might say as to our having interpretations of various languages that we have controls who when on earth were well known to be conversant with different languages, and are yet considered eminent authorities.

As to our number, it is restricted to twenty, our reason for which is that we are indebted to the kindness of our medium and the loving co-operation of his amiable wife, for house accommodation, wherein to hold our meetings, and again we find that in order to insure harmony and the jewel so precious as good mediumship, and to receive the great benefits to be derived from the discourses, large numbers are detrimental. Nor are our investigations carried on with a great deal of secrecy, for we admit visitors, and there is seldom a Sunday night but we have some, and often many. We have a rule that none will be admitted without the approbation of the circle, and another rule, in order to prevent it descending to the level of a debating club, that no visitor is allowed to question the controls; and another, in order that becoming courtesy should be accorded to our dear friends the controls, that questions must be put from the chair; and we found from the adoption of these and similar rules, that a becoming demeanour sits upon all and harmony reigns in the circle.

As to the public, we have had enough; we have piped but they would not dance—having had Mr. Morse, who gave two most excellent addresses, but the public would not come to hear, and left the members of the Excelsior to pay some six or seven pounds. But the South Shields folk are not great meeting men, except in their attendance, I am happy to say, for public worship, for there are many places of public worship and it gives me pleasure to say that they are well attended. I cannot close this without expressing the circle's warmest gratitude to and appreciation of the most valuable services rendered by our medium, for his house is ever open to us, and he has been ever ready to obey our behest. Indeed he is most indefatigable in the Cause, having besides, lectured, written many—what shall I say—volumes under control, on various subjects. I doubt I have trespassed too much on your valuable space, but thank you kindly, praying that you may be blessed with health to carry out the great, good work for which you have done so much.—I am, Sir, yours truly,

J. ROBERTSON,

221, High Street, Gateshead, Feb. 20.

SPIRITUALISM IN ROCHDALE.

To the Editor.—Dear Sir,—I duly noticed the communication to Mr. Pearce respecting the state of Spiritualism here, and considered the same, according to my belief, a very fair and accurate one so far as information went. With regard to your correspondent's objections in your last issue, I have no desire to argue the facilities for holding public meetings in a man's house; that is not the question. The question is, are they open to the public? If so, prove it before you are allowed to publicly stigmatise any part of an honourable communication as a falsehood. If the meetings held at 3, Tweeddale Street, are public meetings, how is it that the public of this town are ignorant of the fact? I am not aware of any intimation to that effect ever having been given to them, either through the local press or by bill or placard, informing them such was the case. Every Spiritualist or other persons who are acquainted with the columns of the *MEDIUM* will know that meetings have been held there; but as your correspondent says that announcements in the *MEDIUM* have shown that their meetings were open to the public, I should like to be pointed to any paragraph in the said publication that has said so. I don't remember seeing it. All the public meetings that I have held, or been connected with, I should have considered an injustice both to the public and the Cause had I taken no other means of publicity than an advertisement through the *MEDIUM*; and, as one of the parties who took Regent Hall, and supported it, I would say that all Spiritualists who visited it did so by equal right with all other persons in the town, the meetings being public, and publicly advertised as such, and which had the effect of considerably augmenting the number of circles in the town and neighbourhood; and as your correspondent seems to imagine it would be puzzling to find half the number stipulated, he must be very ignorant of the state of the Cause, or it would be no puzzling matter for him to find that night the number he would fix upon had their origin, directly or indirectly, from the three months' meetings at Regent Hall, and that the supposed total number, instead of being at the time overstated was probably under the mark. The other matters your correspondent treats upon are quite irrelevant, having no existence in the report alluded to.—Yours respectfully,

JAMES SUTCLIFFE.

21, Elliott Street, Rochdale, Feb. 27.

MR. W. BIRCH, JUN., AND HIS CRITICS.

(To the Editor of the "Manchester Guardian.")

Sir,—In your report of Mr. Birch's Sunday evening discourse at the Free-trade Hall the meaning of an important passage is perverted by the punctuation and the transcription of "when" for "that." Mr. Birch has desired me to ask you to reprint the passage from my notes, as follows:—

"Do not believe that God made such an error in creation as to necessitate the extermination of a nation by the sword of a neighbour; that, as a punishment of mankind, he drowned the world, opened an earthquake at Lisbon, and sent a cyclone in India."

There is one other correction which it is desirable should be made, as the misprint occurs in a quotation; namely, substitute "vital" for "Bible" before the word "godliness."—I am, &c.,

HENRY PITMAN.

GLASGOW.—On Sunday, February the 25th, there was an unusually large gathering at the spiritual meeting-room to hear a discourse from Mrs. Parker, of Dublin, which turned out to be partly on Spiritualism, partly the Woman question. The audience gave every demonstration, by close attention and otherwise, of their strong appreciation of the lady's talents, style, and power of handling the subjects. Mrs. Parker promises to become, or is already, one of the most fascinating and popular normal speakers on the British progressive platform. On Sunday next, March 4th, Mr. Robert Harper, of Birmingham, will speak here at the usual room at the usual hour.—R. HARPER.

"COSMOS'S" ASTROLOGY ON DR. SLADE'S CASE.

To the Editor.—Dear Sir,—“Cosmos” says the astrological chart which you have in the *MEDIUM* of the 23rd Feb., is a correct map of the heavens for the 4th Oct. 1876, 7.15 p.m. A more incorrect one it was never my privilege before to scan. The first error that arrested my attention, was how he had got the Sun close on the cusp of the fifth house so soon after the Sun had set; which if he will carefully calculate, he will find it to be nearer 9.40 p.m. before it could gain that position. Neither can the Moon be the Doctor's Significator because Cancer was not ascending at the time “Cosmos” erected his figure. The Moon was moving at the rate of 13½ degrees in 24 hours, which is about her mean motion; therefore, “Cosmos” cannot lay claim to her being swift in motion. Neither could the Moon be angular in the tenth house till nearly midnight, but, instead, she was in the very middle of the twelfth house—the house of grief, trouble, and imprisonment. She could not have separated from an opposition of Mars and the Sun, for she left the opposition of Mars early on the morning of the 2nd of Oct., and the opposition of the Sun 38 hours before,—7.15 p.m. of the 4th—and was away from that aspect 46 degrees. “Cosmos” says the Moon was just upon entering the moveable signs Aries from the fixed sign Pisces. Pisces is not a fixed sign, neither is the Moon therein, but in Aries, and just going to enter the fixed sign Taurus, therefore “Cosmos” cannot lay claim to any favourable indications; nor to any testimony of violent disturbing times. Jupiter and the Moon are not in trine aspect, neither is Jupiter in conjunction with the Doctor's *Pars Fortuna*, it is impossible for *Pars Fortuna* to be below the horizon when the Moon is past the Sun's opposition. *Pars Fortuna* is always as far from the ascendant as the Moon is from the Sun. Again the Doctor's opponents significator is not Saturn, but Jupiter; neither is Saturn about to enter the tenth house, but belongs to the middle of the eleventh house, instead of the ninth, where “Cosmos” has placed him. Mars and Saturn are not in opposition, and have not been for a whole month past, nor will be till May, 1878. And again, looking at the fourth house, from where he judges the final result, “Cosmos” says “Mercury is the Lord thereof and casts no evil aspect to the Moon,” when at the same time the Moon is in exact opposition to Mercury, as well as parallel declination. Mars and the Dragon's Tail are not in the fourth, therefore cannot testify of anger and deceit. The Moon cannot be in close proximity to Dragon's Head and at the same time have three degrees of latitude, for the Moon is the maker of the Dragon's Head and Tail by crossing the ecliptic or path of the Sun. There are many more errors in “Cosmos's” Horoscope, and instead of its proving fairly correct throughout, he proves himself to be fairly incorrect throughout. No doubt those who have no knowledge of Astrology will look on “Cosmos's” rendering as a very plain and clever way of finding out what is likely to be the result of any event that may accidentally befall one. If “Cosmos” had gathered together all the signs and planets in his hand, and gone out in the dark, casting them indiscriminately into the depths of heaven he could not have produced a more confused mass than he has. A more incompatible combination can hardly be conceived; touch it anywhere and the whole combination crumbles to pieces in the hand. The whole thing is unhealthy, and is contradictory from the commencement to the end. Verily another “Joshua” would be very useful to stay the Sun two hours at his going down, and haste the Moon on a whole sign.—Yours faithfully,

Croft Cottage, Ashton-under-Lyne.

RICHARD GREEN.

MR. LAWRENCE'S MEDIUMSHIP TESTED.

Mr. Editor.—Having been for some time past a disbeliever in the mediumship of Mr. W. Lawrence, I had an opportunity last Thursday to test him at a friend's house; the result is that I, in justice to Mr. Lawrence, hasten to withdraw my former opinion. To give an account of the phenomena witnessed would be rather long for publication; suffice it to state that we sewed his coat-sleeves together behind his back (his arms being in them of course,) then we sewed his coat up in front, after which an overcoat was thrown over all, with a large comforter round his neck; thus arrayed, he was guarded in a corner of the room by myself and Mr. Elson, and we, having secured any person that we suspected might be accomplices, the best phenomena I ever witnessed were produced, looking to the fact that this was in a private room; no platform or cabinet, and quite an accidental meeting as far as I was concerned. I must say that it gave me great satisfaction. JAS. CAIN.

Witnesses:—H. Elson, Mrs. Price, Mrs. Buckle, J. Walters, Mr. Ayers.

Burdett Road, Bow, E. February 22nd, 1877.

Mr. D. D. Home's new book on Spiritualism is expected shortly to be published by Messrs. Virtue and Co.

GOUNON is said to be given to cabalistic views. Instead of a payment of 100,000 francs for his new opera, *Cinq-Mars*, he recently stipulated for two separate payments at an interval—the one payment to be of 66,666 francs; the other of 33,333 francs.

SEGHILL PSYCHOLOGICAL SOCIETY.—We have instituted a society here, the object of which is the diffusion of Spiritualism and to give it a *locus standi*. We are not large in numbers: I believe there are something like fourteen members on the books. Any information as to terms of membership, &c., can be had on application to the secretary. We hold a chamber-meeting every Sunday for lectures, readings, &c. Our first lecture was on Sunday, February 18th, the subject being “On Phenomena that occur at Circles that cannot always be attributed to Disembodied Spirits.” The lecturer took the position of an occultist; after a warm discussion pro and con, the Alpha meeting of our society terminated. Our second meeting was held on Sunday, February 25th. The subject which our lecturer took was “Communications from the Time of Abraham to the Present.” After some very animated discussion the meeting terminated. On Saturday night, February 24th, we had a set debate on “Are the Phenomena experienced at Seances the work of Departed Spirits?” Our opponent confessed he knew very little about the subject, and I think the audience was for the most part perfectly satisfied with his position. We are doing great things with our healing medium, such as making the lame to walk and the blind to see, &c.—I remain yours, a lover of the truth, WM. A. MORRIS, Sec. S. P. Society.—Seghill, Feb. 26th, 1877.

ORGANISATION AND CO-OPERATION.

To the Editor.—Sir,—Now that this question has been the subject of a paper read before a Conference of Spiritualists in London, and a spirited leader in your paper, I feel I may follow up the subject of my letter which appeared in your issue of the 26th ult. I shall not attempt to either criticise or review Mr. Pearce's paper or your article, but to defend my views and a system of organisation.

Firstly.—Organisation does not mean Popery; formed on a pure and simple basis, it means harmony, a systematic and recorded growth of the Movement. It is a physical work with a spiritual result, and must necessarily be guarded by physical laws and conditions. The greatest curse in Christendom is the depravity of our physical being; cultivate it by temperance, a strict code of morals, and you at once reap the benefit. Our work as Spiritualists is to cultivate and develop our earthly beings to the highest type of morality, that our spiritual beings may derive the benefit of it in the next life; therefore, to meet physical requirements it follows that a *physical* organisation must be the basis, and not a *spiritual*. A spiritual religion is a nonentity; a physical religion with a spiritual goal is rather our position. These remarks are side issues from the subject above, nevertheless quite necessary for their introduction, showing we are not so spiritual as to “live i' th' air,” nor so ignorant as to deny the existence of spirit.

Secondly.—By organisation we understand each other better: it is the key to a system of co-operation, where every man can contribute his mite to the Movement, which in the aggregate will be formidable. At present there is too much of the “rule of thumb.” It is held strongly by many that organisation means a formula or creed, or at least the foundation. It is a fallacy. How often is it sung, talked, and read about, that Spiritualism is progressive, not retrograde! We flatter ourselves we are the most enlightened body of religious communities, yet, unlike the skilful mariner, we refuse the chart and compass that mark our path through the stormy and boundless sea of human prejudice and ignorance. We are truly an enlightened people if our Movement can flourish universally by individual work and on such slender foundation.

Thirdly.—Organisation and co-operation are the bases of all movements, social, political, or religious. Even in our present stage of growth, a certain amount of system has been absolutely necessary, and it necessarily follows, if the Movement grows at all (which there is every indication it does rapidly), that nucleus of system must develop into organisation, forced upon it by the ever-increasing demands and circumstances of the situation. “Union is strength,” a maxim admired by all communities. Disorganisation and irregularity have ever a chaotic tendency, and can never be regarded or looked upon as being even respectable, more especially in a religious body. Whatever may be the result of the present argument of this subject, I feel that we shall ever be open to attacks from within and without until we have registered ourselves as an organised body. In conclusion, we cannot be too vigilant in protecting ourselves as a body. “Chance will not do the work. Chance sends the breeze; but if the pilot slumber at the helm, the very wind that wafts us towards the port may dash us on the shore.”—Yours faithfully,

J. HARTLEY.

Hyde, Feb. 19th.

MISS LEIGH HUNT'S DEBATE ON VACCINATION.

At the Birkbeck Institution, Southampton Buildings, on Friday evening a large and intelligent audience met to hear the debate on the Vaccination question opened by Miss Leigh Hunt. She took the affirmative that Vaccination was a blood-poisoner and promoter of small-pox, and the able manner in which she in her opening address sustained these points with a brief historical retrospect of facts and statistics took all by surprise.

Miss Leigh Hunt is not only of good presence on the platform, but she manages her matter entirely without notes in a masterly way, and by a careful arrangement of her utterances—by deliberation, by energy, declamation, statement, anecdote, and persuasion presented in the most fitting proportions, makes on behalf of her subject the greatest possible impression. It is not too much to say that she has the whole of the questions affecting the anti-vaccination movement entirely at her finger's end, and is prepared to meet all objectors.

A considerable number of speeches were made on the other side, but they were almost wholly the echo of opinion instilled by medical dogmatism, and these objectors were more than demolished by the counter-speeches of Mr. Emery and Mr. Young, who were charged with facts and arguments to the brim.

In conclusion, Miss Leigh Hunt had but little time for reply. She noticed a few of her opponents' statements, and then said she would be glad to have the opportunity to speak more at length on the whole question, as anti-vaccinators courted the fullest investigation.

On a vote being taken, eleven hands were held up in favour of the position taken by the speaker, and twenty-three against it. A large number did not vote at all.

We regard the debate as a success under the circumstances.

Miss Leigh Hunt should be kept constantly at work on this subject. She is devoted to the mission of spreading information thereon, and if she were found in expenses would, we have no doubt, dispense her valuable services liberally.

THOMAS WALKER, the English trance-speaker, is receiving, says Mr. Peebles, 50 dollars per Sunday (£10) for his services at San Francisco. “His audiences were large and enthusiastic.”

Boston.—Mrs. Scattergood, trance speaker from England, lectured on Sunday afternoon very acceptably at Parker Fraternity Hall. The subject was, “Who will roll the stone from the door of the sepulchre?” The stone symbolised was the materialism of the present age and the scepticism and doubt as to the future life that prevails on the subject even with professing Christians. Spiritualism with its phenomenal facts was the power destined to remove the stone and to raise humanity into a higher and happier state than ever before attained. The address indicated the ability on the part of the speaker to accomplish much good, if opportunities are afforded her to address popular audiences. Mrs. Scattergood speaks next Sunday at the same time and place.—*Spiritual Scientist*.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, March 4. Freemasons' Old Hall, Weir's Court, Newgate Street. Afternoon at 3; subject: "The Devil in the Light of Fancy and Fact." Evening at 7; subject: "Man the God, and God the Man." Monday, March 5. Evening at 8. Brief Address, concluding with Questions. Regular monthly engagement.

NOTTINGHAM.—Sunday, March 11, and Wednesday, March 14.

LIVERPOOL.—Sunday, March 18.

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.

NEWCASTLE-ON-TYNE.

LECTURES FOR MARCH.

Friday, March 2, at 8 p.m.—"Hafed v. Swedenborg." Mr. Henry McLagan.

Sunday, March 4, at 3 p.m.—"The Devil in the Light of Fancy and Fact." Mr. J. J. Morse.

Sunday, March 4, at 7 p.m.—"Man the God, and God the Man." Mr. J. J. Morse.

Monday, March 5, at 8 p.m.—Brief Addresses, closing with Questions. Mr. J. J. Morse.

Sunday, March 11, at 7 p.m.—"What is Spiritualism?" Mr. L. E. Hareus.

Sunday, March 18, at 7 p.m.—Subject will be announced. Mr. John Mould.

Sunday, March 25, at 3 and 7 p.m.—Subjects not yet obtained. Miss Longbottom.

Monday, March 26, at 8 p.m.—"Magnetism," with experiments. Mr. John McKay.

Admission free. A collection to defray expenses.

MISS LONGBOTTOM'S APPOINTMENTS.

March 18, Chester-le-Street.
 " 22, Newcastle-on-Tyne.
 " 30, West Pelton.

EAST END SPIRITUAL INSTITUTION.

On Sunday evening last Miss Keever spoke to a full audience at the above Institution on "Weighed in the Balance." The lecture was spoken of as being highly spiritual and instructive.

On Sunday, March 4th, owing to a call from a country patient, Mr. De Caux will not hold his healing seance, but Mr. Hawkins and Mr. Wallis will supply his place.

On Sunday, March 11th, Mr. Lawrence will speak in the trance. A collection will be made for his defence fund.

E. W. WALLIS, Manager.

SMITHY BRIDGE, ROCHDALE.—Mr. E. Wood will give two addresses in the trance, at Mr. Halstead's on Sunday next.—WILLIAM AUSTIN.

MR. THOMAS BROWN has returned home, after a pleasant tour to Belper and back; he will rest for a while. Address him, Howd e-le-Wear, R.S.O., Durham.

THE hat taken in mistake from Doughty Hall on Sunday evening may be obtained if the owner will send to the Spiritual Institution, 15, Southampton Row, W.C.

THE COMING ANNIVERSARY SOIREE TO MR. WALLACE.—On Tuesday the first meeting of the committee was held at the Spiritual Institution Mr. Biefeld, Mr. and Mrs. Towns, Mrs. Parkes, &c., being present. The proceedings were most harmonious, but as certain friends were absent, the meeting was adjourned till Tuesday evening at 8 o'clock, when it is hoped that all friends of the movement will come forward and assist.

MR. E. W. WALLIS AT QUEBEC HALL.—On Tuesday, February 20th, the spirit-guides of the above gentleman delivered an address upon "Truth." They critically reviewed the action of scientists in regard to Spiritualism, speaking of the fallacious idea of redemption for obliterating the effects of violation of moral laws; they urged people to investigate Spiritualism, and their opinion on these theological blunders would soon be of a more rational character. Altogether the lecture gave great satisfaction.—M. A. I. S.

MR. MORSE AT NOTTINGHAM.—Dear Mr. Burns,—On Sunday, the 11th of March, Mr. J. J. Morse will give a lecture in the meeting-room, Churchgate, in the evening, at half-past six. In the afternoon a tea-party will be held,—tea on the table at four o'clock. Visitors from a distance cordially invited. There will be a collection at the close of the lecture to defray expenses. On Wednesday, March 14th, Mr. J. J. Morse will lecture in the Mechanic's Lecture Hall, at eight o'clock.—MRS. STORY, 32, Hedderley Street, Nottingham, Feb. 26.

A NEW PROSECUTION.—At present I am in some hope to help a little towards lifting the veil of truth, as it has been contemplated to send me a "writ"—with the pleasant chance of prison—for damage done by our grand seance in the club. The pattern book which was not restored has not been found up to this day, and the owner has actually declared his intention to sue me in consequence. I took it for joke to be sure; for why should I be responsible. When that young gentleman took down my address at the bar of the club some proposed a compromise, at which, however, I snapped my fingers, for I preferred the writ. Accordingly I should by this time be in possession of the flattering document; but I presume the penning of it takes some time. A salutary feature in it is that the seance is not exactly explained as a set of "impostures," I must (as a ruler of spirits, I guess) know the spirit who took it. On this view my antagonist most positively insists in his claim. Now I think we must get hold of the spirit. Let us cultivate conditions for his speedy materialisation, and with the help of a constable have him back for three months, or I have to come in for it.—Yours truly, C. REIMERS.

ANNIVERSARY CELEBRATION.

M. A. I. S.—QUEBEC HALL.

On Sunday last, over seventy guests assembled to partake of an excellent tea, and celebrate the above auspicious event. A hymn composed by Mr. F. Tindall was sung by the choir, after which tea commenced in earnest. The visitors seemed to thoroughly enjoy themselves. Piano selections were performed by Mr. Tindall till seven, when Mrs. Hallock gave a presidential address, followed by Mr. Whitely, vice-president. Mrs. Hallock asked the auditors to read their report. Messrs. White and Dale then gave the report, from which it appears that there was £1 8s. 4d. cash in hand, though £10 was due for furniture and money lent by members. The report was accepted by the members by a unanimous vote. Mr. White then stated that all the expenses down for decoration and repairs to the Hall were simply for materials, the labour being all voluntary. The President then said, as the two secretaries were going to resign, it was necessary to elect a successor and a treasurer. Mr. C. White was proposed by the president and seconded by the vice-president. Mr. Dale was proposed and seconded as treasurer. Unanimous votes were given for both gentlemen by the members. After the election had taken place Mr. Slack sang a selection from "Elijah."

Messrs. Drake and Tilby thanked the members for their co-operation during the past year. Mr. Hunt made a few remarks, and gave a recitation.

Mr. Macdonnell gave an interesting address, and spoke of the labour that was required to start any new ideas.

Mr. Burns, accompanied by Mrs. Dearborn, with Dr. Mack and Miss Williams, then came in from Doughty Hall; followed soon after by Mr. and Mrs. Cowper, and others who had come direct from Bedford Row by various routes. Mr. Burns, when called upon, said a few words, and Mrs. Dearborn was controlled by several spirits, who addressed the audience. The crowded audience seemed highly pleased with the proceedings.

MR. JAMES COATES is lecturing on mesmerism, &c., at Blackburn.

A GENTLEMAN commencing the investigation of Spiritualism would feel much obliged to any Spiritualist who could admit him to a private circle, meeting from seven to nine on Monday or Saturday evenings. Address, S. P., 3, Murray Street, Camden Square, N.W.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—A new and original lecture, entitled "The Battle of Life," by Mrs. Heatherly on Tuesday, March 6th. A discussion on Friday March 9th. Doors open at 7.30, commence at 8 prompt. On Tuesday, Feb. 27th, Mr. G. F. Tilby in the chair, Miss Chandos Leigh Hunt gave an earnest, valuable, instructive, interesting, and original lecture on "Organic Magnetism," to a very appreciative audience; several questions were asked, which were effectively answered. A gentleman rising, stated the great benefit his child had received, after being given up by doctors.—CHARLES WHITE, Hon. Sec.

MR. BURNS AT LEICESTER.

On Sunday, March 11, a Series of Meetings will be held at THE LECTURE HALL, SILVER STREET, LEICESTER,

As follows:

At 10.30 a.m. Mr. Burns will give a Lecture on "HOW TO INVESTIGATE SPIRITUALISM PRACTICALLY; OR, A MEDIUM IN EVERY FAMILY."

At 2.30 there will be a CONFERENCE OF LOCAL SPIRITUALISTS AND FRIENDS OF THE CAUSE, For Mutual Counsel and Encouragement.

At 6.30 Mr. Burns will deliver a Lecture entitled "SPIRITUALISM AND THE BIBLE."

Syllabus:—Spiritualism Defined—What is the Position of the Bible?—Spiritualism the Essence of Biblical Teaching, and the Soul of true Religion.

As this is Mr. Burns's first visit to Leicester, it will afford him great pleasure to meet with all the friends of the Movement in the district around and make their acquaintance.

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

SUNDAY, MAR. 4.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, MAR. 6, Mr. Wallace's Anniversary Committee, at 8.
FRIDAY, MAR. 9, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, MAR. 6, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, MAR. 7, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, MAR. 8, 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, MAR. 9, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

SUNDAY, Seance at 7.30, Mrs. Hocker attends; admission 6d. MONDAY, Seance at 8; for Members only. TUESDAY, Lectures and Debates at 8. WEDNESDAY, Seance (for Members only). FRIDAY, Public Discussion Class. SATURDAY, Seance at 8; admission 4d. Local and other mediums invited. Rules and general information, address—Mr. C. White, Hon. Sec. Admission to Seances by previous application or introduction.

EAST END SPIRITUAL INSTITUTION, 15, ST. PETER'S ROAD, MILE END.

SUNDAY—Healing Class at 11 to 12 a.m. Evening, at 7. Trance Addresses. MONDAY—Evening, at 8. Developing Circle, 5s. 6d. per quarter. WEDNESDAY—Evening, Open Circle, 2s. 6d. per quarter. E. W. Wallis, Manager.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAR. 4, KILGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, 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, Pinfold Terrace, at 6 o'clock.
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.
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.
OLDEHAM, Temperance Hall, Horsedgate 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, MAR. 6, 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, MAR. 7, 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.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.
THURSDAY, MAR. 8, 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.
SHEFFIELD, 8, Holland Road, Highfields. Developing Circle. Spiritualists only.
FRIDAY, MAR. 9, CARDIFF, Frederick Street. Discourses at 7.30.

SPIRITUALISM:

NEW WORKS ON ITS PHENOMENA, PHILOSOPHY, AND PRESENT POSITION.

By "M.A. (OXON.)"

I have been frequently asked to publish a book on Spiritualism. The facilities which I have enjoyed for personal investigation, my acquaintance with the literature of the subject and with prominent workers in it, and the attention that I have paid to the investigation of its various phases, have seemed to many to fit me for such a duty.

It is easier asked than done. A book on Spiritualism, if it did but sketch the subject, should be very voluminous; and, when written, it would be found to omit more than it discussed or recorded. I cannot write such a book; nor do I think it desirable that any such attempt should be made in the present state of our knowledge.

But I do think it very important that any person who has special facilities for observation should use them, and record their results as best he can. In this belief, I have kept care-

ful records of what I have seen, and from time to time have published Essays and Reviews on the published opinions of others. I have also printed a number of chapters of Personal Research in the Phenomena and Philosophy of Spiritualism, and have selected, from a mass that have been automatically written out, certain Spirit-teachings.

I propose to collect and complete these works.

First, I wish to print a volume of ESSAYS AND REVIEWS. It will contain, in addition to a number of Reviews of works of standard American authors—Olcott, Sargent, Tuttle, Crowell, and others—and a long Essay on the Transcorporeal Action of Spirit, which have already appeared, much original matter not yet published. A special feature of the book will be the introduction to general readers of the best books on Modern Spiritualism.

The volume will be published at 10s. if sufficient names are enrolled as subscribers to show that such a book is wanted, and will pay expenses. I decline pecuniary risk.

I propose hereafter (but not now) to issue two other works—one "SPIRIT TEACHINGS," dealing with the religious aspect of the question; the other, "RESEARCHES IN THE PHENOMENA AND PHILOSOPHY OF SPIRITUALISM," dealing with the whole subject in its experimental phases, and with the theory and philosophy of it. These will come in due time if they find a place.

For the present I put forward only "ESSAYS AND REVIEWS."

The following friends have kindly formed themselves into a committee with a view of carrying out business arrangements. Those to whose names * is prefixed will receive names of Subscribers, and Mr. Percival, the Treasurer, will receive subscriptions as they become due.

Details of publication will be given when it becomes clear that the book will meet a demand. Unless a sufficient number of copies—about 500—be subscribed for I shall consider that it is not wise to print.

I respectfully beg that no business letters may be sent to me, as my time is already overtaxed.

"M.A. (OXON.)"

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