



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

SPIRITUALISM.

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SPIRITUALISM AND SCEPTICISM.

An Address delivered by Mr. SAMUEL PRIDE, at Meyerbeer Hall, Liverpool, on Sunday evening, 4th March, 1877.

Definitions are said to be dangerous things to meddle with; but we shall probably take no harm on this occasion if we submit that Spiritualism is a system which comprises (1) a knowledge, and (2) a belief. The knowledge relates to a certain series of facts, which we call our "phenomena," and so far as facts are capable of being known at all, we claim to know these. The belief pertains to the hypothesis which refers these phenomena, for their origin and cause, to the realm called spiritual. If it be remarked that the word spiritual is an outgrowth of the word spirit, and if it be said that the word spirit ought itself to be defined in order to afford a basis for its derivatives, we venture to explain, that from the experimental standpoint of the Spiritualist, spirit is not assumed to have any existence in the beginning of the inquiry, but the word defines itself during the progress of investigation. First, the facts were discovered and recognised, then, in casting about for a name by which to designate the force which seems to give vitality to the phenomena, the word spirit—which was in use before our day—was adopted, because, whatever else may be included in the meaning of that word, it certainly means a power or force that is *intelligent*; and, to start with, that was sufficient for the purpose of the investigators. We presume that in many minds the method was something as follows.—First, the phenomena, after more or less dubitation and reluctance, were admitted to be matters of solid fact. Then it was discerned that these facts, like any other, must have some cause sufficient for their production. It was perceived that the cause was a force which, to say the least of it, was intelligent. There was a name already to hand for such a force; and because it was well adapted to the things observed, or, perhaps we should say, because the things observed turned out to be so well adapted to the name, the investigators took the word and marked it for their own. Where the word spirit came from originally, or what was the full meaning which our early forefathers intended it to bear, we certainly cannot at this day proclaim. In the hands of the Spiritualists the word begins a new existence; it takes for itself exactly the meaning which it *earns* for itself. In this connection, therefore, we will not go very minutely or elaborately into the details of any other attributes of this power, or invisible substance, or whatever else it be, which we call spirit; we will be content here to set it down as being *a force that is intelligent*.

So far we are not demanding very much. We concede that, according to the foregoing admissions it would be quite fair to call a book and a piano spiritual manifestations, seeing that there was needed for their construction a force that is intelligent. In point of fact we should say that the sum total of nature, so far as it comes under human observation, is nothing less than a spiritual manifestation, just because, to our view, there was needed in its origination, and is still needed for its regulation, a force that is intelligent.

In taking up this position, it seems to us we keep clear of some of the complications with which the materialists attempt to confound us:—the problem, for instance, whether all animals have souls. If you find a horse that goes by a force which we would both agree to call intelligent, I am quite willing to accept the consequences of my phraseology, and, as this point is only a question of names, I should say the horse possesses a spirit. Then, if you

provide me with any evidence whatever that this same intelligence survives when the body of the horse is destroyed, I hope to be willing, to the extent of that evidence, to believe that horses have a continued existence after the experience that is called death. Likewise we shall probably find but small difficulty in the other stereotyped demand put forth by the materialist: that is, as to the precise *age* at which the human being begins to have a soul or spirit. If you find an infant six weeks old, or six minutes, whose acts are regulated by its own intelligence, that infant, I should say, possesses a spirit already. Perhaps the individual spirit of that infant had some sort of existence long antecedent to the moment when the dawn of its intelligence was first displayed to us; but the experimental Spiritualist has nothing to do with metaphysics: he takes things only as he finds them.

But, having got thus far, it becomes time to remark, that Spiritualism, in the more technical sense of the word, relates not so much to the intelligence that accompanies such living bodies as are commonly perceptible to our senses, but deals rather with that intelligent force which is found, as a matter of fact, to exist under circumstances which are believed to be unconnected with, and altogether independent of, any physical organism. And here, you will notice, we have arrived at the confines of that department of our subject in which we felt so safe whilst using the word "knowledge," and we are constrained now to fall back occasionally on the word, "belief." We frequently read of men who lay claim to an insight different, and apparently superior, to that of ordinary mortals, and who declare that they possess a large measure of positive "knowledge," of things spiritual. Swedenborg was a notable instance; and many others are made mention of in our Bible, as well as in books of more modern date. But, speaking for myself, no such wonderful claim is put forth by us. Swedenborg, and the holy prophets, and the so-called "inspirational mediums" of to-day, may very easily have been blessed with many gifts that have not fallen to our lot. We do not offer to pass judgment on that point. No doubt the inspired ones would show but little favour to the position we are taking here, and to our humble efforts to define these matters. They would of a surety complain that, in our hands, the case of Spiritualism is understated. But let every man be persuaded in his own mind: we speak here, not for the prophets, but for ourselves. We say merely, that certain phenomena are positively and clearly known to us, but the precise cause of these phenomena is not with us a matter of absolute knowledge: it is, as I say, only a belief. It does so happen that the belief, in my own case, is strong and steady and deep, so as, in truth, to merit being spoken of as a full and entire conviction. I may say at this point that, on very many occasions, I have seemed to realise the near presence of beings that are in themselves spiritual, with a distinctness which leaves in my mind no room for any doubt as to whether such beings exist. In my own case, and for my own purposes, the conviction amounts to nothing less than a certainty; but, for all that, conviction is not knowledge, and we shall only get into confusion if we muddle the terms.

Our claim, as Spiritualists, is, that we are in possession of certain facts, of such a sort as to be, at first, incredible to such persons as have not made themselves practically conversant with them. They are, in point of fact, regularly dismissed as unworthy of notice by such people on the simple grounds of their incredibility. We say, moreover, that these facts have a strong *prima facie* appearance of being in their own nature spiritual, and that the phenomena, in words and signals of their own, do persistently

claim, of themselves, to emanate from a world of spirit. And these facts, with their remarkable properties and peculiarities, are, we allege, capable of being known just as much, and in the same way, as other facts are learned—that is, you work the thing out for yourself, or you go upon the testimony of other men, or you make use of a combination of both these methods, and learn partly by experience and partly by reading or hearsay. There is also a plan which consists in taking for granted that spirits do walk the earth, and believing in them by simple faith; but this is a plan I should not like to recommend.

Now, I take it that Spiritualists in most instances endorse the spiritual hypothesis bit by bit, just in proportion as their experience seems to warrant. They arrive at their belief at last simply because they were not, in the first place, too proud to begin to learn, and, in the second place, they had courage and energy enough to continue the investigation. Amongst believers there are, of course, all shades. Some are extremely cautious, and of a "judicial" turn of mind, and these must see a thing seven times over before they will believe it once. Others are of a warmer temperament, and go so fast at the beginning, that they speedily reach a stage where it seems good they should rest awhile to reconsider, then start afresh. It is certain we shall all make many mistakes if we lose sight of the distinction, that it is only our *facts* we must be positive about—we must never be dogmatic as to our *theories*. In Spiritualism, as in all things else, we must keep the skylights of our minds continually open to admit a constant stream of new light, and shift our opinions twenty times a day, if it seem that by so doing we can come a little nearer to the truth; for this it is which, in the end, gives value to our convictions. To cite my own case again: my present satisfaction arises, not from so much of Spiritualism as one might take and hold by stubborn faith, but because I seem to have been ever ready to give patient hearing to all objections, and have ever been watchful for any theory or explanation which could fairly supersede the spiritual, and so dispose, in some other way, of the many strange things I have, in some half-dozen years' experience, observed. To say that Spiritualism has not found for itself a place in my affections, as well as in the intellectual part of me, would be to utter a statement that is not a truth. I must confess even to there being, in what I call the spirit-world, several invisible persons whom I believe to be spirits, whose existence and characteristics are known to me only from conversations which I believe have passed between them and me, and yet towards whom I bear about with me always a very tender sort of friendship and regard. It has been my habit for a long time now to smile at the thought of there being anywhere a forthcoming theory which shall dispel these beliefs of mine into the region of dreams and sweet fancies; nevertheless, if the truer explanation of the phenomena should ever come before me, it will find me, I trust, ready to receive it in place of the old; and, for the sentimental portion of the matter, my part will be simply to say, with the fair Ophelia:—

I was the more deceived.

To part with a faith we love is never a pleasant task; but if the faith cannot hold its own against all comers, go it must.

Let us now turn to the other word in our heading. We speak of scepticism in its relation, of course, to Spiritualism. Scepticism, as we all know, is just as much a thing of degree as the belief in Spiritualism. We have sceptics of all shades, from the man who flatly asserts that there is in Spiritualism no basis of fact whatever, right through a varied category up to the hair-splitting individual who is so near being an out-and-out Spiritualist that he hardly knows what it is he doubts.

In the beginning we are all sceptics: how come we ever to range on different sides? We should have to dive very deep and spend many words for a complete answer to that simple question. Let us dismiss it for the present with the original remark, that men are not all made alike. Belief or non-belief is probably, in great measure, a matter of "temperament;" as the doctors would say—"it is constitutional." But in this connection, and as a question of method, it seems to me that the great difference between the Spiritualist and the sceptic is that, at the outset they start from opposite ends. The Spiritualist begins with a clean bill and keeps his eyes open. He does not pretend to dictate to nature, and say what things are possible and what other things are absurd; he walks out into the world to learn by experience. The sceptic, for his part, will not move an inch until he has written out some system of logic for himself, so that he may know, when he sees a thing, whether he must call that thing a fact or a fiction. This system of logic by-and-by becomes his creed, and he submits everything to its authority, just as though it were a Pope of Rome.

Now, we Spiritualists know that, in a general way, what we call our manifestations do not usually start up before a man to convert him by main force: it is generally required that the man shall go somewhat out of his way in search of the marvels, and sometimes it occurs that he has to work very hard for a very meagre result. Nevertheless, it does happen at times the sceptic finds himself suddenly confronted with these queer facts of ours, and I sometimes entertain myself by considering the probable effect of such an experience upon his dignity. Let me suppose such a case. A philosophic sceptic has published a book, very profound in metaphysics, and containing one chapter especially which treats, in thoroughly exhaustive style, of the question of spirit-existence. He has an idea of getting out a second edition of this wonderful book and, late one night, he sits alone reading his favourite chapter, trying if possible to find some link in the chain of reasoning that will admit of being strengthened, or, at least, polished. But in

vain. If logic and philosophy will prove anything at all, that chapter disposes for ever of all possibility of there being such a thing as a spirit anywhere in the universe. He says to himself: "That chapter is a model of metaphysical perfection. If people would but buy my book and read it, what a happy world this would be: they would learn from my chapter, that there is no power on the earth, or in all space, except such as are recognised by the materialist philosopher; and a spirit is shown to be as great a myth as the salamander or the dragon that fought against St. George. But people—and especially Spiritualists—lack all appreciation of the work I have done for them. Strange thing! They don't seem to care for metaphysics and logic: they will go running after facts, facts! What can you do with a man who will have facts?" And so he soliloquizes, whilst looking with admiration on the book in which the philosophical arguments are all so cleverly condensed and concentrated and cut and dried. By-and-by he notices that, in a sort of listless way, without particularly intending it, he has taken up a pencil which was lying on his desk, and with this in his hand, he is now slowly scrawling and scrolling on some sheets of paper that happened to be near him. It is a new sensation for him. He makes no effort either to go on or to stop, but sits calmly watching the somewhat insane-looking gyrations of the pencil. After a short time this pencil gets to a clean part of the paper and makes another beginning.

Our philosopher is now a little startled to find that he is drawing the sketch of a hand. The thought strikes him that, surely, he is an artist, and did not know it before. He is astonished at his own proficiency; for there seems to be a style and vigour about the drawing which would do credit to an academician. When this is completed he lays down the pencil in the same mechanical way in which he took it up; and now he looks more closely at the wonderful flourishes with which he commenced his strange operations. He soon discovers that these insane strokes are not quite so mad but that there is some method about them, and he is able to recognise vague forms of tree, and flower, and bird, amongst the general confusion which looked at first so meaningless. He grows interested, and now takes up the pencil with the intention of dashing off a few more pictures, but this time his genius seems to have deserted him. He wonders how it is, that five minutes ago he could draw, and now he cannot. Still, he holds the pencil, and will wait awhile. By-and-by there is a new surprise. He notices that the point of the pencil seems to be carefully forming small characters in writing. He keeps himself as tranquil as he can, and when the pencil has ceased to move, he takes up the sheet of paper and reads the following words:—"Your book is remarkably clever; you are a great philosopher; I am your grandmother, Elizabeth Baker." He is now fairly puzzled. Can it be that this is what the Spiritualists call a "manifestation?" He speedily dismisses that idea from his mind, and decides that it is all a piece of unconscious cerebration. The written ideas were all stowed away in some unused recess of his brain, and now he has set them down on paper by some automatic power of the muscles. No doubt the physiologists know all about it. He will call on Dr. Carpenter to-morrow, and get him to explain. Then away goes the pencil again—with more freedom this time—and writes: "Your clever book is nearly all nonsense; besides being a philosopher, you are likewise a ninny; and I am your grandmother, Elizabeth Baker." This time he is sorely troubled. Unconscious cerebration will not account for it any longer, for he is quite certain those ideas were not previously lodged in his own mind. Of course, the idea that Spiritualism has anything to do with it is absurd; still, he thinks he may as well try how far it will go, and he asks the question: "You claim to be my dead grandmother; do you mean to say you still exist?" Again the oracle is silent, and he wonders how it is that, though he is quite ready and even desirous to have some further communication from the pretended spirit, nothing now will come. After some more waiting, there comes another change. His hand moves over to the drawings he had been sketching, and, in a business-like way, the pencil writes a few initials in the corner of the paper, just as though an artist was affixing his signature to a piece of his own work. Our sceptic determines to lose no more time, and at once repeats his former question: "Do you mean to say you still exist?" The pencil writes: "No." "Why," says the philosopher, "what do you mean by such an answer as that?" The handwriting is now of a different character to that which purported to come from Mrs. Baker, and the pencil goes on to write, in good, bold round hand: "I mean to say that the argument in your printed book is an admirable and most conclusive piece of reasoning. You have, in that particular chapter, so satisfactorily demonstrated the impossibility of there being anything so absurd as spirit-existence, that you have quite taken the ground from under me, and have left me no *locus standi*. Therefore, no other answer is left to me than the one I have given. If your logic is true, certainly I do not exist, but"—and the pencil writes these words larger than ever, and draws a line under them—"but if I exist, HOW ABOUT YOUR LOGIC?" The philosopher lays down the pencil, and begins to think over this notion, which comes to him now almost with the force and freshness of a new idea. All that he has heard and read about spirit-manifestations comes back to his memory, and he considers that, unless he put himself off the path he now seems to have got into, there is no telling where he will stop. By-and-by, he supposes, the pencil will be getting up of its own accord, and will perhaps write out a logical confutation of his famous chapter. And he remembers having read how eminent men—fellows of the Royal Society and others—have

deposed to having actually seen materialised spirit-forms, and handled them. The hour is late; the house seems very still and quiet; that far corner of the room looks rather dark and mysterious; suppose that chamber door were to swing slowly, slowly open, and— Our philosopher does not feel quite comfortable now, so he takes his candle, and goes to bed.

Now, so far as I am able to comprehend this matter, the entire contention about these phenomena of ours depends, as I have already hinted, upon the point we determine to start from. I saw, recently, a paper read by Mr. Charles Bradlaugh before the Dialectical Society, and, if my recollection serves me rightly, the whole affair was there in a nutshell. It was the old method. First, a string of what looked like logical propositions; then a sort of implied challenge to Spiritualists that they were in duty bound to read and refute those arguments. It was as though the writer said, Let there be a perpetual metaphysical discussion on such points of theory as I may bring forward; the discussion shall last till doomsday, and in the meantime the facts may wait. Indeed, I believe he distinctly expressed views to that effect. He admitted that he himself had witnessed no manifestations of any value; but that was nothing. His standpoint was, that we are not to trouble him with any sort of facts that look like spiritual, until we have first found the hole in his logic. Well, I say, if that be philosophy, give me a little plain, homely, common sense. We, on our side, with all due respect to Mr. Charles Bradlaugh's intellectual abilities, and with hearty admiration of the energy with which he works for a cause he believes to be true:—we tell Mr. Bradlaugh that if his theories will not square with our facts, he may call his system metaphysics, or philosophy, or science, or whatever else he pleases, the thing under any name is a fiction, and he may keep it.

Then, do we mean to say that, with the evidence of our own senses to begin with, and this backed by a sufficient amount of corroborative testimony, we, Spiritualists are ready to believe anything? Just that. We are a people without theories. We go in for an infinity of possibility. We do not undertake to believe a thing for its being preached to us from a pulpit. We do not say you will find us, taking us all round as Spiritualists, any more credulous than our neighbours; for we submit that this habit of ours, of wanting to look fairly into a thing before we accept it, does in itself indicate a characteristic very different from credulity. But what we promise is, that if you will show us a fact, and make it very plain to us that it is a fact, we will at once believe it, however much it may be opposed to all accepted theories. We will believe in the great sea-serpent, or a mermaid, or any other marvel, if only you give us sound proof that the thing has a veritable existence. Show us, by some improved method of multiplication, that five times five are not necessarily and invariably twenty-five, but may, in some positions, be twenty-seven—give us some clear proof, stronger than any at present conceivable to us, that the newer method of computation is sound and correct, and we will at once discard our books on arithmetic, and send them back to the mathematicians to be revised. For any alleged phenomena, we have but one verdict if we cannot believe. We do not say it is impossible; we use only the Scotch verdict, "not proven." For we see there is nothing, however absurd to-day, but what may turn out to be universally accepted as a truth, in the fuller knowledge of a thousand years hence.

Not that we shall never make mistakes. Of course we shall go wrong. We acknowledge readily enough the lack of an infallible standard whereby to recognise absolute truth, and to check and correct the evidence of our own perceptions, which we know too well are liable to err; but we do not on that account keep our eyes always shut, nor neglect to avail ourselves of such mechanical and other apparatus as we are able to contrive, wherewith to test such facts as come before us. We are not so vain as to lay claim to the possession of absolute knowledge on any matter. Even as we used the word "knowledge" at the beginning of this article, we do not say there is not any possibility in the very simplest fact, of our being quite astray in our perceptions of it. Everything in the end is brought down to be a matter of observation and testimony. The only proof that we have that Great Britain is an island is the testimony of those who claim to have travelled round it, and the evidence of our own senses if we have made the journey for ourselves. The belief in our own existence rests on nothing stronger than our own sensations and opinions. The certainty of mathematics itself means only that we are not sharp enough to detect the fallacy which all the time may be lurking in those neatly-framed statements we call our axioms. So we say only, we know these facts of ours just so far as we know any other piece of practical experience. We claim no more than that, and certainly we will take no less.

As for those other scientific magnates who hold aloof from us, there is room in the world for all. The pitiful theories at times put forth by them to explain to us the things we think we have observed are poor enough, in all conscience. Surely the angels in heaven can never enjoy perfect bliss whilst any of our philosophers give utterance to such nonsense in the name of science. Perhaps some day these men may condescend to draw a little nearer to the facts we place before them, and will show to us their true value. Meanwhile, if we may not have the benefit of their mighty intellects, there remains nothing else, I suppose, than that we must just reason and think out the meaning of these things for ourselves with—God help us—such brains as we may happen to have.

Then, according to my own poor survey of the ground, the following might be offered as our position. We say the phenomena

on which we base our belief must be allowed to have a solid value to the extent that they are vouched for by large numbers of intelligent men and women who have taken the pains to look for, and look into them. And, in the same way, I claim that the value of what we call the Spiritualist hypothesis lies in the other fact that many thousands of observers, having carefully witnessed the facts, and used their best judgment thereon, have adopted that hypothesis as the best, and in many instances, the only one available, at all deserving much respect.

To put the thing in succinct form, I say, the exact equivalent of Spiritualism, as claiming to be a truth, lies precisely in the sum total of all the men and women who have borne witness as to its facts, and who have been convinced—rightly or wrongly, God only knows—that the moving power emanates from a condition of spirit-existence that lies outside, and beyond, and distinct from, this world that we call physical. That is offered as a fair valuation. What else can you make of it? If it be objected that, though Spiritualists are numbered by millions, they are still outnumbered by those who reject both the alleged facts and the proffered theory, the answer is easy. If Spiritualism were a matter of belief or opinion only—as, for instance, we suppose Brahminism to be, the counting of heads might settle it. But a simple matter of opinion Spiritualism certainly is not. It bases itself, as I have observed, on a foundation of perception; and the actual experience of even ten persons cannot surely be negatived, or in any way vitiated by the notions of any number of people who have to begin with the admission that the alleged facts have never come under their notice.

Such is the ground we take in asking for this knowledge and belief, fair recognition and an impartial investigation.

We are not now passing any commendation or criticism upon what are offered as the merits and advantages attached to the subject. That would be matter which would take up too much time to deal with on this occasion.

We have endeavoured this evening merely to make a little clearer the likelihood that Spiritualism is, to a great extent at least, true. If what is true is necessarily (when rightly understood) both beautiful and good, we may rest well content that our efforts, however slight, have been put forth in the right direction. We commend them to your consideration with the hope that nothing but what is good may result from these or any other words of ours. And may God's best blessings be with us always.

MR. J. W. COLVILLE IN LONDON.

The public appearance of Mr. J. W. Colville as a trance-speaker, and the report of his oration, have been the most marked events in Modern Spiritualism for several years. From all parts of the country we have had high opinions expressed, respecting the lofty moral teaching conveyed in the oration which we published last week, and we have to report that the MEDIUM containing it is almost out of print. The oration of Sunday evening last was even a greater success. Doughty Hall was well filled, and Mr. Colville was regarded with the warm enthusiasm due to an old favourite. The subject publicly proposed was "Spiritual Gifts" followed by a subject for a poem also emanating from the audience. We have had verbatim reports provided, which will appear in these columns next week. We hope to have the pleasure of again announcing Mr. Colville's presence in London at an early date.

SPIRITUALISM AND INSANITY.

BY EUGENE CROWELL, M.D.

We have received from Dr. Crowell a special copy of the *Spiritual Scientist*, from which we extract his article on Insanity. Can any of our readers supply us with information as to the proportion of clergymen, doctors, lawyers, mechanics, &c., who become recruits to the army of lunatics in this country? Such statistics published in connection with what follows might show figures in favour of Spiritualism.

"This form of delusion (Spiritualism) is very prevalent in America, and the asylums contain many of its victims; nearly ten thousand persons having gone insane on the subject, are confined in the public asylums of the United States."

DR. L. S. FORBES WINSLOW, of London.

"There is not an insane asylum from Maine to Texas which does not contain victims of Spiritualism."

REV. DR. TALMAGE, of Brooklyn, N. Y.

THE FACTS.

The number of asylums or institutions for the insane in the United States, July 1, 1876, according to the *American Journal of Insanity*, was: State Institutions 58; City or County, 10; Incorporated Charitable, 10; Private, 9; total, 87; and 8 others were then in process of construction. The whole number of patients in these 87 institutions, at that date, as estimated by the same authority, was 28,558.

In December last—1876—I addressed the following questions to each of the medical superintendents of the institutions for the insane in the United States:

1. The number of patients admitted to, or under treatment in, your institution during the past year; or if this has not yet been ascertained, then during the previous year?

2. In how many cases was the insanity ascribed to religious excitement?

3. In how many to excitement caused by Spiritualism?

In answer to these questions I have received either written replies, or published official reports—generally both—from 66 superintendents, but of those only 58 are available for the purposes of this exhibit, the remainder not furnishing the information required. The information obtained from the 58 reports, and written replies, is here given in a tabulated form, and every fact and figure bearing upon this question, favourably or adversely, in the reports and letters received, is here presented:

INSTITUTIONS, Where located. Total Number of Patients during Periods stated. Number of those whose Insanity is ascribed respectively to Religion and Spiritualism.

Institutions and where Located.	Year.	Whole No. Admitted or Treated.	Religious Ex.	Spiritualism.
Maine Insane Hospital, Augusta, Maine.	1875-6	374	4	6
Vermont Asylum for the Insane, Brattleboro', Vt.	1875-6	222	3	
New Hampshire Asylum for the Insane, Concord.	1876	268	3	3
State Lunatic Hospital, Taunton, Mass.	1876	583	7	1
Worcester State Lunatic Hosp., Worcester, Mass.	1876	829	10	
Shady Lawn Insane Asylum, Northampton, Mass.	1876	23	3	1
Boston Lunatic Hospital, Boston, Mass.	1876	248		
State Lunatic Hospital, Northampton, Mass.	1876	470	9	1
Butler Hospital for the Insane, Providence, R. I.	1876	198		
Connecticut Hospital for Insane, Middlesex, Conn.	1875	616	4	
Retreat for the Insane, Hartford, Conn.	1875	233		
New York City Asylum for Insane, Ward's Island.	1875	401		
New York City Lunatic Asylum, Blackwell's Island.	1875	412		
Bloomington Asylum, N. Y.	1875	287		
State Lunatic Asylum, Utica, N. Y.	1875	1,001		
Moravia County Insane Asylum, Rochester, N. Y.	1876	250	4	
N. Y. State Asylum for Insane Criminals, Auburn.	1876	88		
Sanford Hall Insane Asylum, Flushing, N. Y.	1876	48	2	
King's County Lunatic Asylum, Flatbush, N. Y.	1876	751	8	
State Homeopathic Asylum, Middletown, N. Y.	1875-6	281		
Private Insane Asylum, Pleasantville, N. Y.	1876	6		
New Jersey State Lunatic Asylum, Trenton, N. J.	1876	487		8
Western Pennsylvania Hospital, Dixmont, Penn.	1875	170	4	
State Lunatic Asylum of Pennsylvania, Harrisburg.	1876	167	1	
State Hospital for the Insane, Danville, Penn.	1873-6	620	9	1
Insane Department of Philadelphia Hosp., Phila, P.	1876	383	7	
Friends' Asylum for Insane, Philadelphia, Penn.	1876	122		
Pennsylvania Hosp. for Insane, Philadelphia, Penn.	1876	268		
Insane Asylum, College Hill, Ohio.	1876	95	3	
Western Ohio Hosp. for Insane, Dayton, Ohio.	1875	826	20	
Longview Asylum, Carthage, Ohio.	1876	767	5	
Cleveland Hosp. for the Insane, Newburg, Ohio.	1876	763	13	2
North-western Hospital for Insane, Toledo, Ohio.	1876	158	8	5
Michigan Asylum for the Insane, Kalamazoo, Mich.	1876	850	8	2
Wisconsin State Hosp. for Insane, Mendota, Wis.	1876	181	6	
Northern Hospital for Insane, Winnebago, Wis.	1876	530		
Iowa Hospital for Insane, Mount Pleasant, Iowa.	1874-5	1,016	7	1
Hospital for the Insane, Independence, Iowa.	1874-5	464	17	3
St. Vincent's Institution for Insane, St. Louis, Mo.	1874-5	427	7	
St. Louis County Insane Asylum, St. Louis, Mo.	1874-5	721	28	1
State Lunatic Asylum, No. 2, St. Joseph's, Mo.	1876	126	20	
Northern Hospital for the Insane, Elgin, Ill.	1875-6	755	18	1
Illinois Central Hosp. for Insane, Jacksonville, Ill.	1875-6	905	13	2
Bellevue Place Asylum, Batavia, Ill.	1876	50	2	1
Illinois State Hospital for Insane, Anna, Ill.	1876	146	8	3
Indiana Hospital for Insane, Indianapolis, Ind.	1876	480		
Minnesota Hospital for Insane, St. Peters, Minn.	1876	253	16	
West Kentucky Lunatic Asylum, Hopkinville, Ky.	1876	341	6	
Alabama Insane Hospital, Tuscaloosa, Ala.	1876	95		
Central Lunatic Asylum, Richmond, Va.	1871-6	537	49	
Eastern Lunatic Asylum, Williamsburg, Va.	1876	377	4	
Western Lunatic Asylum, Staunton, Va.	1876	423		
West Virginia Hosp. for Insane, Weston, W. Va.	1876	408	11	
Insane Asylum of North Carolina, Raleigh, N. C.	1874-6	115	11	
Maryland Hospital for Insane, Baltimore, Md.	1876	168	1	
Texas State Lunatic Asylum, Austin, Texas.	1876	109	8	
Nebraska Hospital for Insane, Lincoln, Neb.	1876	133	9	1
Insane Asylum of California, Stockton, Cal.	1876	1,201	36	15
58 Institutions. Totals	23,328	412	59

From the above table it will be seen that of 23,328 insane persons now, or recently, in 58 institutions, 412 are reported insane from religious excitement, and 59 from excitement caused by Spiritualism.

Assuming that in December last there were 30,000 insane persons in the various institutions in the United States (an increase of about 450 since July, 1876), according to the above figures there should be of this entire number 530 insane from religious excitement, and 76 from Spiritualism; and whether we regard the relative numbers in the above table, or as estimated in all the institutions in the United States, we find that there are seven inmates insane from religious excitement for every one insane from Spiritualism. It will also be seen that while there are 87 asylums there are only 76 insane Spiritualists who tenant them, not one to each institution.

The following table presents the statistics of this subject, for long terms of years, of thirteen institutions, as taken from their

official reports, the other reports being deficient in like information:

Institutions and where Located.	Years.	Whole Number Admitted or Treated.	Religious Ex.	Spiritualism.
Worcester State Lunatic Hosp., Worcester, Mass.	44	11,302	385	65
Connecticut Hospital for Insane, Middletown, Conn.	3	1,272	24	
State Lunatic Asylum, Utica, N. Y.	32	11,831	247	32
Pennsylvania Hospital for Insane, Phil., Penn.	35	7,167	212	
Western Pennsylvania Hospital, Dixmont, Penn.	19	2,981	70	7
State Lunatic Asylum of Penn., Harrisburg, Penn.	25	3,988	10	4
Longview Asylum, Carthage, Ohio.	17	3,579	134	12
Western Ohio Hospital for Insane, Dayton, Ohio.	20	3,818	196	12
Iowa Hospital for Insane, Mount Pleasant, Iowa.	16	3,028	112	12
Eastern Lunatic Asylum, Williamsburg, Va.	8	554	20	
Alabama Insane Hospital, Tuscaloosa, Ala.	15	1,205	54	1
Indiana Hospital for Insane, Indianapolis, Ind.	28	6,701	459	82
Minnesota Hospital for Insane, St. Peters, Minn.	10	1,449	71	2
Totals	58,875	1994	229

Here we have records of 51,875 patients, of which number the insanity of 1994 is ascribed to religious excitement, and that of 229 to the excitement of Spiritualism. According to these figures, 30,000 of these patients (the number of inmates of our asylums at the present time) would show 1016 insane from Religion and 117 from Spiritualism; and the relative number of those whose insanity is ascribed respectively to the excitements of Religion and Spiritualism, in previous years, and at the present time appears as follows:—

In 30,000 patients in previous years,

From Religion, 1016; from Spiritualism, 117;

In 30,000 patients at present time,

From Religion, 530; from Spiritualism, 76;

showing a diminished number of cases from both Religion and Spiritualism at the present time.

One important fact should here be noticed, which is, that as the knowledge of Spiritualism has extended, and the numbers of its adherents has increased, the records show not only a comparatively but an absolutely less number of cases in which Spiritualism is assigned as the exciting cause of insanity, and it is a question whether the greater comparative decrease in the number of cases ascribed to religious excitement may not justly be attributed, in a large degree, to the influence of Spiritualism in disseminating more correct, rational, and consequently less revolting, ideas of the nature and extent of future punishment.

76 insane from Spiritualism at the present time, out of a total of 30,000 inmates of our asylums, are within a fraction 1 in 395, and one quarter of one per cent. of the whole number in the asylums, instead of 33 1.3 per cent, as asserted by Dr. Forbes Winslow.

In 42 of the published reports of institutions for the insane, which have come to hand, there are tables showing the previous occupations of the patients admitted, or treated, within one or more years, and from these I find that out of a total of 32,313 male patients, 215 are sent down as clergymen, while in same reports the total number of male and female Spiritualists is only 45. Insane clergymen are here in the proportion of 1 to every 150 inmates, while the proportion of insane Spiritualists is only 1 to every 711.

If we estimate the number of Spiritualists in the United States as low as 2,000,000, which is less than their actual number, we are entitled to a representation in the lunatic asylums of 1333, while the number actually there, according to the official reports, is only 76. Thus we are taxed for the support of their institutions, without a fair representation; but as we are taught by our religion to exercise charity towards all men, we are willing that clergymen, and the members of their congregations, shall have the lion's share of the advantages of these institutions. Their needs are greater than ours.

TESTIMONY OF MEN WHO KNOW.

Dr. M. Ranney, Supt. of the Iowa Hospital for the Insane, in which, in 1874 and '5, 1016 patients were treated, says in his letter to me, that there is not at present one Spiritualist under his care.

According to the report of the Worcester State Lunatic Hospital, Mass., in which, in 1876, 829 patients were treated, no Spiritualist has been a patient in the institution within the last three years.

Dr. John Curmen, Superintendent of the State Lunatic Asylum at Harrisburg, Penn., in which, instituted during the past twenty-five years, 3,988 patients have been admitted, says, in his letter to me, that "We have not had for a long term of years any cases caused by Spiritualism."

In the State Lunatic Asylum at Utica, N.Y., 11,831 patients were admitted during the past thirty-two years, the insanity of 32 of them being ascribed to Spiritualism; but all these were admitted within the period of five years from 1849, when Spiritualism was in its infancy, and comparatively little understood; and since 1853, or for twenty-three years, not a patient has been admitted in whose case Spiritualism was assigned as the exciting cause of the insanity.

Dr. B. A. Wright, Superintendent of the North-Western Hospital for the Insane, at Toledo, Ohio, writes me—

"The cause of the mental derangement of eight patients (in 1876) was religious excitement. Many more act as though religious excitement had been the cause of their insanity, but this is not so stated in the committing papers."

Dr. J. B. Cooker, now or recently City Physician of New Orleans, in a letter to Rev. Dr. Watson, of Memphis, says:—

"I have been in charge of the Lunatic Asylum of the Parish of New Orleans some seven years, and, out of a large number that have been admitted and discharged in that time, have never had one case of insanity on account of Spiritualism, but several cases of insanity of other forms of religious belief."

The following is an extract from a letter received from Dr. C. H. Nichols, the physician in charge of the Government Hospital for the Insane at Washington, D.C., in which 931 patients were treated in 1876:—

"I see a paragraph, attributed to Dr. Forbes Winslow, is going the rounds of the newspapers, stating that there are ten thousand lunatics in the United States who were made insane by Spiritualism. My observation leads me to suppose that there may be one per cent. of truth in that statement."

Dr. J. W. Ward, Supt. of the New Jersey State Lunatic Asylum, at Trenton, writes:—

"We have eight cases said to have resulted from Spiritualism, but whether Spiritualism was the cause or the result of insanity in these cases it is difficult to tell. Friends, in giving histories of cases, are very prone to mistake hallucinations, &c., expressed after insanity is established, as the cause of the malady itself."

Dr. D. R. Barrell, resident physician of the Brigham Hall Asylum, at Canandaigua, N. Y., says:—

"Statistics in regard to religious excitement and Spiritualism, as causes of insanity, are of little account at present. Friends often speak of these as causes when they are merely results, as you learn upon obtaining, after weeks or months, a fuller history of the cases. Many of the so-called 'religious' cases I have met did not think of religion, or become religious, until after they were touched with insanity. Cannot the same be said of Spiritualism, as a cause?"

Dr. H. R. Stiles, Supt. of the State Homoeopathic Asylum for the Insane, at Middleton, N. Y., writes:—

"All of us have a touch of supernaturalism in our make up. Is it surprising then, that when bodily and mental disease conjoined have slackened the rein which common sense (the will of our daily lives) holds upon this lingering relic of supernaturalism, the confused mind, not comprehending its changed relations with the outer world, seeing and hearing many things which seem strange and (in its then state) fearful and foreboding, naturally revives what it has heard of spiritual influences, and the patient rants and raves about, and attributes his troubles to Spiritualism. But these delusions generally appear after the insanity is recognised, so I am inclined to acquit Religion and Spiritualism of this blame to a large extent. At least my own personal experience does not induce me to charge it upon them."

Dr. B. D. Eastman, Supt. of the State Lunatic Hospital at Worcester, Mass., in his report for 1873, says of the causes of insanity assigned by the friends of patients, as stated in the tables in the published reports, that:—

"Tables of this character are very unsatisfactory. The friends of patients, from whom the statement of causes usually comes, sometimes purposely practise deception, and often display great ignorance by assigning as a cause some comparatively trivial circumstance attendant upon the beginning of insanity, or some symptom of the already fixed malady."

It can readily be understood how appropriately these remarks must apply to persons who exhibit insane symptoms, and who previously have been more or less interested in Spiritualism. Its unpopularity, together with the impression, so prevalent, that Spiritualists must necessarily be, to some extent, unbalanced in mind, render it more easy and natural to attribute the mental aberration to this cause than to any other, and thus, doubtless, a certain proportion of the small number of the inmates of our asylums upon whose warrants of committal Spiritualism is inscribed, as the exciting cause, are in no degree indebted to their belief for the cause of their malady.

Dr. John P. Gray, Editor of the *American Journal of Insanity*, says in his report:

"Every great religious movement indeed, from John Knox and John Wesley to Moody and Sankey, has been accompanied with its percentage of insanity, but that only shows that there is, in every community, at any given period, a certain amount of constitutional or incidental morbidity, ready to be developed into insanity by every suitable occasion; and religious excitement only stands prominent among the number of moral influences."

These remarks also apply to Spiritualism, though not to the same extent.

Dr. I. Ray, the eminent authority in medical jurisprudence, and who has made a special study of insanity, remarks in the *American Journal of Insanity* for October, 1867:—

"It is to be regretted that the prevalent tendency is to ignore them (the facts of Spiritualism) entirely, rather than to make them a subject of scientific investigation. It is surprising that physicians, especially, with such well-recognised affections before them as catalepsy, somnambulism, ecstasy and double consciousness, should jump to the conclusion that all the facts of Spiritualism and animal magnetism are utterly anomalous and impossible."

Contrast these wise and cautious words of one of the most experienced specialists in this country, with the unsupported assertions, and blind generalisations of Dr. Forbes Winslow, and Rev. Dr. Talmage.

TESTIMONY OF PROMINENT SPIRITUALISTS.

Deeming it of importance to the full and complete presentation of this subject, that the testimony of some of the oldest and most highly respected investigators and advocates of Spiritualism in this country should be included, I addressed to them the following questions.

1. For how many years have you taken an active interest in Spiritualism?

2. During that period, in how many instances have you known Spiritualists to become insane?

3. In how many of these cases, so far as you have knowledge, was belief in Spiritualism the exciting cause of insanity?

Their replies, in substance, are as follows:—

Epes Sargent has given attention to spiritual phenomena for nearly thirty years, and says:

"You ask in how many instances I have known Spiritualists to become insane. I have known but one instance. I have read reports of such cases in the newspapers, but I have never had them so verified that I could accept them as facts to be remembered. My own belief is that Spiritualism, by bringing all the phenomena of apparitions, second sight, clairvoyance, witchcraft, &c., within the sphere of the natural, will do much to allay excitement, and cure superstition on all such subjects, and thus help to prevent the insanity which finds its development in morbid and gloomy religious views, or in a dread of the unnatural in any form."

Robert Dale Owen says:—

"I engaged in the study of Spiritualism, and cognate subjects, more than twenty-one years ago, and have taken an active interest in the matter ever since. During that time I do not recollect, among all my acquaintances, a single Spiritualist who has become insane. I, myself, after a dangerous illness in the summer of 1874, was during nearly two months insane. Cause insomnia and overtaxation of the brain. My family and Dr. Everts, superintendent of the hospital in which I was, testify that the subject of Spiritualism did not occupy my thoughts, and had nothing to do with my malady. In the 'Debateable Land' (pp. 523, 524), I have given two examples which came to my knowledge, of the cure by spiritual influence of insanity; one of the cases being of six years' standing. Since then a third case has come within my personal knowledge; that of a mother who lost a favourite child by a sudden and terrible accident, occurring almost under her eyes, and whose incipient insane symptoms were arrested, and she restored to her right mind, by communication from her child, embodying incontrovertible evidence of his identity."

Rev. Dr. Watson has taken an active interest in Spiritualism for twenty-four years, and says:—

"I have never personally known a single case of a Spiritualist becoming insane. I have been in the North Western states, by invitation to lecture, as far north as Minnesota, and have made inquiry, but have never been able to find a person who has been made insane by a belief in Spiritualism. Yet those who oppose it continue to publish falsehoods in regard to this matter."

Hudson Tuttle has devoted twenty-six years to the promulgation of the truths of Spiritualism, and has no personal knowledge of any case where insanity was caused by it, but gives it as his opinion, that "religious excitement is a prolific cause while Spiritualism leads directly away from insanity."

Mrs. Emma Hardinge-Britten says:—

"My connection with Spiritualism has extended over a period of eighteen years, and I have known of two instances where Spiritualists became insane."

Prof. J. R. Buchanan says:—

"I have been interested in the spiritual phenomena many years; my first experiments having been performed in 1844. In the thirty-three years since I do not now recollect that any Spiritualists of my acquaintance have become insane, which is the more remarkable as the refined and spiritual temperament which sympathises with Spiritualism is of course more sensitive than a coarser organisation of mind and body."

Prof. William Denton replies:—

"I have taken an active interest in Spiritualism for about twenty-five years, yet during that time, although I have heard of persons becoming insane through Spiritualism, I have never known of a single case."

Dr. J. M. Peebles writes:—

"For twenty-five years I have taken an active interest in Spiritualism, studying in America, and Europe, and witnessing its various phenomena. During this time I have met with but three cases where pronounced Spiritualists have become insane, and in neither of these was the belief in Spiritualism the producing cause of their insanity. In one of these cases, certain mental disturbances of a serious character were hereditary, and in the other cases the excitement was caused, and the self-balance evidently lost, by over-taxation of the mind, nervous debility, and financial losses."

Andrew Jackson Davis has been actively interested in Spiritualism for thirty years, and writes:—

"I can not truthfully say that I have knowledge of a single case, of what in my opinion was insanity, where Spiritualism was the real cause."

CONCLUSION.

When a Catholic or orthodox Protestant becomes insane, his insanity—unless of a decidedly religious cast—is never attributed to the influence of his religious belief; but if a Spiritualist happens, from one of the many exciting causes, to become insane, his insanity is at once, by most persons, ascribed to his belief in Spiritualism.

"Spiritualism," say they, "drives people to insanity—ergo, he being insane, and a Spiritualist, his belief is the cause of his insanity." A false deduction from false premises, as the statistics of insanity in this country prove.

The charge against Spiritualism of its tendency to unsettle the mind is nothing new. The same accusation has in all ages of the world been hurled against every reform movement, and against every reformer, and even Jesus himself did not escape this charge, for it was said of him, "He hath a devil and is mad."

If Spiritualism were the successful recruiting agency for our insane asylums that persons of active imagination, like Dr. Forbes Winslow, and Rev. Talmage declare it to be, the physicians and managers of our institutions for the insane would be culpable, in the highest degree, for their failure to raise a warning voice against such an efficient cause of insanity, but while many other exciting causes of insanity are pointed out, and commented on, in their published reports, by the medical superintendents of the various asylums, so few are the cases originating in this cause that in no single report or letter, received by me, does it appear to have been considered necessary to admonish the public against Spiritualism as one of these exciting causes. The number of cases are given without a word of comment.

In the comparatively few instances in which Spiritualists have, from some of the many exciting causes which produce insanity in others, become insane, I believe it would be difficult to find a single case in which the insanity has been characterised in any considerable degree, by the misery and despair of mind which so frequently are attendant upon those whose insanity is caused by religious excitement. While the terrifying and dismal hallucinations of various patients, insane from the latter, are minutely described, there is not in any of the published reports a single allusion to any similar hallucination on the part of a patient in whose case Spiritualism is assigned as the cause.

An intelligent belief in Spiritualism favours those conditions of mind and body upon which sanity depends. Being both a religion and a philosophy, it is based upon demonstration, which banishes all the terrors of false theology, by proving the falsity of endless or vindictive punishment, while at the same time it proves to the satisfaction of every earnest seeker that there is a happier and better world, in which divine wisdom and love have made ample provision for the needs of every soul; where even the vilest outcast of earth shall, under the all-protecting care and guidance of the Father's infinite love, be ultimately exalted to companionship with the purified and blest. Strange indeed would it be if the belief in such a religion tended to insanity, and it should be a source of satisfaction and justifiable pride to every Spiritualist, to know that official statistics prove the calumny to be unfounded, and unjust.

Editorial Rambles.

A SUNDAY WITH THE LEICESTER SPIRITUALISTS.

Very little has appeared in the MEDIUM respecting Spiritualism at Leicester. On Sunday we met a lady who says she introduced it about twelve years ago, and more recently it has appeared that a society exists in the town. We have had not a few personal correspondents in Leicester, and without doubt there are many more Spiritualists resident there than any person knows of.

Leicester is one of the oldest towns in England, as its name implies. In the Jewry—the quarter round the old church were the Jews resided in the olden time—there are shown crumbling brick arches dating back to the time of the Romans, and which are regarded as mementoes of suffering for the cause of truth in various ages. An historical example of mediumship is to be found recorded at the corner of Bow Bridge, which leads out from the town westward. It is said that Richard III. went to the field of Bosworth by the road. The following passage from Speed's "History of Great Britain" is on an iron tablet at the corner of the bridge:—"Upon this bridge, as tradition hath delivered, stood a stone of some height against which King Richard, as he passed towards Bosworth, by chance struck his spur, and against the same stone, as he was brought back, hanging by the horse's side, his head was dashed and broken; as a wise woman forsooth had foretold, who, before Richard's going to battle, being asked of his success, said that where his spur struck, his head should be broken." On the other side of the river is a monumental inscription stating that Richard, the "last of the Plantagenets," was buried there, but his body had very little peace, whatever fate may have befallen his spirit. It would appear that a "wise woman," or medium, was recognised in Leicester centuries ago. Other relics of the past are preserved. The old house is shown where Bunyan and Wesley lodged on visiting the place to preach, and possibly the building may be pointed out in years to come where Spiritualism first enlisted public attention in the town. Those old towns are remarkable for an abundance of the spiritual element, but it is difficult to externalise its action. Things are done in private, and new ideas, instead of producing revolution, silently work their way into the appreciation of the people. It is therefore impossible to judge of the position of Spiritualism in Leicester, as the public indications of its existence are no guide whatever to its widespread power.

The series of meetings on Sunday were held in the hall of the Workmen's Conservative Association. The first meeting held, at 10.30 a.m., was well-attended, considering that it was a morning meeting. The hall is lofty and well seated, and will hold upwards of 200 sitters. The front seats were kept by the members of the society, a large proportion being ladies. The back part of the hall gave accommodation to strangers and inquirers, among whom were some secularists. Mr. H. Clark, who is a good inspirational medium, presided, and conducted the services. The hymns were led by Mr. Cattle on the violin.

Mr. Burns's lecture was on "Practical Spiritualism, or a Medium in every Family." He read the passage from Acts in which Paul's speech to the Athenians is recorded. The lecturer said that when he looked down the columns of the local paper for the announcement of that meeting he was struck with the great variety of questions published for discussion in the town. It reminded him of the position of the people of Athens at the visit of Paul, who went there to proclaim a manifestation of God and to teach the doctrine of the resurrection. The speaker said that the Church at the present day was preaching an unknown immortality, as the Athenians believed in an "unknown God," and that the present notions of immortality were as "superstitious" (to quote Paul's phrase) as the notions of the Deity entertained by the Greeks. Paul taught a resurrection manifestation which had occurred in his time, and the Church, teaching the same manifestation in this remote age, found that it had but little power over the minds of the people. We now have in Spiritualism a popular demonstration of the resurrection doctrine of a much more spiritual and comprehensive nature than the materialised manifestation of one individual, and explained by a more tenable hypothesis than that of the resurrection of the dead body. It was the privilege of every human being to have this demonstration of immortality for himself, and it might be universally brought about by the establishment of the spirit-circle in every family. Mr. Burns then went into a minute discussion of the laws of mediumship, with instructions how to develop the phenomena. A long lecture was patiently listened to, and at the close no questions were asked. All appeared to be well satisfied.

THE CONFERENCE.

In the afternoon the first Conference of local Spiritualists met in the same place, the Lecture Hall, Silver Street. As the friends were new to the peculiar business of such meetings, Mr. Burns was asked to preside.

Mr. Camm, of Quorndon, was the first speaker. He said he had had great experience of Spiritualism, and, though the visible appearance of progress was not great in his district, he believed the principles were being better understood. All the people of his acquaintance now knew what his position was, and he seldom met with opposition or annoyance. A local clergyman, who had not spoken to him on the subject for years, handed him his annual pastoral address the other day, a reply to which Mr. Camm read to the Conference. This reply in a general way commended the reverend gentleman for his observation that the signs of the times indicated an activity in spiritual matters foreboding great and important changes. The Conference congratulated Mr. Camm on the fact that the reply indicated that the religious thought of the people was gradually being imbued with the doctrine of Spiritualism.

There was a difficulty in obtaining normal speakers, but several gentlemen were seen to be under influence.

Mr. H. Clark, under control, rose and spoke for the band of spirits, giving their hearty greeting to the Conference. The controlling spirit reviewed the present position, showing that outspoken effort was the best policy, that thereby the opposition to the Movement might be turned to good account. The Church was in a distracted state, and, taking advantage of circumstances, the day of victory would soon dawn, and there would be a universal acceptance of the spiritual phenomena. The spirit urged all to set forth the value of spiritual teachings in their lives. The spirit who has controlled Mr. Clark for some time expressed his desire that his identity might be put to the test.

He said his name was "Camming," that he left earth-life about fifty-five years ago in the neighbourhood of where the Crystal Palace is now situated, at Sydenham. He desired that inquiries should be made whether a place connected with the Romish Church had existed at the time in Sydenham, and whether any person with the name he gave had officiated therein. He was anxious to convince his friends of his certain return.

Mr. Clark speaks in an energetic and eloquent manner, with a scholastic accent, very much in keeping with the presumed identity of the spirit.

Mr. Burdett was then controlled, and spoke gently and plainly of the pleasure which it gave the control in taking part in such a meeting. The friends were congratulated on the result of their efforts. The meetings in the room had done much good, and a good number could trace their belief in human immortality to the efforts put forth by the local mediums. The knowledge of human immortality and the teachings based thereon were regarded as the salvation of the world. The continued existence of the society was due to a great extent to the MEDIUM, which, by the publicity it gave, enabled them to hold together.

Mr. Bent was then controlled in an impressive and eloquent manner. His guides gave a hearty welcome to their visitor and spoke highly of his services in the work of Spiritualism. Creeds and dogmas would pass away and the smiles and aid of the spirit-world would stand in better stead. Men would get into converse and shake hands with their beloved ones and much more would be realised than was at present expected. It was not mortal man, but the angels, that propel the Movement.

Mr. Burdett, in the normal state, as secretary, then stated that the society was formed two years ago, the members giving up their private circles on Sunday evenings in order to consolidate themselves into one meeting. They had a meeting on Thursday evening, to which there is free admission by introduction. On Sunday the morning meeting is for development, preceded by a short seance for the exercise of the healing power. In the evening there is a public address by one or other of their trance mediums. There are thirty-five members on the books.

Mr. Burns said it would be a great mistake if private circles were neglected, as no form of public meeting would ever make up for the loss. The private circles were a means of obtaining light and power from the spirit-world, whereas the public meeting was an agency for diffusing it, and unless it was received it could not be given.

Mr. Bent said that all the private circles were not relinquished for the sake of the society's meetings, but only the Sunday ones. Private circles were held by various members and others. On Tuesday evening

he held a dark seance with interesting results. They had five sitters, more or less clairvoyant, and they had powerful manifestations at their seances.

Mr. Smith, of Mount Sorrel, near Loughborough, said he had been a local preacher, and had often gone from ten to twenty miles on the Sunday to carry the Gospel tidings, but as soon as the sect got to know that he was interested in Spiritualism, he was informed that he must abandon it or leave the chapel. Spiritualism, however, impressed him so deeply, that he left the chapel. In all circles he felt that there was something to elevate the spirit, and though he had had many happy hours in the service of the Church, yet he was happier far in the work of Spiritualism. His wife was a medium, and spiritual communion was of daily occurrence in his home. He could worship God at his own fireside, and receive messages from his spirit-friends who had gone to a place of happiness. Before he had become a Spiritualist he had had similar experiences, but did not understand their nature.

Mr. Gutteridge, of Loughborough, reported favourably of an excellent trance-medium under development. Other speakers made remarks which rendered the conference one of great interest. The friends then adjourned in a body to tea at Mr. Bent's, where the time was spent in a very agreeable manner till 6.30 p.m., when the evening meeting took place. The hall was crowded to excess by a very respectable and attentive audience.

Mr. Burns' lecture was on "Spiritualism and the Bible," showing that the one sustained the other, and that they would stand or fall together. He made use of a new expression, namely, "Gospel Spiritualism." He pointed out that the teachings of the Gospel and those of Christian Churches were very much opposed, and that while the term "Christian Spiritualism" was an anomaly, yet "Gospel Spiritualism" indicated an agreement between the work of Jesus and that of Modern Spiritualism, which the term Christian was inadequate to express. After a long lecture the audience retired, apparently well satisfied with what they had heard.

The friends remained behind, arranging business matters and plans for the future. The question of a Book Club came on for consideration, and at a late hour the friends retired for their homes, after having been engaged in the day's proceedings nearly a dozen consecutive hours.

We found the Leicester Spiritualists united and harmonious, and teaching a high form of Spiritualism. In addition to the mediums mentioned there is Mrs. Barber, who is a good trance-medium. Mr. Barber had just had his hand mangled by a circular saw, and received much sympathy from his friends. The Leicester Society intend inviting various speakers to visit them, and bring the subject gradually more before the public.

HUMAN NATURE FOR MARCH.

The current issue of our contemporary is one of great variety and rare excellence. It opens with an article on the "Psychology of the Aryas," by Peary Chand Mitra, of Calcutta. This article partakes of the character of a review of Hindoo philosophy, at the same time glancing incidentally at the metaphysical opinions of eminent philosophers of the western hemisphere. The author shows most conclusively that in the Vedic age, when the oldest sacred books of India were written, at a time incalculably remote, the whole of what are now known as mesmerism, trance, clairvoyance, superior condition, inspiration, and spirit-communion, were well known, and scientifically classified. The grand principles taught in the Gospel of the New Testament were elucidated in these ancient works, and, in fact, it would appear that we in this age are, by experimental gropings, finding out in a faulty manner some of the great principles of nature then so well understood. The psychology set forth is instructive, and evidently based on the experience of ecstasies and mediums. We Westerners have got no psychology, hence it is that Spiritualism is to the most of our countrymen either a phenomenal wonder, a force, or a delusion. We have no philosophical conception of the distinction which necessarily exists between mind as phenomena, and the necessary causes which underlie and produce these phenomena. We are a "nation of shopkeepers"—a race of utilitarian barbarians, who have not arrived at that degree of development which enables us to appreciate the ancient wisdom of the Eastern people whom we affect to rule; and our utilitarian rule may be of use if we can blend with it a wise co-ordination with the spiritual principles which underlie Eastern society, and the ignorance of which renders Eastern life an enigma.

On reading this article one can easily understand the statement of Major Locke, just received, to the effect that the people of Hyderabad are naturally Spiritualists, and devour our literature with avidity. They have an hereditary spiritual philosophy, which only wants practical facts to call forth into action and useful life. The article to which we refer is receiving high encomiums at the hands of students in this country. A friend of Max Müller and other Orientalists says, "I think the article by the Hindoo in *Human Nature* this month by far the best one I have yet seen on the subject. I hope it will stir the people up to take an interest in Hindoo literature."

In pursuance of his researches into the Spiritualism of the past, "M. A. (Oxon.)" contributes an extract on "Spiritual Experiences in the Eighteenth Century," accompanied by a Note. The gentleman whose experiences are given appears to have been a sensitive and a medium of a high order. The numerous experiences of the present day make his case the more easily understood than at the time of its occurrence. The paper is a valuable incentive to a higher form of spirit-culture.

A series of articles on the germ theory consider the influence of atmospheric agencies in a spiritual sense. It is shown by Tyndall that the phenomena of light depend on notes in the atmosphere, and if so why may not inspiration and the power of receiving and giving off thoughts depend on a surrounding of a kind adapted for the purpose? Mrs. Tappan-Richmond's guides are quoted on the cause and cure of scarlet fever, &c.

"What is Spiritualism?" by L. E. Marcus, of Newcastle, is a comprehensive answer to an important question. It will aid many in defending the Cause from the attacks that are constantly being made on it.

The influence of metals in the cure of disease is discussed in an article commenting on the experiences of a French doctor, who has found that

nervous diseases have been cured by the patient taking into his hand, or having applied to the parts affected, one or other of the metals. Copper will cure one patient, gold another, and so on. The skill of the doctor consists in the power to distinguish those temperaments that can be favourably affected by any given metal. The subject, in the hands of Spiritualists, might assume important aspects as yet unlooked for.

A powerful plea is made on behalf of the abilities of Mr. Hudson, spirit-photographer. A lady laments that his powers are at present lost to her and others, who are uniformly successful in obtaining spirit-photographs when they sit with Mr. Hudson. She suggests the plan that a sufficient number of guineas be subscribed to build him a studio, and that part of the subscription be taken out in a sitting for spirit-photographs, if the subscriber so desire it.

A clairvoyant, Mr. Thomas, whose advertisement appears in these columns, writes to Mr. T. Blackburn describing the aspects of the human brain when suffering from insanity, and of the gratifying results he has had in healing that disease under spirit-influence.

Dr. Buchanan, of St. Louis, shows that Brown, the American mind-reader, is simply a psychometrist. The materialists have called it muscle-reading, as if he felt what a person thought of by the action of his body towards the object. This fanciful idea is sensibly discarded by a gentleman who does not regard these phenomena as a nursery wonder, but has studied them scientifically for forty years.

The March number of *Human Nature* closes with an appreciative review of "Other World Order," by William White, and a sweet poem by A. T. S.

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THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 16, 1877.

DR. MACK'S RETURN TO AMERICA.

During his stay in this country, Dr. Mack has received numerous invitations to visit various parts of the provinces. That he may see as much of the country as possible, and do all the good in his power, he contemplates making a provincial tour of a few weeks on his way to Liverpool. Those country friends who have an invitation to extend to him should write at once, that Dr. Mack may be able to shape his course. He would spend two or three days in each place, and if those desiring treatment were ready to come forward a great many sufferers might be relieved. Write to Dr. Mack, 139, Fleet Street, London, E.C.

MR. WALLIS'S MISSION IN SOUTH LONDON.

On Tuesday evening Mr. E. W. Wallis met a few friends at the Spiritual Institution to discuss the best means for commencing a mission for the promotion of Spiritualism in London. Mr. Burns reported that a friend had contributed £2 towards a fund to carry on the work. It was decided that South London was the best ground to begin upon.

On Wednesday Mr. Wallis visited New Cross and Peckham, and made arrangements to commence work on Monday. He will be glad if South London Spiritualists will forward their names and addresses without further delay. Such communications should be addressed to Mr. E. W. Wallis, 15, St. Peter's Road, Mile End, E. It is desirable that the co-operation of all Spiritualists should be enlisted in this work. Mr. Wallis will be glad to form domestic circles, visit those already in operation, give trance-addresses, and answer such questions as may be put to him on the subject of Spiritualism. A meeting will be held on Thursday evening at 8 o'clock at 37, Clifton Crescent, Asylum Road, Peckham or Old Kent Road. After discussing the prospects of the mission, Mr. Wallis will deliver a trance-address and answer questions.

One of the methods of the mission is to find out inquirers, and invite them to private meetings, which may be held at houses free of expense. Mr. Wallis will also distribute literature, and put himself in communication with the people.

THE SPIRITUAL MAGAZINE.

Mr. Enmore Jones is now editor of the *Spiritual Magazine*. We are glad to think that the old servant of the Cause has fallen into the hands of an avowed Spiritualist and a friend of mediums. The valedictory of the late editor is strangely at variance with his assumed functions. Why did the former custodian of the *Magazine* thus consign it? Had it been an old and favourite horse it would not have run the chance of the danger which has just threatened our venerable contemporary. The following is the new editor's card:—

"SPIRITUAL—ETHEREAL—PHYSICAL.—The April and subsequent monthly numbers of the *Spiritual Magazine*, will be under the editorship of J. Enmore Jones—a name publicly known through pen and voice since the advent of spiritualistic phenomena in 1855. During the long period of twenty-two years, though a churchman, he has joyously co-operated with all who have avoided theological wranglings, and who have steadily given of their knowledge as to life beyond physical death. Taking a lesson from 'The Mighty God,' to 'all people that on earth do dwell'—whether Christians or non-Christians.—He desires all to band in the same spirit, in the serious national struggle with the powers, who, refusing to recognise the 'Ministry of Angels,' brand as dupes, rogues, and vagabonds, those who do. In the April number, there will be an article on Spiritualism and Materialism by the Editor; and another on Discerning Spirits by Dr. Sexton. Letters, &c., to be directed to Enmore Park, S.E., London."

THAT Spiritualism which appeals to the physical senses only is not of much use unless it induces thought and a desire for more knowledge of our surroundings and wants as spiritual beings. Then, and not till then, may you expect any very great demand for literature bearing upon subjects of the greatest interest to mankind—namely, to know ourselves.

—RICHARD FITTON.

MRS. DEARBORN'S TOUR.

Mrs. Dearborn left London yesterday for Paris. She intends visiting Berlin, after which she goes on to Madrid, to take possession of an inheritance bequeathed to her by noble Spanish ancestors. In a few weeks she will be back in London, and afterwards return to America.

SPIRITUALISM FROM A NEW STAND-POINT.

On Sunday evening, Mr. Burns will deliver a discourse at Doughty Hall on "Gospel Spiritualism," being a new view of an old subject. Doughty Hall, 14, Bedford Row, at 7 p.m.

EAST END SPIRITUAL INSTITUTION.

On Wednesday, March 7, we had the pleasure of listening to the guides of Mr. Colville, that gentleman having kindly acceded to my request by attending our ordinary weekly seance. About thirty members and friends assembled to hear them, and selected for the subject, from a number proposed, "Do Spirits Materialise?" The controls, in an answer of about forty minutes, eloquently proved the possibility that they should do so, and proved that if independent testimony of a number of individuals was worth anything, then there was no question at all in the matter, for the evidence adduced was sufficient to establish the fact with any mind that was open to conviction; but if it were urged that the witnesses were hallucinated, that so many persons could be hallucinated at the same time and in the same way was impossible, or there was no relying upon the senses at all in any way whatever. "The question should have been 'How do Spirits Materialise?' not 'Do they?' for that they do is an indisputable and incontrovertible fact," said they, and then proceeded to state how the materialised forms are produced.

A number of questions were answered very successfully, and a subject asked for, when the word "Love" was chosen, upon which, without the slightest hesitation, a poem of considerable length was recited, some passages of which were remarkably fine, and the whole embodying elevating sentiments and refined ideas. The meeting concluded with a vote of thanks to the medium and his guides for their kindness.

The healing class on Sunday mornings is becoming quite an institution, and is highly interesting. Last Sunday morning there were ten patients treated, all more or less successfully, by Mr. Hawkins, Mr. Basson, and Mr. Wallis. We look to this class as a nucleus of still greater things, and anticipate that a great amount of good will be done.

On Sunday evening Mr. Lawrence delivered a trance address to a very attentive audience. The address was upon "Spirit Communion," and was very interesting and instructive, the control giving us the benefit of some of his experiences on the earth and in spirit-life. A collection was made and handed to Mr. Lawrence, which amounted to 11s. 1½d. Mr. E. W. Wallis will speak on Sunday evening next as usual. 15, St. Peter's Road, Mile End. E. W. WALLIS, Manager.

HEALING THROUGH MRS. OLIVE'S MEDIUMSHIP.

We have been requested to publish the following:—

My son, a boy about ten years of age, had been suffering for nine months from severe pains in the head. He was under treatment of three different physicians, two of which treated him, first for congestion of the brain, afterwards for neuralgia of the brain, the third gave but slight hopes of his retaining his reason. Ultimately I took him to Mrs. Olive. I did not state my reason for visiting her. She quickly passed into a state of unconsciousness, and, speaking in a man's voice, with a strong Scotch accent, described minutely the sufferings he had so long endured, prescribed homeopathic medicine, one drop in a wineglass of water twice a day. On the fourth day after taking the medicine the pain entirely ceased and has not returned, and the haggard countenance and continual moaning have given place to the cheerful buoyancy of perfect health.—Yours very truly, E. BULL.

22, Crawford Street, Montague Square.

CHRONIC RHEUMATISM OF FIFTEEN YEARS' STANDING.

Dear Mr. Burns,—I came to London to see Dr. Mack about my knees. After three treatments I found my knees wonderfully better, the pain passing downwards and out through the toes, getting gradually better and more free from pain. I am going to remain another week in London.

By the way, I must not forget Mr. Allan Hough of Oldham, from whom and through his control I received considerably benefit. I was suffering from chronic rheumatism in the head and hip joint, but today I am quite free from pain.—I am, dear sir, yours respectfully, March 3, 1877. D. POWELL, of 7, Crockerb Town, Cardiff.

NEW DELAVAL.—Though times are very hard—the working days being only from four to six in the fortnight—the friends do not relax their efforts to diffuse Spiritualism. We have received a post-office order for publications, and have sent per rail a parcel with a large addition included to that for which the money was sent. We are willing to work heartily with all workers, and the devotion of our New Delaval friends at these times demands special notice.

BEWICKE MAIN.—Mr. John Burn sends us a copy of affectionate verses given through a medium on the two members of the family—one a little child—passed away only five days apart. "But," says the parent, "they are still with us at our meetings, which has made the trial lighter." Spiritualism is a balm to many a wounded heart, and though the comfort communicated is not at all times in literary style fit for printing, yet it is none the less valuable to those to whom it is addressed.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.—On Friday, March 16, Mr. Michell will open a discussion on "How to Build Railways, Gas Works, Canals, Markets, and other Public Buildings Without Money." On Tuesday, March 20, Mr. Dietz will lecture on "Some of the Problems of Life." On Friday, March 23, Mr. G. W. Davids will open a discussion on "Stray Thoughts on Spiritualism." Admission free. Discussion invited. Membership, 1s. per quarter, including library.—CHARLES WHITE, Hon. Sec.

his movements, and apparently as fully solidified as any human being present. After his final departure manifestations ceased for about one minute, when the curtain was softly drawn aside, displaying a figure of angelic sweetness, arrayed in the purest of white so gloriously bright, hanging in pale sheeny silvery folds, looking as if woven from sunbeams, yet so soft in its self-illuminating power, so modest in its unradiating retirement, that truly no earthly light can be compared to its spiritual beauty. She knelt and bowed her head, as if in deep unuttered prayer. After a few minutes' silence, a lady asked her name, and mentioned some few, to all of which she shook her head, but to the last interrogation, "Are you Saint Theresa?" she bowed in the affirmative, and we were told that the lady making these inquiries had been privately promised that "Saint Theresa" would come and materialise herself, with which promise the medium was not acquainted. She did not remain with us many minutes, for soon her robes of light began to fade into invisible air, during which process of dissolution the uplifted curtain fell, and once more we were saluted by "Joey's" merry voice. Those who were nearer "Saint Theresa" than myself were greatly impressed with the marked difference in the woollen and linen portions of her robes, as she appeared arrayed in the form of a saint when on earth, belonging to a Catholic sisterhood. As I was sitting directly opposite the right hand side of the curtain, I enjoyed a full view of this heavenly vision, but the lady who was seated exactly before the left side of the curtain, not only saw "Saint Theresa," but another vision, equal in splendour. She says that while we were gazing upon "Saint Theresa," the left side of the curtain was drawn from the door panelling, and she saw full into the chamber, and describes it as being flooded with light, peculiar in its character, for though most brilliant in its luminosity, it possessed not the slightest indication of a power to radiate beyond the limits of itself, and in this chamber, standing beside the entranced medium were two little children, arrayed in similarly beautiful robes to those of the "Saint Theresa."

We were then favoured by the fully materialised form of the husband of my lady pupil, who emerged quickly from the curtain, and advanced within two feet of his wife, waving his hand, and bowing to her. The power was not sufficiently strong to enable him to touch any of the sitters or speak, and he did not remain long with us. He was very tall and dark, and walked with a quick, military step, as became one who held the position of captain when in earth-life.

Next came "Joey,"—such a contrast to all preceding, for they were silent, dignified in attitude, and large in stature, while "Joey" was talkative, lively, witty, displayed much agility in his movements, and was small in stature—much smaller than the medium both in height and breadth. He had entwined around him much drapery, which often vanished before our eyes, compelling him to return into the chamber from whence he came, to his drapery manufactory for a fresh supply, and he again came forward with it wound around him, but again it dematerialised, displaying his neat form, which appeared dressed in tights. This was repeated many times, but at last no sooner did it begin to fade than he pulled it, and it expanded and increased, as though it were made of some fine elastic, which could be stretched, and permanently kept to that size, and could be again and again increased; and thus he spun his robe before us, and the sight was a pretty one, fairylike, spiritual and graceful in performance, wondrously miraculous, and deeply impressive. He seemed to have a little trouble in fixing his robes. I profanely asked him if he would like a pin, but he replied that he had plenty, and walked to the side of the room, picking up a quantity concealed upon a shelf which neither he nor the medium had examined previously. He took them in his hand so quickly that he dropped many, and though the hostess begged her strange guest not to trouble about the accident, he went down on his knees and gathered a quantity, nearly all, but not quite, as we found some scattered about after the seance was over. I teased him very much to shake hands with me, but this he could not do, and another lady begged a piece of his robe, and upon his consenting I gave him my little knife to cut a piece off with; but instead of doing so, he took up an apple, and to our astonishment commenced cutting and eating it. "Have you good teeth, Joey?" I exclaimed; "Look," he replied, displaying a set, which if his own, showed he was not dosed with mercury in the spirit-world, and if false,—well they have excellent mechanical dentists on the other side. "See and listen," he continued, placing a piece of the apple in his mouth, which every sitter could hear and see was being thoroughly masticated. He then cut off about a square inch of his robe and handed it to one of the sitters, and I believe it is in her possession now. To all appearances it is a coarse but well-made piece of muslin. He ("Joey") pulled the arm-chair towards the curtain, and with his feet in the seat, he sat upon the top of the back, and by request related the history of his life, his death, and sudden entrance into the spirit-world. He was a clown, and on the night of his farewell benefit in America, given prior to his departure for England, he leaped upon the harlequin's shoulder, who not being quite prepared, gave way under this sudden weight, and "Joey" just "cut a summersault into the next world." No physical pain did he experience, he simply raised his eyes, feeling as though he had awakened from a sleep, and beheld his mother. He told us this with much pathos, in a voice of mingled sorrow and joy, and related how unhappy his early years on earth were, and how joyful and glorious is his present existence. Since his entrance into the spirit-world he has devoted his time to a few

mediums for the purpose of demonstrating the immortal truths of Spiritualism to mankind.

But I have something more wonderful than that which I have just told to relate; it is the phenomenon of transfiguration—"Joey." This form knelt down, bowing his head to the ground, and then the bowed figure before us rose—but it was not "Joey," so much smaller than the medium—it was the "Captain," so much taller than the medium, with his well delineated features and firm tread. He bowed to his wife, our hostess, and then the spectral host bent respectfully to his guests and departed into the chamber of the medium, with his face turned towards us all the time. "And he was transfigured before them," murmured the lady to whom "Saint Theresa" came.

We heard the medium uttering deep sighs, as though in a most exhausted state, then a heavy step, and the medium, with a spirit on the right side was brought forward, evidently in a deep unconscious trance, and the curtain was raised by some invisible agency situated to his left. He was kept there a few seconds only, the power being well nigh exhausted, and we heard his heavy fall into the couch, a deep sigh, and for a little while silence reigned.

Then "Joey's" voice, weaker than previously was heard, bidding us good-night, and explaining how he had given the piece of muslin to convince one sitter, and how the first spirit-form had appeared especially to convince the lady who recognised him, and how the medium had been brought forward to convince all, and he then bid us each good-night, separately addressing us by name, and the voice gradually fading, with—GOD BLESS YOU, GOD BLESS YOU, God bless you.

We raised the gas; we looked around. Had we been dreaming? No, for their lay Mr. Eglinton on the couch, apparently in an ordinary sleep, but close inspection showed that the eyeballs were turned inwards and upwards, in a manner differing to the mere sleep of the fatigued; on the mantelshelf was the remainder of the cut and partly eaten apple; on the floor were strewn the pins dropped by "Joey;" and the arm-chair stood where he had placed it and not where we left it previous to the seance. No, we had not been dreaming; for we all saw alike, and the bit of muslin not four days ago was in the hands of the lady who craved it, and experiment proved that no ordinary-sized individual could sit upon the arm-chair in the manner of "Joey," without running a very decided risk of "cutting a summersault" backward, and possibly, like "Joey," to awaken and find himself in the next world, with kind loving faces around, welcoming the intruder joyfully, and disregarding his decidedly undignified entrance.

Since then I have had Mr. Eglinton here, at 17, Brunswick Sq., and he gave us a most satisfactory seance in my own drawing-room, which embraced many of the features of the one I have described, but still with a number of varieties, and to those ignorant of spiritual manifestations, called sceptics, much more convincing, as every action bore the stamp of undeniable genuineness upon it, so self-evident that two sceptics present were fully convinced. The account of this seance I will pen you, if I have time either for the first or second week's issue following this, and should you think it worth printing for the benefit of your readers, my labour will not be lost.

SEANCES WITH MR. LAWRENCE.

To the Editor.—Sir,—I have taken of late very considerable interest in the unfortunate Mr. Lawrence, the medium. About three days before the close of the last year, I was sitting in conversation with a friend at the Spiritualistic Association in Great Russell Street, when suddenly a person sitting next to my friend went under control: I was addressed by name, pronounced not as an Englishman would pronounce it, but exactly the same as the natives of India were in the habit of pronouncing it for many years of my life. The control then took me over a good many parts of Calcutta. He described a street in which a number of men with naked legs and a sort of shirt and belt were leading each a horse; that they were near a place where they were selling horses; that over the door was written HUNTER & Co.; that the owner's name was Shirreff, and that he knew me. That at the end of the street was written Durhumlottah, and that near the end was a large tank from which a number of people were carrying water. Among other places he took me to a large building with pillars outside, and a number of pillars inside, and green shutters, also to a long building used as a hospital for soldiers and sailors. I asked whether it was near the horse place, he said "No; a good distance therefrom." He then took me near the Chandnee Choke Bazaar and other places, and suddenly called out "Panee, panee, jeldee panee lao," which was immediately given to the medium, who was very much exhausted. Any person who knows Calcutta will at once recognise the places: the horse auction-mart owned by Mr. Shirreff, trading in the name of Hunter & Co., and the long building as the old Sudder Court once, now restored to its original purpose—a hospital. I have tried to find out trick, and as far as I have gone, I believe the man has never been near Calcutta, nor even conversed with a soul about Calcutta. Others saw and heard all, and will, I believe, agree with me, that during the whole of the seance he was in an unconscious state.

Two or three weeks passed away; I having thought little or nothing about the matter, when my attention was drawn to the newspaper report of Lawrence's appeal to the Middlesex Sessions. I was much struck at the strikingly simple but summary way in which the Assistant Judge, Mr. P. Edlin, Q.C., treated the affair. There was one satisfaction, however, that the poor fellow was not sentenced to hard labour, whatever may be the result of the appeal now pending before the High Court.

Shortly after Mr. Lawrence's release on bail my attention was drawn to an announcement in the *Medium* that Mr. Lawrence would be happy to see his friends at No. 70, Mark Lane, at 7 p.m. on the following Sunday. Thither I repaired, and opposite the door, on the other side of

the street, were two city policemen to take stock and no doubt to give copious notes of the report to their inspector. I began to fear I was going into a Cato Street conspiracy or some dark meeting of Castonari or other secret society. In a small back room, two if not three stories high, sat fifteen or sixteen respectable people, male and female. The seance commenced. The medium, Mr. Lawrence, suffering under the effects of his late imprisonment was with difficulty entranced. At last he was controlled by the supposed spirit of a clergyman, as far as I could make out, of the Church of England, who had departed from this world about 200 years ago, at one of the now United States of America. He was then controlled by a spirit that commenced with a salaam or bow to me, and addressed me "Tum kaese hyn?" in English meaning "You how are you?" Addressing me he said he was a pleader in the Small Cause Court of Calcutta; that he lived at Howrah (which is the transriverine suburb of Calcutta), where he met his death with foul play; he said he knew me, and mentioned things in my career which convinced me he did. After he ceased to control, the medium was controlled by the spirit of what professed to be a negro girl, who came after a little to me and told me I had a number of dark men round me, not so black as she was, nor with hair like hers, but long black hair. She said there was a brown man with a white dress and long stockings and shoes, but no trousers, but he had instead of trousers muslin round his legs, and that she could see his dark legs above the stockings; that he wanted much to speak to me about my own affairs. Anyone who has been in India, will recognise in the description the Bengalee Baboo with his long stockings, dhotee, and chopkan. Now, as after the first seance, I cannot possibly see the room for trickery, I felt and feel that I was conversing through the medium with one of my departed Bengalee friends.

Having made inquiries about Lawrence I heard nothing but what was favourable of him as to character and made up my mind to try and have one or two private seances with him at my own chambers. He came to see me on Saturday, the 24th of February. He had not been long sitting with me when he said there was very good influence about. He said he could see a number of spirits about me, describing one as very like me, but who did not look quite as old as myself, and two or three others, whom I appear to recognise. Suddenly he was controlled and I was addressed in loud, rough notes, "Hallo, old boy! a chip of the old block; I guess you know Flag Street, and the Sailors' Home and Chitpoor Road?" I said "Of course." "Of course you do," says he. I asked the supposed spirit whether he knew Calcutta well. He said, "Not well; I was only once there. I died there. Seventeen out of nineteen went." I said "Did you go off with cholera?" "No," said he, "we were lost in one of those what-d'-ye-call-'em?" I suggested typhoon. "No," says he, "we do not call them that, but cyclones." I asked whether his body had been found and had been buried; he said, "No; I floated up and down the Hooghly, with thousands of others for two or three days when those d-d sharks with wings or what-d'-ye-call-'em?" (I suggested vultures) "Ah! vultures ripped the heart out of me, and tucked in at my flesh, and my bones went to the bottom, when I thought it time to leave the old ship." I asked him how he came to know so much of Calcutta, as he had only been there once. "Why," says he, "I went on shore on liberty, and I went to Flag Street, and I got tight, and I got into a row, and I was locked up, and I was taken before the Beak and got fined." I asked "Where is the Sailors' Home, and where is Chitpoor Road?" "Why, the Sailors' Home, you know, is next door to the police-office close to Chitpoor Road. Didn't some of my old pals, who were living in the Sailors' Home, come and see me in the lock-up, and didn't I go with a chum of mine up the Chitpoor Road until he went on, so I turned back, and got tight, and got into a row, and got locked up?" I asked "What was the name of your ship?" He said "The *Lady Franklin*. We came from Australia, with copper and horses. We were lost a little below the town." I asked his name; he said, "Ned Cummins, an out-and-out cockney; I came from Deptford; my old woman lives there now, in Paradise Row; she was a hard-working woman and went out charing and mangling."

A great deal more passed which it would be tedious to relate. After this control had ceased, the medium told me that the same spirit who was so like me had come back, and was quite close to me; he seemed as if he wished to control the medium. I asked: "Is the name Tom?" In a minute or so the medium went under control, and I was addressed as a near relative, and had nearly half-an-hour's talk, principally on family matters. I was told much that I knew, and something I did not know, but about which I am promised more hereafter. I was convinced in my own mind as to the identity of the spirit, and acquired a knowledge of family matters three generations back, interesting to no one but myself. This ended this seance.

On the following Monday (the 26th) I had another seance with Mr. Lawrence in the same place. He seemed improved in health. He said my influence had done him good, but that his powers had been much shaken by his trial and imprisonment. He told me about his early life, and how, after manhood, he had gone to a night-school, and educated himself. Symptoms of control soon showed themselves. I may say he is clairvoyant in the normal state. His eyes are fixed, and, apparently, insensible to light. He said: "I see a fine old gentleman, in a blue coat, with large gilt buttons; he has white facings to his coat." Shortly after Mr. Lawrence went under control, and I was addressed in a loud, strong, and firm tone, as near as I can recollect, in the following words: "I drew my sword, and fought for my country at a time when it was not a monarchy, but a commonwealth. I was a man of family, position, and wealth. I was hasty, hot, and impetuous, and often did things of which I repented, but through all changes I retained my truth and honour intact—unsullied. I had a son, a patient, meek, pale-faced boy, who never joined in the revelry of the day. I despised him; he was so different to what I wished. I sent him to one of the universities. He came back more pale-faced, more thoughtful. He had mixed himself with a strange sect. I caught him preaching in the street. I cursed him. I had influence at court. I got him confined in the Tower, and kept him there some time. That son became the founder of the city of flowers, Philadelphia. You now know who he was. I was his father, Admiral Sir William Penn. I have long been attracted towards you, and have long sought an opportunity to address you. Your influence has raised that of the instrument through which I am now addressing you, and found a common ground on which we can meet."

Much passed on many subjects connected with life and the state after life. I heard much that was flattering and consolatory. In talking of the mercy of the Great Creator the spirit said: "I had to suffer for my sins. I was by no means a good man, but after a time my sins were blotted out, and I am now happy." He made a quotation from the Scriptures, which I now forget, but after the quotation he said: "As that great man-god, the greatest man that ever lived, said." On this I asked him, was I then, to infer that Jesus was in reality born from God. In reply, rather sharply, he said: "No—by no means; he was a mortal like yourself; he had no divine origin. He lived to teach men how to live; he did not die to atone for anyone's sins." Much more passed, and a most agreeable conversation it was. Trick or no trick, false spirit or true, I should like to have a similar treat often.

The control ceased, and after a few minutes Mr. Lawrence said: "There is a great, big man like a sailor, in a pea-jacket, close to us." Almost instantaneously he was controlled again by "Cummins," the sailor, who went on talking at a fearful rate. There was a wine-glass on the table, which he eyed, and said: "Can't you give us a glass of rum?" I said: "It would hurt the medium. You can have a glass of wine," which I gave, and he tossed it off in a style that would do credit to the thirstiest of dram-drinkers. "That is not bad," he said, "but I should like a glass of rum." I had great difficulty in persuading Mr. Lawrence to take even one glass, and this he sipped for five minutes. The conversation was exactly that of a sailor, and my nine or ten years' experience in that line of life convinced me that it was; no land sailor could have carried it on. After he had ceased to control, a short time elapsed, when another control came on and addressed me, as near as I can recollect, to the following purport:—"When the good ship *London* went down in the Bay of Biscay I was on board. I, unaccustomed to labour, had my hands blistered by nearly twenty-four hours' continuous spell at the pumps, encouraging some, intimidating others. People calling themselves men died without making any exertion to save their lives, and others broke open the spirit-room, and passed into the other world in a state of oblivion from drink, and men forgot they were men, and rushed to the boats, displacing and shoving aside women and children, and I, revolver in hand, tried to intimidate them, and to make them give way for the women, but to no purpose. The captain, like a true and bold man as he was, and one or two others, tried to preserve order, but to no effect, and boat after boat filled and sank. At last a wave higher than any other broke over us, and down she went. Oh! the shrieks and cries of the numbers that then perished appal me even now. I passed away. I could not realise where I was. I longed again to be on earth. I longed for the applause with which the multitude greeted me before the footlights." I then asked the name of the controlling spirit. In reply he said: "Gustavus Brooke, the tragedian. I have long got reconciled to my present state. It is hard to be cut off in one's prime, just as I was rising to fame." I asked many questions, to nearly all of which I got satisfactory answers. I asked whether I could carry any message to any of his theatrical friends. He said: "Not at present; by-and-by I should like much to send a few messages to some of my friends." I asked him whether he had ever controlled a medium before. He said: "Once, and once only, have I controlled any medium." I asked who the medium was. He said: "This present one, but neither he nor his hearers knew or know who it was. Through this medium I went through some of my most favourite parts, and in which I was most applauded. Among the hearers on that occasion was a gentleman connected with the stage, who offered this medium a high wage if he would go on the stage. I said: 'It would be no use; the man knows no parts, and can scarcely read.'"

After the control had ceased, and Mr. Lawrence had returned to his normal state, I asked him whether he had ever been controlled by an actor. In reply, he said he had been told so, but knew nothing of it. He related to me the circumstance of his being controlled on a particular occasion, when a Mr. S—, in some way connected with one of the theatres, after the control had ceased, offered to get him a good engagement if he would train for the stage; that he was much astonished, and said he knew nothing about acting, and could not give up his engagement as porter to an auctioneer. All that I have written above is, as near as possible, almost to the letter the same as what I heard from him in trance. Whatever may be his fate after the argument of the writ of error now pending, I do not hesitate to say that he is one of the best mediums I have come across, and I trust that those who can afford to have a seance will give him a trial, and assist him. It is my intention to have one or two more seances with him, the result of which I will communicate to you.—I remain, dear Sir, yours obediently,

A. T. T. P.

JUSTICE TO MR. LAWRENCE.

Mr. Editor.—I enclose account of second seance held at the residence of Mrs. Ayers, 45, Jubilee Street, Stepney, E. Having gone there for the purpose of inquiring for Mr. Lawrence, I was rather surprised to meet him, so we resolved ourselves into a seance. I will simply relate what took place: We sat in full light. Medium requested us to secure him. I sewed his two sleeves together behind (arms in them), tied his arms together with tape above the elbows, then doubly tied the parallel lines of tape, securing all to the top of the back of the chair; I then tied both his legs to the chair, above his ankles, and tied a piece of white tape around his neck, securing it to the handle of the cupboard, which was closed. A board was then placed on his knees, books were placed on the board, and a screen was drawn across his face and secured to the wall by two pins,—half his body was therefore visible. In this condition presently a small black hand came out, then a large brown hand turning over the leaves of the book—all this in full daylight. Once, when the hands were turning over the leaves, the temporary screen gave way, showing the medium apparently entranced. The screen was again fastened, and Mr. Lawrence requested that he might be secured more firmly, as he wished to give every satisfaction. Mr. Elson got some twine and tied the medium's fingers to the back of the chair, one by one, interlacing them in every possible manner; it was utterly impossible for him to get his fingers out. The screen being once more thrown over his face, books were placed on his knees, and a ring taken from Mrs. Vaudyke's finger was placed on the books; in less than a

minute the books were moved. The medium called out to be examined, and Mrs. Vandyke's ring was found on his little finger—this was done in full light in a small room, 8 feet by 4. No cabinet, or platform, no money-payment—a meeting of friends. We had to get a knife to cut the medium free from his bonds, that took us as much time as the manifestations did to take place.—Yours faithfully,

JAMES CAIN.

Witnesses: T. Elson, Commercial Road, E.; C. Pollen, 11, Samuel Street, E.; S. Vandyke, 2, Cecil Street, Mile End; J. Battle, Jamaica Street, Stepney, E.; A. Battle and S. Battle, Jamaica Street, Stepney, E.; M. A. Ayers, 45, Jubilee Street, Stepney; and others.

142, Burdett Road, Bow, March 6th.

A TRANCE ADDRESS ON VACCINATION AND HEALTH.

To the Editor.—Dear Sir,—The following is a summary of the discourse delivered through the mediumship of Mr. S. De Main, High Grange, on Sunday evening, the 25th ult. As this subject is of so much importance, and it is absolutely necessary that a strict investigation into its claims should be made, I hope you will consider this worthy of insertion in the columns of the MEDIUM.

The animal from which the lymph is obtained must of necessity be in an unhealthy condition, or the matter would never appear upon the surface of its body. It is applied to the human system, intermingles with the blood, and thus, by the assimilation of decomposed matter, is sown the seeds of innumerable diseases. Hence the blood becomes poisoned, and the various absorbents related to the intestinal canal absorb the poison, the vitality of the body is lowered, and the nervo-vital fluid which passes from the brain fails to perform its requisite functions in consequence of an accumulation of undigested food being lodged in the stomach. Eventually nature exerts all her influence to expel the intruder, and if the recipient of this deadly poison be physically strong a portion is thrown out of the body to the surface. But, however strong and healthy the individual may be, considerable injury is imparted to the system by this pernicious practice.

Now, it is well known among the medical faculty that should the student accidentally cut his finger while engaged in the operation of dissecting a dead body in a certain condition, and should that be brought in contact with the fluid of the dead body, death will seize him as though he had been shot by a bullet. May we therefore not infer from this how injurious must be the application of decomposed matter to the healthy system.

All disease springs from a want of vitality, but the doctors, instead of restoring the vitality of the system and thus assisting nature to accomplish the work, when requested to relieve pain administer drugs which act entirely opposite to the end required. Doubtless the pain may be deadened by their subtle influence, but they usually fail to expel the disorder. The practice of taking opening medicine is a fruitful source of disease. Food should not be hurried in digestion, for if it remains in the intestinal canal the requisite time the more nutrition is absorbed from it, but should the bowels be constipated it is necessary that magnetic passes should be administered to restore them to a healthy tone. Before drugs were introduced man cured himself by herbs, and if, instead of administering poisonous drugs, the doctors would educate the community in the laws of health, much of the intense misery experienced by the masses of the people would be avoided.

To enjoy perfect health it is necessary to obey the laws of nature. Keep the various organs of the body in harmonious action; let the skin be kept scrupulously clean, so that the system may be enabled to easily discharge the waste matter; let your dwellings be well aired and lighted; do not dwell where the atmosphere is perpetually damp. In short, temperate living, pure air, pure water, and plenty of sunlight are essential conditions of health.—Yours fraternally,

Hunwick, Willington, Durham.

C. G. OYSTON.

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

To the Editor.—Sir,—I consider the letters which have appeared on this subject evidence of the influence of Spiritualism in inducing amongst its disciples a keen intellectualism and consequent high moral tone. Such a consensus of a high moral sense without any creed or any visible authority or binding agency of any kind, must surely betoken spirit-power at work amongst us.

The writers seem all to agree that the spirits are unwilling to detect crime. I have been privileged to enjoy some clear, unconstrained, philosophic, intellectual, high-sphere spirit-communion, and I find that they, like Jesus of old, evince a kindness and tenderness for imbeciles, criminals, idiots, and in fact the whole class of cripples and disreputables (the undeveloped); they denounce solely the mal-developed, the chief priests, scribes, and Pharisees, "the unco' guid and rigidly righteous."

The question, Why do not spirits detect crime? seems to me to be cognate to those which query the present constitution of things in general, as, What and why is pain? What is grief? Why cannot men fly like the birds? What and why is sudden calamity?

"Did heaven look on and would not take their part?"

Now to this quotation I say, Yes, it did, and in this calamity had not forgotten to be gracious, but the conditions of deliverance were absent, and their benignant heaven was fain to wink at the deep damnation of their taking off of all his poor chickens and their dam at one fell swoop. However desirable it may seem to some that men should be able to fly, it seems certain that the conditions must first be obtained, i.e., they must get wings. "Come down from the cross and we will believe thee: he saved others; himself he cannot save." The wonder-working Nazarene could command twelve legions of angels, and for others he was mighty to save, but for himself he had emptied himself of the conditions. To this end, this bitter end, and the last dregs of this cup, came he into the world. Who would wish that that dread tragedy had been reversed—that well-spring of pity, love, and awe had been dried up for countless souls,

'Mid weakness and defeat
He won the meed and crown,
Trod all his foes beneath his feet
By being trodden down.

Why does not the father who died some years ago come and revisit his loving wife and children? He cannot; there is a gulf which must first be bridged.

I wish, Mr. Editor, I could quote the exact words in which, the other night, in your admirable lecture, you so pointedly showed that the grand question for Spiritualists was to understand the nature of the conditions and make them.

As a Spiritualist of many years' standing, I beg to say to "R. H." that I think the spirits are not only unwilling to act as he describes, but what is more directly to the purpose, they cannot if they would. I cannot see how they could get the conditions. "The greatest evil of our day is crime." I have taken the liberty of quoting from "R. H." and to say that quotation seems to me to be in such marked contrast to the admirable persistence and critical ability of his two letters, which I think are conspicuous, that I could almost think the words had escaped him by some accident. If the word "ignorance" were used instead of "crime" it would not even then be beyond criticism, but would look at least a little like an axiomatic truth. Teach the criminal to do well and he will naturally cease to do evil; the reverse process is unscientific.

The difficulty of spirits detecting crime will be seen when it is known that the atmosphere of the criminal, like that of the unprincipled, frivolous, and base, attract the spirits of the lower or second sphere and repels the good and the clairvoyant spirit. You must not believe every spirit, but try them.

Most of your readers will remember a letter through Dr. Slade's mediumship purporting to be from Mr. Bravo. Now what Spiritualist ever for a moment believed that that letter threw any light upon the Balham mystery? If the letter was genuine, we must ask, Was he in earth-life a truthful man? and who can tell us; if he was not, committing suicide would not make him any better, if it was a case of personation it was just such a trick as lying spirits delight in.

I had to do with a criminal case just lately, but the detection (which was as good and as wonderful as "R. H." could wish) was only incidental to the comforting and soothing of a friend of mine who had been cheated out of a large sum of money. The criminal never knew how much we knew about him.

"R. H." must go to some other source for test truths; they are not far to find. Thanking him as the cause of a correspondence which I know has interested many, I am, Sir, yours, &c.,

H. A.

A LADY'S APPEAL ON BEHALF OF SPIRITUALISM.

Dear Mr. Burns,—Will you kindly allow space for a few words on the propagation of Spiritualism?

There are very few people who, having inquired into the subject, will deny that there is not "something in it," and will even admit that that something is an "intelligent force;" nay, they will even go farther, and own that it cannot possibly all emanate from that kingly terror of all ugliness, deformity and evil-mindedness, "our ghostly enemy, the devil." And yet men and women knowing all this will hold aloof and will not speak a word to teach that which they tacitly admit to be a light to lighten the world. They will not do so because it would immerse them in wordy wars with their neighbours and with clergymen of every denomination, because they would often be obliged to bear bitter scorn and derision from those who are high in worldly position, because they may lose something,—place, occupation, even bread. Their want of faith causes the words of the Prince, the great medium, to have no effect: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Come to the front then, Spiritualists in heart and name, and scatter your mis-called prudential motives to the winds. You have no more power to fly from the living truth, than Jonah had to get away from God. Spiritualism is a living, active truth, a gift from the Infinite spirit. Welcome it and it will widen and spread until all the world shall share in the gladness of its warmth and brightness. Then stand to the truth like men, and array yourselves on the Lord's side. What is wanted now is not physical courage, to face the stake, the scaffold, or the mutilating rack, but that finer courage which will enable a man to bear revilings and taunts, occupy a lowly place in the earth, and if need be (though not necessarily) to go into prison for a term, wear a common dress, and eat plain fare.

Have courage then to brave all this unflinchingly, and the truth will advance with giant steps. Is not God on our side?

Do you doubt? Are you poor and afraid for yourselves? Then remember Joshua (who was but an armour-bearer) and the spiritual help he obtained. Remember the poor fishermen who left their little all. Remember Jesus, "who had not where to lay his head;" and remember the young man who left him and went away sorrowful, for he had great possessions.

Then hasten to teach that the kingdom of heaven is at hand. Proclaim it everywhere and at all times; above all teach it to the young. That soil is always good to receive the precious seed. It is but lost labour for a sower to cast his grain on to the trodden foot-path, the sterile rock, or to throw it where its growth will be impeded with heavy brambles. Take the young mind and show it heavenly truth, and the harvest will yield a hundredfold. There are none who will display so much enthusiasm, none who will so readily enlist themselves on the side of right, none who will deny themselves with so much goodwill, if taught that to do so is noble, than the young. They were children who cried "Hosanna to the Son of David;" but the cruel, angry, mob, hirelings of the priests, who clamoured "Away with this man, crucify him."

Then never mind place, or houses, or land, but stand by the truth, and work in its great name. If the worldly prosperous will not attend to your voices, then go into the highways, find the halt, the blind, the helpless, and compel them by words and deeds of loving-kindness to receive the knowledge of God.

The cry of the miserable, the sinful, the destitute, has reached the highest temple, and the voices of ministering angels are at our doors, trying to make their sweet voices strike on our dull ears, "Open to us, for we would help you."—Yours faithfully,

H. SMMS.

MR. JAMES COATES, the mesmerist, lectures at the Town Hall, Sowerby Bridge, Yorkshire, from the 15th to the 20th inst., by special arrangement; and at the Co-operative Assembly Rooms, Bacup, Lancashire, from the 23rd to the 29th inst. Progressive literature may be obtained at the close of each entertainment.

MR. MORSE'S APPOINTMENTS.

LIVERPOOL.—Sunday, March 18. Meyerbeer Hall, Hardman Street. Morning at 11. Subject: "Spiritualism: its use and abuse." Evening at 6.30. Subject: "Spirit-Life: its prospects." Regular monthly engagement.

MANCHESTER.—Sunday, March 25. Temperance Hall, Grosvenor Street, All Saints. Afternoon at 3; evening at 6.30.

NEWCASTLE-ON-TYNE.—Sunday and Monday, April 1 and 2.

KEIGHLEY.—Sunday, April 8.

BIRMINGHAM.—Sunday and Monday, April 22 and 23.

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.

SPECIAL NOTICE.

Mr. Morse is arranging a special subscription seance to be held at the Spiritual Institution on Thursday evening, April 12. Tickets 1s. each, which must be obtained beforehand.

MR. BURNS'S APPOINTMENTS.

Sunday, April 22.—Eleusis Club, 180, King's Road, Chelsea, at 8.

Thursday, May 31.—Dalston Association, 74, Navarino Road, at 8.

LANCASHIRE DISTRICT COMMITTEE.

BURY.—Sunday, March 18. Two meetings will be held under the auspices of the Lancashire District Committee, addressed by Mr. Quarmby, of Oldham. Afternoon, 2.30; evening at 6. Collections after service to defray expenses.

RHODES, near Middleton.—Sunday, March 25. Two addresses will be delivered by Mr. H. Quarmby, of Oldham, in the Co-operative Hall, Rhodes. Afternoon, 2.30; evening at 6. Collection after each service.

BOLTON.—Sunday, April 1. Two addresses will be delivered by Mr. Johnson, of Hyde, President of the Lancashire District Committee, at the Reform Room, Duke Street. Afternoon, 2.30; evening, 6.30. *Hume Street, Rochdale.* CHARLES PARSONS, Gen. Sec.

MR. COLVILLE AT BRIGHTON.

On Sundays, March 18 and 25, at 7 p.m., Mr. W. J. Colville will give trance-addresses at 18, Atlingworth Street, Brighton. Admission 1s., to defray expenses of room, &c.

SPIRITUAL WORKERS.

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

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

BLAND, J. L., 2, Caroline Street, Hull. Healing medium.

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

COLVILLE, W. J., 14, Sillwood Road, Brighton. Inspirational.

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

DUNK, J., New Shildon. Trance.

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

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

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

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

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

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

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

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

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

A LADY is desirous of joining a circle in the neighbourhood of Bloomsbury.—Apply Q. W., care of Mr. Burns, Spiritual Institution, 15, Southampton Row.

ARRANGEMENTS are being made for Mr. J. Cowling and Mr. J. Burns to meet in discussion on the subject of "Spiritualism and the Bible," on Good Friday and Saturday, March 30 and 31, at the Co-operative Hall, Chester-le-Street. The arrangement unavoidably clashes with Miss Longbottom's visit to West Pelton.

CROOK.—On Good Friday there will be a gathering of the Spiritualists of Crook and district. The first meeting will commence at two o'clock p.m., when various subjects will be brought forward for discussion. Tea on the tables at half-past four. After tea the evening will be devoted to readings, recitations, normal and trance speaking. We cordially invite all friends to attend as we believe that the results will be great. We hope each one will do his part in upholding the banner of truth.—J. HETHERINGTON.

LIVERPOOL.—63, Newlands Street, Everton.—On Sunday last, at three o'clock, Mr. Shepherd read and commented on an article in the *National Reformer* in an interesting and attractive manner. The time was, he said, when his views would have tallied with the sentiments of the writer, but he now differed from him on this subject *in toto*. His knowledge of Spiritualism had put him above and beyond such ideas. He knew, of a certainty, there was a future life; that his friends really lived, though called dead; and he, moreover, believed the universe was guided and governed by an All-Wise Omnipotent Power. This was obvious, and conclusively demonstrated by the phenomena of nature. He, however, attributed to Mr. Bradlaugh honesty of purpose, and said the secularists had and were still performing a grand work by their endeavours to promote free thought, and he trusted a day was not far distant when every barrier would be removed from the chariot-wheels of truth, and when liberty, which was the birthright of all mankind, should be as universal as the light of heaven. The lecture being concluded, the chairman, Mr. John Lamont, invited the audience to give expression to their opinions, either for or against, as the case might be, which invitation was immediately taken advantage of, and an animated and interesting discussion ensued, in which Messrs. Chapman, Charleston, Davies, Norris, Garland, Miss Dixon and others took part. Mr. Norris was announced to address the meeting on Sunday next; subject—"The Difficulties of Spiritualism." Developing circles are held on Tuesdays and Saturdays.

MISS LONGBOTTOM'S VISIT TO TYNESIDE.

The following arrangements have been made for Miss Longbottom's visit to Tyneside. As her guides are about to give her a period of rest, we would advise all Spiritualists in the district to embrace this last opportunity of hearing her.

MISS LONGBOTTOM (OF HALIFAX)

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Three at the Lecture Hall, Weir's Court, Newgate Street,

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On Wednesday, March 21, at 8 p.m. Subject—"Who is Satan, and where is Hell?" On Sunday, March 25, at 3 and 7 p.m. Subjects—Afternoon, "I am the Door, &c."—John 9; evening, "Ancient and Modern Spiritualism." Admission free. Collection to defray expenses.

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SUNDAY, MAR. 18.—Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, MAR. 20, Mr. Wallace's Anniversary Committee, at 8.
FRIDAY, MAR. 23, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

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

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

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAR. 18, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, 18, Atlingworth Street, Marine Parade, at 7.
Hall of Science, 3, Church Street, doors closed 6.30 p.m.
BURT, 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, Mr. Gutteridge's, School Street, at 6.30.
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, Horseedge 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.
BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
TUESDAY, MAR. 20, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.
KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHILDON, 155, Rowlinson's Buildings, at 7.
WEDNESDAY, MAR. 21, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.
LEEDS, 2, Skinner Street, near the Wellington Baths.
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. 22, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
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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.

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