

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

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SPIRITUALISM: HOW TO BELIEVE.

An Address delivered by Mr. SAMUEL PRIDE, at Meyerbeer Hall, Liverpool, on Sunday Evening, 8th April, 1877.

There are in the world not only as many minds as there are men and women, but each individual is continually changing his mind. The truth is one thing to him to-day, and quite another thing to-morrow. We differ just as much, and in the same way, in our minds as in our outer personal appearance. Not only is there the diversity in cast of features, but the face is modified as it grows to maturity—though still the same face—and every minute there is some living change of expression to be noted. A sufficient illustration of the universal variety may be remarked as we walk through a museum. Observing a case of birds, for instance: two specimens next each other look almost exactly alike, and the gradation throughout the whole collection is so slight that you hardly find a resting place to draw a dividing line: one shelf seems to lead so easily to the next. The distinctions, such as there are, appear to have been marked by the cabinet-maker who made the boxes, and exist scarcely at all in the natural objects themselves. If you think of it, there is sure to be some animal that the naturalists do not know whether to call fish or fowl—it is so like either; and the mineral kingdom, as it is called, slides imperceptibly into the vegetable kingdom, and that merges into something else, and there is no end to change, for the end of the last room brings you round again to the beginning of the first, and so you may travel always in a circle. Just so with ourselves. By some sort of idiosyncratic gravitation, and the power of circumstances, ruled to some extent, we imagine, by the exercise of our free will, we classify ourselves into a thousand sects and churches, and at first sight we think there can be nothing found within each section but entire agreement amongst the members. We have only to set up an analysis and we speedily find that wherever one of these members has taken the pains to formulate his views, he is sure to be at some little variance with his next neighbour. The time would pass but slowly amongst our learned societies did the professors meet only to tell each other the new discoveries they had made in knowledge. Their meetings, we all know, are chiefly occupied in discussion. Each member gives his opinion, and they all do the best they can to arrive, after much disputing, at a fair general result. There is no theory in all the world which is accepted with entire unanimity. There will be some school of thinkers who keep themselves outside of what looks like the plainest demonstration, and they will even make out a good case for themselves in defence of their heterodoxy.

The other week I read an elaborate book, almost a new one, and well written, in which the author declares and maintains that the earth is flat; and although I was not converted from my belief in the old theory that the earth is a globe, there was certainly much in the volume that I was not able to dispose of. Consider also the different views promulgated on the currency question. One man is quite sure we cannot carry on affairs without a heavy basis of gold coin; another teacher makes it just as clear to us that, with a properly conducted national bank, we might live happily on paper and credit; and as for facts to support the doctrine, he can adduce many which, to my mind when I lately glanced at the matter, were simply irresistible. Legislators find that our system of law is a mass of difficulty and contradiction. Lawyers wrangle and doctors

differ. Life with each of us is one long course of mistaking one's way and then thinking he has found it again.

What is the moral of all this preamble? We simply want to suggest that, seeing how hard it is to know anything, it is flat foolishness in us to fancy we know everything, and that, after all, there may be something worthy of half-an-hour's consideration even in the queer thing called Spiritualism.

I have an esteemed friend in the north of England—a man in his best years—of cultured intellect and university education, who, when first it was my happiness to make his acquaintance, was a thorough Spiritualist, and yet had never seen the faintest approach to what Spiritualists call a “manifestation.” Certainly he had not jumped to that point all in a moment; it had cost him the usual course of reading and thinking; but the fact remains: he had become a Spiritualist without practical experience. This evening, with your good pleasure, I will on the one hand proffer a caution against a too easy credulity; and on the other hand will say and try to show, as well as I am able, that all intelligent men and women may become Spiritualists—the sooner the better—whether they have seen or whether they have not seen. I do not at present mean to say they ought to be Spiritualists because it is in any way worth their while to become such; that is not the subject of this address. My attempt on this occasion is merely to clear out of the inquirer's path a few little matters which look like obstacles, and to make plain that, now-a-days at least, everybody has a good strong case for belief, though he have not the opportunity to manipulate the facts for himself.

To make a beginning: I call that person a Spiritualist who believes broadly in the existence of spirits, and in the practicability of spirit-communication.

Our first step towards clear views is, that we shall perceive and acknowledge to ourselves that, in the proposition of spirit-existence and communion, there is nothing intrinsically impossible. It is a pity we should have to lay stress on so simple a topic as this of spirit possibility, but the people called Materialists have a habit of so carefully—or perhaps we should say, so blindly—ignoring this important point, that we must needs content ourselves whilst spending some short time upon it. To me the idea shapes itself in this way. If we were to hear it preached to us that there is such a thing as a triangular circle; or that red is green, and black is white; or that the Atlantic Ocean is an island, and Liverpool is Philadelphia,—we should at once refuse to sit and listen, for we feel instinctively that not all the talking in the world could bring conviction to our minds on doctrines so contradictory and inconceivable. Plainly, the things so stated are impossibilities. But about spirit-existence you cannot predicate impossibility. If you will be rational and speak only within the bounds of honest truth, the very utmost you can offer as a negative statement to oppose the other is, that there may be such a thing as a spirit, and the spirit may have the power to make its presence known to mortals, but hitherto you have not been made aware of the fact, if fact it be. It is as though we stood outside a closed apartment. Prior to examination we cannot say but there are ten thousand different articles shut up within the room. To say the place is empty simply because the door is shut is a manifest absurdity; and yet hardly one in a thousand of our Materialist friends will do us the bare justice to admit that this is a fair statement of the position. It amounts to this: the Spiritualist and the Materialist stand at the same mark

to begin with;—you may, if you like, call that mark absolute nothing—and the only policy open to the Materialist is pure conservatism. He must stand still, and hold on. The argument on his side is completely stated when he has said of spirit-existence that he knows nothing whatever about it. There is no means available of strengthening his case, simply because the negative is not capable of being determined. Thus the progress thenceforward, if there be any, must be all on the one side, and in the one direction. The merest hint or inference having the faintest appearance of a connection with an invisible intelligent realm gives an advantage to the Spiritualist which his opponent can never take away. Even if it be no more than a confused dream of some poor, maudling old woman—a dream of an angel who tells her some simple matter which afterwards turns out true—it is one point scored in favour of the spiritual hypothesis. It may have no more weight in the scales than a grain of sand, but it is *something*; and it can wait fifty years, if need be, for another similar experience that shall weigh another grain. Little as it is, the Materialist will never find as much to balance it, and he may, as soon as he pleases, begin to entertain himself by framing “negations,” and constructing problems with the object of perplexing the Spiritualist. He says, Look: if this be so, and the other be so, such a thing is bound to follow. The Spiritualist, if he is wise, very quietly replies: Well, one would think so, but you see the plain facts, so far as they exhibit themselves, all go to prove the diametric opposite.

Apart from all evidence, then, and antecedent to it, we claim that this predicated possibility is solid ground on which the Spiritualist may begin to build so soon as materials come to hand. Should never a single fact turn up that is of any value, he can still wait, if his inclinations lie that way; and though the investigator, as yet, may know little or nothing to support his hopes, it is a full-blown impossibility, that his opponent knows, or ever will or can know, one jot or tittle of any sort of real evidence that can be adduced against him. The Spiritualist is master of the field from the very first, just because the facts, whatever they be worth, do all fall upon his side, and must necessarily be his, and his only, for ever.

The question next immediately presents itself: What of the so-called Spiritualist facts; is there any *corpus* of them; what is their value? We reply as to their quantity, that so far as we are able to go back in history we find record of floating strays and scraps of phenomena, some of which at first seem to have been childish enough, but altogether it appears they proved sufficient to induce a genuine belief amongst the people then living, including some of the wisest men who ever lived. We find no break in the record, from those days forward to a period now nearly thirty years since, when suddenly the evidence in favour of the Spiritualist theory burst out, as fire from a volcano; and in overwhelming volume it has since spread into every civilised land. It is to-day everywhere extending, and no man can tell where it will stop. The movement possesses a wonderful literature of what may be called standard works, besides many periodicals, in England and abroad, all teeming with testimony of alleged manifestations of spirit-power. Evidence and facts? Why, it would take a man half a lifetime to read all the testimony, good, bad, and indifferent, that has been printed in the last twenty years! and we know that not a hundredth part of the whole amount ever comes to light. On all sides the subject is being investigated with persevering industry, and one great reason why more records are not made and read is, that the people most interested in the matter are too busy working out the subject for themselves.

Then, as to the quality of the evidence, how shall we gauge it better than by pointing to the sort of men who have been convinced by it? Good men and true, shrewd scientists, doctors and divines, have matched themselves against this thing we call Spiritualism, and have been vanquished and taken captive by it. Men with all their best wits called into full play have examined the phenomena, and have contrived apparatus to check and test and register their character and force, and the good portion of the evidence—to say nothing of the worthless—goes on week after week, cumulative and confirmatory, until active resistance seems hopeless,—we must either shut our eyes and ears, or surrender at discretion.

Then, as we have already in our remarks cleared the way for evidence from the one party, and shown that none whatever is to be looked for from the opposite camp; and having alluded—though, of necessity, very briefly—to the cloud of witnesses on the affirmative side, is there not here a fair case for the exercise of belief in some degree?

But, says the sceptic, we want conclusive proof; we want to see for ourselves; we must see and feel; then we will believe. Set about the attempt, then, by all means; but, my friends, when you have a quiet hour for thought you must sit down and consider the statement I here submit to you: What you call *conclusive proof*—absolute demonstration of spirit-life, that admits of only the one interpretation—you will never receive by the channel of your senses, nor ever finally settle by the exercise of all your philosophy. Complete conviction I might promise to such as might go through the same course of experience as I myself have laboured through—or, if not to all, I could promise conviction to at least a fair proportion of the entire number—but final proof?—Ah! that is like talking of absolute knowledge: a thing that is not granted very abundantly to finite humanity, I think. Just consider a moment. You sit with a few friends in a dimly lighted room, and by-and-by a figure in a white garment becomes visible to you. You see distinctly the figure is there, for it advances and stands close before you. Perhaps you are permitted to gaze close into its features. You see the eyes move; they return your glance. You

touch the face gently with your hand, and your ear catches a few words spoken or whispered as with great difficulty. The figure retires behind the curtain, where you are quite sure your friend the medium sits entranced, more dead than alive, and—there is an end of the manifestation. Absolute proof! If you had witnessed all this a hundred times, as I have done, and had even seen the medium at the same time as the figure, still, how would you *know* the mysterious form was precisely what it claimed to be? What you have been staring at is so much matter. It calls itself a materialised form. If it were not matter, now could you see and feel it? And if it be matter, how say you that you have seen a spirit? And, spirit or matter, what know you of either? You cannot define the very commonest word you use, nor prove completely that you are looking at an object which has an existence distinct from yourself, even when you are viewing the blazing mid-day sun. And yet you are in search of final demonstration that the soul is immortal; and some devout man warns you from Spiritualism because he fears it will supersede the need of “faith.”

The lesson such a man speedily learns by Spiritualism is, that though ten thousand angels came from heaven and played celestial music on golden harps before him for an hour, they could bring him no more than conviction. Knowledge you cannot have. There is not even an atheist but lives by faith. He reasons out his deductions by the power bestowed on him by his Maker, but his premises to start from he takes on trust. He says he knows that two and two make four; it means only that he has faith in the figures: the problem, simple as it is, may look quite different to him to-morrow. Faith underlies all knowledge, and is the only life of it. Let the ministers never fear: the more we learn, the more room is there for faith, and the more call for it.

So, you see, we are no nearer to the final solution, though we have all the manifestations close at our finger ends.

I sat one evening with a very few friends. This time we had made the room perfectly dark, and we were seated, in a quiet mood, round a small table. I forget whether, at the moment, we were quite silent, or whether we were singing some sort of hymn to pass away the time; but I remember we were all suddenly startled almost out of our boots, by a great thump on the table, as though it had been struck by a pavior's rammer. For a short space we sat and wondered what it was the spirits had brought us this time; then we lit up and found lying in the middle of the table a full-sized paving-stone. We did not ask each other where that thing could have come from, for we had long settled down into a state of chronic puzzle about such matters, and given up trying to imagine. But the point is, I, who was present, know no more about the affair than you who were not. I have grounds, or think I have, for accepting that as a manifestation of spirit-power. You will tell me I may be mistaken; I admit the fallibility. The only thing we positively know is, that there was the stone. One gentleman present felt so much interested in the occurrence that he carefully wrapped the stone in his pocket-handkerchief, and carried it all the way home with him the same night; but that would not help him to solve the mystery, nor, to my mind, would he have come any nearer to a settlement of it, had he taken the stone to bed with him. But, I here reiterate, that the reasons on our side, and the above fact itself, with the attendant circumstances, certainly count for something in the argument, as in favour of spirit-existence; whilst, *per contra*, you can find nothing but empty words. The sceptic cries out that the thing is impossible, but, as we have seen, that only shows that he is—let us say—rash. He next tells us the incident is incredible, but if by that he means anything more than that he himself is not able to find credence for it, his declaration is, in both senses of the word, an impertinence. He says, moreover, the whole affair is absurd, and so say I, but—that is not what we are talking about.

Now, all these thoughts may pass through your minds just the same (as I put it at first), whether you have seen or whether you have not seen. Spiritualism, after all, is to my view, a subject for reflection rather than for the handling. One fact is, of course, always worth a bushel of notions, and experience will very often be a short cut that saves a great deal of time and thought; but when you have seen a million facts, the last step must be taken by yourself, and you side either one way or the other, according to your own constitution, to the experience you have gone through, and to the thousand other influences which rule belief. Spiritualism is, first, a subject for perception—either your own perception or that of somebody else, and the principles connected with it—as, for instance, that idea of “possibility”—are to be perceived along with the facts, or the facts will not take root and grow. Next, as I say, it is a matter for reflection. Then, in the last resort it is, as all true Spiritualists know, a thing that takes care of itself. I mean that Spiritualism—perhaps because it *is* Spiritualism—seems to have a mode of operation of its own. You not only accept it, but you find there is something about it that accepts you: a sort of atmosphere which attaches to it, and that you cannot state in words, even to yourself.

Now, there is the field where a too easy credulity or a very imaginative mind finds trouble for itself, and we may as well offer a word or two upon that.

My opinion is, that we should dwell as much as possible in generalities, and guard ourselves with some caution against a too easy acceptance of particulars. The evidence of spirit-power is one thing, the identity of the spirit-person is another. In my own dealings I don't care to be continually asking for tests by which to identify the intelligence which purports to be—let us suppose—Alexander the Great, or John Bunyan, or William Shakspeare;

but it is only because I perceive that all tests are vain. Once grant that spirit of any sort is present, and does it not follow that impersonation is an easy matter? So I say, take all that comes for just what it is worth. If you should ever have the gratification of feeling that some lost friend is near you—as I have fancied I have had more than once—be thankful for that, and try to put your mind in such attitude as may best afford your friend a welcome. Remember that it is, *a priori*, quite “possible” your friend is there, and the communication given may be of such a sort as to comprise a wonderfully strong probability of his being present. I say, take that and be thankful, and give him welcome; but if you can find enough in Spiritualism that is good and elevating, apart from having to depend on the proofs of individual spirit-identity, or on individual spirit-promises and predictions (which, too often, are quite worthless), it will perhaps save you some awkward bits of disappointment later on. All this, however, is a personal matter, and probably each one of us will go his own road, caring little to be dictated to, and trusting that where sentiment leads, the path will not be far wrong. We have heard of people who declare most confidently that archangels visit them. I don't know. If the belief affords pleasure, that is something gained, and perhaps there is no harm done, if the individual be cautious not to let the fond imagination swamp his common sense.

Having said so much in that direction, another topic peremptorily claims some little attention from us. Query: If we cannot determine the precise spirit who claims to be before us, whether the whole business may not be the work of the devil himself? Well, we had better be honest and admit that even such an extreme contingency as that must be granted some place in our bundle of things that are “possible,” and we will proceed to examine what may be in it. As this also is one of those personal matters which are not open to be argued about, I shall not press my views upon anybody else, but will simply state some of my own private opinions, and you may leave them or take them for what they are worth.

Mention is made of the devil in the Bible, and it appears there is reference made to a similar character or person in many other of the sacred books of the world. We are given to understand that in some countries the people recognise the existence not only of one devil, but of several. Now I don't wish to be rude to those nations, but I am not going to pay any respect to the devil theory for anything that may be written in their bibles. My ignorance of those sacred books is profound, but whatever may be their value, there is but one Bible that I have the slightest reverence for, and that is our English Bible, as known to me in what is called the Authorised Version, appointed to be read in churches. Other nations don't care for our Bible, why should we care for theirs?

Now, we Englishmen are shut up in one book if we are in search of the proof of Satanic existence. The only evidence in the world admissible by us, is what is called scriptural evidence.

Being by schooling a Protestant, I have the right allowed me of reading my own Bible in my own way. The clergy may read it for themselves, and it is my place not to quarrel with them about any construction they choose to put upon its text; for they also are Protestants, as much as, or more than, I am. Some of them say they find a personal devil in the Bible. I don't. According to my reading, the sacred records go to show that in former days there was a certain measure of belief in Satan; and many passages which look to me allegorical, and intended to be such, show that there was some sort of recognition or imagination of a devil amongst those people. More than that I am not able to interpret from the text.

I have read a few theological books, and find the clergy themselves are quite of two opinions, and even several eminent divines, especially of late days, confess to grave doubts as to whether the devil of Scripture is a sort of fable, or a real living personal piece of mischief. We should rejoice that it turns out to be at least an open question, for one would fain think as well of the Bible as he possibly can; and my hope is, that when the next edition of the Scriptures is published, we shall find in its pages less of the devil, and more about God's goodness, than was provided for us by the company of translators who worked under the special command of His Majesty King James.

Of course, it is no use pretending to conceal from ourselves the fact, that we who cannot read Hebrew and Greek are totally at the mercy of the scholars, who interpret the former editions for us; and, whatever it may have been originally, the Bible to us now, besides being infallibly and divinely true in every word and letter, if we will have it so, is, at the same time, precisely what those scholars make it, whether we will have it so or not.

So, I don't find any devil worth mentioning in the pages of the Bible; neither do I find him, so far, in Spiritualism, though there is certainly much in that great subject which has a bad aspect, and looks at times incomprehensibly weird and mysterious, and sometimes foolish. In short, the devil has no existence for me, save as a superstitious imagination. He is no more than an idea; and even at that, he is a bugbear, a nuisance, and a humbug. Therefore, since I find Satan neither in the Bible nor out of it, the suggestion that Spiritualism is of Satanic agency does not much distress me. And if we cannot have this horned atrocity as an element of our knowledge, we will, surely, not sanctify him with a place in our faith; for the temple of faith should hold only the things that are good and holy.

I submit, therefore, that so far as Spiritualism establishes its own claim to be a truth; and seeing that there are good, religious men, living to-day, who claim to have found in it a comfort and a

blessing, it should be a hopeful occupation for us to try to ascertain how that truth can best be made useful: For we are to assume that, wherever is truth, there also is sure to be value. Let us first determine the true; the useful and the good will not be far away from it. The mission of religion is to convert and improve away whatever is found of evil, and not to invent imaginary forms for it; and though with our poor faculties wisdom is hard to achieve, the labour may be always pleasant to us if our purpose and endeavours be honest. Be virtuous, to begin with; then, let us cultivate our faith, and train it, as well as we may, towards the light; and that will be our best guide into all good knowledge. There is a mystery about our every word and act, and we do not see the end of anything begun by us, whether that beginning be of Spiritualism or aught else; but behind the veil before us all the time sits TRUTH. With all our approaches we seem scarce able to obtain more than vague glimpses of the hem of her garment, and from her lips fall uncertain whispers hard to interpret; but our dearest intuitions assure us always she herself is everything that is beautiful and good.

And that is Faith. Pray God we may hold it through all our lives.

ANNIVERSARY CELEBRATION AT DOUGHTY HALL. SPECIALLY REPORTED FOR THE “MEDIUM AND DAYBREAK” By J. J. MORSE.

The only avowedly celebrational services, in England, marking the Twenty-Ninth Anniversary of the Advent of Modern Spiritualism, were held at Doughty Hall, London, on the evening of Tuesday, April 10, the proceedings at which are herein chronicled. The exercises comprised selections of vocal and instrumental music, a few speeches, recitations, and a pleasant interchange of social amenities among the assembled guests, a substantial tea forming a prelude to the after proceedings.

Shortly after six the guests assembled partook of the aforesaid refection, and a steady stream of visitors continued to arrive. Many old faces and well-known workers were present, among them being noticed—Mr. T. Shorter and Miss Shorter, Mrs. and Miss Maltby, Mr. W. J. Colville, Mr. and Mrs. Towns, Miss Keeves, Miss Record, Mr. and Mrs. E. W. Wallis, Mrs. and the Misses Sparey, Mr. Bielfeld, Mr. Johnstone and party, Mr. Musgrave, Mr. and Mrs. Ashman, Mr., Mrs., and Miss J. J. Morse, Mr. and Mrs. Cowper, Mr. J. Eddison, Mrs. Olive, Mr. Glendenning, Mr. Bertram, Col. Greck, Mr. and Mrs. Fuesdale, Mr. A. Vacher, Mr. and Mrs. Freeman, Mr. Ogan, Mr., Mrs., and the Misses Wallace, &c., &c.

As the friends retired from the tea-tables they adjourned into the hall, and settled themselves into comfortable groups, spending the interval before the opening of the meeting in pleasant chat and kindly greetings.

Precisely at the time announced, 7.45, on the motion of Mr. Towns, seconded by Mr. Joseph Ashman, Mr. J. Burns was called to the chair.

Mr. Burns, on taking his place, remarked that his position in the chair was more of a professional than honorary kind, as his wish was to aid the Committee in rendering the meeting harmonious and successful. It was the celebration of the Anniversary of Spiritualism. It was also intended to combine with that object an expression of regard to a pioneer worker. The programme to be submitted comprised, he hoped, something to suit the tastes of all present. They would have some speeches from certain of the well-known workers who were then present; some vocal and instrumental entertainment, and some greetings from the spirit-friends through the mediums. He hoped good would go out from that meeting, as it ought. He could not understand Spiritualists meeting together without a spiritual purpose. They met in the name of the good of mankind, but no sermonising was required to enforce that fact upon them. Spiritualists were all related to the immortal life, and neither they—nor any human beings—could enjoy themselves without their natures vibrating with that higher life. To lift all up to that happiness he would call on the spirit-friends present to help all. They were mankind's best friends. They were the wise ones, aiding humanity to a higher life, and thus showing themselves God's ministers to man.

Mr. T. Shorter, who was received with applause, expressed his regret that there was not a larger assemblage present. No doubt the health of their earnest friend, the chairman, had, to an extent, an influence in that direction. He (the chairman) had been very ill of late, so could not devote the time and attention to the getting up of the meeting that was necessary. He (Mr. Shorter) thought, though, that the meeting was an evidence that Spiritualism was far from being dead. “Police-courts” nor “quarter sessions” could not extinguish the light set on a hill by hands divine. They had met again, as they did two years ago, to do honour to one of the early workers, who had toiled on in the past through trials, and even poverty. In expressing sympathy with their fellow-worker they would be expressing sympathy with that Cause which, though despised by bigots, is nevertheless related to the highest knowledge; and that knowledge, expressed in the Cause they were celebrating the anniversary of that night, was as old as humanity, and eternal as the heavens.

At the conclusion of Mr. Shorter's speech a vocal duet, “What are the wild waves saying?” was pleasingly rendered by Mrs. Towns and Miss Ward; at the conclusion of which—

Mr. W. Wallace addressed the meeting. He narrated incidents in his early experiences, connected with Spiritualism, his final conviction of its truth, and the desire he felt to impart the light he

had discovered to others. He was willing to work for the Cause as he had done. He thought some considered his want of success an offence, for after helping him two years ago, they did not come forward on this occasion. He was getting old, but he would sooner wear out, than rust out.

Miss Agnes Maltby then favoured the meeting with a spirited and able rendering of the pianoforte solo "Una Voce Poco Fa," which was much appreciated by the audience.

Mr. F. H. Dietz then gave a reading entitled "Dows Flat"—Mark Twain,—the quaint expressions of the humorous author being capitally rendered. This was followed by a song, "The Nightingale's Trill," by Miss Ward, whose effort was warmly acknowledged by the audience.

The Chairman then read an extract from a recent letter to him from Dr. Monck; after which he introduced Mr. W. J. Colville to the meeting, whose spirit-friends, he trusted would favour the company with a poem. Mr. Musgrave having played a voluntary upon the organ, Mr. Colville arose, and under the inspiration of his guides remarked, that it gave them—the guides—much pleasure to be present on such an interesting occasion; but as much had been already said, and more remained to be spoken by others, they would content themselves with giving an impromptu poem, if the friends present would select a topic. The choice having been decided in favour of "The Anniversary of Spiritualism," the guides then embodied it in blank verse, expressing many beautiful phrases in felicitous sentences.

Miss Eveline Ward then sang, in a very engaging manner, "Sweet Little Robin," and the little singer was warmly applauded.

Mr. Ogan then recited, with much feeling and pathos, the celebrated American reading, "Over the Hill to the Poor House," for which he received a storm of applause.

The Chairman then announced an interval of ten minutes.

The interval having expired, the meeting was called to order, and attention requested for a piano solo, "Lucrezia Borgia," played with feeling and execution by Miss Agnes Maltby. When the fair pianist was about half through her piece she was peremptorily requested to stop by Mr. Enmore Jones, who unceremoniously flashed in upon the assembly and wanted to make a speech. After he had done so, he vanished as he had come.

The disturbed performance then proceeded, and the audience expressed its pleasure at Miss Maltby's playing, and also at her forbearance of the interruption she had sustained, by a hearty round of applause.

Mr. St. George Stock then made a few remarks. After which the Misses Ward favoured the company with an instrumental duet, executed in their usual capable manner.

[Mr. Morse, under the control of his guide "Tien-Sien-Tie," gave an eloquent and extended speech, which was well adapted for the occasion. The importance of the discovery of spirit-communion in modern times was eloquently illustrated. The audience listened with great attention to the address, which was in the happiest style of the medium.]

Mr. Joseph Ashman then made a forcible and earnest speech in favour of the Cause, and the need of standing true to our colours under all circumstances. The final business, of a formal nature—the usual votes of thanks—were moved by Mr. Towns, seconded by Mr. Freeman, and supported by Mr. Wallis—and carried with acclamation by the audience; the celebratory services being concluded with saltatorial exercises by the younger members present.

This year's anniversary calls just for a remark or two concerning it. Numerically it was not so well attended as could have been desired, but it made up in respectability and agreeableness, what it lacked in number. It is a matter of regret that the health of the chairman was such as to preclude him giving that attention to the developing of the event as he could have otherwise bestowed upon it.

The meeting was enjoyed by all present, and will serve to point the fact, hereafter, that metropolitan Spiritualists do not forget to celebrate the New Year of Spiritualism in a proper and becoming manner.

The guest of the evening, Mr. Wallace, will have received some substantial indication of his friends' regard for him, and those who were present, having enjoyed themselves by spending a pleasant evening under agreeable surroundings, can additionally feel the satisfaction of having aided an old worker in the good Cause. Thus the anniversary in 1877 having been characterised by pleasure and philanthropy, we can truly say—

"We have got good,
By doing good,"

which should be the desire of every unselfish soul.

A RECEPTION TO DR. MONCK AT MANCHESTER.

Dear Mr. Burns.—It is decided to give Dr. Monck a reception, soon after his release, at Grosvenor Street Temperance Hall. The date of reception is not yet fixed, but it will probably take place on the Saturday or Sunday following Dr. Monck's release—the 12th or 13th of May.

We hope to have a large representative gathering of the friends and well-wishers of Dr. Monck on that occasion. The proceeds will be devoted to Dr. Monck's benefit.—Truly yours in the Cause,

CLARA GARRATT, Sec. Ladies' Committee.

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

April 16, 1877.

DUNDEE.—A friend desires that any Spiritualists in Dundee willing to join in the investigation of the physical phenomena of Spiritualism will communicate with him through the editor of the MEDIUM.

MR. MORSE'S SEANCE.

On Thursday evening, April 12, Mr. Morse gave a seance at the Spiritual Institution, which was well attended and gave good satisfaction. It is now quite a number of years since Mr. Morse appeared in the same position, one with which our readers were once quite familiar.

Mr. Burns, though suffering much from fever, took the chair, and in his introductory remarks alluded to the fact that the meeting reminded him of past times, which witnessed Mr. Morse's gradual introduction to the public, and the path by which he attained his present position of public usefulness.

We must note the great change in sentiment which these few years have produced. Once it was the chairman's duty to make ample explanations respecting the nature of the control and lay down stringent conditions for the regulation of individual conduct, and often a regular set-to in the form of a combat between chair and auditory had to be witnessed. It was a severe task taking the chair in those days, for not only the subject but the medium required to be defended. The meeting of Thursday evidenced a marked change. The chair was quite an honorary institution, as the audience was composed of intelligent friends of the Cause and such as they introduced, and they came actuated by feelings of great respect for the medium and deference to the truth he taught. Who would have thought that such a change would have been possible in five short years? And we question if this change could have been effected in that time had it not been for the public work so persistently maintained by Mr. Morse and the Spiritual Institution.

Mr. Morse's guide, "Tien Sien Tie," having assumed control, asked for a topic on which he might discourse. None being propounded, he made an address on "Spiritualism, its Nature and Characteristics." He showed that it was spiritual in its nature and that its basic forces emanated from the inner realm and were characterised in their operation by the exhibition of principles rather than expediences. The address was delivered in an eloquent and voluble manner, and it was filled throughout with valuable and sound teaching on the principles of the Movement.

Then came the control of the "Strolling Player." We had not met him for a very long time, though "Tien" had frequently controlled in our presence. Now we had a little bit of a hitch with this spirit to rectify, which, as it was of a public nature in its origin, we think it ought to be public also in its end. When Mr. Morse attended a *soirée* of political Spiritualists soon after his entry into public life, the "Strolling Player" in one of his parables, alluded to a certain place being a heap of rubbish with a board on it marked "To let," at which period the party under whose auspices he then acted would be operating in a most glorious temple or something of the sort. It has been from that time our firm resolution, if ever we again met the "Strolling Player" in control to have this little episode "out with him;" so on Thursday evening, addressing the chair, he said, "How are you?" The reply was, "A long way on the road to that rubbish heap with a board on it, 'To let,' which you prophecied of a few years ago." "Umph! a great way from that yet." "No, from indications bitterly experienced I fear you will before long turn out to be a true prophet," said the chairman. The spirit heartily professed that if we went to the rubbish heap he would be ready to go too, but if he never went till he accompanied us he would never go at all, adding apologetically that "we ghosts are very much subject to the influence of our earthly friends." The Chairman: "In that case I would say 'Alas, poor ghost!'" Then the "Strolling Player" melted it off into a pleasantry, as indeed it was throughout, in his usual way by saying, "Alas, poor Yorick! I knew him well; a fellow of infinite jest—jest so."

Thus the matter ended, and we are left to the reflection that the opinions of controls must be discounted by the kind of conditions in which they are uttered. Thus guided, it is unpleasant to find that the prevailing sentiment in one party of Spiritualists is that a pioneer worker in the Cause who quarried the stones with the aid of which they seek to build their house, should soon find himself *non est*, and his place a ruin, the ornaments of his late abode being utilised in adding to the grandeur of the Temple of Political Spiritualism. Since that time the same party has expressed itself in print in a similar manner on its own account, and we have not heard that that association or any member of it has repudiated the act, or expressed regret for its occurrence. Spirits, mortals, and associations are welcome to choose any history for themselves which they may prefer, to which course we utter no words of opposition. The facts are as stated, and they may in some minds seek for an explanation—for philosophical purposes, of course—as it was in our case with the "Strolling Player."

Having thus introduced himself, the "Strolling Player" entered into general conversation, and when asked for one of his famous stories, he commenced to tell of three boys—respectively three, nine, and twelve years of age—who caused their worthy parents much trouble and concern. The youngest had a curly head, blue eyes, and poetical features; he delighted in sticking pins into flies, but afterwards, becoming a parson, he experimented on human souls, impaling them with infernal tortures, and holding them over the flames of hell. The middle brother was of an active temperament, with sharp piercing eyes, and fond of investigation. He commenced by examining the structure of the cat, but forgot to kill her first. [A thrust at the vivisectionists.—Ed. M.] He became a most eminent man of science and professor of Materialism. Both of them held their elder brother in contempt, who was of a lazy, indolent turn. He delighted in dirt and untidiness; he attached

himself to no profession, but prowled about the parental mansion and adjoining premises. Some said he was a philosopher with his dirty hands, smutty face, sleepy solemn eyes, uncombed hair, and dilapidated apparel. One day he had his attention arrested by a huge heap of dust and refuse which had been accumulating for an unknown period in a court adjoining the family mansion. He was eager to know what it might contain, and having no stick even with which to probe it, he took to his hands, and soon was engaged in an interesting search amongst potato-peelings, cabbage-leaves, cinders, broken crockery, curl-papers, &c., &c. He exhausted all that day, the whole night, and it was morning before he got to the bottom. Now it so happened that a long time ago when this, the first-born of the family, was an infant, a well-disposed godfather presented him with a silver mug of artistic finish and bearing an appropriate inscription. This valuable article got lost soon after—no one knew how. It disappeared by some invisible influence, showing that material objects of that kind may be transported without the intervention of physical mediumship. One thing is certain—the silver vessel went a-missing. As our dreamy, dirty friend got to the bottom of the “dustery,” he laid hold of a round object which excited his curiosity, and he determined to haul it forth, but it was so tightly fixed in the lower stratum of this accumulation of ancient deposits that it was with great difficulty that he could accomplish the task. Having secured it, he wiped off the rough dirt, but without determining as to the nature of his prize; he carried it to his chamber, and having recruited the inner man, he at his leisure polished the article somewhat with his coat-sleeve, and was at length able to read the inscription and to know for the first time that such a valuable present had been made to him in his early nonage. In private he continued to polish up the silver casket, but he did not reveal his good fortune to any one.

Christmas time came round, and there was to be a grand family gathering. The aged and respectable parents invited guests to meet their unruly and inharmonious children. On the appointed day the visitors began to arrive. The younger brother was strolling on the lawn in the front of the house, and just as he was about to turn round and enter the parental abode he was met by his scientific brother. What a shindy there was to be sure! The reverend brother was soon set down as a fool by his materialistic elder, who in turn was denounced as the offspring of the devil. No kind of understanding was possible between them. They separated in mutual disgust.

At last the time of dinner arrived, when the whole family had to meet around the generous board. The worst anticipations were entertained by the anxious parents. The first-born of the family appeared, and lo, he was washed, and combed, and adorned with a clean collar! What a reformation! The augury of better times, thought all! His dark, swimming eyes sparkled with a deep meaning as he exposed to the view of all the brightly-furnished silver cup and displayed the significant inscription it bore. “This,” said he, “was a present from godfather, long lost, now found, and a heritage in the possession of which we are all united. Labouring to discover the contents of the dust-heap, I exhumed this precious relic from its deepest level. No one knew what had become of it; its character was misrepresented, its very existence denied, and these misunderstandings have led to all the misdirection and inharmony which have marked our lives.”

The family were all reconciled to each other and the venerable parents, Love and Wisdom, were honoured for ever after in the love and respect of their children.

“And now for the moral,” said the “Strolling Player.” “The silver mug is Revelation, once bestowed on humanity, but relegated to the dusthole, where it remains, covered with all kinds of rubbish. The despised section of society called Spiritualists in their own eccentric fashion are labouring to restore it to the world, and having done so by divesting it of the accumulations of superstition, bigotry, and ignorance wherewith it is obscured, it will remove the feud between religion and science by the intervention of a spiritual philosophy.”

Such is a very imperfect report of the narrative, at the conclusion of which the spirit asked the circle how his story was liked. All expressed themselves heartily pleased. Some wanted to know where it was printed. “Printed! why it is only now spoken for the first time; I begin it and it works to an end I don't know how,” said the “Strolling Player.”

Mr. Morse's seance was highly instructive and entertaining. His mediumship has much improved since we last had such a sitting with him. We are glad to know that friends in the country occasionally convene such seances. Mr. Morse should be so engaged every evening he has to spare. There is a charm in these private meetings which cannot be derived from a public lecture. Chamber lectures in private houses, with answers to questions and conversation with the spirits, is an excellent mode of diffusing information at little expense and without risk.

Mr. Wallis was in bed two days last week. He went out to mission work one day, and attended a seance at Mrs. Simpson's on Thursday evening. Collection, 3s. 6d. He thanks Mr. J. Scott for a large parcel of books and tracts.

ULVERSTON.—A three nights' debate on Spiritualism is arranged between Mr. J. W. Mahony and Dr. Anderson, of Ulverston, and the time fixed is in the early part of July next. This forthcoming discussion is the outcome of a verbal and a paper war which has been raging in the district since the commencement of the year. Dates and particulars will appear in due course.

NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.
HALF-YEARLY MEETING, April 4, 1877, at Weir's Court, Newgate Street.
(Mr. W. Armstrong in the Chair.)

OFFICIAL REPORT FOR THE PAST SIX MONTHS.

In accordance with instructions given to the Committee at the Annual Meeting held on October 16, 1876, viz., “To draw up a code of rules for the Society's guidance, and also to devise means by which members who pass through the Society's books, investigate for awhile, and leave the Society, should be induced to continue their membership,” your Committee communicated with the Dalston, the Brixton, the Marylebone, the Liverpool, and the Cardiff Societies, the secretaries of each of which kindly facilitated our labours by furnishing us with a copy of their rules. With the additional object of obviating any possible cause of future strife, your Committee thought it wise to amalgamate all the funds, and they also recommended that the name of the Society be changed. Having drawn up these rules, they were submitted to a general meeting on March 15, 1877, and after discussion and slight verbal alteration, finally adopted, and to come in force this evening.

In consideration of this your Committee hereby tender their resignation, in order to enable you to elect a committee under these rules, and it will devolve upon you to do so before you separate to-night.

During the past six months the usual seances, lectures, and debates have been held. The lectures have been forty-five in number, thirty-two of which were trance and thirteen normal. The thanks of this Society are due to Messrs. Lambelle and Westgarth, Miss Longbottom, and all those gentlemen who have given us lectures. Your Committee, after consulting the members at a special meeting, have concluded, with slight modifications, another year's engagement with Mr. Morse, and they trust it will have as amicable a fulfilment as the past one. Two editions of 1,000 copies each have been published of Mr. T. P. Barkas's lecture entitled “Original Researches in Psychology.” As soon as sufficient were disposed of to meet all costs, the balance (159 copies) were given to your book-stall for its benefit. As the Editor of the MEDIUM had always inserted the notices of your lectures without making any charge, your Committee donated to the Spiritual Institution 25s. in consideration of the same. Your lecture-hall has been re-seated throughout with comfortable new benches.

Messrs. W. C. Robson and E. J. Blake, having been appointed to audit your accounts, report them correct and to be as follows:—

MR. ARMSTRONG'S DEPARTMENT.—“THE MEDIUM FUND.”

Dr.	£ s. d.	Cr.	£ s. d.
To cash received from seances ...	16 7 6	By balance ...	0 18 11
„ Balance due to Treasurer ...	5 1 5	„ Cash paid to mediums ...	20 10 0
	<u>£21 8 11</u>		<u>£21 8 11</u>

MR. MILLER'S DEPARTMENT.—“GENERAL FUND.”

Dr.	£ s. d.	Cr.	£ s. d.
To balance in hand ...	9 2 8	By cleaning (part of last half-year) ...	2 12 10
„ Cash from Secretary ...	19 11 0	„ Rent ...	10 0 0
„ Do. for use of room ..	0 11 0	„ Rates and Gas ...	2 14 1
		„ Printing ...	0 5 6
		„ Cleaning (this half-year) ...	5 2 3
		„ Sundries ...	0 13 6
		„ Balance in hand ...	7 17 0
	<u>£29 4 8</u>		<u>£29 4 8</u>

MR. KERSEY'S DEPARTMENT.—“LECTURE COMMITTEE.”

Dr.	£ s. d.	Cr.	£ s. d.
To balance ...	2 14 11½	By paid lecturers ...	38 1 5
„ Collections at lectures ...	45 2 11½	„ Advertisements, printing, &c. ...	7 17 11
„ Cash for teas ...	2 6 5	„ Cost of teas ...	2 0 3
„ Do. North of England Review ...	2 13 4	„ Do. North of England Review ...	3 0 10
„ Collection and donations for Defence Fund ...	6 0 0	„ Slade Defence Fund ...	3 10 0
„ Cash for photographs ...	2 0 6	„ Monck ditto ...	2 10 0
„ Do. Barkas's pamphlet ...	10 17 5	„ Cost of photographs ...	1 16 0
„ Profit at book-stall..	0 16 4½	„ Do. Barkas's pamphlet ...	10 17 5
„ Balance dueto Treasurer ...	0 7 10	„ Contribution to Spiritual Institution. ...	1 5 0
		„ Music and repair of harmonium ...	1 1 6
		„ Sundries ...	0 12 9
		„ Stationary, stamps, &c. ...	0 6 8½
	<u>£72 19 9½</u>		<u>£72 19 9½</u>

Mr. Kersey also reports that there is outstanding a sum of £41 0s. 11½d. for repairs, papering, painting, and re-seating lecture hall. Towards this amount he has received, in donations, surplus from lectures, teas, and concert, £24, leaving a balance of £17. This has again been considerably reduced in the last day or two by the handsome donations of two or three gentlemen (which will come under the consideration of your new committee). Your Committee return their warmest thanks to these gentlemen as well as all others who have so generously supported them over this heavy, though very necessary, outlay; they also cordially acknowledge the efforts of Mrs. Mould and other ladies.

The adoption of the Report, being moved and seconded, was carried unanimously.

The election of officers and committee was then proceeded with. Mr. W. Armstrong, having been proposed as president, begged to decline, saying that he had not so much time as formerly to devote to the Cause, but would be happy to help them in committee. Though earnestly pressed to alter his decision, he adhered firmly to it. The following were then proposed and elected, viz.:—President, John Mould; vice-presidents, William Hunter and W. C. Robson; treasurer, John Miller; financial secretary, Fenwick Pickup; corresponding secretary, H. A. Kersey; auditors, E. J. Blake and J. T. Rhodes; librarian, M. Patterson; committee, Messrs. William Armstrong, Thomas Ashton, John Colman, J. Haydock, R. Mowbray, jun., James Robson, T. A. Robinson, and S. Compton.

After a little more business, a vote of thanks to the retiring Committee and officers was carried unanimously, and the meeting ended.

MISS WOOD AT BLACKBURN.

FURTHER EXPERIMENTS OF A REMARKABLE NATURE.

To the Editor.—Dear Sir,—We have been holding a week's seances at Blackburn with Miss Wood, the Newcastle medium. The manifestations have, if possible, been more startling than those described by Mr. Adshad, of Belper, to whom all praise is due for the cleverly written articles published in the *MEDIUM*. If you would like an account of the seances we have been holding I will try to write out a brief report from my notes, but cannot do it in the masterly manner of Mr. Adshad. Last Friday I read the article written by "M.A. (Oxon.)," and determined to ask the question whether the spirits would allow themselves to undergo the tests he proposed. I asked on Friday night after the form had withdrawn into the cabinet, but as the power was exhausted they promised me the tests on Saturday night. On Saturday night the spirit "Benny" allowed me to take hold of his wrist for the purpose of feeling his pulse. I could not possibly find any pulsation until he withdrew into the cabinet for more power; coming back to me I again took hold of his arm, this time to feel a distinct pulsation, but very weak. As the pulse throbbed I called out the number of the beat up to eighteen, when the spirit took his arm away. One of the circle took hold of the wrist of his neighbour and counted with me, in the eighteen counted "Benny" lost two beats, I then asked would he allow me to grasp his hand, and, without any effort at pulling, would he try to dematerialise his hand. He knocked on my shoulder "yes." I then took hold of his hand, placed the end of my thumb to my finger; in grasping the hand and keeping my thumb and finger perfectly still I held him as if by a measure. Gradually I felt the hand was becoming smaller, and I was losing the hand; it took about two minutes to dematerialise the hand and get it out of mine. During this time I am certain my finger or thumb never moved, and that I was perfectly calm and collected, that the thought that I was holding the hand of spirit or ghost did not unnerve me so that my reason could not work, but I held the hand as I would the hand of my wife or my dearest friend. I had sat next to the cabinet all the week and I had as much confidence in the spirits and they in me as if we had known one another a lifetime. On Sunday night I asked again would they submit to another test; again they replied they would. This time I asked would they bite an apple—eat or dematerialise one part and return me the other; immediately they ate about one-fourth of it and returned me the remainder. During a seance held in the morning a number of apples had been eaten by the persons sitting at the circle, and as several small pieces had been thrown on the ground this test was not considered satisfactory.

However, as Miss Wood had been invited to give a private seance at a gentleman's house, and I was invited to attend, I again on Monday night asked would the spirit eat a little of another apple. This time all fruit had been kept out of the room, so that the test might be complete. The spirit came out of the cabinet, and after a most successful seance bit a small piece of the apple and returned me the other portion. After the seance was over I examined the cabinet but could find none of the apple. During every one of the seances that these tests were being tried at Miss Wood was securely tied in a rocking-chair, the tapes were stitched to her dress; the tapes that tied her arms were tied to the chair-arms, and the tape that was tied round her body was likewise fastened to the chair-back, also every knot was covered with sealing-wax; the tape that was tied round her body, in addition to being tied to the chair-back, was continued to the floor and there nailed and sealed. After every seance the tests were found complete, not a stitch broken or a seal tampered with.—Yours, &c., R. WOLSTENHOLME.

4, Preston Road, Blackburn, April 17th, 1877.

P.S.—If I understand "M.A. (Oxon.)," aright, he wishes to know how far can the spirit come into the circle. We had the medium in a small room which we used for a cabinet, while we sat in a larger room. On Sunday morning a form that stood at least five feet eight or nine inches came and touched people, at the very least seven yards from the medium. As the medium did not sit in her usual place near the cabinet door, we had not excluded all light from the window, so "Poeka" ordered the medium to be taken to the far corner of the room out of the light. Little "Poeka," a form not above three feet high, came and danced about the room and kissed a gentleman six or seven yards from the medium. All the time she was out she was talking and dancing about; before leaving us she pulled me down to let her kiss me, after kissing me she said "Ta, ta," and retired into the cabinet. On Sunday morning we had wax moulds made of a hand and foot, the spirit sitting within a foot of me for something like twenty minutes. We have had two hands and two feet moulded, all different sizes. We had a small jet of gas burning at every seance.

MR. T. BROWN IN THE NORTH.

To the Editor.—Dear Sir,—We have just had a visit from Mr. Brown and his spirit-guide "Bretimo," and with your permission I would take the opportunity of giving publicity to a few thoughts that have suggested themselves to me in connection with that visit.

I had the satisfaction of meeting "Bretimo" twice, and to outward appearance we would have thought that conditions in both instances should have been all that could be wished, and what I would like to draw special attention to is that, although conditions and outward appearance may seem perfect, viewed from the inside they may be quite the reverse; at least the result of my two experiences point

strongly in this direction. My first experience was with a circle who have met regularly during the past winter, and who seem to be possessed of a considerable amount of latent mediumship, only requiring harmonious development to ensure manifestations of a very high order. Seen from the outside we would naturally think that a circle harmonised by continuous sittings and all devoutly anxious to "get at the bottom of the thing"—which I know them to be—ought to have been able to supply all that could be desired in the way of conditions yet I am afraid it was not so, for the meeting on the whole turned out something of a disappointment.

The next meeting was in my own family, and to us it was a demonstration perfect and complete, leaving nothing to be desired, but another version of the same. Perhaps the secret of the whole matter was that we were at home, and so was "Bretimo"—i.e. we were able to supply the conditions that a home circle only can supply. We got much from "Bretimo" and his affectionate "Sara" that we will not soon forget; and to crown and confirm the whole, we had delineations of the spirit-friends by which we were surrounded, so telling and perfect that the theory of—well anything you like but the right thing—is completely out of the question. Mr. Brown knew nothing of us, or any of our antecedents whatever, neither had he the opportunity of picking anything up in that way from ourselves or anybody else; that I am quite certain of. Of course we were quite satisfied, but I merely put this in by way of parenthesis, as people are so very anxious to get out of the difficulty any way but the right way. To sum up the whole matter, I can do little more than reiterate the oft-repeated cry, "Give the spirits proper conditions, and your souls shall be satisfied."

My small experience with Mr. Brown proves unmistakably to my mind that as a medium for a particular kind of manifestation he is invaluable, but his speciality, I think, is for decidedly private sittings with single individuals or at most single families. I incline further to the opinion that this is the true sphere for the exercise of every phase of mediumship, and the only way in which thorough satisfaction may be expected. The Movement, however, is as yet in such a position that it may scarcely be practicable to utilise mediumship in such an exclusive manner. Mediums incur such heavy expenses travelling great distances, and living in strange places, that few people cannot afford to bear the burden, or in the other sense, few can, and the result is if the burden is to be borne at all, it must be borne by many, which in the end means promiscuous seances, vexation, trouble, and disappointment, or what is perhaps worse, trapped mediums and a feast of fat things for a few hungry lawyers. To those who can afford a private sitting with Mr. Brown, I would say, Do not lose the opportunity; and to those who cannot I would also say, Do not be too exacting. If "Bretimo" fails to give you all you could wish in a larger gathering, depend upon it, the fault is your own, not his. As individuals we may be one thing, and quite another at a circle compounded of clashing influences inside, and this is where the spirits have to work.—Yours for the Truth, P. B.

Dundee, April 17.

HEALING MEDIUMSHIP AT ULVERSTON.

Mr. Burns.—Dear Sir,—Having a few months ago been permitted, through your pages, to appeal for co-operation, I was agreeably surprised on being at once called upon by a respected tradesman of Milnrow, Mr. Taylor, who has proved an obedient servant of ministering spirits to us, and whose influence appeared to remain with us for a time after his first visit. At the request of several investigators here, Mr. Taylor visited us again on Thursday last, accompanied by his amiable wife, also one of their colleagues, Mr. Law, whose faith in spiritual advice is so strong as to have induced him to become a vegetarian, and from his appearance we may assume it does not yet indicate being unsuitable for his physical requirements.

The investigators having assembled, the control described the peculiarities or phases of mediumship of each person, and the appearance of the spirit-attendants of some, one present having previously received a similar description of his guide through another medium. Some of those present afterwards indicated the possession of those gifts attributed to them. Having received instructions for re-arranging our sittings to secure transe and physical manifestations at our meetings, we then had the enjoyment of an hour's elevating address from another control, who advocated peace, charity, and the necessity of endeavouring to elevate mankind, also how Christians had departed from the ways and teachings of Jesus. Questions being invited, a few were given and answered most satisfactorily to some. At the conclusion of the meeting, upon it becoming known that one of Mr. Taylor's controls had frequently given advice, and prescribed most successfully to suffering humanity (though the medium objects, that he may not give offence to the medical profession), it was arranged to visit the house of a believer, whose son had lain about eight months with a bad leg. Upon seeing the invalid the medium was controlled (as we supposed, from the language) by a German, whose gestures and manipulations indicated some little annoyance. After a careful examination, a full description of the state of the invalid, probable cause of the accident, directions for restoration, with instructions for various preparations, and how the defect would be perceived in after-life, were all given in our own language, and should the description prove correct, it will show that a spirit at once detected what other observers had failed to discover, during a period of eight or nine months.

Several persons present, requesting remedies for their complaints, appeared surprised upon hearing the cause of their illness, the effect produced upon the system, and the remedies to be applied, which they had faith in, from the exact descriptions given of their sufferings. Duty demands that our thanks be given to those who have the boldness to come forward and make the sacrifice of time and money in endeavouring to promote and demonstrate the truths of Spiritualism where it is obnoxious to the people generally, and denounced by a servile and bitterly hostile press.—With thanks for former favours, I am, dear Sir, yours fraternally, S. S. CREWDSON.

Union Street, Ulverston.

DALSTON ASSOCIATION.—On Thursday evening next, the 26th instant, the Rev. F. R. Young, honorary member, of Swindon, will read a paper on "The Positive Value of Spirit Communion" at the Association's rooms, 74, Navarino Road, Dalston, the chair to be taken at eight o'clock. Non-members will be admitted on application to the honorary secretary. A discussion will follow the reading of the Rev. F. R. Young's paper.

PROGRESSIVE LIBRARY AND SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, LONDON, W.C.,

April 19, 1877.

I HAVE to thank many kind friends for their cordial co-operation with the Spiritual Institution during the past months. The prompt action thus taken in distributing information and lending works on the subject of Spiritualism is of great importance at this time, when the Cause is so vehemently discredited, and yet truth-seeking minds have a greater interest in it now than at any time in the past.

The Progressive Literature Publication Fund. The Prospectus is given on the third page of this Circular. The leading Spiritualists have become depositors, and enjoy the privilege of securing periodically parcels of the standard works at cost price. By this excellent arrangement the literature has been made popular. Your kind co-operation in this work is respectfully solicited. Any sum over £1 will be received as a deposit.

Book Clubs are being formed, by means of which those who are not in a position to become depositors may secure spiritual literature on the most advantageous terms. By inducing Spiritualists to form Book Clubs everywhere, Spiritualists and others might, by paying in a few pence weekly, soon become possessed of valuable works.

The Movement for Placing Works on Spiritualism in Public Libraries. Now that the "Arcana of Spiritualism" is ready, the works, "The Dialectical Report," 5s.; Wallace's "Miracles and Modern Spiritualism," 5s.; and Tuttle's "Arcana," 5s., may be obtained in connection with this Movement for the sum of 10s. 6d. for the three. Please to send in a list of libraries willing to accept these books, also subscriptions towards the fund.

The Progressive Library and Spiritual Institution sends works on loan to all parts of the country. Thousands of volumes are on hand ready to send out. By subscribing to the Spiritual Institution necessary funds are supplied for important work at the centre, and the best books may be obtained for lending to inquirers in all parts of the country.

Spiritualism and Insanity. Dr. Crowell's valuable statistics, showing that there are fewer Spiritualists insane than any other class of people in America, have been reprinted from the MEDIUM, price 3s. per 100, or 25s. per 1,000. This publication, size of four pages of the MEDIUM, should be scattered as widely as possible at this time. Every editor and public man should have a copy.

The Dialectical Society's Report for One Penny. The Special Number of the MEDIUM containing this Report will be published immediately. Single copies 1½d., 1s. per dozen post free, or 8s. per 100, carriage paid. A number of Spiritualists have taken 100 copies each, but one shillingworth could be easily utilised by every friend of the Cause.

Dr. Monck's Oration on "Liberty" contains his portrait and *facsimile* of direct writing on a slate while a board was nailed over the surface; also a description of the seance, and names of those present. Price 1d.

Dr. Monck in Derbyshire: a truthful narrative of astounding spiritual phenomena. Price 2d. This well-written treatise, by Mr. W. P. Adshead, of Belper, is a lucid description of all forms of physical phenomena, and the lessons they convey. It convinces the reader that the phenomena are genuine.

The MEDIUM AND DAYBREAK is the most useful agency in the Movement, and introduces the truths of spirit-communion to thousands of new readers every week. By means of the kind aid of numerous helpers a large number of copies is given away weekly. Quantities for this purpose may be obtained gratis on application. The universal circulation of the MEDIUM is a certain and inexpensive means of diffusing Spiritualism amongst the people. See that as many newsagents as possible keep it on sale, and show a Contents Placard.

Mediums Come and Go, the ardour of friends rises and falls, but the SPIRITUAL INSTITUTION keeps steadily on from year to year, and when the Cause is in the most depressed state it works the hardest. The persecution of Spiritualism and the depression of trade have rendered our position one of great hardship, and we respectfully solicit every Spiritualist to send us a small order, or do something to sustain our work and render it valuable to the Cause.

Address all communications to the Manager,

J. BURNS.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all news-vendors, and supplied by the wholesale trade generally.

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 20, 1877.

THE BURDEN OF "HAFED'S" MESSAGE.

We are pleased to observe that "Hafed" has come to the front in behalf of Spiritualists grouping themselves together for mutual instruction and spiritual development. This is the kind of work at which we have toiled for many years, and we feel strengthened in this hour of weakness and trial to have such powerful pleadings to back up what we regard as the work of our life. For seven years we have kept Sunday meetings going in the metropolis, and these meetings, by the copious reports which have been given of them, have constituted Sunday reading to countless thousands, and led to the formation of similar congregations throughout the country. We have travelled thousands of miles and held the first Sunday meetings in quite a number of places. The present course in Liverpool was pioneered by us just five years ago this week. The MEDIUM has been the distinctive organ of this form of work and by its reports of addresses and the aid and publicity it has given to both speakers and committees, it has been the basis of the religious aspect of spiritual work in this country. We have pleasure in reviewing our course as it is the most forcible way in which we can endorse the views of our spirit-friend and co-worker "Hafed." We can conscientiously urge all to take his advice, and in doing so make the personal acquaintance of the spirit by reading his interesting history as given through the mediumship of Mr. Duguid.

MEETINGS AT THE SPIRITUAL INSTITUTION.

These few months we have carried on all meetings at the Spiritual Institution on the principles which we recommended for some time previous, and the results have been highly satisfactory. The admission has been restricted to those who were prepared to sit in circle; thus the audiences have been select, the conditions harmonious, and the phenomena of a kind to instruct the thoughtful investigator.

The following meetings are now being held weekly:—

On Monday evening Mr. Herne holds a developing seance; admission free. No one will be permitted to join but those who are well known to be fit and proper sitters.

On Wednesday Mrs. Bassett's controls give their addresses and conversations in the direct voice. These wonderful evenings have been a feature of great interest for many months. The gentleman who conducts them is very strict as to who he admits, and hence the harmony which reigns at every gathering. No one need endeavour to attend who has not previously made himself acquainted with the conditions and received permission.

On Friday evening Mr. Wallis delivers a trance address and answers questions. These meetings are of a highly intellectual kind. The attendance is restricted to the members of any body of Spiritualists and their friends, who are admitted free, but a present of one shilling each is given to the medium.

All these meetings take place at eight o'clock at the Spiritual Institution, 15, Southampton Row, W.C.

SWEDENBORG'S TEACHING ON "GOD, CREATION, AND THE SPIRIT-WORLD."

This will be the subject of Mr. W. Whitley's address, at Doughty Hall, on Sunday evening. Mr. Whitley is vice-president of the Marylebone Association, and an earnest and intelligent Spiritualist. He differs from the Swedenborgians in some matters, and has given various lectures at Kensington in opposition to, and criticism of, views advanced by Dr. Bayley. We hope he will have a large audience at Doughty Hall, 14, Bedford Row, Holborn, on Sunday evening, at 7 o'clock.

MR. COLVILLE'S WORK IN LONDON.

Up to the last available hour Mr. Colville diligently improved his visit to London by occupying himself in useful work for the Cause. On Wednesday evening he addressed quite a large assembly at Miss Leigh Hunt's. On Friday Mr. Wallis was, on account of illness, unable to attend his weekly seance. Only one gentleman presented himself. Mr. Colville, however, said he need not be disappointed, and, securing the attendance of two ladies of the family, he gave a most interesting seance, consisting of address, questions, and poem. On Saturday evening quite a number of friends met at the Spiritual Institution to witness an experiment through the mediumship of Mr. Herne, Mr. Colville also being present. A most excellent dark seance was obtained, but the attempt to develop forms in the light was not successful. Mr. Colville gave a poem, and the meeting broke up at a late hour highly satisfied. On Sunday evening Mr. Colville spoke for Mr. Wallis, had a full attendance, and the collection taken up amounted to 25s., being very timely, as Mr. Wallis was unable for duty nearly all the week. On Monday evening Mr. Colville was present at a special meeting at Mr. Olive's after having given a private seance in the afternoon. He has done a great deal of work and made himself useful in a variety of ways as a spiritual worker.

TO PROVINCIAL COMMITTEES.

Mr. Colville has just closed upwards of two weeks' residence at the Spiritual Institution. He has been so industrious and discreet in his conduct that we think we would be doing good service to the Cause if we could induce Spiritualists in other places to invite Mr. Colville to make them a similar visit. He does not require any secretary to make his arrangements, but without much preliminary notice, contrives to make himself busy. He makes friends readily, and is apt at instituting arrangements for private meetings at the house of a friend. We are sure that if he spoke at Manchester, Bolton, Oldham, or other such place, on the Sunday evening, he would be certain to gather round him friends anxious to keep him busy every night in the succeeding week. Mr. Colville is anxious to work in the Cause, and he would consider favourably an invitation which would permit him to spend a few weeks in visiting the chief centres of Spiritual activity. We would be glad to see a hundred such workers in the field. His terms are not exorbitant, the chief condition being hearty co-operation.

DR. MACK'S PROVINCIAL TOUR.

Many of our readers in the country will be glad to know that Dr. Mack has at last made arrangements to leave London for a short time and visit some of the chief provincial cities and towns. This step he has been some time contemplating, urged by the solicitations of patients who have been benefited by the use of magnetised paper, but desire to secure the boon of personal treatment. Dr. Mack's stay in each place will be necessarily short, so that those who desire to embrace the opportunity should well observe the dates, and apply at the commencement of the time allotted to any one place, that there may be no disappointment, as Dr. Mack is frequently crowded at the last day of his visit.

We are requested to announce the following arrangements:—

UTTOXETER.—Monday, April 23, at Mr. R. Bewley's, jun., for three days.

MANCHESTER.—Thursday, April 26, at City Hotel, Long Millgate, for a week.

LIVERPOOL.—Thursday, May 3, at Sir Walter Trevelyan Temperance Hotel, 31, Lord Nelson Street, for a week.

Dr. Mack will continue to supply his patients at a distance with magnetised paper as usual. He may be addressed at the above places on the dates given, or letters for him may be sent to 15, Southampton Row, London, W.C.

AN ENTERTAINMENT AT THE PROGRESSIVE COLLEGE, GRASMERE.

We have from time to time reported the occurrence of noteworthy entertainments given by Mr. Harrison's pupils of the Progressive College. We hear that another is in preparation of a dramatic and musical character, to take place on Friday, May 4, at Grasmere. Mr. Burns is to be present, and indeed is down on the programme to give some public phrenological delineations at the entertainment. This would be a good time for friends to visit the school, and enter heartily into the support of Mr. Harrison's scheme. The school is making progress, and we hope to see it some day one of the most important educational institutions of the age.

MR. COLVILLE'S DEVELOPMENT.—Dear Mr. Burns,—In a letter from Mr. Colville he informs me that he sat in circle occasionally once or twice a week about half a year, instead of a year and a half, as stated in my letter last week from some of the friends of his circle, and he wishes me to correct it in your next issue.—I am, yours truly, THOS. STOWELL, M.D., Hall of Science, Brighton, April 15.

LANCASHIRE DISTRICT CONFERENCE OF SPIRITUALISTS.—The eighth quarterly conference of Lancashire Spiritualists will be held on Sunday, May 6th, 1877, in the Temperance Hall, Grosvenor Street, Manchester. Morning meeting to commence at 10.30, when the report of the quarter and balance-sheet will be laid before the meeting, and the election of a working committee and other business brought forward. Afternoon meeting, 2.30; evening meeting, 6.30. Full particulars as to speakers, &c., next week. The various societies, circles, &c., in the district are respectfully requested to forward the names of their representatives to the Secretary, Mr. Charles Parsons, Hume Street Mill, Rochdale.—W. JOHNSON, President.

DR. MONCK'S RELEASE.

There is much interest being manifested on the approaching liberation of Dr. Monck. Inquiries are being made as to the date. Dr. Monck was arrested on Thursday, February 8, and conveyed to Wakefield on, we think, Saturday, February 10. Will his three months be reckoned from the date of his apprehension or his incarceration at Wakefield? In his letter received about two weeks ago, Dr. Monck names May 7 as the day of his release; that is just three calendar months from the day of his arrest.

As to his movements after he receives his liberty, he says he will telegraph or write to his friends. He does not want anyone to go to Wakefield, or to make any demonstration there. He may rest a day or two in the country before reporting himself in person. It is therefore impossible to make any arrangements in advance, as no message can be conveyed to Dr. Monck while in prison, and he will not have the privilege of writing another letter.

The best course to pursue is to make tentative arrangements which can be confirmed at short notice, and have the friends on the alert for immediate action. We receive letters intimating that the Defence Committee in various places are ready to give him a public reception. Doughty Hall is at the Doctor's disposal for one night, Miss Garbett speaks for Manchester, and Dr. Brown has things ready in Barnley. We do not urge that London be first visited. It might be best to begin in Lancashire. Dr. Monck asks that the London Spiritualists secure him a large hall in which he may on Sundays speak on the religious aspect of Spiritualism. At any rate he is ready to enter into the work, and if it may appear most advisable to visit provincial towns, it is easy to take up that course.

We regret that we cannot give fuller information, and this is about all we possess; but we are ready to co-operate when the time comes with all friends, that Dr. Monck's abilities may be turned to the best account for the cause of Truth and Progress.

NEW LITERATURE.

As we predicted, there has been a great run for Tuttle's "Arcana of Spiritualism," at 4s. post free, with *Human Nature* for April. By sending 4s. 6d. both *Human Nature* and the "Arcana" may be had post free. It is a splendid bargain. With *Human Nature* for March was sold "OTHER WORLD ORDER,"

by William White. This little volume, published at 3s., is being sold to the purchasers of *Human Nature* for 2s., and many dozens have gone off rapidly. It is a noble work—a cheering product of modern enlightenment. It settles in a plain and comprehensible manner the knotty (naughty?) questions of Good and Evil, the Devil, Hell, Punishment, Saints and Sinners, the Bible, &c., &c. These nuts are cracked and the kernels analysed. The result is so marketable that we have had lists of names sent us, that we might send on "Other World Order" to enlighten those who had otherwise been incorrigible.

"SPIRITUALISM AND INSANITY."

That broadside tract is in hand. "M.A. (Oxon.);" has given it a coat of mail, and, as soon as it can be fitted on, the warrior will be sent forth. The price—3s. per 100 post free, the size of four pages of the MEDIUM.

OTHELLO will be recited from memory by Mr. J. W. Mahony at the Athenæum, Temple Street, Birmingham, on Monday, April 23rd, at 7.30. Tickets, 1s. and 6d.

CHESTER-LE-STREET DISTRICT COMMITTEE.—The next meeting will take place at Mr. Heald's, Ewe Hill, on Wednesday, April 25, at 7 o'clock. Delegates from all circles are earnestly invited to attend.

BOOK-CLUBS.—Another book-club is about to be formed at Ouston. A large stock of select literature is kept on hand for members to select from. Those wishing to become members should apply to Mr. J. Lonsdale, Ouston.

BIRMINGHAM.—Next Sunday, April 22nd, J. J. Morse will be performed upon at the Templar Hall, Ladywood Road, 7 o'clock p.m. Subject "The Mission of Spiritualism." As this instrument (like others) improves by constant playing, we expect this performance to surpass all previous ones here.

W. E. CHANNING.—We do not think the control is genuine. You must not ask your circle to believe in the personality of spirits without affording them satisfactory evidence. It is better to teach truth without any name at all than to be so free with the use of well-known names, when the proofs of identity do not accompany them.

OBITUARY.—We have received intimation that Mrs. Mary Ann Birley passed away at Malvern on April 10, in her ninetieth year. The deceased lady was one of our most interesting correspondents and fastest of friends. From her great age and weak state of health she lived for years in continual expectation of being called to the higher life. In several letters she bade us an affectionate farewell. These communications were written painfully in bed, or penned by another. It produces a peculiar sensation in the soul thus to receive a cheerful adieu from one who is prepared to pass on to a higher sphere as we on earth go on a journey, and it has been to us one of the most refreshing experiences in our whole work for Spiritualism. The dear old lady was a most devoted Spiritualist. Besides her incessant activity in the Cause, even when she could scarcely move on her bed, she was a penny weekly contributor to the Spiritual Institution, and sympathised with us deeply in our struggles. For all this help we have many times thanked her, as we have done others; but, more than that, we felt that she loved us as a good mother would a hopeful child, and she has our love in return, which exceeds all thanks, even as the love of our venerable friend was more valuable than her contributions. Oh, if we had more love in Spiritualism, and were knit all together by the bonds of affection, how powerful our Movement would be, for it would be one with the angel world, even as our departed sister is now!

Contents of the "Medium" for this week.

Table with 3 columns: Title, Page, and Page. Includes entries like 'Spiritualism: How to Believe', 'Address by Mr. Samuel Pride', 'Anniversary Celebration at Doughty Hall', etc.

A MESSAGE FROM "HAFED."

To the Editor.—Dear Sir,—I have been requested by our spirit-friend, the Persian, to publish the following message, given through the mediumship of Mr. D. Duguid, on the evenings of 29th January and 5th February last. Although addressed first and specially to the three or four persons who sit in circle with Mr. Duguid, it will at once be seen that "Hafed" intends his message for Spiritualists generally. Additional communications have been received from the spirit in elucidation of the subject at subsequent sittings, but I dare not venture to intrude further on your limited space. If, as I believe, this message of the Persian will tend to set the friends of the Movement a-thinking and writing on the subject, eliciting thereby matured thought from various minds, it may enable us who are more immediately interested to more speedily come to some decision on "Hafed's" injunction.—I am, yours, &c., H. NISBET.

219, George Street, Glasgow, April 10, 1877.

[January 29, 1877.—Controlled by "Hafed," who, after his usual salutation, spoke as follows.]

I think it better not to speak on that which I proposed, but take up, instead, a subject that demands your serious consideration at present. I am aware that what you call Spiritualism is, by some amongst you, looked at merely as a matter for scientific investigation—something apart from religion. It is not so. Spiritualism is communion with the spirits of the departed—the inhabitants of the unseen world, and though investigation into the facts of this communion may be classed as science, yet, sooner or later, the earnest inquirer will come to see that all religions are, and must be, based on spirit-communion.

I perceive, through my medium, that the Government of your nation is about to raise its arm against your Cause. Be not surprised at this. The upturning of the present state of things must be brought about by sufferings; the fight is but beginning. All great movements for the world's good have had to fight their way through persecution—the result of ignorance and bigotry. You who believe that you are in communion with the unseen world—with us, the dwellers in that world—and all sincere investigators into the facts of this communion, must be prepared for coming troubles. At the same time you are not prepared—you are a disorganised mass of individuals. You must be bound together, and you cannot be firmly bound unless as a religious body. When the great wave comes rolling on, be sure to have your feet planted on the Rock of Ages. Once on this rock, nothing will be able to upset you. The stormy waves of revolution will dash upon the rock, but you will stand unmoved. Like the mighty tree which has stood hundreds of years amid winter's storms and summer's heat; the grass withereth and the flower fadeth, but the deep-rooted tree standeth firm. The old things of your earth must pass away, and a new system be established. Some of the writers in your sacred books have prophetically spoken of this time. They describe it as a burning-up of the earth, and the heavens rolling away like a scroll. But you must not expect to see a literal fulfilment of this prophecy; it is but a strong figure of speech, common in the East, to denote the total destruction of all that stands in the way of the grand time coming, when your earth will become one scene of happiness and peace—a new earth.

Do not imagine that you can ever be fast bound together merely as scientific investigators. The Magi were scientific seekers after truth; but they were also united as a religious brotherhood, devoted to the study of spiritual truth. Without religion you are weak, with it you obtain a footing in the eyes of your countrymen; they recognise you as men seeking after the things of Heaven, and worshipping the living and true God. He has opened up your path hitherto, for it is through His wise laws that you are enabled to come in contact with us by mediums with whom we can work. The time may come when we will manifest ourselves in a more direct way; meanwhile, we cannot do without mediums. You must, therefore, take care of them. They are but mortals, and when persecution sets in, and they begin to suffer, many of them will retire from the strife. In the olden times one medium after another came to declare the truth, paving the way for the advent of the Great One; but now, in your day, they are bursting into view over all the earth. But yet, you will observe, the manifestation is but gradual. Why does not the power come like an avalanche, so that the world might at once be convinced and accept the truth? His ways are right, and wise, and truly good. And know this (I am now speaking of Jesus, my Prince), that it is by his permission I now communicate with you. He came in the world with all the force of an avalanche, and yet the worldlings rejected him. He was persecuted to the death, and so were also

his followers, as I know. Though old and infirm I was not spared, and I did not grumble to lay down my life in behalf of the truth in those days of persecution.

I am not acquainted with your laws. Some tell me that you are more in advance than we were in the East 2,000 years ago. I doubt it. In some things you may be, but in others you are deficient. You are but beginning to find out that you are ignorant of things that must have been known by men of the long past ages; but these will remain hidden till the darkness be removed by the advent of the great day, now looming in the distance. Well, then, if you could manage to come together as a religious body, there are those who could minister to you by the spirit; and there is no law, as I learn through this medium, to interfere with you. As a religious body you would be protected like all other religious bodies in your country. In this respect, as a nation, you are certainly more advanced. When on earth I went right against a long and venerated system—we broke off and formed a new religion. Had it been the people only we had to encounter, we would not have suffered, for they listened to the truth preached by us, and many of them believed. But the Magi saw danger to their system of priestcraft. The doctrines we taught the simple people were damaging to their pilfering practices, and for this we were persecuted and became martyrs.

Though I have said that troubles will come, it is still your duty to protect yourselves, and I have shown you how this may be done. But more, by forming a religious body it becomes the school for harmonising the opinions held by the various individuals gathered in with the truths coming from us. Other religious communities will then be induced to look at your system of truth; they will be arrested by the wonderful and beneficent manifestations of spirit-power witnessed in your midst; the leaven will work, and continue to work, till all be leavened; and the result will be the reformation which brings in the time so often spoken of, and with it the advent of the Great Spiritual Ruler of the nations, under whose sway tyranny and slavery will be unknown, the trampling of man beneath the feet of his fellow-man will be no more seen over all the earth, white and black will be equal, and the names of master and slave forgotten. Earth as it now is will then have come to an end. It will be a new earth. Mankind will be one great brotherhood, and enter into full communion with the spirit-world; and then, too, will the dark and dismal regions of spirit-life get depopulated, for then there will be no increase, as now, to the numbers flocking thither, but a daily decrease through the exertions of an ever-increasing band of spirit-labourers who undertake the gracious work of rescue. Some really good men who come amongst us are led far astray by their theological ideas on this matter in thinking that there is no redemption for those who go down into darkness; but, ah, we are able to tell them another tale. There is no almighty *fiat* of eternal damnation. Alas! the poor soul damns itself. It is the will of the Great Father that all should come to the light, and we, his servants, haste to do his pleasure by going to the depths of darkness in search of the lost wanderers. Yes, it is better, much better, that this world or yours should become as a little heaven. Then will we, the old and tried workers of our Great Prince, go to the mighty centre into the presence of our Lord and Master in glory. But we will not leave for ever, we will revisit the old scenes of our labours and triumphs in that good and glorious age which is coming on the earth.

And now I advise you to begin this work at once. Let there be no delay, but make up your minds to it. It is the only way, and it must be taken. I have little more to say at present on this subject. I have given you something to think about, but it is the first link in the chain between heaven and earth—the first step towards the realisation of the grand era of the world's history. I will afterwards treat of various points in connection with the subject.

[Doubts were expressed as to the possibility of forming religious bodies in view of certain difficulties or barriers in the way.]

Did Jesus, my Prince, think of difficulties when he went forth, a single man, to proclaim the truth? You wonder where you are to find ministers; disturb not yourselves about this. There are men to be found by us who can be acted on for the work we have in view. I do not say you are to throw away your Bible because of the communications you receive from us. No; your nation has adopted it as the standard of truth, and it must continually be referred to as a book containing much that is wise, and good, and true; and, indeed, as I have said on a former occasion, notwithstanding some objectionable portions, it is the best record you have of spiritual experiences in past ages. Neither must the holy writings of other nations be thrown aside, for in them also you will find many things good and true. I must now leave. May the strength of the Almighty One be with you to do his will! Good night.

[At our next meeting, 5th February, some conversation took place with "Jan Steen" in connection with the subject of the previous sitting, after which "Hafed" controlled the medium, and spoke nearly as follows:—]

I heard what you were talking about. Where there are many men there are many minds, and when a number of men meet together you do not find them all of one opinion—there must be differences. But for the accomplishment of certain objects differences must be laid aside, and all must unite. You say you are perplexed, you know not how to go about it, and see difficulties in the way. Are you worse to-day than we were 2,000 years ago? The same power is at work now as then. I call upon you to begin.

The work must be done, with you or without you. We held the truth as firmly then as you do now, but we were not afraid to declare it. Of course we had to face the difficulty of different opinions. Among the nations where the truth was proclaimed there were various opinions to combat, but nevertheless the truths we taught were accepted. Greeks, Hebrews, Persians, and Egyptians differed each from the other, but all accepted the one great truth. Look at the different opinions held by the Hebrews; these had to be faced by the Prince and his followers; indeed, some of them had no belief at all in a future state. Then the people of Greece, what did they believe? Why, that in the future life their heroes and great men would become gods! And yet, withal, they had a belief in one Great God, whom they called the Unknown God. Yes, we had our difficulties, but they had to be overcome, and in thousands of cases the truth triumphed.

As to the character of those forming the religious body, let me just say that as in the formation of a spirit-circle you endeavour to have individuals of upright character, so as to draw spirits of truth towards you, even so in the formation of the bodies of worshippers I refer to. The members must be those who are desirous of attaining to high spiritual light and life. In that case the teachings of the spirit will be of an elevating nature. Do not expect to have pure water from a muddy pool. If your company is not characterised by purity of thought and a spirit of devout aspiration, the door will be open to spirits who have their old muddy notions still clinging to them, and who like nothing better than to have an opportunity of imparting them to mortals. See, then, to this.

You talk of creed. Did Jesus, my Prince, impose a creed on his followers? No; he laid down the pure and simple rule—Love, brotherly love to all men. Let no petty ideas about creeds interfere, but see to it that every one follow the Great Master. Let your aim be to live, as he lived, lives of purity and truthfulness, having the hope ever before you of the blessed rest in the world beyond. It will make your way through the world easy. Earth's burdens and trials become light to him that has this hope in him, and he is prepared to trample all obstacles under his feet, that he may stand pure in the robes of righteousness in the beautiful land of the spirit.

The subject which I have brought before you is not a matter with which I alone am concerned. It has long been considered in the great assembly. Sitting in council, it was determined that I should declare this to you; for you are looked on as pioneers in this Movement. You may encounter opposition at first; that you may expect; but before long you will require a large building, for many will flock in. We are gradually coming to see the minds of many amongst you. They are beginning to show great restlessness, and these will ere long be crying out for something better than their present systems. They will come to you for light; and when you know you have the spirit-world on your side, surely you will help them. Look always to something higher than self. He that laid down the law of love gave also pure and simple precepts applicable to all his followers in circumstances such as you are in. Be not afraid, then; for aid will be given to you. Men will be raised up, in places that you dream not of, who will minister to you under inspiration. I fear not to say that of those who now profess to be messengers or ministers of God, there are very few who are really inspired. But your ministers will speak to the people as the spirit dictates—not their own ideas, but the truths of the spirit. We have long been considering all this, and now we are working to bring it about. But this is but the beginning to a great end. When you are so far advanced, then will arise the One who will overturn the old systems, and the Churches which have lasted for about two thousand years will be purged, and brought back to their original purity. In all these churches there are individuals on whom, we perceive, we can work. We are not creators of strife; but it is evident that those we refer to are even now beginning to feel that there are discordant elements in their theologies, that there is not the same power amongst them that exists in the primitive churches; and these, seeing or hearing of the wonderful works of the spirit in your midst, will flock to you from all the Churches. They will witness the same power at work that was seen among the followers of Jesus, and will band themselves with you under the old standard of brotherly love and spirit-communion, with the Great Spirit over all. Look to Him alone for light, for He is the source of all light and love. He whom we call our Prince is the Vice-regent—the Medium—of the Great Father, and we are his mediums to communicate with you, through this medium in the mortal body.

When you begin we will give you advice as to modes of worship, and how to arrive at true spiritual communion.

[The question was put, "Are you aware that the medium is decidedly opposed to your views on this subject?"]

Yes, I know that; I might use means to draw him over to my views, but I have no desire to oppose him in spiritual matters. Had I a medium who believed in all that was taught through him the world might turn round and say, "These are the opinions of the medium," not mine. Hence, when he wants to argue on theological points I avoid him. It is better as it is.

[Several other questions on the subject were put and answered. "Hafed" concluded as follows:—]

Your community must be strictly religious in order to be useful. Just think of the many poor sufferers receiving health and strength by the laying on of your hands. When such is known, what will be the result? All people will flock to you. Do not doubt it. There are spirits ready to come to those who have that within them fitting them as mediums for the cure of all infirmities. When

you meet together in prayerful mood and deep religious feelings, with hearts open to the Great Spirit, there shall come help from the Prince to you, and then will the scoffers be silenced. Our Prince knows the work to be done, though different now from that which he did on the earth. But the opposition you will have to meet is not to be compared with that which He endured.
[Benediction.]

LAWRENCE v. THE QUEEN—THE EAST END SPIRITUALIST.
QUEEN'S BENCH DIVISION—WESTMINSTER.
(Sittings in Banco before the Lord Chief Justice and Mr. Justice Mellor.)

Mr. Ignatius Williams, who appeared on behalf the defendant, said that this was a writ of error to set aside the verdict and judgment on this indictment on the ground that the verdict did not set forth any offence in law. It charged that the defendant on the 5th October, 1876, did unlawfully and knowingly pretend to one James Booth Hunter that he had the power to converse with the spirits of deceased persons, although such persons were not present in the place he then was, and to summons them to his presence in a material form, and that a banjo, tambourine, and other musical instruments would play music by means of the spirits invoked by his power. The first point which he (the learned counsel) took was that here there was no allegation of a false existing fact.

Mr. Justice Mellor: It is not averred that he did summons the spirits, but that he was able to do. Is not that an existing fact?

The Lord Chief Justice: If you give a man who says he can summon spirits from another world £5, and he does not do so, then it is false pretences.

Mr. Williams: But supposing he possessed the power, no person in existence could say whether the spirits were there or not, for a spirit was an unascertained thing.

The Lord Chief Justice: An unknown quantity (laughter). This man said, I will make the spirits manifest in certain forms. Your main difficulty as regards the charge is that no one can tell whether a spirit is present or not.

Mr. Williams said that was so, and he submitted that there was no evidence of the false pretence alleged, and he had at the trial proposed to call a number of persons.

The Lord Chief Justice: Not spirits, I presume (laughter)?

Mr. Williams: No, my lord, but persons who had witnessed the performance, and the judge stopped me.

The Lord Chief Justice: But the jury were of opinion that the manifestations were all jugglery and tricks.

Mr. Williams: I do not think it possible that the opinion of any of the jury could be taken on the subject.

The Lord Chief Justice: If you took the opinion of any man of common sense on the question, whether this playing on the banjo and other instruments by the spirits of departed persons was due to spiritualistic agency, he would not be such a fool as to say it was, and, if so, what prevents a jury from coming to the same conclusion?

Mr. Williams: The jury drew the inference from facts on which they were incapable of coming to any conclusion or of forming any opinion. It was a mere speculation on their part.

The Lord Chief Justice: I beg your pardon; they came to their conclusion on a matter of fact.

Mr. Williams: I was prepared to prove that something which had no relation to fraud or trickery appeared in the presence of this man.

The Lord Chief Justice: Then you should have proved it (laughter). All we have now to do with is to say whether, on the face of this indictment, there is an indictable offence. The defendant asserted he had the power of invoking the spirits of deceased persons, and if the jury were told that they believed—that they were foolish enough to believe—that he was himself honestly of opinion that he possessed this power, and that they found that he did, then he would not be guilty under this statute. These manifestations could only be brought about by his (the defendant's) machinations or by spiritual agency, and if done by his machinations nobody on this earth would be so foolish as to believe that he believed in his power to call up spirits. The spirits did things so preposterously absurd that they were said to be due to supernatural agency; but the jury found, as a fact, that this was not so, and that the defendant was guilty of a false pretence.

Mr. Justice Mellor: The only way in which you could have shown there was no false pretence was for you to get the defendant to summon a spirit and a tambourine before the jury, and then you might have got your client off (laughter).

Mr. Williams: I offered to produce something.

Mr. Justice Mellor: But what something?

Mr. Williams: Something abnormal—a phenomenon.

The Lord Chief Justice: I thought that could only be done in a darkened room, Mr. Williams.

Mr. Williams: Oh no, my lord! I understand it can be done anywhere (laughter).

The Lord Chief Justice: But did the defendant himself offer to do this before the jury.

The defendant (who occupied a back seat in the court, and who was understood to be under the arrest of two officers) here exclaimed, "I offered to do so before the magistrate."

Mr. Justice Mellor: No doubt there are certain spirits which a man can produce (laughter).

Mr. Williams in conclusion submitted that this charge was not an affirmation of a known fact of anything capable of being ascertained.

The Lord Chief Justice, without calling on Mr. Cooper, who appeared in support of the conviction, said that the jury had found that the defendant had been found guilty of false pretences, and this motion being in arrest of judgment, the Court had nothing to do with the evidence of the finding of the jury. They had simply to determine whether the offence was within the meaning of the Act, and he had no doubt whatever on that point. It would be most mischievous if practices of this kind, carried on, not for amusement or for the purposes of scientific investigation, but for sordid purposes, were not to be held to come within the terms of the Act directed to obtaining money by false pre-

tences. The conviction was good, and the judgment of the court below must be affirmed.

Mr. Justice Mellor concurred.

Mr. Cooper, on the part of the prosecution, applied for costs.

The Lord Chief Justice said the Court had no power to grant the costs, but would certainly do so if they could.

The result of this decision is that the defendant will undergo the term of imprisonment awarded to him on his trial.—*The Observer*, April 15.

QUEERIOSITIES OF THE LAW.

To the Editor.—Sir,—This morning I received from Mr. William Lawrence the following tale of law courts:—

"No. 7, Heath Street, Commercial Road, E.,
April 17th, 1877, 5 o'clock p.m.

"My dear Sir,—On Monday morning I surrendered to my bail, to Sergeant Walton, summoning officer of the Thames Police Court, and upon doing so, he, acting out the instructions received from the magistrate, took me in custody, and I was conveyed by him to Cold Bath Fields House of Correction. Upon our arrival there the sergeant desired the presence of the chief clerk, and upon seeing him desired formally to hand me over from his custody to that of the prison authorities. The clerk asked him for his authority, and the answer he made was, there was an adverse decision given against him by Lord Chief Justice Cockburn and Justice Mellor, on Saturday last holding the conviction appealed against as standing good; therefore he has surrendered, and by doing so, has answered the responsibility of his sureties.

"The clerk retired for some time, and upon re-appearance positively refused to detain me. The sergeant asked what should be done with me and he advised him to see the magistrate again.

"Back again from the prison to the magistrate's court at the East End, and upon the clerk there being consulted, he advised the sergeant to set me at liberty. This strange affair occupied from 10.30 a.m. to 5 o'clock p.m.

"This morning the sergeant, the same to whom I surrendered, called at my home about 11 a.m. and served me with a notice to appear.

"Copy of Notice.

"IN THE HIGH COURT OF JUSTICE.—QUEEN'S BENCH DIVISION.

"William Lawrence the plaintiff in error against The Queen Defendant in error.

"I hereby give you William Lawrence the above named plaintiff notice to appear before this Honorable Court at Westminster Hall in the county of Middlesex on Wednesday next the 18th day of April 1877 at the sitting of the said Court then and there to receive the judgment at the said Court upon the dismissal of your writ of error.

"Dated this 16th day of April 1877.

"Yours &c. A. K. STEPHENSON.

"Solicitor to the Treasury.

"To the above named William Lawrence and to William Henry Hunt and George Chambers his sureties."

"I thought, dear Sir, that you would like to be furnished with these particulars. Thanking you most sincerely for your kindly presence at the decision, and trusting that God will return with good measure running over, your unchanging kindness to me, my wife, and little ones.

"I beg to remain, dear Sir, yours gratefully, W. LAWRENCE, Medium.

"J. Enmore Jones, Esq."

I at once started to Westminster, but arrived ten minutes too late, and was informed that he had gone to Cold Bath Fields Prison.

J. ENMORE JONES.

DR. SEXTON AND SPIRITUALISM.

To the Editor.—Sir,—I had not intended troubling you with any more correspondence on the subject of my attitude towards Spiritualism, but on seeing the letters in your last issue, it has just occurred to me that a word more is necessary—and this will probably be the last one I shall write. The tone of the communications you have inserted is not such as to call for a reply, since a public man could hardly be expected to answer every carping critic who uses sneers for arguments and imputes motives instead of investigating reasons, but in this case a word of explanation may be desirable. As to Mr. George Forster, he will hardly expect me to reply to him. When a man hastily jumps to an unfavourable conclusion respecting another, and without taking the trouble to ascertain the real facts of the case, proceeds to hurl abroad epithets so vile that the editor of the MEDIUM has to erase them from his communication, he places himself beyond the pale of controversy. The withdrawal of his friendship I have no doubt I shall survive—serious a matter as it may appear. Now, Sir, I confess myself very much puzzled to know what all this "storm in a teapot" is about. I am as much a Spiritualist as I understand the term, as ever I was. I have never condemned Spiritualism as a whole, although that seems to be the notion that has got abroad. I have condemned the trickery that too frequently passes current for mediumship, and that not only recently but for some years past. And I have also condemned very much of the spirit-teaching, because it does not appear to me to be in accordance with truth. But I suppose every Spiritualist does this more or less; at all events, that man would have a very curious compound of opinions who should agree with all that is taught in spirit-circles. I believe too, that a great many of the spirits who communicate are lying spirits, who assume the names of deceased persons for the purpose of deception, but in this, too, all the more intelligent Spiritualists will agree with me. That some good spirits do communicate, I have no doubt; but all communications require to be received with great caution. Now what is there in all this to have caused such a hubbub? I am simply the opponent of tricksters and cheats in the flesh, and lying spirits out of it. Will these captious correspondents of yours defend either?

The question of Mr. Wyatt as to what is Christianity may be answered in a few words, viz., the teachings of the New Testament. The talk about Greek and Roman Churches is about on a par with the absurdity—no doubt very flattering to Mr. Wyatt—that Spiritualists do "the thinking for themselves" to a greater extent than other people.

A word of explanation is necessary in reference to Mr. Blake's letter. Assuredly it did not need a person of Mr. Blake's intelligence to see

that I did not mean by the statement in the *Spiritual Magazine* that I had never been paid for individual lectures, but that on the whole, I had been some hundreds of pounds out of pocket. At this moment, I am nearly crushed beneath the weight of liabilities incurred in my work in the Spiritual Movement. And why was I thus burdened? Simply because I advocated Christian Spiritualism. I could have made Spiritualism pay as well as other people do, had I gone with the stream and advocated the semi-sceptical theories, that just now find such favour among Spiritualists. And my course would have been therefore—had I been actuated by pecuniary considerations, as Mr. Wyatt very charitably supposes—to have relinquished Christianity, not Spiritualism. However, people who are always ready to attribute bad motives to others know what is the ruling principle in their own minds, and judge and suppose accordingly.—Yours truly,
GEO. SEXTON.
Perth, N.B., April 16th.

MR. WALLIS AT DOUGHTY HALL.

To the Editor.—Dear Sir,—Being an attendant at Doughty Hall service on Sunday evening, when Mr. E. W. Wallis, of the East End Spiritual Institution, gave a trance address, please pardon my troubling your columns with a few lines.

The audience was more select than large, yet there was a good company present. Mr. Swindon conducted the service.

After a hymn, Miss Young, under spirit-influence, delivered an opening prayer, and retiring, Mr. Wallis was controlled for the lecture, the subject of which was, "The Message of Spiritualism to Humanity." After speaking for some minutes on the religious sects of past ages and the progress of each epoch, he arrived at the important question, "If a man dies, shall he live again?" when he said, "Yes, the answer comes from the spirit-world.—As we live, so shall you live also." Continuing, Mr. Wallis clearly defined the position of one who had inculcated the motives, ideas, affections, &c., of the spirit-world, and one who, being a member of the material church, who at the last moment of his life, and before passing away, would be told of the forgiveness of his sins by simply believing on Jesus Christ, would pass away as one of the sheep and stand on the right hand of God. "Not so," said the medium; "that one would stand in spiritual darkness, his sins standing out a true representation of his past life, he would be surrounded with those whom he had wronged and dragged down while on earth. A wailing cry would go forth, What must I do to be saved? that the conditions around him of darkness might be removed and light open so that he might seek and gain that knowledge which he failed to gain on earth, and so find that happiness he was in search of." Mr. Wallis concluded by saying Spiritualism had robbed death of its sting and the grave of its victory, and an exhortation that his hearers would understand and learn the truth, as thereby they would be preparing themselves to enter on the journey to the spirit-world.

Miss Young, under spirit-influence, gave a short poem on the importance of the truths of Spiritualism, and the meeting closed.—Yours very truly,
JOHN W. HAXBY.

25, New North Street, W.C., April 17th.

"THE MEDIUM."

"Well, Thomas, I am grieved to find that you've become a medium; And lent yourself to doings dark, just to dispel life's tedium! For all these wicked deeds, you know, you will be brought to book: Behind the veil 'tis impious for mortal man to look! To peer into the unseen world—to spirits to appeal— Is shocking, when we know that God so little doth reveal!"

"I thank you, Peter, for your pains: you're very kind indeed; But, have you read those numbers that I sent for you to read?"

"Oh, no, indeed, my erring friend: I could not think about it: The Bible is enough for me, although you seem to doubt it. The Scriptures tell us all we need to know about these matters; And, if the Gospel you will read, that sends them all to shatters!"

"Sends what to shatters?—what am I to understand from you?"

"Why, all those arts—those devil's tricks—that seem to come from you!"

"Peter, my friend, that's what you think; now tell me what you know!"

"I'm glad to say, then, my dear friend, that I would never go Where things like these are carried on, God's judgment down to bring: Thank God I never lent my hand to such a shocking thing!"

"Oh!—Did you never read those words, *Judge—not—lest—ye—*" "I know!"

"Just stay, my friend; don't venture, thus, at such a pace to go! You will not read about these things; for facts you do not yearn; You will not see them for yourself, that you the truth may learn! You close your mind to evidence as through this life you go; And come, with manifest pretence, to say how much you know! Think you that knowledge hurts a man, that you're afraid to get it? Think you that reason is too sharp, that you're afraid to whet it? Think you that God is less a God for knowing all things done; Or that you would be less like Him if wisdom you had won? Know you not that to pure in heart all things on earth are pure; And, if you seek for *Light—more Light*, such knowledge must endure Beyond this 'tedious' world of ours (as you are pleased to think it); And that, though wisdom's draught is good, you fear lest you might drink it!

Think you that knowledge ever took a human being down One notch in his progression towards the victor's heavenly crown! Think you that God is dead to us, and all the world behind us. That He can ne'er reveal Himself—or, seeking, cannot find us! If, eighteen hundred years ago, these signs and wonders came, Who dares to say, in our own time, it cannot be the same!— That this is not an age in which a miracle can be; And that we all must live by faith, as though we could not see!

Nay, Peter! Get a manly heart; and learn, then, how to use it; And if you're offered knowledge, then, you will not dare refuse it! God sends the light that you may see what's going on around you; And if you gladly shut your eyes,—an evil spirit's bound you!"

"I think I'll say, 'Good morning,' Tom: and, to relieve the tedium, I'll take the latest number, out, of what you call *The Medium*."

Lewisham, Jan. 25, 1877. WILLIAM CARPENTER.

INSANITY AND SPIRITUALISM.

To the Editor of the "*Malvern News*."

Sir,—Now that it has been satisfactorily proved that the statements respecting Spiritualism as a cause of insanity were very much exaggerated, and from more recent and reliable quarters we learn that so-called "*religious mania*" is much more common, would it not be curious and interesting to inquire and ascertain which of the various sects contributes the largest number of persons to the per-centage of insanity? Not to go beyond England for figures, I believe that those well-meaning but mistaken individuals, who pin their faith to Bible-reading, church-going, and strict Sunday observance of a gloomy description, are more liable than most other sects to lose their reason; for although their "*religion*" does very well in prosperity, when everything goes smoothly with them, yet, let trouble come, pecuniary difficulties, loss of relatives, sickness and sorrow of any kind, they have nothing to fall back upon, no consolation, no hope, in this life or in the next. This is my experience, from a rather extended observation, and I have been told that to persons of this way of thinking, Spiritualism has been a true source of comfort. It has snatched many from despair, and opened a new and beautiful view of things present and eternal—of man's duty and his heavenly prospects. It is rather unjust that Spiritualism should be regarded as an enemy to both reason and religion, when, if the truth were told, facts speak quite the other way. I beg to say, that I do not call myself a Spiritualist, but subscribe myself,
AN EARNEST TRUTH-SEEKER.

HELP TO MR. PERKS.

Mr. Editor.—Dear Sir,—It is with great pleasure that I comply with the request of Mr. William Perks, of 312, Bridge Street West, Hockley, Birmingham, to acknowledge with grateful thanks the assistance received by the following persons, viz: Miss Williams, of London; "F. M."; "A Friend" in London; Mr. Taylor, of Birmingham; Mr. Blinkhorn, of Walsall; "A Friend" at Coventry, and also "A Friend" at York. The illness of Mr. W. Perks has caused the deepest grief among the circle of friends who knew him, and especially those who attend his meetings, thinking it more than probable that his noble efforts in the good cause might soon be withdrawn from among us by the severation of the spirit from the body, and the meetings in consequence would suffer an irreparable loss.

Our meetings are on the whole very satisfactory. We have inspirational and trance speaking; the gift of seeing; excellent tests; and at the developing circle a variety of physical manifestations; and one case of transfiguration. The meeting is attended by respectable people only, and any person disreputably connected is immediately expelled. With many thanks to you, Mr. Editor, for your kindness, and at the same time hoping our esteemed and valued friend may be restored to us again and once more be in harness among us.—I beg to remain, yours very faithfully,
B. SUCKLING.

6, John Street, Lozells, 16th April.

P.S.—Since writing the above letter Mr. Perks thankfully and gladly acknowledges the sum of £1 5s. from Mr. R. Fitton and friends of Cheetham, near Manchester, and also 2s. 6d. from a friend who calls himself "*Querist*."

MR. BURNS will give a lecture on Spiritualism to the Eleusis Club, 180, King's Road, Chelsea, on Sunday next, April 22, at 8 o'clock.

MATERIALISATION.—The spirit of our lamented co-labourer, Mr. Jones, has materialised several times at Bastian and Taylor's circle, and was recognised by different persons present; in fact the form seemed to be an exact counterpart of the deceased.—*Religio-Philosophical Journal* April 7, 1877.

BIRMINGHAM.—Last Sunday Mr. John Lamont, of Liverpool, lectured here, upon the "*Phenomena and their Lesson*." The lecture was long, but deeply interesting, and towards the close was very powerful. Mr. Lapont accepts payments only from the Master of the Vineyard; whose transactions are always in the cash of that realm.

THE COMPREHENSIONIST with whose contributions in the past our readers are so familiar, has resolved on commencing a magazine of his own, the first number of which will appear on May 1. The title is "*The Twentieth Century; a Journal of New Ideas*." Edited by a Comprehensionist." The price will be 6d. In addition to 48 pages of matter in a symbolical wrapper, there will be illustrations.

EAST END SPIRITUAL INSTITUTION.—On Sunday evening last, April 17, Mr. Colville, of Brighton, spoke to a large audience (the room being full) upon a subject chosen by the audience, viz., "*The Divinity of Jesus*." The subject was handled exhaustively and satisfactorily. He showed that all men had a spark of the Divine within them to develop what was the end and aim of their individualised existence, but that Jesus, by his life and teachings, proved that he was the highest form of this incarnated "*Divinity*," and shed a light abroad that will last all time. He said there had been many Christs on this plane before and since. If the remarks that were made after the discussion by some of the hearers was any criterion, it was eminently satisfactory. After the discourse an extempore poem was delivered upon "*Faith, Hope, and Charity*." Subject chosen by the audience.—W. JENNISON.

NOTTINGHAM.—At the annual meeting of the Nottingham Society of Progressive Spiritualists, held on Sunday evening, April 8th, the following committee were chosen for the next six months, viz.: Messrs. Newmarch, Ashworth, Taylor, Bass, and Hemme; also the following ladies were elected: Mrs. Hitchcock, Story, Radford, and Miss Souter. Mr. Hitchcock, treasurer, and Mr. Herod, sec. It was decided to hold a local conference in this town on Whit-Sunday, when it is hoped we shall receive the support of the friends in the neighbourhood; and we give a cordial invitation to all friends who can make it convenient to attend, as we want to make it a success, as we shall have a public meeting in the evening. I am in communication with several well-known gentlemen in the Cause, who I hope will be present to address the conference in the afternoon and the evening meeting. We shall do our best, and with the help of other friends, the conference cannot fail. I will write more in a week or two; in the meantime all communications may be addressed to me. May we have the loving influence of the Great Infinite, and the loving interest and presence of our fellow-workers, and our work will be repaid a hundredfold.
JOHN B. HEROD, Sec., 19, Robin-Hood Terrace, Nottingham, April 16.

EAST END SPIRITUAL INSTITUTION.

On Wednesday evening, April 25, at 8 p.m., Mr. Towns will hold a seance for tests of a clairvoyant description, he having kindly offered his services for the benefit of the above Institution; a collection will be made at the close.

Mr. Morse having kindly offered to give a special seance for the benefit of the above Institution, it has been arranged to hold it on Thursday Evening, May 3rd, to commence at 8 p.m. All friends are invited to bring as many inquirers as they can. A collection will be made at the close to fulfil the object Mr. Morse has in view in offering his services on that occasion.

The first Wednesday evening in every month will in future be devoted to experiments in mesmerism, with a view to obtaining practical knowledge on the subject and to the development of clairvoyance.

The quarterly tea meeting will be held on Sunday Evening, May 6th, at 5 p.m. Tickets, 1s. each. To be followed by an open meeting which will be addressed by normal and trance speakers. Early application for tickets should be made to prevent disappointment.

On Sunday evening last, Mr. Colville occupied the platform and delivered an address on "The Divinity of Jesus," that subject being chosen by the majority; questions were asked and answered at the close; and these were followed by an impromptu poem on "Faith, Hope, and Charity," which subject was also chosen by the audience. I am told that the discourse was an excellent one and also the poem. The rooms were filled by a very intelligent and appreciative audience, and a good collection was made, amounting to £1 5s., the largest yet taken up. Mr. Colville has our best thanks for his kind and timely assistance and will always receive a warm welcome when he can visit us.

E. W. WALLIS, Manager.

15, St. Peter's Road, Mile End, E.

MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, April 22. Templar Hall, Ladywood Road. Evening at 6.30; subject (by special request): "The Mission of Spiritualism." Monday, April 23. Private "Chamber Lecture."

LONDON.—Sunday, April 29. Doughty Hall, Bedford Row, W.C. Evening at 7. Tuesday, May 1. Marylebone Association, Quebec Hall, Great Quebec Street. Evening at 8. Thursday, May 3. East End Spiritual Institution, 15, St. Peter's Road, Mile End Road. Evening at 8. Special Meeting in aid of Mr. Wallis's work.

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

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Friday last, Mr. F. Wilson opened a discussion on "Impyology" which, by the way, turned into "Elfology," with illustrations.

On Tuesday last, Miss E. Kisingbury read a most interesting paper on some of the "Moral and Religious Aspects of Spiritualism," showing the imperative necessity for Spiritualists to take their stand in urging forward all reforms properly so-called. Great interest was expressed throughout the meeting: the following friends taking part in the discussion that ensued, viz., Mesdames Lowe, Hallock, and Parker, and Messrs. Hunt, Hocker, and Whitley.

The proceedings terminated with a vote of thanks to Miss Kisingbury for her valuable paper, and to Mrs. Lowe for her kindness as president for the evening.

On Friday, April 20th, Mr. Hosker will give an entertainment entitled, "A Night with the Poets," enlivened with music.

On Tuesday, April 24th, Mrs. E. Patterson will lecture, subject "A New Sisterhood." This is intended to bear on some of the social anomalies, and to guide us into a purer path.

On Friday, April 27th, Mrs. Simpson will open a discussion "On Spirituality some of its Evidences."

C. WHITE, Hon. Sec.

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NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

ON MONDAY EVENING, APRIL 23RD,

MR. T. P. BARKAS, F.G.S.,

Will deliver the third of a series of Lectures on

"ORIGINAL RESEARCHES IN PSYCHOLOGY,"
 In the Large Room, Weir's Court, Newgate Street.

Chair to be taken at eight o'clock promptly. The audience is requested to be seated at that hour.

Mr. Barkas will, in this Address, give numerous answers to questions having relation to the future life, to the fundamental principles of matter, and to inorganic chemistry.

At the close of the Address he will be glad to answer any relevant questions on any of his three Addresses on Original Researches in Psychology, and he recommends his hearers to come provided with carefully-written critical questions on the two first lectures, both of which have been published verbatim.

Admission free. A collection will be taken for the rent of the room and advertising.

All thoughtful and inquiring minds are cordially invited to attend.

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P. R. HARRISON, B.A., Principal.

En Harmoniam,

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SUNDAY, APRIL 22.—Mr. Whitley at Doughty Hall, 14, Bedford Row, at 7.
 MONDAY, APRIL 23.—Mr. Herne's Developing Circle, at 8. Free.
 FRIDAY, APRIL 27, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, APRIL 24, Mrs. Olive's Seance. See advt.
 Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing
 WEDNESDAY, APRIL 25, Mr. W. Wallace, 329, Kentish Town Road, at 8.
 THURSDAY, APRIL 26, 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.
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SUNDAY, APRIL 22, KRIGHLEY, 10.30 a.m. and 5.30 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRIGHTON, 18, Atingworth Street, Marine Parade, at 7.
 Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 BURY, No. 1 Room, Temperance Hall, Henry Street, at 6.30 p.m.
 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.
 GEIMSBY, 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.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
 SHEFFIELD, Mr. Hardy, Lowfields, London Road, at 8. Developing Circle. Spiritualists only.
 TUESDAY, APRIL 24, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.
 KRIGHLEY, 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, APRIL 25, BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.
 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, APRIL 26, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
 GEIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
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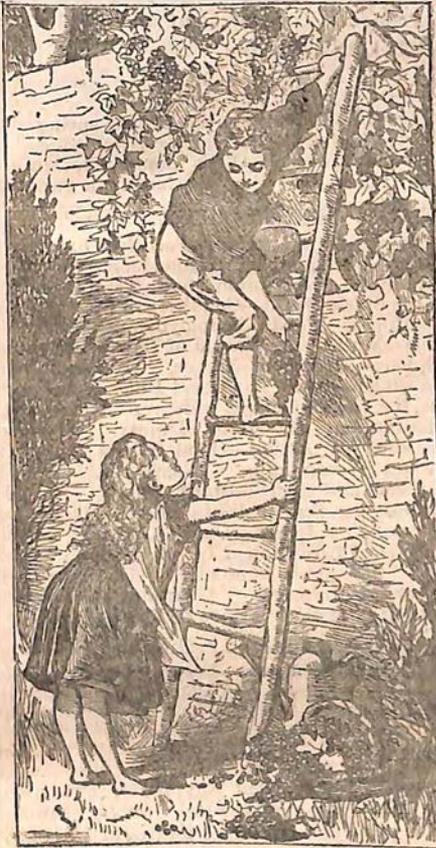
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HAFED'S EARTH-LIFE.

THE WARRIOR PRINCE.—Birth of the Persian, B.C. 43. Youthful Aspirations. Hafed's Spirit Guide. Becomes a Warrior. Arabian Inroads. Morning Sacrifice before the Fight. Battle of Gorbindoon. Vision of the Spirit Horsemen. The Young Victor's Address to his Soldiers. War. Peace. Courtship. A Rival in Love. Storm and Sea-Fight. Spirit Communion—The Light of the World. Order of the Guebre. Marriage. Attempted Assassination by a Rival. The Innocent Condemned with the Guilty. Hafed Pleads for his Enemy. Spirit Intervention. Enmity Slain by Love. Inroads of the Alanés. Murder and Rapine—Hafed's Wife and Child Destroyed—Revenge. Vision of his Guardian Spirit. Bitterness of Bereavement. Hafed throws down the Sword and joins the Magian Order.

THE ANCHIMAGUS.—Elected Head of the Magi. Early History of Persia. Advent of Zoroaster—his Doctrines. Oracles of the Sacred Grove. The Altar of the Flame—Spirit Lights. Lessons from the Spirit World. The Egyptians—Temple of Isis—Symbols and Modes of Worship—Consulting the Spirits. The Sabæans. The Spartans—Their Laws—Their Games Immoral—Wives of the State—Slaves and Masters. Corinth—Description of a Temple. The Golden Age. Athens and the Athenians. Old Tyre—An Ancient Exchange—Free Trade and its Advantages. Religion of the Tyrians—Story of Venus and Adonis. Mythic Gods of Greece. The Hebrews—Books of Moses—The Fall—Death before Sin—The Earth not Cursed—Remarks on the Deluge. Melchisedek, the builder of the Great Pyramid. Abraham and the Three Angels. Tower of Babel. God's Dealings with the Hebrews. Babylonish Captivity. Nebuchadnezzar—Story of his Fall. Cyrus Chosen of God. Cyrus as a Soldier—A Battle Described. Successors of Cyrus—Downfall of Babylon. Reflections. Message of the Spirit of the Flame. Hafed and Two of the Brotherhood sent to Judea to Welcome the New-born King. The "Star." "There lay the Babe on the lap of his Mother." Parentage of Jesus. On the Red Sea. Ancient Thebes. An Old Temple. An Egyptian Séance. The Old Priest Chosen by the Spirit Voice as Guardian of the Child Jesus. An Underground Temple. Persia Invaded by the Romans. Hafed takes up the Sword. Jesus taken to Egypt. Letters from Issha, the Old Egyptian Priest. The Dark Inner Temple. The Old Tutor and the Young Pupil. First Miracle of Jesus. "He is indeed the Son of God!" Jesus at Play. Tutor and Scholar change Places—Travel in Egypt—Their unexpected Arrival in Persia. Jesus Clairvoyant—Studies under Hafed. His Profound Wisdom—Acquires Knowledge of Persian Language, &c. A Story about Jesus—Wonderful Cures. Hafed and Jesus leave Persia—A Vision of the Better Land—They visit Greece, Egypt and Rome. Roman Religion—Slavery—Sports. Back to Judea. Jesus and Hafed in the Temple. Letter from Jesus to Hafed (given in Direct Writing). Return of Jesus to Persia. Hafed and Jesus set out for India. Want of Water—a Miracle. The Bolan Pass. Cashmere. Plains of India. The Temple of the Elephants. A Queer God—how he Lost his Head and got another. The Hermits of the Mountains—Spirit Communion in their Temple. The Voice of the Spirit. A Man Raised by Jesus from the Dead. Arrival in Persia. Birth-day of Zoroaster. Jesus addresses the Magi. Farewell Meeting in the Grove—The Voice of the Angel—Jesus enhaled. "Tongues of Fire." A Vision of the Spirit World. Parting with Jesus. Roman Oppression. Tidings of Jesus and his Work—His Letters to Hafed (given in Direct Writing). Death of Jesus. Hafed Ambassador to Rome. Meets with Paul and others in Athens.

THE CHRISTIAN EVANGELIST.—Hafed's Labours in Spain and at Lyons. "Gift of Tongues." Persecution. Bound in Chains. Jesus, "My Prince," appears. The Captive Delivered. Evangelises in Italy, Greece, Northern Africa, &c. Homeward Journey to Persia. Hafed expelled from the Magian Order. Labours in Bushire. A Church formed—Hafed's Address. Mode of Worship—Baptism, the Lord's Supper, &c. Gifts of the Spirit. A Noble Convert. Persecution—First Persian Martyr. Midnight Meetings—Capture of the little Congregation. Mock Trial—a Barbarous and Cruel Test—Old Hafed's First Night in a Persian Prison. The

Roman Circus—Fighting with Gladiators—the Beasts spring, but fall dead—Salutary Effect. Vision in the Cell. "The Prince" in his Glory. Hafed, the Centenarian, and his Companion, in the Arena. The Rush of the Beasts—The Martyrs wake up in Paradise.

HAFED'S SPIRIT-LIFE.

Hafed describes his feelings on waking up. Perceives his father, mother, wife and child, and old friends. Spirit Horsemen. Welcomed by Jesus—The Great Temple. Description of the Temple and its Surroundings. Life in the Spirit World—Condition of Spirits in the "Spheres"—Clothing—Houses—Food—Employments—Education—Progress in Knowledge—Music. An Errand of Love—Hafed and Issha visit the First Sphere—Rescue of Xerxes, Nero, and others from darkness. Paul a Co-labourer. The Great Rulers or Christs of the Universe—Jesus, the King of kings. Heaven—where is it? Creation of Worlds—the Elohim. "Book of Memory." Power of Spirits over Law—Freedom of Action—Good Spirits may Err. Punishment inevitable on Wrong-doing. Archangels. Who is "The Comforter"? Time and Space—Spirit Flight. Hafed's Discourses on Education—On Spiritualism—On the Origin of "Christmas"—On the "Summer Land"—On the Material Worlds and their Inhabitants—On the Corruption of Inspired Books. Dark Side of the Spirit World. Priestcraft Denounced. Hafed predicts the near Advent of a Great Reformer. A Grand Upheaval of Systems. The Spiritual Reign of the "Prince of Peace."

Communications from "Hermes," the Egyptian.

Death of Issha, the Old Egyptian Priest—Letter from Hermes to Hafed (Direct Extracts)—Imprisonment and Deliverance by Spirit-Power. Hermes gives an Account of his Efforts to Overturn the Egyptian Religious System; Reproduces some of his Old Discourses, viz., on Idolatry—The Infinite Intelligence and the "Lesser Infinites"—Primeval Man—The Spirit World—Self-Culture—Death and the "Angel of Death"—The Ancient Egyptians; Pyramids; Melchisedek a Shepherd King; Moses and the Hebrews, &c. Strange Control of the Medium—Dialogue—Graphic Pictures of the Spirit World. Hermes and others leave Egypt to join with Jesus and his Disciples. Prevalence of Crime in Judea. A Portrait of Jesus. Jewish Sects. "The Twelve." John the Baptist. Herod and Herodias. Hermes and Jesus as Schoolboys under Issha. Joseph and Mary. "Brethren of Jesus." Description of Judas. Purgings of the Temple. Disciples sent out. Parting Supper—Prayer of Jesus. He sends Hermes to the Alexandrian Jews. Return to Egypt by way of Jordan and the Dead Sea. Brethren in the Wilderness. A Vision of the Past, Present, and Future. A Miracle. The Trial, Crucifixion, and Resurrection of Jesus, Pentecost. Hermes in Greece. Return to Egypt, &c.

APPENDIX.

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

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

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