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**THE MORAL BEARINGS OF EARTH-LIFE ON MAN'S
 CONDITION IN THE SPIRIT-WORLD.**

An Inspirational Address delivered by Mr. W. J. COLVILLE at
 Doughty Hall on Sunday Evening, March 4, 1877.

Notwithstanding the wet evening, the hall was comfortably filled. After the opening hymn, Mr. Burns read 1 Cor. xiv. and expressed his pleasure at seeing such a good audience to welcome Mr. Colville to public life. He bespoke for the medium the kindest sympathies of the meeting; for though Mr. Colville had addressed many private circles, yet that was the only occasion on which he had faced a promiscuous audience in a public hall. Another hymn was sung, and Mr. Colville, who had been for some time under influence, rose to his feet and delivered the following

INVOCATION.

O God, our Father, Thou Divine Spirit, Thou infinite and all-pervading Soul, Thou who fillest the whole universe with Thy presence, we come to Thee this evening to thank Thee for all the countless mercies and benefits which Thou hast conferred upon each one of us from the earliest dawn of our infancy up to the present time! We thank Thee for all Thy great gifts to humanity; we thank Thee for every sage, for every prophet, for every seer, for every teacher, for every reformer, for everyone who has brought a message from Thee to man, for every soul which has ever received an inspiration from the Divine Spirit. And oh, our Father, we would pray Thee to be present with us this evening, as we are gathered together to worship Thee, and may Thy holy spirits, as ministering angels, be in our midst; may all the influences which are here present this evening be holy, pure, and loving influences; may they cast around us all a pervading atmosphere of love; may we feel that we are surrounded by the bright immortals who leave their glorious abodes of bliss that they may return to communicate with mortals and to reveal Thy truth to humanity. O God! we thank Thee that Thou hast revealed Thyself in every clime and in every age to Thy creatures as they were able to receive the revelation; and we thank Thee that Thou hast revealed Thyself to us who are now assembled to-day as perfect, infinite love. O our Father, may we know and realise that Thou alone canst conquer the world, that love alone can fulfil Thy divine purposes, that perfect love is Thy will concerning every creature. May we all receive light from Thee through our faith; may we all receive of Thine own spirit, which is perfect love, that love which casteth out all sin, all fear, all sorrow; may we never tremble at the thought of passing to the bright and better land, but may we, while on earth, become conscious of the ministering spirits surrounding us, shielding us from harm, leading us on to truth and gladness, and, feeling their gentle guidance, hearing their loving voices, and attending to their words of counsel and sympathy, may we all pass safely through our mortal life and reach the spirit-world prepared to enter an abode of light and peace, where each day we shall become purer and brighter and nearer to Thee, who art the infinite spirit of the universe and the loving, gracious Father of each one of Thy creatures.

ADDRESS.

We are now prepared to accept the subject of the address.

Mr. Burns: I have taken the liberty of preparing a subject before I left home, which the medium knows nothing of. I will read it. It is "The Moral Bearings of Earth-life on Man's Condition in the Spirit-world."

Mr. Colville: You desire that we shall address you this evening

upon the Moral Bearings of Earth-life on Man's Condition in the Spirit-world; consequently we understand that the import of this subject is, what effect has the present life upon the future—do we understand you correctly?

Mr. Burns: Yes.

Mr. Colville: We are called upon to address you this evening upon a theme which is all-important, and which should engage the devout and earnest attention of each person who is present. Can there be a subject which is of greater importance to humanity than that which deals with both the present life and the future life? We have to speak to you this evening upon the state on which you will enter in the spirit-world, and as to what that state will be; and whether that state will be to you joyful or the reverse depends upon your life while upon the earth. Each one of you present here this evening is undoubtedly conscious that you possess, not only the life of the outward physical body—that life which you all know shall one day be dissolved when the material form shall pass away and crumble into dust—but above, independent of, far transcending in brightness, in worth, and in importance, you possess within you a life which is immortal. Within each mortal body of every man, woman, and child throughout the entire world there exists a living spirit, a spirit which must live on through the long vista of the eternal ages; a spirit which must live as long as God himself continues to be, and, moreover, a spirit that will not only live, but will retain its conscious individuality through the whole range of eternity. There is no possibility of any single mortal escaping from this everlasting life. Eternal life is the fixed purpose of God for every child of humanity. He has endowed you, one and all, with a principle within you, with a soul which is an emanation from his own spirit, and which consequently can be no more annihilated than God himself can be annihilated. And, if the soul must live on, retaining its conscious individuality and its own personality throughout eternity, is it not reasonable and logical to suppose that the condition of the soul in the spirit-world will greatly depend upon the life which the spirit has led when confined in a mortal form on the earth-plane of existence. You do not think or act with your bodies. The body is but the outward medium which the soul uses to accomplish its desires and purposes. Now, in proportion as we come to understand that our bodies are but the mediums of action which the soul uses, and as we come to realise that every thought in our minds, that every word on our tongues, that every action which we commit, is in reality but the result of a desire arising in the spiritual, permanent, and eternal part of our nature, we shall arrive at some adequate idea of the profound significance, of the great importance of the actions of our bodies, for you must remember that every single act has its origin in the spiritual part of your nature; every single word that you speak was but the offspring of the thought which is enacted in your minds, and consequently, though not entirely so, yet to a very great extent, we can tell the condition of the soul of each one before us if we observe his or her outward walk and outward life in the world.

Now we have to speak to you upon what are the bearings of the present life upon the future life. Now, as the present life is in reality a life which is lived by the immortal spirit, though in a mortal form, and, furthermore, as the casting off of the mortal form makes no difference whatever to the condition of the spirit that inhabits it, except that it ushers it into a new state of existence, and that the spirit has passed on one step farther—has gained one link more in the chain of everlasting progression—we say, is it

not logical to suppose that, when you enter the spirit-world, you will enter that world exactly as you left the material world? That soul which exists within you, that soul which loves and hates, which prompts you to actions of goodness and to actions of evil, must sooner or later leave the mortal form and enter the spirit-world with the indelible impression left upon it of all its good thoughts and of all its evil thoughts. Every deed of loving kindness, every act of pure sacrifice, every word of love, every thought of purity, every aspiration after holiness, goodness, and truth, leaves an indelible impression upon your spirit, and that shall greet you when you enter the spirit-world. Also every thought of cruelty, every thought of hate and revenge, every thought which would lead you to detract from the character of your fellow creature, every single word, every single thought, every single action which is out of accordance with the laws of truth, equity, and pure morality, will be there to greet you when you enter the spirit-world; and it is exactly in proportion as your lives have been pure or the reverse that your condition in the spirit-world will be happy or will be miserable.

You must not misunderstand us. When we speak of the indelible impression left upon the soul, we do not for one moment mean that the impression which is left upon the soul as the result of evil will last there for eternity, for we know that progression is the law of being in the spirit-world as well as in the natural world. We know that a God of infinite love, infinite mercy, infinite justice, and truth, will some day or other have with Him in his immediate presence, in the full glory of his highest heavens, every single child of humanity; but we say that your life upon earth does affect your condition materially in the spirit-world, and in this way—that when you enter the world of souls it will be just at that point, just in that sphere, just in the very division of that sphere which you are capable of entering; and you are capable of entering a high or a low place, a bright or a dark place, a joyful or a miserable place, just in proportion to the kind of life you have lived while in the mortal form. If persons upon earth would but more fully consider this; if they would but awake to the realities of spiritual existence; if the countless millions who in your midst to-day care nothing and think nothing whatever about their spiritual state, would but awake and heed the voice of the living spirit which is speaking in their midst; if they would but pause and consider what will be their condition in the spirit-world, and to what goal they are hastening; if they would but consider into what state the change called death will usher them,—surely they would not remain so utterly indifferent, or profoundly callous, to everything which concerns their highest interests. The Church speaks with her loud and terrible voice, and says that God has prepared a hell in which He will punish his creatures for all eternity; and, on the other hand, that there is a possibility for a human soul, with all its sin, with all its imperfection, to enter the spirit-world at the very highest point of glory if that soul will but believe in the Lord Jesus Christ at the very last moment of its mortal existence.

Now, we say that such doctrines as these have had a most pernicious effect upon society, and upon the lives and morals of humanity, for everything that is unreasonable or illogical cannot possibly be a truth. We do not say for one moment that reason is to be supreme; we do not say that the radicals and the freethinkers in your midst to-day, who state that every spiritual truth must be decided entirely by mere human reason, are correct. Quite the reverse. We tell you that you have two distinct sets of faculties, intellectual and spiritual; and while the spiritual faculties would be utterly incompetent to solve a problem in mathematics, or to lead you aright in your astronomical and geological researches, so will the intellectual faculties be entirely unreliable when you apply them to the realm of spirit, when you seek to define that which can only be defined by the spiritual faculties by the mere use of the intellectual faculties. There are these two distinct sets of faculties implanted within you by the Divine mind, both useful and necessary; and as you require the intellectual faculties to enable you to excel in any branch of science, whatever it may be, so you also equally require the spiritual faculties to enable you to apprehend any spiritual truth at all. One of the great reasons why the message which the spirit-world brings to humanity is rejected, is because in the minds of so many persons the intellectual faculties have been permitted to preponderate over the spiritual faculties. If you desire that your lives should be just and moral, that your spirit should be in a healthy condition, you should seek that a perfect equilibrium should be established between the intellectual and the spiritual faculties, that the intellectual should not preponderate over the spiritual, and that the spiritual should not preponderate over the intellectual. The men of science in your midst to-day, who declare that there is no God, that there is no Great First Cause of the universe, that mind is not the origin of matter, who refer every single thing to natural laws, and who can see nothing and believe nothing beyond that which they can apprehend with their bodily senses—we say that these persons have allowed the intellectual part of their nature to preponderate to such an enormous extent, that it has perfectly covered over the spiritual, and consequently the will-abiding and eternal part of their nature.

Then, on the other hand, there are those who are completely under the guidance of the Church, who are driven hither and thither by priestcraft, who have no will of their own in matters of theology at all, who consider that it is sinful to exercise their reason to any extent in theology;—we say that these are they who have allowed their faculties and intellectual powers to lie dormant within them, and who have permitted their spiritual faculties to

gain an undue ascendancy. You must understand that when the spiritual faculties are in a healthy condition it is impossible for them to gain an undue ascendancy over the other part of man's nature; but the spiritual faculties can, by a long course of misuse, become so very imaginative and so impregnated with what is false, and which is in reality unspiritual, that they will become thoroughly trustworthy no longer. But this can only be done in two ways. If your spiritual faculties and your conscience become so dead that you can no longer hear their voice, or so untrustworthy that you cannot possibly follow their guidance, then we say it is either because you have wilfully stifled the voice of conscience or because you have laid your reason aside altogether and placed yourself under the direct subjection of some other mortal, or else a low and undeveloped spirit. For there are no really reliable and trustworthy guides of any medium who ever require the medium to sacrifice his reason. They never require their mediums, upon any consideration whatever, to accept all their teachings as infallible and dogmatic—quite the contrary—and the very best way of trying the spirits is to try whether they assert every proposition which they bring to you as being infallible, dogmatic truth, or whether they appeal to your own consciousness, whether they tell you of your own intuition that which will surely guide you aright. There is within you all—latent and dormant it may be in some breasts—a spark of the Divine mind. There is within each one of you an emanation from God's own spirit; there is within you all the very germ of the Infinite, that which will rise when the material form decays, that which will live and love when the mortal form has returned to its place in the material universe. However low, however sinful, however fallen, however degraded a man or woman may be, there is still underlying all the sin and shame, and remorse, and sorrow, and degradation, the living principle, and the germ of the Infinite, which needs but the breath of the Eternal Spirit—and he will breathe upon it sooner or later—to cause it to burst forth and to blossom into a beautiful flower of immortality. It may be through suffering, or sorrow, or shame, or remorse; but nevertheless, if not in this world, yet in the spirit-world—if not to-day, or this year, or this century, yet at some time or the other, it shall burst forth, and every human heart shall mount to God—shall rise up and up through the sphere of progression—shall rise into the state of angelic existence and progress to such heights of glory, and to such unutterable bliss, as no human language can possibly describe.

Now, knowing that this prospect is in store for you all, surely there need be no fear of death, no fear to cross over the narrow river which divides earth from the spirit-world; surely there need be no lingering glances cast back upon the poor, frail, and perishable mortality which you have cast aside. But remember that, though there need be no fear, though there should be no fear, though God and his holy angels intend that there shall be no fear, yet unless your lives are pure, unless your aspirations are after truth and holiness, you cannot hope that your transition from earth to the spirit-world shall be one of peace and happiness. It cannot be; for exactly in proportion to the state of your spiritual development is the condition in which you shall enter into the spirit-world; therefore is it not a matter of the profoundest significance to each one of you that you should so cultivate your spiritual nature, and so seek to extend and unfold your spiritual powers, and to catch every word of truth and every ray of light which comes to you, directly or indirectly, from the Infinite Being, that your souls shall be made pure and bright while in the mortal form, and so, when you pass into the world of souls, it shall be in joy, and not in grief, and your abode shall be bright, and not dark.

You are doubtless aware that there is a home in the spirit-world prepared for each human spirit. That home is prepared by the bountiful Father through his loving angels, and it is adapted to the wants and to the requirements of the spirit who is to inhabit that home. But there are many spirits who are unable to enter their spirit-home when they leave the mortal form. They are too gross, too material: their lives on earth have been too sensual, and their morality has been too low to enable them to enter the abodes of blessedness. These are they that go out darkly from your earth, who throng in crowds around your haunts of vice and misery; these are they which are ever ready to lead you into temptation, and who, sad and unhappy themselves, seek to make others so also. But there need not be any dark spirit in the universe any longer, there need not be one dark spirit leave your world, if you would but embrace the glorious gospel of immortality; there need not be any thought of vice, one scene of misery, one pauper begging his bread in the street, one child hungry, one soul starving for the living bread which cometh down from heaven and is perfect love, if you would, each one of you, endeavour so to fulfil your work in the earth-plane that you shall be enabled to take a bright and beautiful place in the spirit-world. Surely it is in love, and not in anger—surely it is in accordance with the strictest justice, that God, the Infinite Father, has so arranged the state of the world and of the spirit-spheres—has so arranged the laws both of the material and the spiritual universe, that every single wrong thought receives a necessary consequence of punishment, that every single evil deed is necessarily followed by legitimate sorrow and shame and remorse. For if there was no punishment for sin, if no pain followed the violation of the laws of God, what countless thousands and millions there are in your midst to-day who would remain unknown and undeveloped spirits throughout the ages of eternity! It is the infinite love of God—that love which cares with an intense fatherly care for each one of his creatures—that has made punishment necessarily follow sin, that has made retribution neces-

sarily follow every act committed either by mortal or spirit. Oh, yes, we may thank God from the very depths of our hearts, with our whole spirits and our whole souls, that He has caused pain to follow the commission of evil. For be assured that God revenges Himself on no one, that God is wrathful with no one, that anger has no counterpart in the Divine Mind; be assured that retribution, and not vengeance, follows the commission of evil, and that all the darkness and sorrow, shame and remorse, which any mortal or spirit ever feels, is now feeling, or will ever feel as the result of his evil life is but the wise and merciful dispensation of God, who simply uses these measures when gentler measures fail to call his erring children to Himself. It is not necessary that any one of you present this evening should enter a low and undeveloped sphere—indeed, we sincerely hope that not one of you will; but we say further, that it is not necessary that a single child of humanity should enter that low and undeveloped sphere, if mankind would only follow the guiding light and live up to that light which they have—that light which lighteneth every man, which is as free as air, which comes alike to the king on the throne and the beggar in the street, which comes alike to the profound scholar—the man of science, the religious teacher and reformer—as well as to the unlettered savage,—if mankind would but follow that spirit of God which speaks to the conscience, which tells them what is right and what is wrong; and then, aided by the ministrations of those bright, beauteous, and loving beings from the upper spheres, those who have passed on from earth to a brighter and better state of existence, they need no longer fear, or sigh, or grovel in sin and sorrow, but they could all rise to, and live in the light of the, consciousness of conformity with the just and holy will of God. There is an immortal life awaiting you all, and you are placed upon the earth-plane that you may prepare for that life.

Do you wish that your spirit-home should be bright, that the scenes portrayed upon the walls of your spiritual abode should be glowing and beautiful? Do you desire that you should enter the spirit-world as one of the bright ones, and take your place amongst the bright and shining ranks of those whose occupation is purity and whose thoughts are love? You can so live that you shall be enabled to enter those bright and beautiful abodes, and the message of God and the angel-world to you—the very purpose of communication between earth and the spirit-world is that you may be enabled to enter without delay those bright and beautiful states of existence.

Then see to it that your lives are pure, that your actions are kind, that your thoughts are noble, that your aspirations and desires are after goodness and truth. It is an incontrovertable law of the universe that everyone who desires purity may obtain it, for there is a possibility of communication with the spirit-world to-day, and if you can communicate with low and evil spirits, undoubtedly you can also communicate with high and holy spirits. If you are troubled with the presence of those spirits who would lead you astray from the paths of truth and rectitude, be assured that the fault is within yourselves; and be assured if you seek for truth you will find it, that if you desire communication with the bright and loving spirits you shall have communion with them, for they are waiting and longing with unutterable longing to communicate with you all, and to bring to you all the glorious truths of immortal existence.

Oh, then, unbar the portals, open the windows of your souls, and let the glorious light shine in! Be deaf no longer to the voice of the living spirit, but if you have not heeded its voice until to-day, oh, heed it now; if you have not sought for truth until to-day, oh, seek for it now; and if you can but obtain the truth, be assured that it will recompense your sacrifice of many earthly pleasures; for the things which are seen are temporal, but the things which are unseen are eternal. All those business avocations, all those engagements in life which fill so many hours of your time, and which employ so much of your thought and energy, are but transitory and fleeting. You must leave the counting-house and your merchandise, but you can never leave your immortal spirits; you can cease to live among mortals, but you can never cease to live amongst spirits.

Therefore let us implore you to accept the message which the spirit-world brings, to believe the truths which it proclaims. If you will but seek for light and truth it shall cast out all the darkness, utterly eliminate all the evil, pervade your whole being, permeate your every thought, and inspire your every deed and every word until you shall be utterly conformed to the Divine image, until you shall unfalteringly tread in the steps of Him whose life was love and whose every deed was self-sacrifice and righteousness, and remember that the glorious gospel which Jesus preached is the gospel which we bring to-day. We know no other, and it is this: "Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbour as thyself." It is the gospel of universal love, which comes from God, which comes through the spirit-spheres, which the spirit-world brings to you to-day. There is no other truth, there is no other revelation for a future life of happiness but that you shall, when on the earth-plane, imbibe into your souls that spirit which animated Jesus; and that spirit was love. That spirit has dwelt in every prophet, in every sage, in every seer, in every teacher, and in every reformer; and in proportion as they have been under the guidance of this direct inspiration of God so in proportion have their words been true or false, and their messages have been perfect or imperfect.

Mohammed was undoubtedly a teacher sent from God, and undoubtedly conveyed a message from God to humanity. He taught that there was one God, and so he taught truth. But why

did not Mohammed teach perfect truth? Why did not the Mohammedan people receive perfect truth through the inspiration of their prophet? It was because both Mohammed and his followers were incapable of receiving the pure gospel of love. We do not say that they did not receive much truth, we do not say that there are not great, valuable, and eternal truths underlying much that is erroneous in the Mohammedan system; but we do say that Mohammed has not had the moral influence on the mind of humanity which Jesus had, simply for this reason, that Jesus taught the gospel of love, and Mohammed did not; that Jesus Christ proclaimed that men should love their enemies, that they should do good to those that despitefully use them, that they should pray for those who persecute and slay them, and that the world should be overcome, and that obstacles should be removed by love; whereas Mohammed, while he did teach the essential unity of God, while he did teach much that was real, permanent, essential truth, nevertheless taught that the world should be conquered by the sword, that wrath might dwell within the minds of men, and consequently all the paradise which the Mohammedan can conceive of, as being unutterably beautiful and unutterably delightful, is an abode where the sensual passions of man can be gratified. And we may tell you, that it is only by a life of pure morality that you would enter an abode such as the Mohammedans conceive of, where all your sensual passions could be gratified to their utmost extent; you might be satiated, but you would never be satisfied; for the mortal spirit would still crave for that which is its counterpart in the Divine Mind. And so it is only as you receive the gospel of love, as you imbibe the spirit of love, as you let universal love enter your hearts and flow forth to the Infinite Father, and also to each human soul, to each human being in the universe,—it is only so that your lives can be pure and holy; it is only so that your aspirations can be entirely after holiness, and that you can fulfil your duty in the present world.

It is absurd and ridiculous for a person to imagine for one moment that he or she can live a life in conformity with the laws of God if love is absent. The Apostle Paul truly said, "There abideth faith, hope, and charity, these three; but the greatest of these is charity." It is perfectly true that though you had all faith, all hope, all spiritual gifts, nevertheless if you had not charity you would be nothing; and so it is an utter impossibility for any man or for any spirit to live in accordance with the laws of God unless his whole being is impregnated, pervaded, and permeated with divine love.

And you can attain it; for there is within you the germ of the Infinite, the spark divine, the life which shall ultimately rise to God, who is love and whose image is implanted on every single human being. So, if you would prepare for a happy life in the spirit-world, if you would prepare to enter the abodes of blessedness, let your hearts and your thoughts and your actions be love. Oh, if you are persecuted because you love and follow the truth, never retaliate upon your persecutors, but show them that you can love; and if you will love your enemies, not only will your own souls be benefited, but you will have taken one great step—you will have used your influence in such a manner that the spirit-world will gratefully thank you, and will greet you when you enter the spirit-world for the good service that you have done to them as well as to humanity.

So we can resolve the whole subject into one word—what effect has the present life upon the future? It has this effect, that in proportion as your lives have been lives of love on earth, so will your lives be lives of happiness when you enter the spirit-world; and in proportion as your lives have been lives of hatred while on earth, so will your lives be lives of misery, shame, and remorse when you enter into the spirit-world. Remember that it is not only the outward deed or the spoken word, but it is the internal thought which gives birth to the word and which casts its vibration through the spiritual atmosphere, and which will be there to greet you when you enter the world of souls. Every thought, every word, and every action you must meet, and the day when you meet it will be to you the judgment day. We know of no day, far off or near, on which the whole human race shall be assembled together and have to give an accurate account, at one given and definite time, to God for the whole of their life upon earth, but we do know of a time when each individual human spirit, when each mortal who leaves the material form and enters the spirit-world, will have to meet his life which he lived on earth, and will have to take the consequences of that life. We do know of a day of judgment that awaits you all, when you shall see that your lives, which have been purely sensual, purely material, have cast dark shadows on your spirits and made you unfit to enter the world of souls. There are millions of spirits to-day who come to your earth, and who come to you, for the purpose of guidance and knowledge. They do not know everything. Many spirits do not know so much as you know, who for the most part have embraced the glorious truths of Spiritualism and endeavoured to live in conformity with the laws of God and nature. So there are many spirits that have gone forth directly into the world of souls who are here this evening, and they are asking you for your guidance, and sympathy, and support, and example. Now do not drive these spirits from you harshly. If evil spirits communicate with you, seek to do them good, for remember they are but your own brothers and sisters, fallen and sinful though they may be. You have the power to aid the spirits in their progression as well as the highest spirits have power to aid you in your progression. There is glorious work in store for you all; there is work for each one of you to do, both on earth and in the spirit-world. Do it and you shall be happy, neglect it and you

shall be unhappy. There is no escaping from the necessary consequences of life. You cannot possibly escape the reward which is the necessary consequence of every good thought, action, and word, and you cannot escape the punishment, and shame, and remorse which are the necessary consequences of every evil thought, deed, and word. You may, when on earth, for some time be callous and indifferent to the voice of the spirit; you may think that you may sin with impunity, that you may violate the laws of God and of nature with impunity, but that time will come when you shall awake to the consciousness that you cannot do so, and that you never have done so; and so be warned in time, each one of you, and remember that natural laws must be attended to as well as spiritual laws.

Remember that the natural laws of the universe are equally divinely appointed with the spiritual laws. Yes; and there may possibly be those present who will rather doubt what we say; but remember that the very food you eat has a very great effect upon your spiritual condition. Those of you who are guilty of intemperance—we are speaking to no one in this room, we are speaking simply to humanity generally—those of you who are guilty of gluttony, those who permit the material to overbalance the spiritual part of their nature,—we say that those really, very often on account of the food which they have taken upon earth, are incapable of entering the high and blessed abode in the spirit-world. Remember that each one of you has latent within you some spiritual faculty, that you may develop some gift of the spirit, that each one of you may be more or less a medium for communication with the spirit-world; and if you would seek to obtain truthful, reliable communications from the spirit-world, you must keep the body in subjection to the spirit; you must subject the animal and the sensual passions to the pure and the spiritual, and you must live in accordance with God's natural laws if you would dare to hope that you can live in accordance with his spiritual laws. There is not a single event in life, nor a single action, however trivial it may seem, which has not some effect on your undying spirit. There is no action, it matters not what it is, that does not leave an impression on your souls. The very food you eat helps to build up and constitute the spiritual form; and if you live in accordance with the laws of nature your material body will be such that it will be suitable for the indwelling of the soul within you, and the high and beautiful spirits will be able to approach you and communicate with your spirit. But if, on the other hand, you lead a course of debauchery and intemperance you are bringing your material form into a state which is antagonistic to holy and pure influences. The body, mind, and spirit must be pure before the high and loving spirits can freely and fully communicate with you.

There are persons who will tell you that Spiritualism is Satanic in its origin, that communion with the spirit-world means communion with the devils. But why is it so? It is because there are persons of mediumistic temperaments who will resolutely and determinedly violate the laws of nature: this is a matter of great importance. It is essential that each one of you should pay heed to the warning—take care that your outward physical form is pure, that you obey God's natural laws as well as his spiritual laws; and then shall it be possible for the bright and loving spirits to hold full and perfect intercourse with you. There are millions of spirits to-day who fain would communicate with mortals, who fain would use those for high and holy purposes who are of a mediumistic temperament; but, alas, they fall a prey to evil, and low and undeveloped influences, merely because they violate God's natural law.

So, you must remember that the way you treat your body has an effect upon your soul. It is impossible for the spirit to remain pure in an impure temple; so, you must see to it that the outward temple is pure, and that the outward physical form is but the expression of the internal living spirit; for your humanity, your mortality, your physical frame, were given you for the very purpose of being a useful medium, through which your spirit shall act for the benefit of humanity and for the glory of God. Therefore see to it that you live in accordance with the natural and spiritual laws of the universe. Remember that every law is of divine appointment, and that the violation of every law entails its necessary consequence of punishment. Remember this, that if you violate the natural law you will suffer as well as when you violate the spiritual law you will suffer. Your life on earth is of the very greatest importance. It is the preparation for your life in the spirit-world; therefore, see to it that each one of you is preparing for himself and herself a beautiful abode in the spirit-world. Remember that your homes in the spirit-world are fashioned on your thoughts, your deeds, and your words, from which there goes a vibration throughout the spiritual atmosphere. All these thoughts, words, and actions, and spiritual emanations therefrom, congregate and form your home in the spirit-world; and that home is dark or bright, beautiful or the reverse, exactly in the proportion that the good thoughts, words, and deeds preponderate over the evil, or the evil over the good.

You have all before you immense possibilities of greatness; you have each one before you the possibility of entering the spirit-world as one of the bright ones. Therefore it is in love that we speak to you this evening. Though we are not infallible, and do not possess infinite knowledge, still we have passed on one step farther than you have; we have entered a state of existence which you shall one day enter; therefore we can describe to you the abode of the soul; we can tell you the result of your thoughts, of your words, and of your deeds. We ourselves have seen many spirits enter the abodes of darkness and misery, and we have seen

many others entering the abodes of light and glory, and though the dark spirits do ultimately rise, though they do come forth from their darkness, though they do come forth purified through suffering—it may be, nevertheless, our desire for you is that you may so live in conformity with the laws of nature and of God—which are one—that you shall be spared shame, remorse, sorrow, and suffering, that the death of the mere material form shall be to you an entrance into a bright and beautiful state of being, where you shall rise higher and higher, until you ultimately reach perfection, and that you shall be enabled to come back to communicate with mortals, and tell them of your new-found life, of your beautiful existence, and lead them on, by your deeds of holiness and by your words of love, to aspire after greatness and purity.

Each one of you here this evening must necessarily exercise a very considerable influence upon some of your fellow-creatures, and you are responsible for that influence; and the influence you exercise will greatly affect your condition in the spirit-world. Therefore see to it that your influence is for good, that you are on the side of truth and morality and all that is akin to purity and goodness. We know that there are many persons present this evening whose lives are lives of usefulness—who are living, as far as they can, in the strictest conformity with the laws of God and the natural and spiritual laws of the universe; but we know that there are persons, even in the most select assemblage, even in the best and most attentive audience, who have not reached to such a state of excellence as it is possible for them to reach; therefore we ask you all to press on—to be more holy, more pure, more self-sacrificing—to seek more entirely for truth, to seek that your souls may be more thoroughly permeated with Divine Love, that you shall each extend a wider influence for good, and your lives shall pass so beautifully and sweetly on that you shall glide softly over the sands of time and be landed on the beautiful shore of the eternal regions, where there is no sin, no sorrow, no suffering, and where you shall meet with those whom you have loved and lost—where you shall meet in the sweetest harmony with those whom you have loved, and where one spirit of love pervades the universe, where you shall rest, and your rest shall be work, and your work shall be rest, both combined, in the perfect service and praise of God, who is love, throughout the long ages of eternity.

IMPROMPTU POEM.

Down through the vibrant spheres of space
There cometh a message of love;
There cometh a message kind and true
From the bright spheres above.
The angel messengers do bring
A word to every soul,
And to each spirit would they sing
And make the wounded whole.

They come at early morning light,
They come at dewy eve;
That they may benefit mankind
Their beautiful homes they leave,
That they may lead you on to truth
That your souls may aspire
To purer sacrifice and love
And mount up ever higher.

Down through the spheres of love and peace
The messengers do come
From holy, bright, and loving ones
In yonder beautiful home.
The word they bring is only one,
And that blest word is Love,
A universal law that's known
In happiest states above.

Then let your thoughts and words be kind,
And be your actions mild;
And let each impulse of your mind
Prove that you are God's child;
For God is love; and every one
That loves his fellows too,
Is surely born of God's own grace
With God's own spirit true.

Oh, seek for peace and seek for light
And blest truth from on high,
And truth, dispersing shades of night,
Shall lead you to the sky—
Shall lead you to that region fair
Where all is clear and calm,
And where true love and heavenly peace
Give to the wounded balm.

To heal all sorrow, end all strife,
Wipe Sorrow's tears away,
And in that bright and beautiful life,
That glad and heavenly day,
You all shall live, you all shall rise,
And perfect truth shall know,
When God's own image, which is love,
Within your hearts doth glow.

The preceding poem was given immediately at the conclusion of the address. The controls asked for a subject for another poem, when Mr. Slater gave "Spiritual Rest." It was by far the finest poem, but unfortunately the reporter had left.

ASTROLOGY.—"Raphael" and others criticize "Cosmos." Mr. Joseph Wilde, Spurhill, Flusdyke, Ossett, 35 years a student, confirms Mr. Green's views expressed last week.

MR. D. D. HOME'S NEW BOOK.

There is now in the press, and will shortly appear, a work entitled "Lights and Shadows of Spiritualism." The author of the book is Mr. D. D. Home. Mr. Home has devoted the greatest labour and care to the composition of this volume; and from his unequalled experience and extensive opportunities for the collection of information, it may safely be predicted that the book will prove one of the most valuable and interesting yet written on the subject of Spiritualism. Moreover, it will differ from the idea that, without any foundation, has been formed regarding it in certain quarters. Instead of attacking individuals whose significance, despite all the injury that their worthlessness has inflicted, protects them from notice, the book furnishes an able and comprehensive history of spiritual "lights and shadows" in all ages and lands, but more especially in the Europe and America of the present generation.

The volume is divided into three parts. The first consists of just fifty pages, and contains a description of Spiritualism in Assyria, Egypt, Persia, India, Greece, Rome, &c.;—tracing the similarity between the lights and shadows of the ancient world and those we ourselves witness, and illustrating the author's views by means of the best-attested and most striking narratives to be found in old historians. The second part is longer, and still more graphic and interesting. It runs to some hundred and twenty pages, and presents us with a vivid picture, at once attractive and faithful, of the Spiritualism of the Bible, that of the Early Church, and, above all, of the black and terrible shadows which deface the record of Catholic ages. Protestant Spiritualism is then dealt with—the lives and characters of such men as Luther, Calvin, Bunyan, and George Fox; and, finally, this portion of the book closes with a warm and discriminating tribute to the spiritual gifts of such seers as Swedenborg, Jung-Stilling, Zschokke, &c.

The third part of "Lights and Shadows" is by far the longest, and will in the case of most Spiritualists be of the greatest interest. It contains about 270 pages, and is divided into eleven chapters and an appendix.

The first chapter is a short introductory one, and presents Mr. Home's reasons for writing such a work as the present, narrating also both the encouragement and the opposition he met with. The second and third chapters are devoted to an account of the extraordinary outgrowths and excrescences which have at various times defaced Modern Spiritualism. The tenor of these chapters may be gathered from the following list of their contents:—

Chapter II.—Delusions:—American false prophets—Two ex-reverends claim to be the witnesses foretold by John—"The New Jerusalem"—A strange episode in the history of Geneva—"The new motor power"—A society formed for the attainment of earthly immortality.

Chapter III.—Delusions (continued):—The revival of Pythagorean dreams—Allan Kardec's communication after death—Fancied evocation of the spirit of a sleeper—Fallacies of Kerdicism—The Theosophical Society: its vain quest for Sylphs and Gnomes—Chemical processes for the manufacture of spirits—A magician wanted.

In his fourth chapter Mr. Home deals with the falsely-asserted tendency of a belief in Spiritualism to produce insanity. In the fifth he exposes the worthlessness of a certain book—romance would be its most appropriate title—which was inflicted on American Spiritualists in 1875. The sixth chapter relates to the conduct of those Spiritualists (chiefly American) whose ill-judging enthusiasm inflicts so much harm on the Cause. The seventh, eighth, and ninth are the longest chapters in the book, and the seventh is certainly one of the most amusing. It consists of narratives illustrating the absurdities into which re-incarnationists and others are betrayed by their fathomless credulity, and the following are among its contents:—

"Distinguished visitors to Italian seances—The spirit-costume of Oliver Cromwell—"A servant and prophet of God"—Convivial spirits—A dream of Mary Stuart—The ideas of a homicide concerning his own execution—Re-incarnative literature—The mission of John King—A penniless archangel—The crystal palaces of Jupiter—A spirit with a taste for diamonds—The most wonderful medium in the world."

In the eighth and ninth chapters we have a graphic and complete account of the means by which it has been sought to simulate genuine spiritual phenomena, coupled with a protest against such abuses. This account was composed from information furnished by various journals and individual Spiritualists of more or less note, in Europe and America; and, without being in any way personal, it is at once thorough and effective. The shadows that have of late years enveloped Spiritualism are here dealt with, and the means by which those shadows may be cleared away pointed out and advocated with the necessary earnestness.

The tenth and eleventh chapters deal solely with the "lights" of Modern Spiritualism. Various highly-interesting and well-attested incidents are here described, of such a nature as may best contrast with the shadows of the volume. The tenth chapter has reference to—"The theological heaven—A story regarding a coffin—An incident with 'L. M.'—A London drama—*Blackwood's Magazine* and some seances in Geneva."

The eleventh and last chapter is simply entitled "Stella." Those who wish for the history of a spiritual manifestation where the evidence is as perfect as evidence can be; where the facts related are of the most pathetic and extraordinary nature, and the good faith of the narrator is above suspicion; where neither darkness, concealment, nor fraud existed or could exist, will do well to

read this narrative, furnished by an Italian lady of high rank, and authenticated with her name.

Such is the volume now on the eve of its appearance. There is, as before mentioned, a short appendix, of whose contents nothing need be said; the reader will judge of them for him or herself. Messrs. Virtue and Co. are the publishers of the book.

WHY DO NOT SPIRITS DETECT CRIME AND EXPOSE THE CRIMINAL?

To the Editor.—Dear Sir,—I am much interested in the subject matter of "R. H.'s" letters, and I think he has opened a subject worthy of the attention of the ablest man we have amongst us. My humble notice of a coincidence that occurred in the course of my reading, in no way touched the vast magnitude of this inquiry. It appeared to me, having suitable and corresponding sparks of light that might possibly throw some glimmer of illuminating power to the clearing of our vision. The obvious objection that "R. H." takes in his letter in the *MEDIUM* of 2nd inst., "that spirits do not intervene in cases of crime where the punishment is less than death," &c., does not disturb the intrinsic merits of the question, however it may diminish the little spark of light "Hafed" supplied.

Being a magistrate of upward of twenty years' standing, I would take occasion to testify that I am unable to attach the idea of justice to our law proceedings. I consider the whole system barbarous and mistaken—tinkered, indeed, by succeeding generations to meet the crying and savage inflictions of its behests, not grappling with the evil of one sinner judging a fellow-sinner, not for his amendment, but for his punishment! In such a state of affairs, if spirits intervened, what a frightful revolution both in Church, Law, and State must ensue. All three disbelieve in Spiritualism, and, without inquiry, denounce it as humbug and delusion, and have latterly given us all painful and practical proof of their infidelity in their treatment of our honoured mediums Drs. Slade and Monck.

It has been well remarked by Mr. Greg in his work "On the Enigmas of Life:" "The moral sense will have to be strengthened and purified by long centuries of increasing good before it can do its perfect work. But what are centuries in the lifetime of the race? They are less than as many minutes of individual duration." "La Providence a ses aises dans le temps; elle fait un pas, et des siècles se trouvent écoulés." God who has spent ages in fitting the earth for the residence of man may well spend ages more in fitting rectified man to inhabit a renovated earth.

May these weighty words be well pondered by us all. I remain, dear Sir, an admirer of your talented advocacy, and of the little band, through comparatively poor, who have subscribed £1,000 for the defence of our persecuted mediums, yours faithfully, F. T.

1, Drayton Place, Almorah Road, St. Heliers, March 4th.

To the Editor.—Dear Sir,—Reading an article in the *MEDIUM* on this subject has influenced me to ask "R. H." a question. I do so in no captious spirit. I am not one of the great minds in the ranks of Spiritualism to whom he is looking for light. I am one of the average minds looking to "R. H." for teaching on a subject which he and I both think very important.

The question I wish to ask "R. H." is, has he put his own theory in practice. If I understand him, he says spirits should detect crime and expose the criminal. It seems to me that if spirits out of the body should do so, spirits in the body should do so also. It seems to me too, that if big crimes should be exposed, so should little ones; and if it is a man's duty to expose sin or crime in his brother, it would also be his duty to expose it in himself. I want to ask "R. H." has he done so? Does he daily and hourly expose all the crimes, sins, and imperfections that come within the range of his knowledge, so far as he knows himself and his acquaintances? If "R. H." has tried his own theory or is trying it, I should like to hear the result. I have an idea that the locality where his theory would be put in practice would not be known as a "quiet neighbourhood." I hold these questions are to the point. Franklin, I think, said, "If a principle be good, go through with it." It seems to me that the course the spirits are pursuing will, in the shortest time and best way, put an end to crime. They are teaching that men are brothers; they are proving that there is an existence beyond the grave; they are urging men to help themselves and others by becoming better acquainted with the laws of their own being and their relationship to each other and the Great Author of their existence; they are teaching that what men sow they must reap. To me it seems it would be better to understand and profit by what the spirits have said and done, than to keep asking why they do not do something else.

To ask the spirits to become detectives and expositors is to expect them to reverse the wise course of action on which they have entered. They believe as a great many spirits in the body do, in "self-help." They believe in the power of love and the force of knowledge as the best means to prevent crime. I do not think it likely they will alter their course of action for the present. "R. H." thinks it would be a good proof of identity if spirits detected crime. Now, first, for argument's sake, suppose I have a lady friend whose name is Molly; she is a gentle woman, she believes in kind words and kind acts, she tries to do good to others and very often succeeds; but she never tries the art of exposing or detecting. If she were to die and then come back to a spirit-circle as a detective, would that be a proof of identity to me? Certainly not; my heart would sigh in grief—

You're not yourself at all,
Molly dear.

I cannot see that spirits would confer a benefit on society by detecting and exposing crime. Many know too well how unjust and uncharitable the judgment is which men and women form of each other; and it seems to me spirits act wisely in not exposing human beings to each other's tender mercies. Spiritualists know too well that even in England there is more law than justice. The Slade case shall never be forgotten. I know men who are not Spiritualists, whose sense of justice has been outraged by the Slade persecution.

In conclusion, let me say, the spirits are very patient and persevering in their work, very tolerant of the opinions of those who differ from

them with regard to their work. Let us as Spiritualists endeavour to imitate them in this respect and all will yet be well.

THOS. MCKINNEY.

P.S.—If men are hanged in the wrong, or mediums are banished from this "land of liberty," then I say the framers and administrators of the law are to blame; men must make better laws and administer them justly. It is paying our manhood a left-handed compliment to look to the spirits to do for us what we should do for ourselves; but if we know no better than to ask them, they know better and will not comply. It should not be lost sight of that under certain circumstances and conditions spirits have detected crime, and in many cases prevented it.

A NEW MISSION IN LONDON.

To my Brother and Sister Spiritualists,—

Dear Friends,—If there is one thing made more apparent than anything else by the recent prosecutions and persecutions of spirit-mediums, it is the gross ignorance existing in the public mind in regard to Spiritualism, and the prejudices resulting therefrom.

All the latent opposition has been brought out into active life, and the bigoted denunciations against Spiritualists made by those who have not had any experiences of its phenomena are illustrations of the fact.

Shall we, then, stand calmly by and permit those interested persons, the conjurers, the parsons, the scientists, and sectarian bigots, to poison the minds of the people and enlist them against their saviour "the truth of spirit-communication," by their various cries of tricks! humbug! imposture! devil's work! Satanic agency! psychic force! toe joints! unconscious muscular action! unconscious cerebration! delusion! and hallucination!!! Shall we, when we hear these things said, be deaf and dumb? Are we to allow our opponents, the enemies of truth, to thus challenge us and not reply? Surely no. The people die for lack of knowledge, and shall we who possess it let them die unheeding? Surely no.

Are we the recipients of a new revelation? have we a new conception of truth? are we having given to us, in trust for humanity, a new dispensation of spiritual blessings? If so, shall we selfishly hoard them up? shall we dig a hole and hide our talent in the earth, to be returned to the giver hereafter unused? Surely no.

But are we not doing so? With all our meetings, conferences, seances, circles, and lectures are we spreading the truth as we might do? are we earnestly desirous of introducing the facts to outsiders? do we not shirk the responsibility? do we "gather them in from every side" as we might do?

Other bodies have their devoted adherents, who zealously "improve the occasion" whenever opportunity offers, and make opportunities whenever, and wherever they can—in train, bus, or tram-car, street or alley. We find them scattering tracts and publications, calculated to do, in our opinion, immense injury, but in their opinion a vast amount of good. We see them at the street corners, holding forth and singing at the top of their voices.

The tract distributor, the city missionary, the sister of mercy, and the district visitor, are all hard at work, judiciously (or injudiciously) to save souls for their Lord. The secularists and materialists are endeavouring to destroy the faith of the people in spirit, and to lead them out upon the cold marsh-lands of negation; and the revivalist tries to counteract their increasing power by preaching up "the blood" and painting the torments of the damned in the most lurid colours to frighten their hearers to accept the salvation offered to them. All the mighty machinery of the Church, with its incomprehensible God and creed, is pitted against us; the State, with its powerful arm, is arrayed in opposition to the poor mediums; the drink traffic, protected by the State, opposes our efforts to reform the people, and breaks down the barriers of caste and conventionality; and what are we doing to champion the cause of immortality and the angels?

Is there any truth in Spiritualism? is it founded on immutable laws and first principles? If so, why are we ashamed and afraid to speak of it, to teach it, to go forth and "scatter the seeds"?

How is it that the public halls where the truths of Spiritualism are proclaimed, its science explained, its philosophy enunciated, and its religion demonstrated week after week are not supported as they should be, nor their seats filled with anxious inquirers, but are attended Sunday after Sunday by those who are already acquainted with its facts and principles, but who fail to bring in with them others to hear what would prove to them a blessing from heaven?

A great deal is said about organisation, co-operation, propaganda, and the spread of Spiritualism; but do we not miss the mark? is not our Spiritualism dead and lifeless, without energy or vitality, our organisation and co-operation selfish (that we may obtain the signs and wonders for ourselves) and of none effect, if we do not fill our public meetings with anxious inquirers, by speaking to them and awakening their interest?

Let us all who profess and call ourselves Spiritualists act individually in this matter and send as many as possible to Doughty Hall and other places, that they may hear the truths of Spiritualism and become acquainted with Spiritualists. Let us all speak of it whenever we possibly can, and arouse the interest of those around us, feed them with literature explaining the matter, and take or send them to public meetings before introducing them to seances and circles, and then, in less than a year, instead of it being a difficult matter to obtain hearers at the few places open to the public, and a still harder matter to keep those places open, they would be so crowded that many other places could be kept going and the truth proclaimed.

If Spiritualism be the grand and mighty thing it is said to be—if it is a stronghold for the faltering wavering ones and gives knowledge instead of faith, revealing the future and proclaiming the good news of man's immortality and divinity, and of his responsibility for his voluntary actions, that his kindness, good nature, benevolence, self-denial, and adherence to principle are the stones which build his everlasting, happy home in the spheres—then let it not be said that we who know this are less energetic, earnest, zealous, practical, and consistent than those who only hope and believe in immortality.

The motto of the Spiritual Institution is "The discovery of Truth, its diffusion, and application to the welfare of man," and well and ably has its manager, under spirit-direction, laboured manfully to promulgate,

diffuse, and popularise the principles and higher teachings of Spiritualism as well as recording those demonstrations of spirit-power and presence that prove our position. He has established a literature solely devoted to the interests of the Movement with but little support. But that is not enough; London is a mighty place and his work does not reach one third of the population, but it must do so; the angels demand our co-operation with them, to let the truths, the principles, and facts of Spiritualism be heard and read by every brother and sister now in ignorance of them, to give the lie to those who ignorantly denounce their work.

The popular idea of Spiritualism is that it consists in table turning, rapping, and jumping, slate writing, rope-tying, and dark seances. Shall we allow this idea to go uncontradicted?

The ideas of immortality, death, salvation, final judgment, heaven, and hell, possessed by those who are not Spiritualists, are vague, indistinct, and gloomy, leading to many errors, and causing much pain and suffering both here and hereafter. Shall these go unchallenged by us when we have the knowledge handed to us from our friends on the other side of the beautiful river? Surely no!

The press has done all in its power to put down the delusion, as it is pleased to term it. Mediums are styled "delusive wild beasts," and the law has been put into operation to hunt them out of existence; and these are the ideas which are accepted as gospel truth by those who know no better. All reformatory movements have demanded their martyrs, and in older times the Spanish Inquisition did for believers what our courts of law are doing for our mediums to-day, but cannot we do something to enlighten the people, and teach them the truth respecting our holy Cause?

For nearly five years I have been in the school of Spiritualism learning the lessons of mediumship, and have been told, both by spirits and mortals, there was a work for me to do in the good cause of progress. Last Easter Sunday (the fourth since the day when I attended my first seance) my guides said that they intended to make more use of me as their instrument in the coming year. By their advice I left my situation last spring, where, in a worldly sense, I was doing well; and so on up to the present they have guided me and brought me forward, oftentimes against my will, and have made me pitch my tent for the present here in the East End, to carry on the work of our noble risen brother Cogman; but there is more work yet. I am out of my situation and cannot get employment, and Mr. Burns has suggested that now is a good opportunity to evangelize this metropolis of ours, district after district, and impart information, and distribute literature, hold public meetings, private seances, and awaken the whole of London to the fact that Spiritualism is alive and active though the conjurers and the press continue to deal them "death-blows,"—rising, like the spirits of the martyrs of old, triumphant over the flames, full of vital force and energy, so that the late persecutions may have the effect of uniting us as one man in the purpose to "do and dare" for the truth revealed to us.

Let us, then, be up and doing,
With a will for any fate,
Still achieving, still pursuing—
Learn to labour and to wait.

Friends, I am ready for the work at the call of the spirit-world, and start forth laden with the seeds: to carry to the mourner comfort; to the ignorant, light; to the priest-ridden, freedom; to the atheist, knowledge; to the materialist, proof; to the selfish, liberty; to the sensualist, purity.

East, west, north, south, I will deliver the glad tidings, by word of mouth, by the distribution of literature, and in public meetings under spirit-control. I call upon the Spiritualists in each and every district to aid me to arrange to hold meetings in their own homes and those of friends, and invite all who are interested to attend. I will give due notice of my movements, and report upon my work each week. The law cannot prevent us talking, or the spirits controlling. We have, thank God, freedom of speech, and we will have freedom from ignorance and error, creed, and dogma, by-and-by, after we have earned it.

Now is the time to sow the seed, but, alas! the workers are few; yet if the friends in each district will co-operate in the way suggested, then we can at least make a noise which shall be no uncertain sound.

I would suggest that district committees be formed by those who are anxious to work for humanity, to arrange what shall be done in their locality, and that a central committee shall be formed at the Spiritual Institution, to which each committee shall send a representative; that an appeal be made to those who cannot assist in other ways, to send subscriptions towards a general mission fund to Mr. Burns, until the committee is formed, and then transferred, if necessary, to the treasurer; and if the friends in each locality subscribe my expenses for the work done amongst them, I may be sustained, for I cannot work without material support. If those who are in sympathy with this movement will meet at the Institution on Friday evening, March 9th, the preliminary steps can be then taken, and a committee-meeting called for the following Tuesday, March 13th, when friends from every district are requested to attend and lend their support to the effort. Thus, by God's help, and His ministering spirits, we will "light such a candle in England as shall never be put out."

I am, your brother in the cause of truth and right, humanity and progress,
E. W. WALLIS.
15, St. Peters' Road, Mile End, E., March 5.

DR. MONCK'S DEFENCE FUND.

We are instructed by Mrs. Everitt, to acknowledge receipt of £5 from Mr. Mylne, India, towards Dr. Monck's Defence Fund. Mr. Everitt has received from "A Poor Christian," 6d. Should any omissions or errors be detected in the published lists, kindly inform us of the same.

NEWCHURCH.—On Sunday, March 11th, Mr. Wood will give two addresses at Newchurch.

OLDHAM.—Miss Harrison, of Shipley, and another lady will speak in the Temperance Hall, on Sunday.

MALTON.—The letters from the controls have been received and noted.

"A TRUE SPIRITUALIST."—It is easy to guess where you hail from. You have omitted the only case in which you have any concern.

"TIEN-SIEN" ON "GOD IN MAN AND IN NATURE."

Emerson many years ago said, "The community in which we live will hardly bear to be told that every man should be opened to ecstasy or a divine illumination and his daily walk elevated by intercourse with the spiritual world." This statement of the American transcendental philosopher is as true of the world, as a whole, to-day as it was when he uttered it. Happily, however, progress in spirituality of mind is everywhere being made, and among the numerous towns of our little isle which can not only bear to be told of intercourse with the spiritual world, but appreciate its advantages, few can hold a much higher place than Newcastle-on-Tyne.

Mr. Morse, under the inspiration of his guides, has regularly every month for a long time, addressed large audiences on the highest themes that can engage the attention of mankind. Last Sunday evening, he spoke under control of "Tien-Sien," on "God in Man and God in Nature" in the room, Weir's Court.

At the outset of his lecture he remarked that it was not they who founded systems or built great institutions that were the world's best friends, but they who influenced the people to think. He desired that evening to give food for reflection, which possibly might be the means of advancement for time to come. When certain people were told that man was an incarnation of God, they at once referred the speaker to the poorest outcasts, and most depraved specimens of humanity with the query if they were to consider these people as "God's." He confessed that if the question had to be decided by the manifestation of the godlike in human nature in its present state of development, they might be inclined to conclude with the uneducated masses that humanity was indeed godless. There was an innate necessity for man to refer the phenomena of being backwards to an adequate producing cause, and they would find on inquiry that the same was also true in regard to human nature. The faculties of mind, intellectual, spiritual, and affectional, must be traced to their source—the Inward Fountain, a particle of the Absolute, and all that they said of God was true, even of this God within, with the exception, that whereas the later was finite, the Supreme Principle of the universe was infinite.

The speaker then contended that although one might find that which was inimical and contrary to virtue appearing in human nature, yet that did not destroy the fact of the virtue inherent in human nature—did not invalidate the proposition of the God-element in that nature. The innate quality of the soul could not be determined by its most external expression, as circumstances caused it to vary even to appearing what it was not. If they observed, they would find that the soul expressed itself imperfectly through its organisation, which was owing in a great degree to hereditary peculiarities and influences. The speaker pointed out the essential nature of the soul, and said this did not vary in power or quality in any one case which he had been enabled to discover. Personality was simply due to organisation, and in the spirit-world was due to organisation again, namely that of what was termed the spiritual body. The absolute element was purely impersonal.

The lecturer remarked that of crime and all that existed, they ought to ask themselves, and that as they changed the circumstances and brought proper education to influence, the poor people would ultimately have that quality of organisation to give proper expression to the spirit, thus truly representing its essential nature.

The speaker went on to give some beautiful correspondences existing between the human spirit in its impersonal character with that of the Universal Mind, and in the course of his remarks, pointed out that the outer envelope of God's nature is necessarily the material cosmos. Herein he said He is present in every part, and in every dominion, and fully realises all possible conditions as we realise all conditions directly they impinge on our senses. Man's spirit in the higher spheres of existence is clothed with a spiritual body, and so likewise did God again manifest himself through spiritual substance adapted to our more refined perceptions. Thus as the human spirit, in the spiritual spheres, developed its powers, its perception of God became greater, until ultimately there was perfect unity between the Infinite and the Finite. This was not, as the Hindoos had it, absorption, but perfect unfoldment of the spirit, or more properly speaking, perfect development of the spiritual organism of the essential soul, which of itself did not progress, as it was part of the Divine Being, consequently absolutely perfect.

In conclusion the speaker gave a sublime conception of God, and urged all to work for the elevation of humanity, and not, as was too generally the case now, for the mere sake of material wealth.

This was one of the finest lectures the writer has heard Mr. Morse give. He, or rather his guide, struck the highest chord of spiritual religion and philosophy; and the medium should be engaged to re-deliver it to all spiritual societies. Of course it cannot be expected that this paragraph can give an adequate idea of the merits of the discourse, it being the barest outline.

Sunderland.

EXPLANATION TO VERSES WANTED.

To the Editor.—Sir,—The reason Moses gave the commands contained in the 18th chap. of Deuteronomy, 10th, 11th, and 12th verses, was obvious: the chief aim of Moses during his term of power was to stop every manner of custom practised by the surrounding nations, lest it might interfere with his theory of worship and spirit-communion. Moses was himself an astrologer (see Whiston's "Josephus," the latter part of Chapter vii.) Moses well knew that the Jews were prone to follow strange gods; to prevent that, and nothing more, was the above command written; had it been otherwise the Jews would have soon forsaken their priests, to whom Moses alone allowed the privilege of divining the future, and communicating with the world of spirits. "STELLA."

P.S.—It is a common practice with ministers to ask Spiritualists such questions, and they should always be answered by asking another or two;—sauce for the goose is good enough for the gander, &c.

A DEVOTED anti-vaccinator, who has published many important letters on the subject in widely circulated newspapers, says, "It was the MEDIUM which first brought under my notice the Vaccination humbug. About eighteen months ago I began to look into the subject, and soon became a strong anti-vaccinator, and I am stronger than ever against this wretched law."

"SPIRITUALISTIC MADNESS!"

"Ah! William: 'tis a shocking thing!—'ten thousand driven mad!'—Indeed, so shocking is it that it makes me feel quite sad! And when I think that *you* should have to do with things like this, I feel—and strongly, too, I feel—that something is amiss!"

"'Something amiss!' Indeed, you're right; and you'll do well to fear it: I'll tell you where the mischief lies—'Oh, no, I could not hear it! 'Tis quite enough for me to read the papers every day; And I'd advise you from these things to tear yourself away!'"

"Nay, stop!" "No, no:—you'll ne'er succeed in curing me of sadness; And sure I am I'll run no risk of sharing in your madness!"

"But, John! much better would it be if you would *reason* bring To bear upon this—" "Nonsense, Will, to talk of such a thing!"

"Just come and see, then, John, my friend—see for yourself, you know—" "Nay, William: I would *never* see, nor to such places go!"

"Well, then, friend John, here is a book—'The Life beyond the Grave'—I'll lend you—" "Me? O, no, indeed! to see how madmen rave!"

"No, John: the book was written by a spirit who has pass'd Away—" "Oh, now, 'tis shocking, Will: how long is this to last?"

"'How long is it to last?' my friend! Till you can reason show Why man *should* leave these things alone, and nothing seek to know Of things that appertain to LIFE, and, have the power to save From wretchedness and sorrow him who still is but a slave!—Until you read what others read, and *point* the madness out;—Until you see (as others see) the truth that's round about;—Until you seek to 'prove all things, and hold fast to the good,' And find, by many ways like these, that you have *better* food Wherewith to feed the human mind, and satisfy its cravings;—I'll go on, *certainly*, in spite of Dr. Winslow's ravings! 'Ten thousand lunatics,' indeed! ten thousand fiddle-sticks! To prove that there are *ten*, in fact, the Doctor's in a fix! Five times I've ask'd him, through the post, this simple thing to show; And he's as silent as the grave! This, then, we all must know: That 'tis a cruel wrong to charge the spirit-world with making Madmen of those who wisdom get its good advice by taking. The Cause we have to serve to-day has quite another end: That is, to elevate mankind, and broken hearts to *mend*; To lead us so to live that we may ne'er repent the past; And joyfully anticipate the summer-land at last! Then, change your course, and knowledge get by calm investigation, And learn that Dr. Winslow's wrong in his asseveration; And that the man who 'madness' shows is he the Truth who smothers, And tries by ev'ry means he knows to blind the eyes of others!"

Lewisham, Jan. 27. WILLIAM CARPENTER.

MR. T. BROWN will visit Sunderland and neighbourhood next week. He expects to be in Edinburgh by the latter part of this month. Address letters for the present to Howden-le-Wear, R.S.O., Durham.

MR. F. PEARSE, Andover, has had thirty-seven prosecutions for the non-vaccination of his children in five years and a half. He has just had to pay £4 2s. 6d. Mr. Pearse must have some regard for his children and what he believes to be true when he thus suffers, to maintain his position as a parent, and his principles as a man.

THOMAS PAINE A SPIRITUALIST.—A correspondent of the *Banner of Light* urges Spiritualists to claim their man. He was no infidel, but a devout Theist and believer in immortality. He was moreover a medium. He observed in his own case those thoughts which were his own, and those which "bolt into the mind of their own accord." Paine paid great respect to these, and says: "It is from them I have acquired almost all the knowledge that I have." This correspondent adds: "He was not a sceptic, but a believer, with a faith in God and immortality as fixed and firm as that of Socrates or Plato."

FACTS FOR LEGISLATORS.—How vaccination has "stamped out" small-pox.—Vaccination was made compulsory by an Act of Parliament in the year 1853: again in 1867, and still more stringent in 1871. Since 1853, we have had three epidemics of small-pox.

Date	Deaths from Small-pox.
1st. 1857-58-59	14,244
2nd. 1863-64-65	20,059
3rd. 1870-71-72	44,840

Increase of population from 1st to 2nd epidemic 7 per cent.

Increase of small-pox in the same period nearly 50 per cent.

Increase of population from 2nd to 3rd epidemic 10 per cent.

Increase of small-pox in the same period 120 per cent.

From "Vital Statistics, No. 1."—A letter to the Rt. Hon. G. Scates-Booth, M.P., by C. T. Pearce, M.R.C.S., February, 1877, published by W. Young, 8, Neeld Terrace, Harrow Road, London, March, 1877.

CIRCLES IN ROCHDALE.—To the Editor,—Dear Sir.—I noticed the communication in the MEDIUM of last week, in reply to my letter on the state of Spiritualism in Rochdale, and in reply I have to say that the meetings held at my house have been open to any person that thought proper to attend. We each made it known to our own circle of acquaintances and invited all to come that would. We also put it in the MEDIUM that those who read it might consider themselves invited, and could bring their friends. Such meetings could not be considered private meetings. I do not blame Mr. Pearce for the number of circles put down in the report; I blame his informant. As regards my being ignorant of the state of the Cause, I have the satisfaction to know that all I have conversed with on the subject consider that I am in the right with regard to the number of circles. If it is true there are twenty circles in Rochdale, why does not your correspondent re-open Regent Hall, and continue the good work. There is every encouragement for him to do so, for if only five out of each circle came to the meeting, that would be 100 and if they gave 3d. at each service that would raise £2 10s. and the hall is only about 7s., so that would leave a nice balance. When we have advertised our meeting in the MEDIUM (and there ought to be some in every circle that take the MEDIUM) I have never seen twenty persons out of the twenty circles present, and I believe my room, which will seat about sixty people, would hold all the Spiritualists there are in Rochdale, and it ought to be full every time there is a public meeting, when there is no other meeting in the town.—Yours truly, DYSON ENLIGHT, 3, Tweeddale Street, Rochdale, March 5th.

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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 9, 1877.

BEAR ONE ANOTHER'S BURDENS.

The burden of results arising from the present opposition to Spiritualism falls heavily on a very few—namely, those having interests at stake in the Movement. The larger share presses on the Spiritual Institution, and we ask all friends to take up a part of it. A small subscription may be paid to the Institution, in return for which the use of books may be obtained from the library. There is on all hands a thirst for information on Spiritualism, and that is the very article which we have to supply. All that is needed to promote the Cause and relieve our position is for each friend to do a little individually to place our literary products into the hands of the people. We may say that we have suffered chiefly in the present crisis, and seeing that so much has been done for mediums, it seems proper that something should be done for the Cause and those who uphold its working agencies.

TO THE MEMBERS OF DR. MONCK'S COMMITTEE.

It is needless to say that the members of Dr. Monck's Committee have a thorough interest in his welfare, seeing that they have contributed so generously for his defence. They may yet do further service to him by giving circulation to the two little works which have just been published. These are "Dr. Monck in Derbyshire," a truthful narrative of astounding spiritual phenomena through Dr. Monck's mediumship, recorded by Mr. W. P. Adshead, Belper; price 2d. This publication gives a comprehensive survey of the whole of the physical phenomena obtained under strict test conditions, and therefore a complete answer to those who would utter the slander that any portion of Dr. Monck's fame as a medium has been based on trickery. The other work is the oration on "Liberty," on the title-page of which is Dr. Monck's portrait and on the back page the facsimile of slate written on at Keighley while a board was nailed over its surface. The price of this is only 1d. By remitting 3½d. to this office a specimen of both will be sent post free, and we hope after Dr. Monck's friends have seen the works they will give them extensive circulation.

DR. MACK STILL IN LONDON.

A number of important cases which Dr. Mack has in hand, and the progress of his book on Magnetic Healing, have detained him in London longer than he expected. He may still be consulted at 139, Fleet Street, London, E.C.

MR. COLVILLE AGAIN AT DOUGHTY HALL.

On Sunday last Mr. Colville received a public invitation to speak again at Doughty Hall on Sunday evening next, to which he kindly acceded. It is hoped that the weather will be better, but we have no doubt a large audience will give the young orator—he is only twenty years of age—a hearty reception.—Doughty Hall, 14, Bedford Row, Holborn, at 7 o'clock.

ORGANISATION.—Why not form Children's Lyceums and commence the true work of spiritual and social culture? The Newcastle friends have a hall and ought to succeed, in this good work. The rules of the Lyceum we can supply, price 2d.

HALIFAX.—Spiritualist Meeting-house, Old County Court.—On Sunday next, March 11th, Miss Longbottom will give her farewell address at this place. Spiritualists and friends will kindly take this intimation, and avail themselves of the opportunity of hearing her on this occasion. Services: afternoon, 2.30, evening, 6.30.

MR. W. J. COLVILLE IN LONDON.

On Thursday evening last week Mr. W. J. Colville, of Brighton, accompanied by Dr. King attended at the Spiritual Institution to meet a few friends interested in Mr. Colville's mediumship. The meeting was a very pleasant one, quite harmonious and appreciative. Mr. Colville is a young gentleman of delicate constitution and fine development of brain. He is a man of polite education, using excellent language which lends a charm to his utterance under control. In his normal state he has an impediment in his speech, but, strange to say, when under influence it is almost entirely overcome—the only trace of it being a slight hesitancy occasionally before commencing a sentence. He is not quite unconscious when he delivers his discourses, but his guides can make him unconscious and thus entrance him when they desire to communicate any matter which they do not want the medium to know. The control is effected easily—no twitching or straining of the muscles. During the singing of a hymn the trance was imperceptibly induced, after which the medium rose and delivered an impressive invocation. He then asked for a subject on which to discourse; when Mr. Burns gave "An Individual Experience of Death and Entry into the Spirit-World." With a suitable introduction adapted to the occasion, the control launched into the subject in a most interesting manner. He said he left earth-life when 23 years of age in Boston, U.S., having been a member of the Universalist body. The narrative was fortified with numerous reflections and remarks of a profound character, which altogether proved to be a most instructive discourse. At the close a long poem was given, and then the subject for another poem was asked for, when "Human Redemption" and "Reconciliation" were proposed; the control delivering, right off-hand, a well-constructed poem, treating the subjects in a highly intellectual manner.

The spirits apologised for the condition of the medium, who, it was said, was not in a fit state to be controlled, but no indications of this unfitness were apparent in the performance. A number of questions were answered in a prompt and apposite manner; and when the spirit had been accorded the thanks of the meeting for the great pleasure which had been afforded, and when, in return, a polite acknowledgment of the attention of the audience had been returned, the spirit released the medium from control. Mr. Colville then received the warm congratulations of those who had listened to his beautiful descriptions and poems.

Mr. Colville is in style and manner very much like Mrs. Tappan. There is no appearance of crudeness or lack of knowledge in his teachings. His language is perfect, being expressive as well as elegant. His voice is sonorous, yet soft and uttered without effort. All the action he uses is a slight movement upwards of the right arm from the elbow to give emphasis to the matter spoken. Take him in all, he is one of the most perfect mediums for trance teaching we have yet met with, and we must congratulate the Movement in having at its command an advocate so highly gifted.

"THE ARCANUM OF SPIRITUALISM."

This volume does credit to the literature of Spiritualism, both in matter and in style of publication. It is giving universal satisfaction. An exhaustive review of it has been sent in from "M.A. (Oxon)," to appear in *Human Nature* for April. In a private note he says: "It is a capital book." For his more extended opinion the public must wait till next month comes in. We have had much praise awarded us for the beautiful manner in which the work is got out, which becomes noticeable when the price is taken into consideration. But we know that the work has a brilliant future, and that no obstacle may stand in its way, the get-up and publication have been in keeping with its literary merits. In a recent letter Mr. Morse, alluding to the "Arcana of Spiritualism," says: "It certainly is it one of the plainest, most terse, and useful guides to rational spiritual thought the Cause possesses. It ought to be in the hands of every one. It ought to be in every public library in the kingdom, and no Spiritualist's library is complete without it. If you like to entrust half-a-dozen copies in my care, I will endeavour to dispose of them for you. I bought the same American edition of you years ago, or I would buy one now."

A SPIRITUALISTS' SCHOOL.

A lady, engaged in tuition, writes:—

"Is there no one rich enough or influential enough among Spiritualists, to open an elementary school where Spiritualistic literature could be taught. Such a school could not fail in proper hands to become a great power in the land, even though it could be provided for entirely by charity. If one school was established, others would follow, and so Spiritualism would be a living, growing power in the land; growing because the children would not be taught only to look upon by-gone rites and events of the past, but by spirit-communication would themselves see the necessity for improving the present, while at the same time they would have an eye to the ever opening wonderful and glorious future. How gladly would I help in teaching these truths were I permitted."

The suggestion is good and is already acted upon in the Lyceum. Spiritualism is strictly an educational matter. We must not forget to mention that there is already a school for Spiritualists—the Progressive College, Grasmere, under the direction of Mr. P. R. Harrison, B.A. Though it is a most eligible place for boys, yet Mr. Harrison has not succeeded in receiving due encouragement in the way of having pupils committed to his charge.

A SUPPORTER of the literature, a well-known official spiritual worker says: "Hitherto I have supported you in my humble way by purchasing eight MEDIUMS weekly since Jan. 1, 1876, equal to £1 14s. 8d. per year, which, together with the purchase of several books on Spiritualism published by you, amounts to about £5. In the face of this, I have not been able to send you a direct money value during the last twelve months." A few more workers like this would soon flood their respective districts with the light of Spiritualism.

MR. WALLIS'S ADDRESSES AND ANSWERS TO QUESTIONS.

All subscribers to any spiritual body are cordially invited to hear Mr. Wallis, on Friday evenings, at the Spiritual Institution, 15, Southampton Row, London, W.C. On Friday last, the information imparted on the spirit-world and man's relations thereto was good and most eloquently imparted. Mr. Wallis is an able spiritual teacher, and we hope Spiritualists will come forward and judge for themselves. They will be well rewarded for so doing.

ANNIVERSARY SOIREE IN FAVOUR OF MR. W. WALLACE.

The committee met on Tuesday evening at 15, Southampton Row, and resolved that the *soirée* in commemoration of the twenty-ninth anniversary of Spiritualism take place at Doughty Hall, 14, Bedford Row, on Tuesday evening, April 2. Tea on tables at 6 o'clock; to be followed by short speeches from well-known Spiritualists, and an entertainment of social and instrumental music, readings, &c. The tickets will be 2s. each; double tickets, to admit a lady and gentleman, or two ladies, 3s. 6d. The proceeds to go to Mr. W. Wallace, missionary medium. Towards the fund Mr. Bielsfeld has contributed £1, and Mr. J. C. Luxmore, 10s. Further contributions will be gladly received. The committee will meet again at 15, Southampton Row, on Tuesday evening next at 8 o'clock. Friends are invited to attend.

MR. WILLIAMS'S SEANCES.

On Saturday evening there was a full attendance at 61, Lamb's Conduit Street, and the dark seance was amongst the best we ever attended. Phenomena in great variety occurred all over the room, under strict test-conditions. The greeting of "Irresistible" in the direct voice was hearty, and he dragged the hands of various sitters upwards till they had to stand on tip-toe. Mrs. Firman, the Manchester medium, was present. As the power had been too much exhausted, there was no materialisations afterwards.

SPIRITUALISM AS A PARLIAMENTARY QUESTION.

The following letter from Mr. Kershaw shows that our Oldham friends are first in the field in an important work:—

At our committee-meeting on Monday, February 26th, it was decided that a deputation should wait upon the two parliamentary candidates, who were putting up for this borough. Our deputation was very courteously received by Mr. Lees, the Conservative candidate, and Mr. Hibbert, the Liberal candidate. Mr. Lees said he would give the matter his consideration. Mr. Hibbert, who has represented Oldham before and who has been again elected, said that previously to our waiting upon him he had been thinking that obsolete laws were being too much brought forward of late. We referred him to the Act of Parliament recorded in the *MEDIUM*, Feb. 13, p. 119. Mr. Hibbert said he was very glad the interview had taken place, for the deputation had given him some valuable information for which he kindly returned thanks, and promised, should a measure be brought forward in Parliament to amend these laws, he would support it. Mr. Lees expressed himself in a similar manner. The deputation were very well satisfied with the manner in which both gentlemen received them, and they feel amply rewarded for their trouble."

PROGRESS AT KEIGHLEY.

At Keighley on Sunday last, March 4th, all the local mediums again occupied the platform of the Lyceum, afternoon and evening, and to my thinking I never heard better and more logical orations at any time, especially in the evening, when our much-respected friend, Mr. A. D. Wilson, inspirational speaker, gave half-an-hour's oration, the text being "God is love." The other mediums in the trance continued the subject. The hall was filled at both services. Instead, Mr. Editor, of Spiritualism being all smothered out by and through the late persecution of mediums, we at Keighley are more and more adding to our numbers; more private meetings are held; more mediums are being developed; all thanks to our champions of opposition, viz., the Rev. Mr. Oliver and Rev. Mr. Ashcroft, and others. Since you were here, Mr. Editor, the Rev. J. T. Oliver did try to ridicule your lectures, but he made a poor meagre show of it, while all sensible people were quite disgusted with his sophisms. I am happy to say people have turned it to good account: they are investigating the thing for themselves, and instead of having only our Sunday and Tuesday meetings we have been compelled to have a developing circle on Sunday and Tuesday evenings, at 7.30, and Thursday evenings for public trance-speaking. You see the good that is resulting from these poor blind leaders of the blind. J. TILLOTSON.

51, Worth Terrace, Woodhouse Road, Keighley, March 6.

In the order of Evolution, Independence and Individuality precedes Fraternity and Community. Until Humanity has attained the first, it cannot solve the problems of the second. The practical use of present attempts at Communism is to make manifest the absence and teach the importance of Individualism.—*Our Thought*.

THE DEFENCE OF DR. SLADE.—The *Banner of Light* says that all moneys now received for the fund will be returned to the donors. It further says:—"We take this opportunity of expressing our thanks; also those of Dr. Slade and the English Spiritualists who so nobly stood by him; to the Spiritualist brethren of America, who have united so generously to furnish 'the sinews of war' for repelling this open assault against Spiritualism on the part of the 'theologico-scientific' forces in Great Britain."

LIVERPOOL.—On Sunday last, at 3 o'clock p.m., Mr. John Lamont delivered an inaugural address at 63, Newlands Street, to a goodly number of his friends, who gave him a hearty greeting, and who were evidently pleased to see him again upon the platform, and to hear a sound practical discourse suited to all grades of investigators of Spiritualism. The subject of "Self-Reliance" was ably handled in his usual style, and elicited general applause. It was resolved at the close of the meeting that Sunday lectures should be continued in future at the above specified time and place.

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AFTER THE BATTLE.

A BIRD'S-EYE VIEW OF THE SPIRITUAL BATTLE-GROUND.

"Porson was asked what he thought of Hexameters written in English: 'Show me a dozen,' said he, 'in continuance true to the meter.'"

LANDOR.

Critics are careful and keen on the letter, tho' not on the spirit, Seeing but part of the soul, with the main of their mind on the body. Here I present you a verse from the Cymric of Gwilym Hiraethog. So that I sing it in tune, you will pardon my marring the picture,—Part of a poem on Peace, I entitle it—After the Battle. This by the way of prelude, or the critics may call it a Proëm.

Sol was ashamed at the sight, and he turned from the scene of disaster, Dark was his brow with a frown, tho' he blush'd with a just indignation. He would no longer give light to a district whose work was destruction—Turn'd from the scene of the conflict, and covered it o'er with his mantle. Darkness now fell on the field, like a merciful sentinel, Angel, Peacemaker, sent down from Heaven, to quell the wild passions with quiet. Hovering over the field, see, a flock of fierce vultures * is sailing, Greedily growling delight at the sight of the dead and the dying; Nearer they veer to their victims to feast on the flesh of the fallen. Fiercer by far than the birds are the *men* † prowling round in the darkness—

Gathering spoils from the dead, and re-stabbing the helpless and dying. Yes, they may mangle the body—the undaunted spirit defies them!

EVERTON, March 2, 1877.

J. REGINALD OWEN.

MISS WOOD IN DERBYSHIRE.

SPIRIT MATERIALISATION UNDER ABSOLUTE TEST CONDITIONS.

By W. P. ADSHEAD.

About three years ago my friend Mr. Baldwin, of Birmingham, informed me that at a recent seance in London he had grasped a materialised spirit-hand, and that on the same occasion a spirit-form had glided gently to the spot where he sat and had saluted him.

At this statement I greatly marvelled. I could not for a moment think of doubting my friend's honesty, and I hesitated to call in question his capacity for accurate observation; nevertheless I felt that I could not then believe in his singular experience as a fact.

I had just seen and read enough of Spiritualism to convince me there was something in it; but between my novice standpoint and the phenomenon of which my friend had spoken, there seemed to me to lie a whole realm of marvels which would not be easily traversed. However, I then determined that, cost what it might in time or money, I would not rest until I had proved, at least to my own satisfaction, whether or not the wonderful story to which I had listened was indeed a reality: that satisfaction to be grounded upon evidence which could not by any possibility be successfully disputed or overthrown.

And although I can now boast of a rather full experience in connection with phenomenal Spiritualism, strange as it may appear, I have to confess that until the last month I have not witnessed the marvellous phase of materialisation under conditions which in that respect left nothing to be desired, and which would justify me in saying, I know that the medium could not, either personally or by the aid of an accomplice, do what has been done.

On one occasion I travelled 240 miles in order to attend a seance which was to be held under exceptionally good conditions. I had not the slightest reason to doubt the integrity of the medium, who on that occasion was bound to a large and heavy article of furniture in an ante-room which formed the cabinet, and which was divided by a set of dark curtains from the room in which the circle sat. Five forms walked out from the cabinet, differing in size, general appearance, and dress; there was not the slightest indication that we were being imposed upon, but still the feeling was present to my mind, and judging from a quiet chat I had with a gentleman who sat next me—an M.A. who had travelled from Oxford to be present that evening—the feeling was shared by him, that the seance would have been more satisfactory still, if the medium had been so secured within a space, under the supervision of all present, as to be powerless, and if, while so secured, the forms had walked out from the enclosure. This precisely appears to have been the view of this matter taken by Colonel Olcott.

He had spent a considerable time in investigating the mediumship of the Eddy Brothers. He appears to have had the greatest confidence in the honesty of the mediums, and the genuineness of the phenomena, while his own experience was amply corroborated by a large number of respectable witnesses; nevertheless, we find him saying, at page 150 of "People from the Other World," in reference more especially to the phenomenon of dematerialisation,

* Foes.

† Traitors to the camp.

"But I confess, upon a question of such great moment, I am not satisfied to take even so much as the above and consider the case proven. In my opinion it is indispensable that the phenomenon should be repeated under such strictly test conditions as to leave no room for more than one opinion."

He then proceeds to give what he considers four test conditions, and says, "Submission to one or all of these concise tests would settle this question once and for ever." The first and most important test he describes thus, "The having William Eddy so shut into the further end of his cabinet by means of a door that should be bolted upon him, that he could not possibly come before the audience until the experiment was concluded, and until after the occurrence of the phenomenon."

This is a strong position, and exactly represents the conditions under which I was anxious to witness spirit-materialisation. To furnish myself and the friends in Belper with such an opportunity, it was decided to invite Miss Wood, of Newcastle, to give a series of six seances, provided she would consent to sit under conditions arranged by ourselves. Assuming that Miss Wood would do so, I suggested that a strong wire cage be prepared, large enough to contain an easy chair for the medium; that this cage be placed against a solid wall, in which there was not a window or break of any kind; that in a line with the cage, a space equal in length and width to that occupied by it should be enclosed by curtains, to form a cabinet, from which the materialised forms might walk out; and that both cabinet and cage be so completely under the supervision of every person in the room, that the smallest article could not be introduced into either without instant detection.

I wrote to Miss Wood stating exactly what was required, she replied, saying she was quite willing to visit Belper, and give six seances under our conditions: that is to say, she was quite willing to be fastened up in a cage.

A room admirably suited for the purpose was kindly placed at our disposal by our good friend Mr. H. Wheeldon, whose heart and hand are ever open and ready.

The construction of the cage was the next thing to be attended to, and as in this was to consist the test, great care was taken so to construct it, that a strong man if placed inside, and properly secured by having the door screwed up, could not possibly extricate himself without cutting the wire or smashing the frames, or if it was possible for him to liberate himself by forcing the wire netting from its fastenings, he could not return to his position without the condition of the cage indicating the fact that he had been out.

Four strong wooden frames were prepared, a solid wooden bottom, and a frame for the top. These frames which were six feet high, and four feet wide, were covered with galvanised wire, two inch mesh, which was fastened on by staples which were driven through from the outside, after which, the frames, the top and bottom were put together by having screws driven in from the outside.

The door which faced the sitters was hung upon hinges, and so made that when the medium went inside it would be secured with screws.

It will thus be seen that anyone placed inside was powerless to tamper with the screws, as they could only be reached from the outside, whilst the wire netting could only be removed by having the staples drawn from the outside, and could not possibly be re-fastened by anyone inside.

When the cage was placed in the position it was to occupy, it was found that two sides stood close against a solid wall in which there was not a flaw; one side of the cabinet was formed by another side of the cage; whilst the front was the door, which was at all times in full view of the sitters. The curtains which were to form the cabinet were then hung, and on the completion of the whole, the most severely exacting were compelled to admit that if phenomena were obtained under such a test, there could be but one opinion as to their production.

On Monday, January 29th, Miss Wood arrived in Belper, accompanied by Miss Coltman, a young lady whose presence we were told would be an advantage to our seances. Under the circumstances we would rather Miss Wood had come alone, but we did not object to the presence of her companion, feeling quite confident, that, in conducting the experiments on which we were about to enter, we could hold our own; indeed, after the first night it was discovered that Miss Coltman was not in any sense a factor in the problems awaiting solution.

She sang for us very sweetly, and we were all pleased to look upon her happy smiling face, but beyond contributing thus to our enjoyment, her share in anything that was done was *nil*; for when as a precautionary measure she was asked to occupy a seat far removed from the cage and cabinet, she instantly complied, and there remained during the whole of the seance. I mention this because I have been asked if Miss Wood had not a companion, and if she did not in some way help in the production of phenomena.

Our first seance was held on the evening of Miss Wood's arrival, Monday, Jan. 29. About thirty persons were present, occupying seats which were placed in four rows, one behind the other, a space of nearly six feet between the front row and the cabinet being left clear. A table stood against the cage door, on which were placed a musical box and a silver lamp, whose light could be increased or subdued, so as to meet every requirement.

A few minutes before seven o'clock Miss Wood entered the seance-room, in which she had not been before. On being asked what she thought of the cage, she said, "it was a fine test," but could not give an opinion as to whether or not we would be suc-

cessful in obtaining the phenomena we desired under such severe conditions, as she had never before sat in a cage for materialisation, but that in six seances, with good surroundings, it ought to be proved whether or not it could be done.

All being ready, Miss Wood entered the cage and seated herself in the chair; she was not bound to the chair. The door was screwed up, and the curtain dropped before it; the table was placed against the cage door, and my chair behind the table and also against the cage door, as I was determined there should be neither egress nor ingress without my knowledge.

After such elaborate preparation, and remembering that expectation had been on tiptoe, and that several then present were hoping that evening to have the dream of years fulfilled, that they would be able to see what they had long desired to look upon—the crown put upon the brow of phenomenal Spiritualism—by seeing, hearing, and feeling a materialised spirit-form, it might seem chilling and disappointing in the extreme to be told, after sitting about two hours, that nothing could be done that night. However, such was the case.

"Pocka," the watchful and ever attendant guide of the medium, told us that materialisation that night under such conditions could not take place, that the cage test being a new one, a repetition of the experiment would be necessary, but that "Benny," another spirit-helper, hoped, before the medium left Belper, to succeed. She then suggested that the medium should sit behind the curtains on the following evening, and on Wednesday night try the cage test again, but, thanks to the matured experience of the Belper Spiritualists as investigators, the seance, unlike some, that have been marked by confusion and disorder when untrained phenomena-hunters have not had their curiosity gratified, was characterised by the greatest harmony and passivity from the first moment to the last, and all left the meeting, feeling, that they had been assisting in an experiment, which might deserve, but could not command success. This augured well for future efforts.

On Tuesday evening, January 30th, the chair on which the medium sat was brought out of the cage and placed behind the curtains. The back of the chair in its broadest part is twenty-one inches, and in its narrowest part sixteen inches. A piece of broad tape was stitched round the narrowest part of the chair-back, the stitching covered with wax and impressed with my seal; the remaining portion of the same piece of tape was carried down to the floor, to which it was nailed, the nail being covered with wax and sealed. Tape was then stitched round the wrists of the medium, and these in turn were stitched to the tape which went round the chair, care being taken to place the hands of the medium at such a distance from each other, that, supposing the stitches had been severed by any means, the hands could not have been mutually helpful in placing matters as they were. Thus conditioned, the medium was as thoroughly secured as mediums generally are for materialisations; and while we felt that phenomena obtained under such a test would be exceedingly difficult to account for on any sceptical theory, we were agreed to accept any manifestations which might occur as simply preparatory to those which we hoped would be given under conditions much more severe.

The circle was a large one, amongst the number being our good friend Mr. G. Lee, of Ripley. The time passed pleasantly, in singing, in a comparison of notes by friends, and in general discussions, the subjects for which were suggested by "Pocka," or one of the sitters, usually by our excellent and earnest brother Mr. S. Smedley—such talks, unlike discussions generally, tending to create and sustain a pleasant interest and healthy feeling.

We were then told to lower the light, join hands, and sing. After spending twenty minutes thus, the curtains were seen slowly to divide, and the dark mass of drapery was relieved by a streak of white down the centre. This was the first glimmer of the sublime revelation which had been witnessed by those present, with two or three exceptions, assuming it to be a spirit-form. But it was the promise of a surpassingly glorious display of spirit-power, under the influence of which, any ignorance or doubt which might still exist in the minds of those who looked upon it, is destined to be for ever destroyed. The curtains then closed for a minute. On dividing again, the white streak became broader and broader still, until the outline of a form robed in sheeny vestments was visible. Very gradually, and as if timidly, a form came forward, until it stood out distinctly against the dark shade of the curtains. The spirit did not speak, but moving about noiselessly, went from one to another of those who sat on the front seats, and touched their hands. Beyond the fact that the form was taller than the medium, there was no opportunity of judging of any other difference which might exist between them.

The results up to this point indicate the folly of regarding the fruits of one or two seances, even with the same sitters and medium, and both good, as the best and highest examples which can be obtained in connection with any department of spiritual phenomena. The problem must be worked until the solution is secured.

On Wednesday evening, January 31, Miss Wood entered the cage again; we were about to screw up the door, when the medium asked to be fastened to her chair as before. We deemed it unnecessary, but she replied she would rather be secured, adding, "If you get phenomena, you will obtain them under a double test!" She was therefore secured to her chair in the manner before described, the cage door was screwed up, and we settled into our places.

After endeavouring for an hour to fill the programme of the evening, as on the two former occasions, by singing and chatting,

"Pocka" being one of the most lively and entertaining of the contributors, we were told that materialisation could not be effected with the cage door fastened.

Here was a fine opportunity for men of the Lankester type to say, "I told you so; the medium cannot get out of the cage, and therefore the thing cannot be done." An equally fine opportunity for the hypercritical objector to say, "If spirits can work with the door partially opened, why cannot they work with it screwed up." The criticism is unreasonable, for he has no proof that they cannot do both one and the other, inasmuch as he has not yet exhausted or got the full measure of the power in question. Spirit-power, like any other, is a conditioned quantity; results being entirely governed by conditions. We therefore, while we had fixed a point, to reach which we would make every effort in attempting to reach it, were quite willing to adopt the suggestions, and carry out the instructions of our friends on the other side. The cage door was therefore at once opened to a width of six inches, the door was fixed at this width of opening by the table being placed against it; and as I sat against the table, had the slightest attempt been made to open the door still wider, with the exactness of a barometer must the fact have been made known to me. In addition, two or three friends, like myself, narrowly watched the curtains, well knowing that the medium could not pass from the cage into the cabinet without these being disturbed, but not the slightest movement was discovered.

Under these conditions, having first lowered the light, and joined hands, we sat for about half an hour, when, while we were singing one of our favourite hymns, we were startled by a lady sitting in the front row of chairs rising to her feet, stretching out her hands, and exclaiming in most beseeching tones, "Do speak to me." These words were addressed to a beautifully radiant form, which she declares she distinctly saw, and recognised as the wife of a gentleman present, and who had recently passed to the higher life.

This emotion on the part of the lady continued for about fifteen minutes, rising and falling in intensity, as the clairvoyant vision waxed and waned.

Our attention was then directed to the space beyond the curtain which formed the far side of the cabinet, whence came forth slowly, clothed in flowing white robes, the head being covered with a mantle of the same material which fell below the waist, a form at least fifteen inches taller than the medium.

A hand was laid on the head of a young lady who sat near the cabinet; others in the circle were touched; coming across to where I sat, a hand, at my request, was laid on mine. I at once felt that it was unlike that of the medium; the hand was larger, the fingers longer and altogether more substantial. The form did not speak, but by certain signs given in response to questions asked, we inferred we had before us, objectively, the spirit previously seen clairvoyantly, but in reference to that point the evidence was not strong enough to justify the friends present in affirming that such was the case.

Nothing more was done that evening. On examining the cage door it was found that the opening had not been increased; on going inside, the medium was discovered entranced, whilst the tapes and seals were in all respects as we had left them.

The results were certainly in advance of any previously obtained, but we had still to acknowledge that our test had not been realised, and it only therefore remained that we address ourselves to further experiment.

Precisely at seven o'clock on Thursday evening, February 1st, our circle met. For the most part it was composed as before, the fresh elements introduced, as the event proved, were not in any sense prejudicial.

After laying aside her walking jacket, and throwing her shawl round her shoulders, Miss Wood entered the cage, was bound and sealed in her chair, as before, after which the cage door was screwed up.

An examination of the cabinet proved there was nothing there but the bare floor and the curtains hung round.

The medium was soon controlled by "Pocka," who informed us the conditions were good. More than an hour was spent in the usual way, that is, in doing whatever would best serve to produce and sustain a harmonious atmosphere. We were then told to lower the light, join hands, and sing. "Pocka" adding "Benny peaks; him tink him able terealise with cage door fast." This information of course we were delighted to receive. Nor had we long to wait, for "Pocka," addressing a young lady in the circle, said, "Benny peaks; him coming out, and him going kiss ou, and him say, ou feel him whiskers wet." We were then told to sing again. While we were doing so the curtains divided and a white robed form was seen behind. In anticipation, I drew a long breath, for, judging from the position which I occupied, I felt quite confident that the test was complete, and that the phenomenon of materialisation had been obtained under our own severe conditions. Much quicker than on the former occasion the form stepped from behind the curtains. The upper portion of the robe was thrown back so that the face, notably the dark beard and whiskers, were distinctly seen. With a firmer step and swifter motion than we had yet seen manifested, the form walked across the floor toward the chair on which the young lady alluded to above sat, and gave her the promised kiss.

I addressed the spirit as "Benny," asking him to shake hands with me, which he did. Mr. A. Smedley and others were also thus favoured, Mr. Smedley remarking that "Benny" gave him a grip which made him wince. I handed him a two-foot rule which

lay on the table, with this he proceeded to tap some of the sitters on the head; then, taking a bundle of small cords from the table, he laid the scourge right lustily on the shoulders of a young gentleman who had asked to be so treated.

The large musical box of which I have spoken, weighing 35 lbs., had been placed on the floor, close to the curtain; this he wound up with amazing celerity and set it going. After it had played a few tunes, he picked it up without any apparent difficulty, and carried it behind the curtains; returning again he, walked out towards the sitters forming the first circle, taking the hands of several, and then, to prove he was not such "stuff as dreams are made of," he jumped about, causing the floor most sensibly to shake.

After "Benny" retired, "Pocka" making an effort, managed for a moment to show herself between the curtains, and had then to relinquish the attempt, not having power to do more. As I felt certain would be the case, we found the cage door screwed up, and the medium inside entranced, the tapes uncut, and the seals unbroken.

It is therefore a fair question to ask, Whence came the forms on which we had looked, which our own hands had handled, and which, so far as our senses would enable us to judge, had all the physical attributes of our common humanity?

I do not put the case too strongly when I say, if it was not the medium—and who will dare to say or undertake to prove it was—it could not under the circumstances, by any conceivable possibility, have been a human being, or in other words an aid or confederate.

The seance on Friday evening, Feb. 2nd, at which the usual number of sitters were present, was in some of its features similar to the one held on Wednesday evening, inasmuch as after the medium had been secured in the usual way, it was found that materialisation could not be effected with the cage door fast. In one sense this was unfortunate, as three or four persons were present who, having been told of the wonderful test obtained on the previous evening, were most anxious to see the experiment repeated.

The phenomenal "reason why" the thing could not be done, I leave others to give, merely observing that in connection with many of the problems of life which come before us daily for solution, that which makes the difference between *can* and *cannot* is often something scarcely appreciable, and that, therefore, it cannot be difficult to imagine that, in a realm of whose laws we know so little, in connection with working out to a successful issue phenomena which are the "despair of science," that which makes the difference between *can* and *cannot* may be something which to us is more inappreciable still.

However, so it was, and according to instructions the screws were drawn, and the cage door opened six inches, and fixed at that width by having the table placed against it.

Leaving the absolute test out of the question, the results of this evening's seance were in all respects as satisfactory as those of any previous sitting, if not more so; for we were made to realise that the poet, who, to millions, seemeth but a dreamer—one who, in his sweetest measures telleth but an idle tale—may nevertheless be a prophet, who in sublime strains recounts the possibilities of human experience; for we were made, not to sing of it as a drawing-room recreation, but to know it as a fact, that

Then the forms of the departed
Enter at the open door—
The beloved ones, the true-hearted,
Come to visit me once more.

With a slow and noiseless footstep,
Come the messengers divine;
Take the vacant chair beside me,
Lay their gentle hands in mine.

It was even so, for out of the darkness of the cabinet came forth, with slow and noiseless footsteps, "a messenger divine," whose simple presence told of man's immortality in ringing tones, which neither the war-whoop of materialistic science, legal ignorance, or theological intolerance will ever silence.

Going first to one of the sitters and then another, generally to gratify a desire to be touched, the spirit-form came towards me, and sitting down on the musical box which stood on the floor at my feet, "laid a gentle hand on mine."

Could the words of the poet have received a much more literal fulfilment? The form was about the height of "Benny," but as far as we could judge, of a more slender build, if such a word is proper in this connection. The robes of the spirit were very beautiful, falling in great profusion around the feet, the movements when walking and touching the hand, were quite different to "Benny's," having none of his impulsiveness and dash; the hand was very soft and warm, the touch or pressure was very gentle, indicating a sweet and loving nature. On rising from her seat, she went behind the curtains for a minute or two, when she returned, I asked if she would kindly write me a few lines on paper which I had provided for the purpose. Approaching the table, she took the pencil I offered, and bending over the table wrote about ten lines, signing the same "Meggie." I saw every word written, and when the note was finished I took it up and put it in my pocket. Having remained with us about twenty minutes, "Meggie" retired.

"Pocka" then came out, a wonderfully different form to any that had preceded her; she did not come far out, not more than eighteen inches from the cabinet; her robes, when compared with those of the spirit who had just retired, were certainly remarkable; she stood about as high as the table, and yet her dress was as beautifully adjusted as that of any who had preceded her.

Seating herself on the ground near the musical box, she commenced to play upon it very sweetly indeed. She did not wind the box up, but passing her fingers over the steel comb, drew forth very beautiful and plaintive sounds. This done, for lack of power our little friend had to leave us, and although in parting from her we could not say in the sense in which the words are generally used, "Dust to dust, ashes to ashes," we felt assured that in a few minutes she would be as truly lost to us as if the grave had hidden her from our sight. Wondrous law! marvellous chemistry! in accordance with which the elements, which in a short time and for a brief period the spirit has been able to gather around herself, enabling her to stand before us a "real presence," had been as quickly dissipated, floated off into thin air, and with unerring certainty, found their way back whence they came.

The seance on Saturday evening, February 3rd, was well attended, twenty-eight persons being present, amongst the number was Mr. Sowray, our postmaster. As his duties would not permit him to be present until an hour after the seance commenced, the guides of the medium allowed the doors to be opened for his admission, and I was glad that the concession had been made, as he, as an investigator, had the opportunity of witnessing materialisation under as severe a test as I think it would be possible to apply—the medium being secured to her chair with tapes and seals, and the cage door screwed up. Before the form appeared we were told by "Pocka," that the spirit who materialised on Wednesday evening would again come out of the cabinet. The spirit referred to was supposed to be the wife of a gentleman then present.

The sight as the figure emerged from behind the curtains, was one never to be forgotten. Taller considerably than the medium, her snowy white garments hung about her person with an infinite grace, and we all felt (I say it without exaggeration) that our visitor from the higher spheres stood before us a model of beauty, as far as form and attire were concerned, such as it would have been the joy of an artist's heart to place upon his canvas.

The spirit seemed to possess much more power and confidence than on her former visit, going almost at once to where her niece sat, she laid her hand upon her head and kissed her; she then made the circuit of the front row of sitters, lingering longest near those who were dearest to her on earth; after which she raised her arm for the purpose of giving her hand to some one sitting behind, in doing which, the upper portion of her robe was thrown back, displaying an arm, long, well-formed, and white as marble.

Our friend Mrs. Hitchcock, of Nottingham, who was present, affirms she distinctly saw the features of the spirit, and without any mistake recognised them as those of the spirit announced by "Pocka," and this testimony seems to have been confirmed by many little acts, trifling apparently in themselves, but significant when taken in connection with such declaration.

She remained with us a considerable time, and just before going, taking the hand of Mr. H. Wheeldon's little daughter, she led her back towards the cabinet, then folding her in her robes, she stooped down and kissed her, then retired.

No other manifestation occurred; on examination we found the cage door screwed up, the medium entranced, tapes uncut, and seals unbroken.

Thus for a second time, under a test as complete as can be devised, we had proved that to be possible which learned men tell us is impossible.

Verily, this great marvel, is amongst the "things which are hid from the wise and prudent, and revealed unto babes."

On Sunday morning, February 4, we had another seance, and the last of the series. Being a time at which most of our friends would be at liberty, we met at 10 o'clock, the room being well filled. The very atmosphere seemed charged with pure spiritual feeling. Not in any sanctuary in the land could those who had assembled for the purpose of public worship, say with more propriety at that hour, "It is good to be here." We felt it was good to be there. The place had been consecrated for us by the presence of angels. It had become to us the trysting-ground where the dwellers in two worlds met to join hands.

We gathered in an upper room, quiet and secluded; it was not chosen because it would shelter us from disturbance, but we were reminded, both by the place and the occasion, of another room, in which nearly 2000 years ago, on the first day of the week, a number of persecuted but kind-hearted and loving men met, the door being shut for fear of the Jews; and that whilst the door was so shut, Jesus, the friend and brother whom they mourned, came and stood in their midst, saying, "Peace be unto you," thus "bringing life and immortality to light."

But such great changes in the world's estimate of men and things does the wheel of time bring round, it has come to pass that the men who regard the event and the place of which I have spoken with a devotion—a religious awe—equal to that which inspires the pilgrim on his way to the shrine of the prophet, who in the very precincts of the spot would walk with uncovered head—when told that what occurred then occurs now, and when asked to "turn aside and see the great sight," answer with rude and impudent rejoinder, "Blasphemy! Delusion! Imposture!" The men who talk so glibly of Thomas's infidelity are themselves a thousand-fold more infidel still.

The seance was in one of its features similar to two that had preceded it, for after the medium had been secured to her chair and screwed up in the cage for more than an hour, it was found necessary to open the cage door a few inches; this was done, the table being placed against it, and we had not long to wait before a form differing slightly from both "Benny" and "Meggie," and

greatly from the spirit who appeared on the previous evening, came from behind the curtains.

It was manifest that this was work to which the spirit had not been accustomed. After advancing and retiring several times more confidence seemed to be acquired; gradually drawing clear of the cabinet, with cautious step, the spirit glided towards a gentleman sitting near me, and stood near him for some time. It soon transpired, that one from whom he had parted years before, and with whom in the interval he had held communion through the mediumship of Mrs. Hitchcock and others, had that morning managed to demonstrate the fact that she still lived, in a manner more impressive than ever. It was his wife; of that fact he had no doubt, and we shared in his joy. She afterwards told her husband through Mrs. Hitchcock, that she had thus manifested, and further, that she had been most anxious to bring with her the two children, who were with her in spirit-life, materialised, but had found it impossible to do so; however she quite hoped that on some future occasion even this would be accomplished.

The details of the seance need not be further described, suffice it to say that at the close we found the cage door as fixed, the medium entranced, the tapes uncut, and the seals unbroken.

We returned home, thanking God for the experience of the week, that the full and bright complement of all the glad messages we had ever received had come to us in a knowledge of the fact that the dear friends whom we had buried out of our sight, still live beneath brighter skies and happier surroundings than any they had known upon earth; and that they were able to return from their bright abode, not only to tell us of their own state, and to incite us to purity of life and high spiritual aspiration, as a sure means of redemption from evil, but also to announce the most glorious of all gospels, that the great sea of human life, which is for ever "breaking on the eternal shore," is illustrative to an extent and in a degree grander than had ever come within the range of earthly experience, of the power, the wisdom, and the love of our father, God; inasmuch as beyond the grave there was not only existence, but hope, and infinite progression for every child of the human race.

My narrative must here cease; it will be continued, telling of manifestations quite as wonderful as those now recorded.

MYSTERIOUS LUNATICS.

To the Editor.—Dear Sir,—May I ask you to insert the following correspondence in your next issue of the MEDIUM AND DAYBREAK?

About the commencement of this year I saw in one or two of the London papers, that Mr. Charles Bradlaugh was to read a paper before the Dialectical Society in the Langham Hall, London, on "Body and Mind." Feeling interested in the subject, I was rather anxious to read the report, which report was contained in *National Reformer* for January 14th. When I had read what a member of the council had to say regarding Spiritualism, I felt as if I must try and get at the truth of what he had stated, if truth it was; so I wrote Mr. Charles Bradlaugh, asking him if he would kindly furnish me with a few names of those who had been driven mad by Spiritualism; and, should he not be in a position to give me the names asked for, would he please furnish me with the member of the council's name? In answer to which he says in the *National Reformer* of February 11th, that Dr. C. R. Drysdale, a London physician of considerable eminence, is the person alluded to in the report of the meeting at Langham Hall. I wrote the Doctor a letter, of which the following is a copy:—

"February 10th, 1877.

"Dr. C. R. Drysdale.—Dear Sir,—My reason for intruding at this time is, that in the *National Reformer* for January 14th there is a report of a meeting having been held in the Langham Hall, to hear a paper read by Mr. C. Bradlaugh on "Body and Mind," in which report it is stated that a member of the council said that from the medical point of view he protested against Spiritualism, as a fanaticism directly tending towards insanity; and many cases of insanity in the asylums and within his own professional experience might be traced back to the delusions of Spiritualism. I am informed that you are the gentleman who gave expression to the above, therefore I would respectfully ask you to kindly favour me with the names and addresses of a few of those cases which have come under your own personal knowledge.—Waiting your answer,—I am Sir, yours sincerely, "SAMUEL SMEDLEY."

In answer to the above I received the following:—

"Dr. Charles R. Drysdale represents compliments to Mr. Samuel Smedley, and he regrets to say that he cannot furnish him with the names he asks for.

"17, Woburn Place, Russell Sq., London, W.C. February 17.

"To Samuel Smedley Esq."

When I received the above, I wrote Mr. Bradlaugh, enclosing copies of mine and Dr. Drysdale's letters, at the same time asking him to publish them in the next issue of the *National Reformer*, but instead of doing so, he says in his paper of March 4th: "By the rules of the Dialectical Society, no publication is permissible of the names of members in connection with their speeches unless by special consent of the members;" and, Sir, this is the person who is continually telling the people of England that he is fighting for liberty of conscience and the rights of free thought. I do really think that if Mr. Bradlaugh was half as anxious to practise honour as he is to talk about it, he would have lost no time in wiping this most contemptible slander against a great truth from the pages of his paper.

SAMUEL SMEDLEY.

March 5th.

LUNATICS AND SPIRITUALISM.—A late issue of the *New York Express* contains the following:—"Dr. A. M. Shew, Superintendent of the Connecticut Hospital for the Insane, contradicts the frequently-expressed opinion that there are ten thousand persons in the asylums of the United States who have been crazed by Spiritualism. The Connecticut Hospital has, since 1865, received twelve hundred patients, and not one became insane from that cause."—*Banner of Light*.

MR. MORSE'S APPOINTMENTS.

NOTTINGHAM.—Sunday, March 11. Spiritualists' Hall, Churchgate. Afternoon: public tea at 4. Evening: public lecture at 7. Wednesday, March 14. Mechanics' Hall. Evening at 7, subject (by special request): "Spiritualism: an Analysis of its Position, a Criticism upon its Opponents, and an Indication of its Future."
 BELPER.—Tuesday, March 13th. Lecture on Temperance.
 LIVERPOOL.—Sunday, March 18.
 MANCHESTER.—Sunday, March 25.
 NEWCASTLE-ON-TYNE.—Sunday and Monday, April 1 and 2.
 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.

MISS LONGBOTOM IN CHESTER-LE-STREET DISTRICT.

At Chester-le-Street Co-operative Hall, on Sunday, March 18, two trance orations will be given by Miss Longbottom: at 2 and 5 p.m. Afternoon subject: "The Law of kindness;" evening, "Come unto me," Matt. xi. 28.

Also at West Pelton on Good Friday, March 30th. Free admission, by ticket at the door. At all the above meetings tea will be provided. A collection to defray expenses.

Next committee meeting will be on March 28, at 7 p.m., at Ewa Hill, Ouston Colliery, March 6. J. LONSDALE.

CHESTER-LE-STREET DISTRICT.

To the Editor.—Sir,—The above committee met on Wednesday, 28th February. There were sixteen delegates present. If representatives would come up as they did last meeting and aid in discussing the best plans for progressing we would be able to do a noble work this summer. Unity is strength; so we give an invitation to each to have a voice in working this district.

We work on the voluntary principle—all offerings are left optional. The admission to the public meetings in future will be by ticket at the door, to prevent some of those religious bigots who think they can judge for 300 people, from disturbing the meeting, as the committee mean to put a stop to all unseemly interruptions. J. BATIE, Sec.

EAST END SPIRITUAL INSTITUTION.

On Sunday evening last, in spite of the wet weather and the disappointment experienced in the forced absence of our friend Mr. De Caux, the hall was comfortably filled by an appreciative audience, amongst whom were several strangers. The meeting commenced in the usual way with singing, reading, and an invocation, after which the healing commenced.

Mr. Hawkins, a strong powerful man, who has long exercised his power privately, was soon at work.

His first case was one of general debility, and the patient soon expressed himself much relieved and said he felt the power go all through him.

The next was Mr. Hayes—a case of partial deafness, which was soon got through with, and resulted in the verdict that the "hearing was decidedly better."

The next was Mr. Cain who suffered with internal weakness, and felt much better; followed by Mr. Granger, with a weakness in the left arm, much relieved after treatment.

While Mr. Hawkins was thus successfully engaged, Mr. Bayson (one of the members of our developing class, who was told he possessed healing power on the first occasion, and who has attended every Sunday morning for some time and exercised his power very successfully), was engaged with other patients. The first a gentleman with sore throat and enlargement of the tonsils, was benefited, and later in the evening said he felt much better; next, a gentleman with weak eyes (treated in the morning and benefited) said that his eyes were much stronger; and last of all Mr. Parsons, suffering from pain in the side caused by chronic indigestion, was so much better after treatment that he said the pain had left him entirely.

While these exercises were going forward, the audience was engaged in singing, and addressed by Mr. Jennison, who illustrated the power of sympathy by relating some of his own experiences, and by Mr. Wallis in the trance, who spoke for some time on "Let the little ones come unto me," calling upon all to search for truth as little children.

When the healing was over, Mr. Wallis was controlled and spoke for some time on "There went virtue out of him and healed them all."

The meeting broke up at 8.40 p.m., having been one of the pleasantest and most instructive spent by us in the hall.

On Sunday next, Mr. Lawrence will speak in the trance state. A collection will be made for his defence fund. We had a visit from him last Sunday morning to the healing class, and are sure from the discourse then given that there is a treat in store for those who attend on Sunday.

Mr. Wallis will occupy the platform on Sunday, March 18th, as usual. E. W. WALLIS, Manager.
 15, St. Peter's Road, Mile End, E.

ROCHDALE.—On Sunday, March 11, two meetings will be held at Dyson Elliott's, 3, Lower Tweeddale Street, medium, Mr. Wood, of Oldham. Miss Longbottom, of Halifax, will give an address on Wednesday evening, the 14th inst., at 7.30.

DERBY.—Mr. J. J. Morse will be at Derby on Friday, the 16th inst., for a seance for Spiritualists only. Admission free, by ticket only, to be had from Mr. Adshead, Victoria Street, and myself, 133, Parliament Street.—JOHN MAYLE, March 6th.

LANCASHIRE DISTRICT COMMITTEE.—Two meetings will be held under the auspices of the Lancashire District Committee at Bury, Sunday, March 18th; afternoon, 2.30; evening, 6 o'clock. Collections after service to defray expenses. Mr. Quarumby, of Oldham, will occupy the platform.—CHARLES PARSONS, Gen. Sec., Hume Street, Rochdale, March 6th, 1877.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.

The anniversary *soirée* of the above Association was held on Monday, February 26th, the members and friends mustering in full force, with the determination of a night's enjoyment. The following ladies assisted by singing:—Miss Shaw, the old favourite ballad "Jeanette and Jeannot;" and the "Wishing Cap;" Miss Tilley, "The Bells of the Waters;" Miss Kennard, "Pretty Blue Star" and "Come, Birdie, come;" Miss Parsons, "The Lover and the Bird" and "I await thee." Messrs. G. F. Tilby, Hocker, Cattermole, Dietz, Haile, and Macdonnell also enlivened the proceedings by songs, readings, &c. The pleasant evening was closed by dancing, which was well supported till the early hours, all parting pleased with their wholesome, yet healthful, enjoyment.

On Friday, March 2nd, Mr. Hocker opened a very instructive and interesting discussion on "Co-operation and Competition," in which he ably showed the immorality and want of veracity engendered by competition as opposed to the mutual benefit between all parties concerned in co-operation.

On Tuesday, March 6th, Mrs. Heatherly delivered a lecture entitled "The Battle of Life," which, in its bearings, showed the necessity for equality between men and women as a means of removing many of the obstacles that at the present day exists. A discussion ensued, eliciting many points of interest. A cordial vote of thanks to Mrs. Heatherly terminated the proceedings.

On Friday, March 9th, Mr. F. Wilson will open a discussion on the "Comprehensive Government of the World."

On Tuesday, March 13th, Mr. E. Burn will lecture on the "Evidence of Design in Nature." Doors open 7.30., to commence at 8.

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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

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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. 11.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, MAR. 13, Mr. Wallace's Anniversary Committee, at 8.
FRIDAY, MAR. 16, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, MAR. 13, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, MAR. 14, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, MAR. 15, 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. 16, 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. 11, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Parks, 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.
OLDHAM, 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. 13, 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. 14, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Parks, 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. 15, 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. 16, CARDIFF, Frederick Street. Discourses at 7.30.

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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 Transcendental 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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