

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

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**MISS WOOD, SPIRIT-MEDIUM.**



## MISS WOOD'S MEDIUMSHIP.

By T. P. BARKAS, F.G.S., NEWCASTLE-ON-TYNE.

The phenomena of Modern Spiritualism have been developed and investigated in Newcastle-on-Tyne for about twenty-five years, but it has been reserved for the last five years to introduce the manifestations prominently before the general public, and to have them developed to the extent which they have now reached.

Prior to the year 1872 the majority of the manifestations were of a private character, and took place in private houses before select circles.

In July, 1872, a society was formed in Newcastle-on-Tyne, under the presidency of a very old worker in the Cause—Mr. W. Armstrong—for the investigation of the alleged phenomena of Modern Spiritualism, and the result was that in the course of a few months several members of the society were developed as mediums for various forms of manifestation. It was not, however, until the phenomena had taken the form of materialisation of human forms that great interest was excited by them. The society met twice a week for the purpose of developing mediumship and observing the phenomena.

In the year 1873 it was discovered that two young ladies, who were then mere girls, had very great mediumistic power. The one (Miss Wood) was at that time eighteen years of age, and the other (Miss Fairlamb) was about a year younger.

The society felt, and justly felt, that they could not claim the services of these young women without in some way compensating them for the services they rendered, as it was impossible for them to follow the occupations in which they were engaged, and from which Miss Wood derived a livelihood, and devote a large portion of their time to the interests of the society.

In consequence of this feeling, the society arranged to give the young women some trifling remuneration for their services, and under those conditions the manifestations very rapidly developed, until not merely control, conversation by the guides though the mediums, but extraordinary movements of tables, chairs, bells, and other articles of furniture, and musical instruments took place in the dark under test conditions.

When experiments for materialisation were tried in 1874 it was found that spectral forms of human faces and hands presented themselves at the openings of the cabinet in which the mediums were enclosed, and eventually, after much investigation, and considerable sacrifice of time and patience, fully developed human forms, having the appearance of men, women, and children, walked from the cabinet in which the mediums were placed, and in various ways—by speech, motions, touch, &c.—made themselves palpable to the audience.

The preliminary materialisation manifestations took place in the presence of a general and somewhat promiscuous audience, as strangers were admitted, so that although they were very remarkable and apparently inexplicable by reference to trick or ordinarily understood natural laws, they were, nevertheless, not entirely conclusive, as few really satisfactory tests were used, and the audience for the most part was inexperienced and promiscuous, and in that sense not altogether reliable witnesses when occult phenomena occurred in their presence.

In order to meet this objection of miscellaneousness, private seances were organised in private houses of well-known gentlemen. The audiences consisted of personal friends well known to each other; there was therefore more sympathy and harmony in the circles. Rigid but friendly tests of many kinds were tried, and the result was that materialisations took place, that nothing but a stubborn prejudice, perfectly inaccessible to the logic of facts, could resist or gainsay.

I have seen through the mediumship of Miss Wood in a private house living forms walk from the curtained recess which it was utterly impossible for her to simulate. I have seen children, women, and men of various ages, walk forth under her mediumship. I have seen a materialised form, and the medium at the same time. I have had through her mediumship a childlike form standing beside me for about half an hour together; the child has placed its arms round my neck, and permitted me at the same time to place my arm round her neck, and has laid its cheek against mine, breathed upon my face, and, in fact, caressed me precisely as a child would do its parent or guardian. This was not in darkness, but in light, and in the presence of professors and fellows of one of the leading universities in the kingdom. I have, under these conditions and after having handled the psychic form, seen it gradually vanish or dematerialise, and become invisible in the middle of the room.

Miss Wood was born in October, 1854; she is the second daughter of Thomas Wood, of this town, and lost her elder sister, Maggie, when she was young. She remained with her parents until she was fourteen years of age, and at that time went to a situation, which she occupied until November, 1873, when she was engaged as a medium by the Newcastle Society. Her father, who is a working mechanic, and an investigator into Spiritualism, took her to a meeting of the society, in 1872, which speedily led to her development as a medium. She remained as one of the society's mediums until about eight or ten months ago, when she withdrew from the society, and is now acting as an independent medium for these occult manifestations. Miss Wood's early mediumistic experiences were of a very demonstrative kind, principally physical, and in the early stage of her mediumship she required careful and judicious supervision. Her chief controls are referred to in the letters of Mr. Adshood, but she is subject to strange controls, which there is some difficulty in banishing.

It is of the utmost importance that her mediumship should not be injured, and for this purpose she should not sit with very miscellaneous audiences, and should be screened from all influences of an objectionable kind, as she, like many sensitives, is subject to controls that are attracted by improper surroundings.

## SPIRITUALISM IN AMERICA.

To the Editor.—In the midst of the Moody and Sankeyism, which is the great business here at the present time, the Twenty-Ninth Anniversary of Spiritualism has been celebrated. The proceedings commenced with a "grand ball" on the 30th. On the following day (Saturday) the hall was kept open for the reception of visitors, and at night the children of the Lyceum gave an "Old Folks" concert. The young folks being dressed in adult costume of a former period had a quaint effect. In addition to music, recitations were introduced, at which the children are clever. On Sunday the morning meeting was devoted to the usual Lyceum performances, which were witnessed by a large audience. In the afternoon Professor R. G. Eccles gave one of his brilliant lectures, and at night the platform was filled by the most prominent speakers, among whom were Miss Lizzie Doten and Mrs. E. Hardinge Britten. The large hall was filled on each occasion, and the proceedings appeared to give much satisfaction to those present.

But little of interest is taking place at the present time in Boston in connection with Spiritualism. Physical mediumship is almost *nil*. Mr. Mumler has ceased to take spirit-photographs, but there is a Mr. Brown who is said to get very good ones. I propose to call on him and make inquiries. Mrs. Boothby is the only medium who sits for physical manifestations, and considerable doubt exists regarding the genuineness of her mediumship, but I find it comes for the most part from those who have never attended her seances. To-day I have heard her pronounced by a prominent Spiritualist as an "arrant humbug," who on inquiry I found had never seen her. It seems to me that this business of slandering mediums is a little overdone. There ought to be at least some grounds for the imputations beyond mere suspicion. If there is any doubt, let the medium have the benefit of it rather than a medium should be unjustly accused. Truth will come up in time. I have always maintained that no person can play the part of medium for any length of time without detection. At the time of my connection with the Davenport I used to say, that if they were tricksters the probability was that they would be found out every night of their lives; and the fact that they, and such mediums as the Eddys, Mrs. Boothby, Henry Allen, and others, about all of whom suspicions are entertained, go on for years without any fraud being proved against them, may be taken as a guarantee that their mediumship is of a genuine character. Speaking of the Davenports, I am sorry to find that a season of prosperity has induced them to play false to Spiritualism. I find by an Australian paper that they managed to coin £1,000 in ten seances, and then stated through their representative (Mr. Fay) that "the Brothers Davenport and himself made no pretence to supernatural means in the course of their performances (applause), but that what they did was by purely natural means, acquired by long and patient research and years of practice." The Davenports are about the last I should have thought to have repudiated their mediumship. Their father is an earnest and honest Spiritualist, and is always referring with pride to the great work his "boys" have done to forward the Movement, and I feel sure he will feel grieved that his sons, flushed with success, should deny, in the despicable way they have done, the true source of their power. Thus we have, on the one hand, genuine mediums attributing their results to trickery, and on the other hand tricksters claiming to be mediums, the inducement in either case being money. It is a pity that money cannot be separated from mediumship, but on the principle that the labourer is worthy of his hire, this, I suppose, cannot be done.

Having referred to Mrs. Boothby, I may as well mention that I attended one of her seances a few days ago, and as far as I could judge, in the absence of any absolute test conditions, everything appeared square and above board. Faces appeared at an aperture, and occasionally full forms emerged from behind the curtain, and were plainly seen for a short time. The spirits spoke quite loud and distinctly, and in a natural voice; and also sang quite nicely. The leading spirit, "Prof. Webster," answers questions, and gives highly intelligent and philosophical answers. Mrs. Boothby says she has no idea of singing—neither should I judge her to be anything of a philosopher. She gave me the idea of being an ingenious, good, sort of common-sense woman. Unlike most mediums she does not appear to suffer from the exercise of her mediumship, but has a florid, healthy look; she is in a conscious state while the manifestations are going on, and claims to see the spirits when they are not materialised, but fails to be able to do so when they are.

Mrs. E. Hardinge Britten holds public meetings on Sunday evenings, when she reads from "Art Magic," and then invites discussion thereon. She also holds *soirées* at her residence every Thursday. These, I believe, were originally started in the interest of occultism, but Spiritualism generally has formed the theme for discussion the last two or three meetings. The meetings are of considerable interest, and will doubtless do good. They have, however, added one more to the little *coteries* into which Spiritualists are broken up. I hope the day will come when the differences of opinion that now separate them will be at an end, and they will be able to come together as one harmonious whole.

Mr. Stephen Pearl Andrews also holds weekly meetings in Boston, at which he expounds his new science of Universology. I have attended two meetings, but am not sufficiently acquainted



with the subject to lay before your readers the principles and objects of the new science. This I hope to be able to do at some future time. Mr. Andrews also holds classes for the study of his new language which aims to be a universal one. Those who have gone into the matter appear to be well satisfied with it, and are sanguine enough to believe it will some day supersede those now in use—a consummation devoutly to be wished.

A book has recently been published entitled "A Southerner among the Spirits," which gives a very good idea of American mediumship. The author is the widow of an Episcopal clergyman. Desiring a practical acquaintance with Spiritualism, she started out on a journey of investigation and visited most of the mediums of note. The book is made up of accounts of seances with these mediums, which set forth in a pleasing and interesting manner the wonderful experiences she had, which succeeded in convincing her of the fact of spirit-communion. Having visited many of the mediums myself, I can bear out the statements of the writer, and recommend the book as giving in a concise form a very good idea of American mediumship.

Mrs. Jennie Rudd, who fills the place of the late Mrs. Conant, holds circles three times a week at the *Banner* circle room. The meetings are well attended, and the messages received evince the capability of spirits to exercise a complete control over the organism of the medium, and the number of communications that obtain verification affords proof of the identity of the communicating intelligence. Altogether Mrs. Rudd is considered to fill the place of the lamented Mrs. Conant very worthily.

Mrs. Thayer, the flower medium, has been for some time in Philadelphia where she has been very successful in demonstrating the wonderful facts of spirit-power. She is expected in Boston shortly, and then I believe contemplates a visit to England. I know of no other "great" medium likely to visit you at present. William Eddy, I understand, has left Ancora, but whether he has returned to the homestead at Chittenden I have not heard.

An attempt has been recently made in the local Legislature to pass a Bill to prevent unqualified medical practitioners from practising their art in this State. It was, however, through the energy principally of local Spiritualists, defeated. As clairvoyant doctors and magnetic healers are numerous in this city, the measure would have interfered with the work of many worthy people, had it passed. There are some, however, that a measure of the kind would be useful to get rid of, but it is a difficult matter to separate the tares from the wheat. Detectives, I find, are in the habit of resorting to mediums to assist them in investigating criminal cases; so Spiritualism has a good many uses, although the *cui bono* is frequently asked, even now.

I think I may congratulate you on the progress our Cause is making in England. The persecution it has recently received has doubtless given it an impetus.—Yours faithfully,

Boston, April 17.

ROBERT COOPER.

#### EXTRAORDINARY SITTING IN THE "DUCIE CLUB," MANCHESTER.

RECOVERY OF THE POCKET-BOOK (*vide* Seance, 9th February).

By C. REIMERS.

The series of most perplexing phenomena reported by me culminated yesterday in an incident which will secure its place in history for the future expounder of facts crossing our *imagined* sure road of physical nature. Considerable time having elapsed since I was threatened with a "writ" for the missing book, I had nearly forgotten the affair, under the impression that no solicitor could be found either clever or stupid enough to frame the call, although he and the accuser might feel encouraged by recent persecutions of mediums; but the interruption was explained by the prolonged absence of the owner, who claimed now, with renewed vigour, damages in the shape of £50, to be handed over to the Infirmary. If this help had gone to those infirm intellects who "crippled" themselves by trying to explain certain facts as trickery, I would not mind, and so I again preferred the writ, which resolution was accepted accordingly with manly vigour.

Some time before, I wrote a letter to my antagonist expressing my profound regret in regard to the practical side of the mishaps, and suggested another seance with the same medium, thus giving a chance for restoring the property by the same agency, with the distinct condition that *I myself should not join the circle*, to avoid suspicion of using legerdemain, an expert of which art I was considered to be by my puzzled antagonist. I would gladly accept his compliment if true, and thus raise an immense fortune by conjuring.

The circle was formed by the troubled gentleman and a friend, the medium, same as on first occasion, a visitor from London, and another member of the Club. I succeeded, after a great struggle, in being left out, but had to change my decision to quit the place at once, and instead take my position close to the door outside the small card-room, close to the billiard-hall. Nothing but a small whist-table, *without drawer*, and five or six chairs, no other opening besides a small chimney and the door, were visible. Total darkness was easily effected.

I called a waiter to be witness of the fact that I retained my position outside of the door.

I suggested sitting only for communication by raps, but no sooner was the door closed than tremendous tilting, deafening concussions, mingled with shouts of "Oh!" and groans, almost terrified me. Then suddenly, after several heavy thumps on the floor, all was still. My horror was now changed into awful suspense, for no sound, no whisper, interrupted the dead silence, and I

had to abandon my last hope of expecting something like a trance—address to account for the pause. I cautiously opened the door, letting in enough light to stir them up if only in a kind of stupor; but frightful to behold, all or part were on the floor, and looked like corpses, the bodies in unnatural positions, as if a bombshell had struck them all to the ground—one with face flat on the carpet, the table resting edgewise on his neck. The friend from London alone responded to my call. The scene was truly terrific, and after a long time of utter bewilderment and consternation, I felt relieved by seeing one after the other rubbing his eyes, and staring round as if strangely perplexed, all—including the pocket-book owner, coming out of a trance; the like I never witnessed before, and hope never to do again. The London friend confessed he was simply dumbfounded, having never been in a seance before.

Now began a rapid succession of questions, namely—"Where am I?" (perhaps also, "What am I?") "What's up?"—even calling for the police, &c., until they were on their legs again, and none having been hurt, they invited me to admit the light to harmonise the excited powers.

After perceiving there was nothing additional to what I have already described in the room, I took my place again outside, but soon heard the principal medium cry, "Put out the light," which probably pained him, and then a terrible uproar ensued, a throwing and smashing of crockery, and fearful thumps increased to such a pitch that I felt forcibly impressed to break in at once. Wonderful enough, with my resolution ensued perfect stillness; before I opened the door—lighted match in hand—the sight now revealed can only be understood by experience to be believed. All on the floor again, and one wrapped from head to foot in a large white tablecloth (several windings round the neck), broken cups, plates, and saucers strewn about. After a long time spent in trying to restore the lifeless beings (the ejaculations this time being quite different, as, "O, what a sight I had!"), I asked, "What about the crockery here?" "O, we had a supper laid out," replied the second medium (as such I took him, although all seemed mediumistic).

Although an old hand in physical manifestations, my astonishment was as great as ever before. Although I had all the time been holding the handle of the door, on coming in I found tablecloth and crockery taking up considerable space in the small room perfectly secure against all access—hall adjoining in full light.

Poor mortals take facts as they are; confusion must appear with the first step in trying a chain of cause and effect. "I feel queer," the one and the other cried, and we went to the bar. "Look for your book; look for your book now," both mediums pressed on the gentleman in question. He began searching mechanically (I keeping carefully aloof), evidently scornful the idea after missing it three months. He dived into all pockets, and at last began pulling, twisting, drawing (the face showing effort plain enough), and, holding the little book in his hand (the missing one) stood there like a statue for a moment. It had been forced into a secret pocket never used, for its concealment, and in fact the complexity of puzzles here drove every attempt at explanation on beaten tracks home with wild shouts of laughter.

The situation completely overtook human wit. *Did I conjure him into a trance*, and tell the book to slip through the key-hole, and bore itself into the tiny secret pocket?

To be sure, if not by some curious trick of cracked memory, he had it there all the three months without knowing, having forgotten it—the little volume now should be deemed highly valuable by him as containing in invisible letters the warning, "There are more things," &c., &c. If he turns his thoughts to serious subjects, let him remember this mysterious episode. Should he wish to refresh himself with a hearty laugh, let him enjoy the explanation of a scientific wise one. Upon my honour the lesson is strongly impressed by the experience of this seance, that infernal powers or perhaps spirits may hover around gambling tables. I think I have done for ever with that kind of work. I feel the depressing saddening effect bodily and mentally up to this hour, and so has every one of the witnesses, I believe. If, indeed, the lowest spirits have the greatest control over matter, then beware of certain club seances. Round the quiet family table no such revolting, ghastly results occur, and I believe in the present great battle about Spiritualism, vulgarity will for a long time check the advance of refined argument.

The lively conversation after these tremendous and partly really exciting facts (admitting hardly of a quiet, regular discussion), resulted in a short after-seance, which was stamped, among other startling features, by the stupendous "ring-test," the genuine character of described phenomena beyond a shadow of doubt, and driving into the winds a few perhaps real, and hosts of imaginary sham-mixtures, so hotly advanced by such sceptics who close their eyes to the full extent of evidences, and pick only that which suits their flimsy course of arguments.

In the next number I shall conclude the report with a summing up of the whole results obtained in the remarkable series of these irregular, but powerful seances.

ALBERTA.—We scarcely see the drift of your communication.

A. L. G.—Your letter is not well adapted for the public eye; therefore we withhold it.

PHOTOGRAPH OF MISS WOOD.—Mr. Wolstenholme, photographer, of Preston New Road, Blackburn, has sent us a packet of likenesses of Miss Wood, which are the best we have yet seen. They are on sale for the benefit of the Spiritual Institution, price 1s. each.

\* We are supposed to understand that these supper things were laid out in another room, and not where they were found by Mr. Reimers.—Ed. M.



# WHAT HAVE BEEN THE RESULTS OF THE DEFENCE OF MEDIUMS?

By "M.A. (Oxon.)."

I have read, with some regret, on which I do not wish to enlarge, the remarks of Mr. Burns on this subject, because I think it likely that they will present to the minds of his readers a view which is one-sided and, so far as it is one-sided, untrue. I am content that any view of truth should be presented, and, since truth is essentially many-sided, I do not grumble at any man for picking out that view which strikes him, and dwelling upon it. I do regret, however, that any view so presented should be one that is repulsive in itself, or one that finds the correction of its ugliness on some other side, which the writer ignores.

There is much in what Mr. Burns has said with which I can cordially agree. I can admire his view of the spiritual aspect of Spiritualism as against the mercenary and merely worldly aspects of it. I am as anxious as he is that the latter should be minimized, the former glorified and enlarged. If it were possible for us to act up to the requirements of that pure spiritual philosophy, some aspects of which Mr. Burns has dwelt upon; if we could do without the "almighty dollar," be independent of ignorance, prejudice, and intolerant folly, as exemplified even on the Judgment Seat; if we could hope to commend to men the beauty of holiness and the reality of the communion of spirits (in which they are little disposed to believe) by purely spiritual methods; if, in short, Spiritualism were the holy thing that Mr. Burns postulates, Spiritualists the elevated saints he speaks of, and mankind at large the decent honest folk he would have them to be, then I should think that in such a millennial age we might rest on the majesty of truth, and dispense not only with public mediums and their defenders, paid and unpaid, but even with the Spiritual Institution itself. Truth would become self-supporting, and we should have no need of trade agencies.

But this is to live in a fool's paradise. The facts are far other. Spiritualism, as it presents itself to outside view, is a strange tangled mass, which cannot be expected to win acceptance from men. The simplicity, purity, beauty, which should pave the way for acceptance are little manifest on the surface. What first meets the eye is chiefly contradictory, unlikely, and repellent, and too often this is aggravated by further attempts at investigation. There has been, in my judgment, too little care to secure what Mr. Burns wants, and what Dr. Slade, I think, presented—simple evidences of spirit power which were plain to see; yet, when they were presented, they were used with the "scientific method" of Professor Lankester. What is the moral? That Slade should have refused to sit with him? That Slade's spirit-guides should have warned him of the trap? That Slade should have taken no dollars, but have rested on the sanctity of his work, and so have been protected? Surely not. The only thing I can see about it is, that a man who tries to make another believe what is repulsive to his mental attitude—what he, in fact, detests and believes to be a sham, is engaged in risky work. And it is fair to say that previous exposures of imposture did considerably enhance the inherent improbability of what Mr. Lankester knew as the claims of Spiritualism. He knew nothing whatever of its higher philosophy, nothing of it save in its vulgar presentation.

Well, then, ought he and his sort to be left alone? Mr. Burns, as I read him, would say—Yes. And I am disposed to agree with him. I am disposed to think that any attempt, however well considered, to force on unprepared minds views of truth which they are not ready for, is waste of time and mischievous in effect. I am sorry to believe so, but observation forces on my mind some such conclusion. The work of preparation is one outside of man's power to accomplish. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts," is the mental soil fitted for the seed. I see that, but I none the less regret that attempts (which, I hold, were honestly and rightly made) should have failed to bring within the sphere of Spiritualism men of name and position who must contribute very largely to win acceptance for any cause that they advocate. Nor can I disguise from myself that the failure, while it points this moral, has a lesson, too, that is somewhat different. I believe that the publicity attained by Spiritualism in the persons of these persecuted mediums, while it has been the means of doing what Mr. Burns deprecates, has also been the means of introducing the subject to many a receptive mind, and I hold that we have not yet reached a point where we can fairly gauge results. It has also had the much-needed effect of drawing attention to the need for "setting our house in order," and purifying it from the evil which had accumulated in it.

The need for the machinery of legal defence rests, in the judgment of those who decided to use it, on the power of the law to reach mediums. Undoubtedly the law as it now exists can reach any public circle. That it does not is merely a matter of detail. If any medium or circle will make himself or itself sufficiently noisy to attract the notice of a Lankester or a Hilton, it will be found that the power is there, and that there is sufficient animosity to set it in action. Freedom of action in England is secured by recognised legal methods. If it be found that old statutes press unfairly and unjustly on any class, it is the business of that class to resist them by legal means, and to seek their abolition. Passive resistance would be a weapon too transcendental for such rude work. It would not even secure its end, though it might (or might not) shed a romantic halo on the accused in a particular case. By recognised legal methods mediums must be defended; if not, then why should any honest man wrongly accused of theft or other crime not wrap himself up in a mantle of his own virtue,

and loftily decline to defend himself by any paid advocacy? I should like to see a state of society in which the spectacle of a good man suffering for conscience sake would be seen with respect. I am just afraid that a medium so posing would be received otherwise. The Cause, the exponent, and the method, would alike be jeered at. What then? Why, two things: Spiritualism must rest on the high basis that Mr. Burns desiderates, before the methods he would employ can be used with success; and the state of society in England must be very considerably elevated before there is any likelihood of Spiritualism, in its highest and noblest presentations, winning any general acceptance from the world of science or the world of theology. It is hard enough, contending earnestly, to win acceptance for truth. It will prevail, no doubt, but man's active agency has a good deal to say to the time when that consummation shall be reached.

I have learned from spirit the lesson that truth wins its way to acceptance through conflict. In that conflict each true man must take his share, and the final victory will come when the fight has been fought out. I don't think Mr. Burns will find that any news; and I am sorry he should seem so entirely to ignore the efforts of many a man who, like himself, is most at home when engaged in promoting the progress of what he believes to be truth, as he does by saying that "beyond the efforts of the humble workers in cottages and hamlets," "the most active apostles left—a few miners on half-pay," there is none to find.

It is Elijah's wail, in a very minor key: "I, even I only am left, and they seek my life to take it away." I hope it is not so bad as that. I know many who are full of hope, and strong in faith, and I will not yield to one of them. I am profoundly sorry that the reaction which inevitably follows all great struggles should press so heavily, as I know it does, on Mr. Burns, both in himself and in his work. He may be excused if he takes inordinately gloomy views of his state and prospects, and is inclined to wail over Spiritualism and to chide the apathy of Spiritualists. I have before had an opportunity of saying my say on this latter subject. I cannot hope that anything I can add will reach causes which lie deep below the surface; but I do very humbly desire to protest against apathetic indifference on the part of Spiritualists, both now and at any other time. I desire to see hard work the rule, not the exception, and I believe that the recognition of the plain duties imposed on Spiritualists by their belief would do more to commend it to others than anything else I know of. Mr. Burns is right there, and his vindication of Spiritualism, as something infinitely grander than mere phenomenal manifestation, has the ring of truth in it.

As to himself, I hope he will excuse me if I say a word. No one can read the appeal put out a few days ago by Mrs. Burns on behalf of her husband without a feeling of shame that such words should have been wrong out. I do not think anyone will find that letter nice reading, however scant the personal sympathy he may have with Mr. Burns's private opinions; and I hope that the "united effort" will be made, and kept up.

I have left unsaid much that I might say; my object has been served by what I have written. I will only add that the unavoidable delay in printing the balance-sheet of the Defence Fund will be put an end to as soon as the auditors have completed their work.

April 30.

Dear Mr. Burns,—Through the kindness of Mr. Riko, I have just now been reading your address to the "Star Circle" in the last number of the MEDIUM. It may be true, as you say, that you never heard of Slade working for nothing.

Did you ever ask for information on that point? I trust not, or you would not have made that statement.

I have before me a list of names of persons to whom sittings were given in London without charge, some of them having sat two, three, and even four times. But counting only each individual, I find that seventy-six persons had sittings for nothing.

Now in regard to what you say of me, that we do not care who comes, they are all the same to us,—I do say so; but not in the sense in which you put it. That remark was made with particular reference to believers or sceptics. Dr. Slade would as soon sit for a sceptic as for a Spiritualist; therefore it is all the same to us.

Statistics are sometimes very useful, inasmuch as they give us the figures. Now had you asked me for a statement of our receipts and expenses in London I could have furnished it to you. But I fear it would have spoiled your address, for the facts are so far from your statements, that I feel quite sure you would never have made them.—

Very truly yours,

J. SIMMONS.

37, Spuit Street, The Hague, April 29th, 1877.

[The amount of business done by the medium does not alter the principles laid down in the address.—J. B.]

To the Editor.—Sir,—I am glad you have in your able lecture placed "Martyrdom" on its right—that is to say, its spiritual—footing. The late painful events so closely connected with Spiritualism as a public movement have presented her with two faces, one ugly and all material, the other spiritual; while she, as the representative of Truth, as exemplified in the rare noble lives of the spiritually-minded of all times, of all ages, will yet prove that of unsullied purity. It is high time that professional mediums placed themselves above conjurers; that whilst they are fully entitled to be paid for their time and the demands made upon themselves otherwise, the true spiritual element be lived by them; that the "almighty dollar" or the guinea fee be not the sole desire or purpose for which, under fair conditions, they choose to sit. I do not wish to think unkindly of mediums, belonging as I do to that class, and being linked to one whose name has long been associated, though not for notoriety's sake, with this cruelly-persecuted "ism" of to-day. Those upon whom the gifts "of the spirit" are largely showered have, indeed, great need to deal with self spiritually, to deny self for the good of their fellows, to be as ready to help others as they would from



their own strength of soul be able graciously to receive aid in the hour of earthly need. If this had been followed we might have with all constance righteously consented to the statements so often made by those who, fortunately or not, have made money with no greater exertion than by sitting quietly at a table. I could mention one who for long years has been a very faithful servant of the spirit-world, who is past the prime of life, worried by day and sleepless often by night, through closely adhering to the spirit within. Not for him or his have golden fees poured in, and yet he would scorn the thought of refusing by his spiritual agency to help a brother or sister, who could only repay by that felt gratitude which in higher spheres of activity than we can work out here will add a gem to the crown that the trials of earth have deeply marked with thorns. You may well remark upon Defence Committees, &c., when a medium and a clever partner make pounds and pounds daily where others do not make pence. Neither English nor American Spiritualists are called upon to pay for mistakes, which, rightly viewed, teach both medium and sifter a valuable lesson. The same spirit as of old is needed—"Make not my Father's house a house of merchandise." The house of merchandise now-a-days, when everyone works after the fashion of self-aggrandisement, is very high "the den of thieves."—Yours for Truth, ADELAIDE MEWBURN SLATER.

19, Leamington Road Villas, Westbourne Park, W., April 28.

I have just read your address to the "Star Circle" and must sit down at once to catch and fix some of the reflections which this most timely and important speech of yours has raised in my mind. You touch forcibly on the very subject my mind is at present engaged, troubled, and highly agitated with: the encounter between Materialism and Spiritualism, or the struggles on the edges of both worlds, before one leaves its hold. You have gained a wonderful victory by having succeeded in leaving no trace of individual impulse or interest on your own person in "showing up" the aspect of things. On this I must heartily congratulate you, for you have stepped on the pure platform of reason, unsullied by party motives. In my way I condense the whole situation thus: Too many people want to enjoy the glory of Spiritualism along with the blessings (?) or better "fruits" of Materialism. They gaze like boys at the "stage" of sensational phenomena and eagerly devour their apples and lozenges out of the pocket. Speculating mediums receive a deserved blow, and if I take your splendid argument as a signal for a general whitewash in aid of our Cause, you will find me ready with pot and sponge. Everybody trying to "fetch" from Spiritualism something home for his own worldly improvement must be taken as "traitor."—C. REIMERS.

In response to Mrs. Burns's circular a friend writes, adding:—"I am inclined to go very much with Mr. Burns's leading article in the MEDIUM, to hand this morning. Paid mediumship was no sooner introduced in France than it got a fall in the persons of Buguet and those he groundlessly implicated Firmin and Leymarie. It had always been discountenanced up to that time. By the bye, it seems to me that one of the most remarkable proofs of the common origin—the common source—of the apparently different phases of the Spiritual Movement in different countries is that such (in the letter and to the outward eye) divergent teachings in some respects as those given to Allan Kardec and to the author of "Art Magic" and "Ghostland" should be in spirit identical. The way of presenting the things is different, but elementary spirits, sylphs, gnomes, &c.,—even to that point on which they seem to the superficial to split most decidedly, viz.: re-incarnation—are all there.

Dear Mr. Burns,—In conversing with the generality of Spiritualists in Cardiff I find them much in favour of your able address to the "Star Circle" in the last issue of the MEDIUM. It appears to me that every true Spiritualist and honest medium after reading your excellent address must endorse your ideas and from henceforth begin to stand on a surer foundation for the advancement of our noble and heaven-born Cause. I hope that the leading Spiritualists will well weigh the matter over and from the present time show to the world that Spiritualism demands the serious attention of all truth seekers, and not only the sacrifice of a little of our bodily comforts and odd halfpence which we have no other use for, but even our lives if required. And then after hundreds of years of progression we shall only be doing no more than our forefathers did for a less noble cause than Spiritualism.—I am, dear Sir, your fraternally,

GEO. SADLER.

157, Bute Road, Cardiff, May 1st, 1877.

I am glad to see by this week's MEDIUM that you are girding on your armour again. The persecution of Spiritualists has done its work, and it has separated the chaff from the wheat. There was a great deal of chaff among the Spiritualists, and when there is no money to be made, there will be none trading on Spiritualism. . . . The mediums had better turn over a new leaf and take a lesson from the prophet Elisha who required no defenders, and no extravagant hoards of money, but who could embowel his enemies in the earth with a word.

I must send you a line to say how much pleased I am with your article on the legal (?) defence of mediums. I should like to see it circulated far and wide. It is sound and refreshing. May success attend you.

H. PRYMAN.

That's a splendid address of yours in the last MEDIUM. I think it is about right. "Old Obadiah" takes a sensible view of the matter. I think the address will do much good.

WM. GILL.

I am delighted with your address to the "Star Circle" contained in this week's MEDIUM, it exactly agrees with what I have thought and said all along.

As I expected, my address, published last week, has created a sensation, but happily for me the votes have been almost exclusively in my favour. I have published the opposite views which have come to hand, and a few of the expressions of those who sympathise with my utterances. My reply to all objections is, Read the address; it answers them all. It is not a one-sided view, but the complete surface presented by one who has had experience of the

shady side, in which abides failure, dishonour, and spiritual winter. I did not mean to be unjust to Dr. Slade in the statement of his business matters, but I presented the estimate of those who had an opportunity of viewing matters as they proceeded. I had three free seances with the Doctor, and possibly they were the best investment he made here. I do not say that the medium should not be paid, even that he should not make riches by his profession, if it is moral to be rich at all. The medium fully deserves it if any mortal does, but my experience is that this trade does not promote Spiritualism. Phenomena do not make Spiritualists. Everybody beholds the phenomena of nature, but how few are natural philosophers! There is only one Tyndall in forty millions of Britons. I had witnessed the phenomena years before I was a Spiritualist. I was "converted" by instruction—by thinking-matter being addressed to my intellect; then I was able to appreciate and profit by the phenomena. This essential work of instruction we Spiritualists singularly ignore. The Spiritual Institution is the only machinery of the kind in the land, and it is not supported so as to make its management bearable. It is not a pauper concern or a burden to Spiritualists in any way, for the more it is "supported," or the larger the transactions it does, the greater the degree of spiritual information diffused. For every farthing that has been paid into it goods, labour, and other valuables, have been given in return, and much more. Not one fraction has ever been paid to its labourers for "spiritual gifts." Last year I travelled 1,000 miles on behalf of the Cause, being in all a full month of working days in continual motion. On these tours and otherwise I gave fifty full lectures. In addition to my railway fare, I did not get anything like enough to pay journeyman's wages for the time I was *en route*, so that I did my lectures for nothing, besides taking part in over 100 other meetings. This is as it should be, and as it is with the true spiritual worker. Just look at the quantity which that pattern for spiritual workers "M.A. (Oxon.)" writes in the year, all for nothing. Some men derive a handsome income for doing much less.

The Spiritual Institution, besides receiving much other voluntary work at my own hands, is itself an outlet for the voluntary efforts of about 1,000 other Spiritualists yearly, who through that institution do an organic work which would not otherwise be possible. But all this work is merely sowing of seed. The spiritual fruit has to be grown in the private circle and reaped in the individual soul in the daily walk of life. Thank heaven, this is possible for every Spiritualist. I could not bear the burden of this work for one single week if I did not feel and know that it is an ideal spiritual work carried on from day to day in the face of the sternest difficulties, and yet having the inner promise that the God of man's salvation will help me to overcome the impediment of to-morrow. I am not a spiritual worker on any other grounds. Hence I carry out to the very letter the principles laid down in my address, and this is why the Spiritual Institution has been a success—because it is a spiritual institution.

It is this idea of Spiritualism that I feel impelled to teach the people. Without it all our phenomena could enlighten a man no more than the vivisectionists' dogs and cats dissected alive. How often have we heard most eminent "Spiritualists" despair over the elusive nature of the phenomena, and that because the phenomena were not illuminated by the gospel of Spiritualism! Thank God for the phenomena! I know that through them immortality is demonstrated. Hence I love—I venerated Slade and Monck much higher than do those who may serve a purpose through them to interest an idle hour or carry out some adventitious purpose.

Our mediums must become imbued with this spirituality or their manifestations are very apples of Sodom—fair to the eye, but dry within as cinders. The true spiritual manifestation does not merely excite curiosity in the intellect, but it makes our hearts burn within us, as the two men testified who talked to the risen Jesus on the way to Emmaus. We want this religious, this spiritual Spiritualism, else ruin stares our Movement in the face, and it will, as a whole, end in the same ditch with the legal defence of mediums. "Educated" Spiritualists, "scientific" Spiritualism, political associations, honorary secretaries, and defence committees—they are all of "the world, the devil, and the flesh"—the feelers which the great dragon of Materialism sends out to win the ruin of all that is free, fair, and spiritual in the works of men.

I say I do believe in the defence of mediums, but I believe more in mediums who do not require defence, but can secure the aid of "legions of angels," like the great spiritual worker Jesus. I like those who go forth and think not what they shall answer when they are brought before rulers and governors, but who in that hour it shall be given to them what they shall say. I like a medium to put forth his hand and answer for himself—no, not for himself, but for God's truth, a far higher privilege to plead—like the ancient Paul, whose name and acts are immortalised, while the weakness of the lawyer-defended phenomenalist is already a stench in the nostrils of men. I believe in the defence of mediums, but not that kind of defence which is craved by knaves.

We have had relays of itinerant manifestationists, inspirationalists, and other speculating strangers amongst us, who have bled us of thousands of pounds, and all the benefit to us which their visits have been has resulted from the publicity given in print to their manifestations and teachings, and that essential service has been wrung out of the most precarious resources of money and of vitality; and after all is done it is simply seed-sowing, and bad seed too, some of it, and when the wandering stars have left our sky with all the spoil, and Spiritualists are drained of their resources,



Where is our spiritual store? It is all included in the Spiritualism we have been able to manufacture for ourselves, for we have nothing from our expensive visitors but the mere memory of their presence.

I urge, then, a home-made, self-produced Spiritualism, which has its roots in spirituality and individual propriety. Let it not be said that our souls' welfare depends on the utterances of those who pass too frequently through the matrimonial market, and that in a month or two we shall be purchasing from an agent of the American vanity fair wonders at a guinea each—pretty toys for Spiritualists—purchased from a lady who has been impressed to sell out her share in the "business" to the husband with whom she was in London last, in order that she might win another, younger and richer.

Such are the dangers we import with Transatlantic Spiritualism. The Colorado beetle is a mere gnat to this ugly camel, and yet how prodigious the swallow of Spiritualists is getting!

Now, my notion is that it is time we became Spiritualists indeed, and begin the real work afresh. Let all genuine spiritual workers come to the front, and let us save ourselves and all those who hear us.

J. BURNS.

P.S.—I have attempted to let both sides be heard in this matter, but I find it impossible to print all the communications in favour of my address which I have received. I have opened dozens of letters, of which extracts given above are stray samples. One word more. I do not condemn all that has been done. I did a deal of it myself, and helped all the others. The experience was needed—it was inevitable, and I merely express the lesson I have gathered from it. I believe in the higher Spiritualism; it has always been my Spiritualism, though currents of a different density may have thwarted it sometimes. All of Spiritualism is divine, if properly used with a lofty motive. It is in ourselves where the hellward ballast must be looked for.

J. B.

#### MR. SPURGEON'S SPIRITUALISM.

Mr. Maurice John Smith, of Portsmouth, sends us a sermon by Mr. Spurgeon on "Providence," printed in the *Christian Herald*, and thinks it very illogical for the editor of that paper to publish such views as orthodox and in other issues cry down Spiritualism, which is substantially the same thing. Here are Mr. Spurgeon's ideas:—

The second thought is that the providence of God is in some mysterious way connected with angels. Look at the text, "Now as I beheld the living creatures." Then turn to the 19th verse,—"And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up." These living creatures I believe to be angels; and the text teaches us that there is a connection between Providence and angelic agency. I do not know how to explain it: I cannot tell how it is; but I believe angels have a great deal to do with the business of this world.

In times of miracles and wondrous things, there was an angel that came down and slew all the first-born of Egypt, and an angel cut off the hosts of Sennacherib. Angels did mighty things in those ancient days. My firm belief is that angels are sent forth somehow or other to bring about the great purposes of God. The great wheel of Providence is still turned by an angel. When there is some trouble which seems to stop that wheel, some mighty cherub puts his shoulder to it, and hurls it round, and makes the chariot of God's providence still go on.

Angels have much more to do with us than we imagine. I do not know but that spirits sometimes come down and whisper thoughts into our ears. I have strange thoughts sometimes, that seem to come from a land of dreams, and fiery visions that make my soul hot within me. Sometimes I have thoughts which I know come from God's Spirit—some which are glorious, and some which are not so good as those which the Spirit would have put there, but still holy thoughts; and I often attribute them to angels.

I have sometimes a thought which cheers me in distress; and was not an angel sent to strengthen Christ in the garden? How do you think the angel strengthened Him? Why, by putting thoughts into Christ's mind. He could not in any other way; he could not strengthen Him by a cordial, or by any physical means; but by injecting thoughts. And so with us. There was a temptation which might have led you astray; but God said—"Gabriel, fly! there is a danger to one of my people; go and put such a thought into his soul that when the danger comes he will say, 'Get thee behind me, Satan, I will have nothing to do with sin.'"

We have each of us a guardian angel to attend us; and if there be any meaning in the passage—"In heaven their angels do always behold the face of your Father which is in heaven," it means that every person has a guardian spirit, and every Christian\* has some angel who flies about him, and holds the shield of God over his brow, keeps his foot lest he should dash it against a stone—guards him, controls him, manages him, injects thoughts, restrains evil desires, and is the minister and servant of the Holy Ghost to keep us from sin, and lead us to righteousness. Whether I am right or wrong I leave you to judge; but perhaps I have more angelology in me than most people.

I know my imagination sometimes has been so powerful that I could almost, when I have been alone at night, fancy I saw an angel fly by me; and hear the movement of the cherubim as they passed swiftly by. However, I take it that the text teaches us that angels have very much to do with God's providence. For it says—"And when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up." Let us bless God that He has made angels ministering spirits to minister unto them that are heirs of salvation.

Mr. T. Brown is at home for a few days rest. Letters should be addressed—T. Brown, Howden-le-Wear, R. S. O. Durham.

\* Why a Christian any more than any other man? God is not a mere sectarian idol, but the Father of all Humanity.—Ed.M.

#### PIC-NIC TO HAYFIELD WITH THE LANCASHIRE DISTRICT SPIRITUALISTS.

At the last council meeting of the Lancashire District Committee a resolution was moved and unanimously passed, "That a pic-nic be held at Hayfield on Whit-Saturday, the 26th of May." Messrs. Hartley and Lithgow to be the committee of arrangement.

We (the Committee) have much pleasure in putting this before your readers, for while the various Sunday-schools are organising pic-nics and trips to different parts of the country during this holiday week, the Spiritualists in this district (except in our case) appear to be quietly resigned to stay at home or join in some of the many trips which their orthodox brethren provide for the enjoyment and amusement of their friends and Sunday-scholars. We do not see for a moment why the Spiritualists as a religious body should not combine, and in their various districts have an annual pic-nic, outing, or sea-side trip. Of course various districts have different times for holidays; the Lancashire district is Whit-week, others may vary and will have to suit the convenience to the time.

We suggest that this pic-nic be called the "First Annual Pic-nic of the Lancashire Spiritualists," varying the place every year.

It may no doubt be necessary to know something about

HAYFIELD,

which is situated in an amphitheatre of hills in the romantic Peak of Derbyshire. It is surrounded on every side with objects of interest, including the scene of the village ghost, which, local history tells us, is the spirit of a murdered Scotch pedlar, whose bones were removed to Hayfield church-yard about the year 1770, but the ghost of the injured man refuses to leave the place of his tragical end. It is said even in these days, many a heart throbs as it passes Highgate at mid-night hour when "ban dogs howl, and spirit's break up their graves," for it is yet believed by many

"That close beside the boggart house

The Highgate ghost is seen

By moonlight at some midnight hour

Walking on Highgate Green."

The great attraction of the natural beauties of Hayfield is the famous Kinder Scout. It will be in the recollection of many who joined a similar pic-nic to the same place two years ago, what a magnificent view of the Scout, the intervening valleys of green fields, and rich meadow pastures, and the rising spray from the swollen waterfall, which seemed to rise in the air like a huge pillar of smoke. Again, many no doubt will remember this scene viewed from what may now be called "Seance Hill," in commemoration of the first seance ever held there.

A steep and rugged descent from "Seance Hill," through furze and bracken, rock and bog, we stand by "Kinder's limpid rill," where a drink of its cool, clear water is refreshing after the tumble from above. Hayfield is now reached by a pleasant winding course by the river side. Like all old places, Hayfield has had its witches. The most celebrated bore the pseudonym, Susannah the Witch. This old neoromancer troubled the inhabitants of Hayfield about eighty years ago. They fully believed her powers could bewitch anybody or anything that offended her; but on one occasion, as the incident runs, the baker offended her, and in revenge she bewitched his dough. This roused the people, and they laid hands on her, many bringing charges against her of a doubtful character; however, they believed she carried about her person, in a small box, something resembling a humming bee, and if blood could be drawn from her, it would die and all her witchcraft cease. So the credulous villagers smeared her with dirt while she underwent the painful process of being pinched by those persons who had suffered from her supposed witchcraft until blood appeared. This the people believed broke the spell, and the old woman was set at liberty, and afterwards her magical power was no longer felt or heard of.

A branch society is formed at Hayfield of the Ancient Footpath Preservation Association, and it is owing to their labours that a free passage of the ancient footpaths over the hills is kept open; the game-lords, being desirous to exclude the public (thereby destroying the pleasure of thousands to gratify their thirst for a barbarous pastime), used every endeavour to close these paths. We have here another victory of Right against Might.

Hayfield is about sixteen miles from Manchester, and is approached by a pleasant and picturesque railway side, by two separate routes, viz., by Guide Bridge and Hyde, or by Belle Vue and Reddish.

In addition to the ordinary trains from Manchester there will be a cheap excursion, of which advantage might be taken on the day of the pic-nic.

Arrangements have definitely been made with Mr. Redfern at the "Antiquarian" tea and coffee rooms, in the centre of the village, to provide a good plain tea at 1s. each, tickets for which will be sold by members of the Lancashire Executive Committee at any time previous to the pic-nic. Friends who are decided upon going are requested to purchase, so that an idea may be formed of the number who intend to join the party.

The time of trains and every necessary information will be duly given.—The Committee of Management for the Lancashire District Committee,

Hyde, April 30.

JOHN HARTLEY,  
JOHN LITHGOW.

#### EAST END SPIRITUAL INSTITUTION.

On Wednesday evening last, Mr. and Mrs. Towns gave a test seance here for the benefit of this Institution. Many tests were given, and Mrs. Towns was controlled by our friend "Cogman," who spoke some words of encouragement to Mr. Wallis and others present.

On Sunday evening last Mr. and Mrs. Wallis being in Brighton, in consequence of the ill-health of Mrs. Wallis, Miss Young took the platform for the evening. Subject: "Do the Revelations of the Past agree with the Revelation of the Present?" She touched upon the dogmas of the past and present with their "natural depravity" and "literal burning hell," &c., and compared the teachings of Spiritualism, unmasking the false and showing the true and reasonable, the manlike, the godlike. Afterwards Miss Young came amongst the sitters and described many spirit-friends present, giving undeniable tests to many.—Yours faithfully,  
W. JENNISON.



## PROSPECTUS.

# PROGRESSIVE LITERATURE PUBLICATION FUND.

For enabling Depositors to obtain any quantity of the  
CHOICEST WORKS ON SPIRITUALISM AND PROGRESS  
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## PROGRESSIVE LIBRARY & SPIRITUAL INSTITUTION

15, SOUTHAMPTON ROW, LONDON, W.C.

For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participator obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unmixed satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one-half.

### I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is *nil*, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

### II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents, the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

### Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

1st.—To supply dealers with stock on the lowest terms.

2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.

3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.

4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.

5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.

6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.

7th.—These advantages are offered to foreigners as well as to residents in the British Islands.

8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.

9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.

10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

### Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

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All communications should be addressed to Mr. J. BURNS, Managing Representative, 15, Southampton Row, London, W.C.

### A BOOK WRITTEN AND ILLUSTRATED BY SPIRITS.

If direct writing on a slate be thought incredible, what must be the verdict on the work about to be mentioned, which contains a number of full-page illustrations, the original drawings being done by spirits, without mortal contact. This work—

### HAFED, PRINCE OF PERSIA : HIS EARTH-LIFE AND SPIRIT-LIFE

—purports to give the life-story of one of the *Wise Men of the East* who did homage to the infant Jesus as stated in the Gospels. It was dictated by the spirit "Hafed" through the lips of Mr. D. Duguid, of Glasgow, while he was in the unconscious trance.

Mr. Duguid has painted a great number of pictures while in the trance state, and it matters not to him whether he works in darkness or in light. "Hafed" contains various specimens of direct writing in Hebrew, Latin, Greek, &c. The originals of some of his paintings and drawings may be seen at the Spiritual Institution.

This illustrated Life of "Hafed" is a bulky and elegant volume price 10s., and is sold at the Spiritual Institution, 15, Southampton Row, W.C.



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## TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

## THE MEDIUM AND DAYBREAK.

FRIDAY, MAY 4, 1877.

## MORE ABOUT "HAFED'S" MESSAGE.

In a recent letter Mr. Nisbet, of Glasgow, says:—

"I don't think you apprehend 'Hafed's' message in your summary remarks. He is contending for small select parties meeting together, of one mind, in prayerful communion with the spirits, so that the right conditions may be afforded to bestow the best gifts, specially the gift of healing. It is not miscellaneous assemblages, to listen to a minister or trance medium, but quiet meetings of two or three animated with the same spirit. We have got more anent this, which can be given if need be."

We admit the importance of the distinction pointed out in the foregoing extract. By the allusion to organisation it was made to appear that congregational arrangements were also enforced. These are an important part of spiritual work, no doubt, and a means by which the external intellect may be informed and the public reached. Our various Sunday services addressed by trance speakers and others are a means whereby the religious ideas and other teachings of Spiritualists may be communicated to the public, as recommended by "Hafed." We, however, regard as of much more importance the holding of private meetings for spiritual communion and mediumistic culture. Without these esoteric proceedings the more public form of Spiritualism must degenerate into mere intellectualism and dogmatic teaching, sustained by purely worldly considerations and enforced by hirelings, as we find in the churches of to-day.

The private spirit-circle, then, is of prime importance, and the great work of Spiritualism is to enable the people at large to participate therein by having a spiritual altar on every family hearth at which the members of the family (and, it may be, joined by neighbours) can derive the greatest blessings which the Creator can confer on man here below. No person can be a true Spiritualist without the awakening of the spiritual intuitions within his nature, by which the active existence of his inner being becomes manifest in his external life. This spiritual awakening and culture cannot be derived from lectures, phenomena, or books, but must take place within the individual himself; and the assembling together of two or three affords conditions whereby this individual growth can be begun and carried on.

We shall be glad to hear more of "Hafed's" thoughts on the subject; we can assure him, from our very extended experience, that Spiritualism is much more of the kind indicated in Mr. Nisbet's letter from which the extract is given above, than congregational or phenomenal. Our public mediums, with their signs and wonders, are not by any means "Spiritualism," though the most obtrusive manifestation thereof.

Lectures and Sunday meetings, though they have been energetically worked in not a few places, cannot be said to have been a marked success, except in a few instances. The great strength of Spiritualism, and its legitimate sphere of action, is in the family circle, where, without money and without price and unheralded to the scoffing multitude, the highest results of spirit-communion, phenomenal as well as intellectual, take place most abundantly.

If Spiritualists were all of this class there would be no prosecutions, mercenary mediums, or indeed need of funds for any purpose, but a condition of organic efficiency would exist which would give a productive field for all mediumistic workers, whose necessary recompense would be as certain to them as the extraordinary manifestations they would receive.

"Hafed's" suggestion is Spiritualism on a spiritual basis, without which it is not Spiritualism at all, and we are proud to say as a spiritualist that Spiritualism in England is chiefly of the true spiritual class.

## THE CONFERENCE AT MANCHESTER.

On Sunday the summer campaign will be opened in the Lancashire district by a conference of Spiritualists freely invited from every portion of the surrounding district. The Cause may be very much benefited by these comings together, and we hope the series of meetings on Sunday will be the most interesting ever held by the Lancashire Committee.

Mr. John Lamont is to occupy a prominent position in the platform arrangements, and we are sure Lancashire Spiritualists could not act under a more worthy leader. We shall be glad to hear that the Conference results in the infusion of fresh life and activity in the Movement locally.

## MR. HERNE'S DEVELOPING CIRCLE.

On Monday evening the attendance was so large that practical results were much interfered with. There was, however, a great deal of influence, and manifestations of genuine mediumship were plentifully observed. At no time in the past has the power of the spirit been more evident than just now, and the occasion should be taken advantage of by all friends of the Cause.

In future other arrangements must be instituted. The audience will be strictly limited in number and confined to those who are subscribers to the Spiritual Institution, or other agency or society for the promotion of Spiritualism. Then a selection of suitable sitters will be made, who will attend for eight weeks, during which period the circle will not be disturbed by fresh sitters.

Those who desire to attend on Monday evening will please take note of this announcement and prepare themselves accordingly.

## MR. MORSE AT DOUGHTY HALL.

On Sunday evening Mr. Morse, under spirit influence, delivered an excellent address to an appreciative audience. Mr. Haxby presided, and conducted the service. Mrs. Ward presided at the harmonium. At the opening of the service a hymn from the "Spiritual Lyre" was sung, and Mr. Haxby read the First Chapter of the Epistle of Paul to the Hebrews. Mr. Morse was introduced, and on rising, under spirit-influence, said: "In spite of disadvantages, Spiritualism keeps on in its progress; though renounced and ridiculed in every part of the world, it still survives." After a few more words, the control said, "The subject of our discourse is—'Spiritualism: its Essential Benefits to Humanity,'" and referred to the substantial proofs and facts afforded by Spiritualism; how each one could satisfy himself; how misconception, misrepresentation, and misinterpretation might be assigned to Spiritualism: that spiritual phenomena prove the immortality of mankind. The essential evidence of the facts of Spiritualism, their object and purpose; the spirit-world concerned in demonstrating powers and proofs to humanity; the science, the religion, and the philosophy of Spiritualism; the vanity of many now attending seances putting foolish questions; and the religious elements of Spiritualism that should be fully recognised and practised in daily life, &c., were eloquently enforced and illustrated. The lecture throughout was well and fluently delivered, and gave general satisfaction.

J. W.H.

## MISS WOOD AT STOCKTON-ON-TEES.

REMARKABLE MATERIALISATION SEANCES UNDER ABSOLUTE TEST CONDITIONS.

Miss Wood, of Newcastle, has just completed a series of eight seances at the above place, which have been highly satisfactory. I hoped to be able to furnish a report in time for your next issue, in which her portrait, together with an account of her mediumship will appear; but find that there is not time to do so. I must therefore be content with this intimation, and hope to be able to give you a more detailed account in time for the following issue.

J. W. H.

## DR. MACK'S PROVINCIAL TOUR.

On the following dates Dr. Mack will be at the undermentioned place to receive patients:

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 place on the dates given, or letters for him may be addressed to 15, Southampton Row, London, W.C.

LANCASHIRE DISTRICT CONFERENCE OF SPIRITUALISTS.—The eighth quarterly conference of Lancashire Spiritualists will be held on Sunday, May 6, 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, to be addressed by the following friends of the Cause:—Mr. J. Lamont of Liverpool, Mr. G. Dawson of Manchester, Mr. Salisbury of Rochdale, Mr. Taylor and Mr. Quarumby of Oldham, Mr. John Lithgow of Hayfield, and others. Miss C. Dixon will also take part in the proceedings. The evening meeting will commence at 6.30, when an address will be delivered by Mr. John Lamont of Liverpool. Tea will be provided for friends after the afternoon's meeting. Tickets, 9d. each. All Spiritualists and friends of truth and progress are invited to take part in the conference. 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.



## MR. COLVILLE AGAIN AT DOUGHTY HALL.

We are pleased to know that Mr. Colville has received a number of invitations to lecture in the North, and as he will have to pass through London he has been invited to speak again at Doughty Hall on Sunday evening, May 6th.

This will possibly be the last opportunity for hearing him in London for some time, and we hope he will be encouraged in the work he is about to enter upon by the presence of a full audience.

He lectures at Newcastle on the following Sunday, and he has been invited to Burnley, Oldham, and other places. If our country friends find Mr. Colville as useful as we did in London, they will have cause to congratulate themselves on his visit to them.

Doughty Hall, 14, Bedford Row; Sunday evening at 7 o'clock.

## MR. GLADSTONE'S ADVICE TO THE INVESTIGATORS OF SPIRITUALISM.

In *The Liverpool*, a local illustrated monthly journal, for May, appears a most scurrilous article on Spiritualism, written by someone who has mistaken his vocation. It embodies the following excellent letter from Mr. Gladstone, which every Spiritualist will endorse, and which is plain reproof to the spirit manifested in the article in which it is placed, like a diamond embedded in clay. Mr. Gladstone, in his own peculiarly involved fashion, not only points out the importance of spiritualistic investigation but its use in affording a "searching scrutiny of the foundations" of religious belief.

"Holmbury, Dorking, April 8th, 1877.

"Sir,—I fear I can render but little service, yet should be glad to aid in removing, if it might be, risks which you name, and each of which is in its own way so great.

"I know of no rule which forbids a Christian to examine into the professed signs of preternatural agency in the system called 'Spiritualism.' But it seems to me his duty—

"1. To refrain from 'dabbling' in a question of this kind: that is to say—making a shallow and insufficient examination of it.

"2. To beware of the rash assumption, that, if the signs are real, the system has therefore of necessity any claim to more than an acknowledgment of this reality.

"3. To remember that, on the principles of the Christian religion, a bad preternatural agency, or a misleading one, is not shut out from the range of possibility.

"4. To avoid, in so solemn a matter, the spirit of mere curiosity, and to be assured of having in view an useful object.

"Universal knowledge, however, is not possible, and we are bound to choose the best and healthiest. I may add that an inquiry of this kind seems to me much more suited for a mind in a condition of equilibrium than for one which is disturbed.

"If the reviews and facts of the day have in any way shaken the standing-ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations?

"I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to rear in this portion of his garden.—With all good wishes, I remain, Sir, your faithful servant,

"W. E. GLADSTONE."

## A LETTER FROM THE OLDEST MEDIUM IN ENGLAND.

We have received the following letter from Mr. W. Wallace, missionary medium, the oldest known medium in London. He and his wife were the first English mediums that appeared before the public to show how to obtain manifestations, and for twenty-four years he has worked on in the Cause publicly as a trance speaker, privately forming circles, developing mediums, &c. It will be remembered that four years ago he was eight months from home travelling as a missionary from the South coast of England to the north of bonny Scotland, which journey we think might now be repeated with great advantage to the Cause, spreading information, and encouraging young mediums. The help of twenty-four years' experience must be of great advantage to all concerned:—

"To the Editor.—Dear Sir,—Will you be kind enough to announce that I will give an evening on any day except Tuesday and Wednesday to any of the circles in the London district if my travelling fare is paid, until further notice.

"I am also open to engagements in the country, either in England, Scotland, or Wales.

"329, Kentish Town Road."

"W. WALLACE."

## FREE DEBATING SOCIETY, NEWCASTLE.

A concert to celebrate the closing of the session, will be held in the Lecture Hall, Weir's Court, Newgate Street, on Wednesday evening, May 9th. Mr. John Mould, the president of the society, will take the chair at 7.30. Mr. J. J. Morse will be present and take part in the programme. Tickets sixpence each, to be had of Mr. E. Blake, Grainger Street.

"ANGELIC REVELATIONS."—Miss Garbett has had several letters asking where these works may be obtained. We cannot answer at present.

DR. MACK attended the Sunday meetings at Birmingham and Manchester. At the latter place he gave treatment to Miss Garbett, and she desires us to say that she was considerably benefited thereby.

ON Sunday next, May 6, at Mr. Perks's Rooms, 312, Bridge Street West, at half-past 6 p.m., Mr. B. Suckling will give an inspirational address—subject, "What think ye of Christ?" All seats free.

SHEFFIELD.—Sheffield has a good trance-medium under development. The meetings are held on Tuesday evenings at Mr. W. S. Hunter's, 48, Fawcett Street, St. Philip's Road, Sheffield.

THE PARISH CLERK, PELSALL, writes to say that he has known Mr. Perk's for more than forty years, and that it has always been his desire to do good to the souls and bodies of men. Visiting him after a separation of fifteen years, he was sorry to find him so helpless on a bed of sickness. He recommends his old friend to the kind consideration of all well-disposed people. Another communication from Mr. Perks, through a friend, will appear next week.

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## THE SEASON OF OPEN-AIR WORK.

The fine weather, it is to be hoped, is about to visit our humid climate once more, and the lengthened days will give opportunity for out-door work on behalf of the Cause of Spiritualism.

There is great difficulty in the way of spiritual seed-sowing, because of the expensiveness of the process. The rent of halls is a great impediment. Placards, advertising, and every means of publicity are costly, and often-times inefficient. To meet the outlay the audiences are frequently disappointing in numbers, and the revenue derived from admission-fees or collections is generally insufficient to balance costs. A system of open-air advocacy is calculated to obviate these impediments; no hall-rent is necessary, and advertisements may be dispensed with. Choosing a proper site, and an hour best suited for the purpose, an audience may be obtained without any previous announcement and all that the spiritual teacher has to do is to address himself to his task.

The work of the open-air advocate is of various kinds. First, it is musical; a few well-harmonised voices exercising their art in a suitable district will soon attract around them an interested audience. Listeners should be induced as far as possible to take part in this preliminary exercise. To draw an attendance and enable those who go to the meetings to take part in the vocal exercises, it would be well to distribute judiciously a quantity of hymn-papers on the previous day, announcing at the top the place of meeting. We have an edition of these in preparation, containing spiritual hymns with music, rules for spirit-circles and other information, and we are prepared to supply them in quantities at a very low price. These hymn-papers would constitute an attractive and instructive tract, and would be worth distributing even if those who received them did not attend the meetings.

A hymn having been sung, the chairman should introduce a speaker, after whose speech another hymn might be sung, and so on. This singing process is of itself educational, for the listeners having heard the melody, and joined in it, and having a copy of it to take home with them, may rehearse it in private, teach it to others, and thus spiritual ideas may be sung into popularity.

There should be a quantity of hymn-papers on hand at the meeting and distributed to those who may come without them. A quantity of other literature, tracts, or whatever periodicals may be at hand, should be given away to those who seem inclined to make a good use of them. We have ready for disposal a quantity of surplus printed matter, which we are willing to send out for this purpose, without imposing any pecuniary demand on those workers who distribute it to the people.

Then as to the speakers. There should be two or more of them. The addresses ought to be short, and alternated with hymns. One speaker should make himself master of a particular subject, and confine himself to it, another might take up another subject, and a third speaker yet a different point. For instance a certain class of mind could make an excellent use of Dr. Crowell's statistics on the Insanity question, showing that the opponents of Spiritualism, generally speak untruthfully, and that therefore all opposition should be distrusted and people should pay no attention to it but investigate for themselves. Then he might show from facts, that there are fewer Spiritualists insane than any other class of people, that clergymen are very much in excess themselves in this respect. A great deal of valuable information might be thrown out under this head, which would be interesting to the people, and afford them a good insight into one phase of spiritual knowledge.

A second speaker might be able to cope with the scientific question showing the fallacy of such opposition as that manifested by Dr. Carpenter, as stated in "M.A.'s" tract about the "dried peas," which should be alluded to and given away to the meeting. Then the testimony of Mr. Wallace, Mr. Crookes, and others might be brought forward.

The third speaker of fifteen or twenty minutes might dilate on scriptural Spiritualism. A fourth might be a trance speaker, and give spiritual ideas pure and simple. Others from their experience could give account of phenomena, tests, and experience in the circle, showing how to fall about the work of investigation in the family.

Now we are of opinion that a team of workers of this kind may be got up in almost every district, if a little trouble was taken in the matter, or two districts might combine their forces. It would cost no money, do harm to no one unless long speeches were given, but rather good to all, for it would show the public that Spiritualists have some truths in their possession, and are endowed with the courage and ability to express them. By labouring in this fashion the Movement would be kept clear of two thieves between whom the spiritual messenger has in all ages been crucified, namely, Officialism, and Professionalism. With cut-and-dried



organisations taking the control of the Movement out of the hands of the real servants of the spirits, and setting up for a consideration mercenary mediums and retailers of talk, Spiritualism would very soon be no advance upon the very worst form of sectarianism; we would all be occupied with the whims and speculations of those who were making a trade out of the Movement. We would be saddled with the loss and dishonour incurred by their selfishness, and Spiritualism would soon be driven into those inner realms—the family circle, from whence it would have to ename as a new revelation, having Spiritualists, so called, as its worst enemies.

Let us, men and brethren, obviate such a shameful disaster by resolving to be our own king, priest, and prophet, and drive the money-changers out of the temple. One suggestion more we offer; a meeting of this kind held in the afternoon might be made preliminary to an indoor lecture held in the evening. At this subsequent meeting a competent speaker should be retained, such as Mr. Morse, Mr. Johnson, Mr. Colville or other well-tried platform worker. The previous exercises and distribution of literature would advertise the evening meeting, and lead to a thorough good day's work. This is a programme for a Sunday afternoon. One or two evenings in the week would be an excellent preliminary to the Sunday's effort, and by such work much valuable seed would be sown. It would not all at once show itself in external manifestation; societies might not be strengthened, book shops might not be supported, public opinion might not be spiritualised all at once, but "after many days" the bread cast upon the waters would no doubt return a hundred-fold.

#### MATERIALISATION SEANCE.

To the Editor.—Dear Sir,—We held a seance with Miss Fairlamb, the Newcastle medium, at Brother Joseph Ritson's, Heworth Colliery, on Saturday night, April 21. Thirty persons of both sexes met in an upper room, all of one accord, like the Apostles of old. Thirteen of these walked from Bewick Main, a distance of eight miles, in a drenching rain. Miss Fairlamb was entranced by one of her guides, "Cissy," soon after going into the cabinet. We commenced to sing, which the spirit controlling very much appreciated. She asked the names of all round the circle, and made familiar comments thereon, when, lo and behold, a beauteous form emerged from the cabinet, being the spirit "Minnie." She gracefully glided to one old gentleman and kissed his hand, and then went round to every sitter, putting her tiny cold fingers into their hands. Her face and figure were delicately fine; her hair, of auburn hue, hung down in wavy tresses to her waist. Her snowy drapery was arranged with artistic taste; her manner was genial but retiring. This lovely figure now retired into the cabinet, where I presume it partly took its exquisite form from. "Lord, we believe," was the exclamation of many as she passed from us. "Cissy" came out two feet, and playfully, but timidly took hold of Mr. Armstrong's beard. They tried to sing together, the spirit in the direct voice, but could not. We tried to coax her out further, but she could not remain, and retired. "Sam," another guide of the medium, came boldly out, with much power and energy, walked briskly round the circle, and gave everyone vigorous slaps on the hand. He now went to Mr. Armstrong and made him take off his coat, and "Sam" put it on. He took the papers out of the pockets and strewed them on the floor, and seemed to enjoy the fun. He was dressed as a sailor, with white pants and shirt-sleeves. He now playfully threw up his foot, to everyone that asked to shake hands with him, in a very demonstrative manner. In stature he was about five feet six inches high, strongly made, with broad face, and long, dark beard. He remained with us about ten minutes or more, put the coat off, and retired. "Cissy" now spoke through the medium, and said an old lady wished to show herself. The spirit alluded to opened the curtain several times but could not come out, as "Sam" had taken all the power. "Cissy" then asked for coffee for her "Media," as she called Miss Fairlamb, and she received both coffee and gratitude, and was well deserving of them.

So ended a very satisfactory seance on a very wet night. We got to know who the old lady was that tried to show herself. It was my wife's dear mother, and grandmother to several in the circle—a good, virtuous woman, who died many years ago.

We have commenced a series of lectures in our village on Spiritualism. We have worked hard, and given away our MEDIUMS after we have read them, and given instruction to many on all sides of us. If you have any literature to give away to distribute we would pay for the carriage.

JOHN S. ANCRUM, Photographer.

Windy Nook, Gateshead-on-Tyne.

Witnesses who can testify to what is here stated:—J. Robert Thyne, William Ritson, Robert Grieson, George Ritson, Richard Stephenson, Mr. Burns, Mr. Wilkinson, Mr. Bateman; Joseph Ritson, Treasurer; Robert Morale, Sec.; J. S. Ancrum, Sec.

#### MISSION WORK IN LONDON.

On Monday and Tuesday, April 16 and 17, still feeling very unwell, I did not go out on mission work, but contented myself with writing the report of the previous week's work and several letters.

On Wednesday I went part of the way along the Grove Road and along the Antill Road, Bow, calling upon the Misses Keves and Record on my way. I did not meet with any opposition, but found several persons who had heard of Spiritualism and who would be glad to know more about the matter, to whom I gave directions for forming circles and advised them to read the paper I had given them.

On Thursday I went to New Cross, and while going under the Thames I gave a MEDIUM to a gentleman sitting opposite me and asked him if he would read it. We got into discussion upon "the resurrection of the body," which he thought was quite possible to God, although I pointed out to him the fact that the body was continually changing, and that the atoms composing it had very probably been incorporated in the bodies of other individuals and would be again after its dissolution. "He preferred," he said, "to be guided by the majority and the general opinion, and as Spiritualists were in a decided minority he did not believe in Spiritualism." I said that I preferred to think for myself; "I am one of the adventurous souls who like to explore and

endeavour to discover the news in every way." He replied that he did not feel himself competent to do so. Then, said I, "don't go to a geologist for his opinion on music, or to a painter for his ideas respecting anatomy; but see that you take the opinions of persons who are competent judges, and if you do that you will be able to discover that Spiritualism is true. You might just as well ask a miner his opinion about astronomy as to ask a man like Dr. Carpenter or Professor Lankester, who deny the existence of spirits, for their opinion respecting Spiritualism."

I went on to Nunhead after I had got rid of my trusting friend and called upon Mr. Butcher in his new habitation after which I delivered a number of papers in Evelina Road, and then went to Mrs. Simpson's. After tea I went out and delivered some more papers in the Albany Road, and met with a gentleman who had attended some of the physical seances held by Messrs. Herne and Williams some years ago, but he was of opinion it was all rubbish. I talked to him for some time, and got him so interested in the matter that he promised to attend the next meeting held at Mrs. Simpson's. Another gentleman had made experiments in electro-biology but did not believe in spirits. I explained to him how the spirits were the operators and the mediums their subjects, and that the spirits entranced the mediums by using their will power, and employing the same force as is used by the mesmerist, only that in the one case the operator is visible and in the other can only be seen by persons gifted with second sight or clairvoyance. He also promised to attend at Mrs. Simpson's. It was then eight o'clock, so I hurried back, and we soon had two strangers whom Mrs. Simpson had invited. I was controlled and the subject proposed was "Are the Teachings of Spiritualism Beneficial to Man's Soul," which was spoken upon by my guides for about one hour, and the strangers present said they had no idea that Spiritualism was like that before, but supposed it to consist in table-turning, bell-ringing, and ghosts appearing.

On Friday I went along St. Peter's Road, leaving a paper at every house where I could get them to take them, and along Nicholas Street, and Edward Street. At one house the lady (a Jewess) said she must not take it, because it was contrary to her religion. Another lady had often wanted to attend the meetings held at No. 15, but she did not know if she might.

On Saturday morning I went to Mr. Burns, and held a seance in the afternoon at 33, Great Russell Street. The impressions I get from the contact I have thus had with many individuals in different parts of London are these, viz., that the most ignorant are usually the most vehement in their denunciations and ridicule, with the exception of those persons who belong to the "Christian" sects, principally Baptists and Revivalists who believe in the "blood" and its cleansing properties. It is quite a relief, after having been trying to open the eyes of such as these, to meet with someone who smiles pleasantly as she thanks me for the paper, and thinks she would like to know more about Spiritualism, or that she has friends who are Spiritualists, and therefore thinks there must be something in it, or they would not be, but does not herself understand it, and will be glad to read the paper. So that even if I can only meet with one such in a day (and I usually meet three or four), I feel that the harvest is in the hands of those unseen intelligences and the Infinite Spirit; it being my duty to sow faithfully in the assurance that some seed will bring forth a hundred-fold.

E. W. WALLIS, Missionary Medium.

#### MR. WALLIS IN BRIGHTON.

On Sunday evening, April 29th, Mr. E. W. Wallis, of the East End Spiritual Institution, London, gave a trance oration at 18, Atlingworth Street, Marine Parade, Brighton. The meeting commenced at 7 p.m.; about twenty-five persons were present, the majority of whom were persons of education and position,—some of them well-known Spiritualists, others investigators. The meeting commenced with the 88th hymn from the "Spiritual Lyre," after which Mr. Wallis (under control) pronounced a sublime invocation in very beautiful and expressive language. The 47th hymn was then sung, after which the audience were invited to choose the subject for the discourse. The subject, by desire of the majority, was left to the spirit-guides of Mr. Wallis, who almost immediately rose and poured forth a tide of eloquence on the "Spirituality of Spiritualism." No person who attended to the address could possibly have failed to derive benefit and instruction from it. It would be utterly impossible for me to give any idea in this brief letter of the amount of ground covered in this masterly oration; suffice it to say that it dealt as exhaustively as possible within the narrow limits of rather over an hour with the real purport of Spiritualism and its message to mankind. The need of all the various phases of the phenomena was eloquently and clearly pointed out, and teaching of a high moral and purely spiritual nature was lucidly imparted throughout. At the conclusion of the oration the spirit controlling Mr. Wallis gave a short account of his passing from earth and his experience in the spirit-world, in answer to a question asked by a lady present. This account was of thrilling interest. After this, numerous questions were asked by numbers of the audience on the following subjects,—crystal-seeing, locality of the spheres, surroundings and homes of spirits, &c., all of which received lengthy and lucid answers. The spirit-guides of Mr. Wallis then relinquished control, after he had been under their influence nearly two consecutive hours. We then sang the 70th hymn, after which the audience chose the subjects for two impromptu poems: the subjects chosen were, "A Home and Garden in the Spirit-World," and the "Millennium," on both of which themes "Flora" gave a considerable number of verses, which were well received by the audience. The benediction was then pronounced and the company separated about a quarter before ten, after having contributed 21s. to the collection which was made for Mr. Wallis's work.

Mr. Wallis is residing at 33, Dean Street, Western Road.—I am, yours truly,

W. J. COLVILLE.

MR. COLVILLE expresses his annoyance at the fact that he had taken and paid for a room at the Odd Fellows' Hall, Brighton, for a meeting for Mr. Wallis on Wednesday next, but afterwards it was refused and the money returned.

BRISTOL.—A few ladies or gentlemen can have admittance into the "Hand and Heart" Circle free of charge, on making application, either personally or by writing, to H. A. Tovey, 10, Wood Street, Stapleton, who will be glad to hear of any mediums in the district.



## MR. BARKAS'S "PSYCHOLOGICAL RESEARCHES."

Last night, Mr. T. P. Barkas delivered the third of a series of lectures on "Original Researches in Psychology" to a large audience in the Lecture Room, Newgate Street. The lecturer, after some introductory remarks, in which he referred to his previous lectures, said that the questions and answers he proposed to submit to them on this occasion were on the subjects of a future life, the fundamental principles of matter, and the laws of inorganic chemistry. The questions on these subjects had been asked at a seance of an uneducated woman, by whose hand the answers had been automatically written. Among many other questions and answers as to the future life, were the following:—Question: Is there anything in your world equivalent to the speech and singing in our world?—Answer (instantly written): Imagine yourself deprived of every organ of sense, such as seeing, hearing, speaking, &c., and yet having the sense or embodiment of all the senses—that you can understand without hearing, see without seeing, speak without speaking. Can you imagine such a state of acute perception, such an intuitive faculty? If you can, then I can give you no better idea of the manner in which we see, hear, speak, and understand—though I am not now speaking of those poor, miserable beings who come among us without these senses or sense developed, as many do, and who are for a time virtually blind, deaf, and dumb, and devoid of understanding, and only by slow, painful degrees obtain the gift of each of these senses, till in time they become merged in one. Question: Do the inhabitants of your sphere accumulate property in a manner somewhat resembling that adopted by the inhabitants of this sphere?—Answer: No. In a commonwealth such as ours it is impossible. Here everyone works for his neighbour as for himself. A man cannot rise unless he does so because he has helped others to rise, and gains only riches because he has helped others to do the same. He only gains to bestow upon others, and the more he bestows upon others the richer he becomes. Question: Are there various grades of social states in your sphere? Are there those, for example, who follow manual labour and those who follow intellectual pursuits?—Answer: I suppose you would call it intellectual pursuits, but to us it is what we consider manual labour. To the spirit intellectual avocations are as manual occupations to the body. There are grades, stations, barriers of caste, even as among you—not caste as you understand by the term, yet as impervious to the outsiders as is your aristocratic society. These barriers are only to be broken by the one who bears in his hands and his face such recommendations as the wholeness of mind, purity of purpose, and philanthropic greatness, such as are the distinguishing features of the society of those he wishes to enter. In our society there are none who are not considered equally worthy, not one in whom every lurking taint of his sometime associations is to be found. Caste is not to be broken through here by the outside show of some plebeian whose only credentials are a seeming wealth; but the stamp of goodness and worth is to be plainly seen before they will be received. Question: Have you anything in your sphere equivalent to our struggle for existence here—that is, must you work in order to live?—Answer: It is impossible to die—always remember that. To die is to be born again; to resume the everlasting work of creation. To die will be a great blessing to many who are too idle to work; yet on they must go; and a man, even on earth, can understand that to be idle is to be a miserable grovelling creature, too abject to raise himself without the assistance of others. It is the same here. There are many who would rather die than work; but as this is impossible, are content to eke out a miserable existence upon the scantiest proceeds of such work as he is of necessity compelled to perform.

In conclusion the lecturer said he had endeavoured to place before his audience a series of questions asked by himself, and answered by a woman at a seance. No human being knew what the questions were to be. In estimating phenomena of this kind we must always bear in mind conditions. Here was a woman acting as an automatic agent or medium who has had a very rudimentary education, who has never given any attention to scientific studies, who has literally no knowledge of the subjects respecting which her hand writes; and yet the answers written through her hand are such as he ventured to say no living man who had not read or heard them could equal in their general correctness, their originality, their freedom from glaring errors in grammar, their general uniformity of excellence, their oneness on one hand and diversity on the other. He failed to see any escape from the conclusion that it is utterly and hopelessly impossible for a woman with an elementary education to give by any normal means the answers which during three evenings he had submitted to them. The whole tone and scope of these communications were masculine; there was not a particle of the feminine in their composition; and yet every word was written automatically by the hand of a woman.—*Newcastle Daily Journal*, April 24.

## MR. BLAND'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I came to Hull six weeks ago, and have great pleasure in giving some information through your valuable paper, about the mediumship of Mr. Bland. You know that I have been a Spiritualist for eleven years, but I have not yet found a medium that I like better than Mr. Bland; he is a first-class trance speaker, as well as a healing medium.

When I first came to Hull, I had a very bad chronic inflammation in the stomach, that had lasted four years, in consequence of too much exposure in tropical climates. Thank God, and also Mr. Bland, I now feel so much better that I hope to get quite well in a short time. He has magnetised me and I have followed the advice of his spirit-doctor, one who was well known in his earth-life as an eminent doctor in Edinburgh. I take no medicine, but am using the cold water cure, and a good long walk early in the morning before breakfast. As a trance speaker, Mr. Bland is something worth hearing.

We have been foretold about the coming war, we have had lectures upon the non-existence of reincarnation by "B. Franklin," and on different other subjects.

My intention with these lines is to bring before the public the fact that there exists such a really valuable medium in Hull—a fact which everybody will agree with me in that may have the good fortune of being present at a seance with him in his house, No. 2, Caroline Street.—I am, dear Mr. Editor, yours truly, H. SANDBERG, from Christians, Hull, April 22.

Capt. of the barque *Alma*.

## MR. BURNS AT THE ELEUSIS CLUB.

On Sunday week Mr. Burns addressed, by invitation, a crowded audience at the Eleusis Club, 180, King's Road, Chelsea, Mrs. Hallock in the chair.

This is a radical political club, composed for the most part of Free-thinkers—that is, materialists, but they are so liberal as to be pleased to hear any subject discussed, though it be contrary to their preconceived notions.

The lecture was the first which the speaker had delivered since his recent illness, and it was uttered in a manner adapted to the minds of the audience. Great interest was manifested to the close, after which half an hour was spent in answering questions, and another half hour in opposition speeches on the part of the audience.

Mr. Ashman, who occupied the platform, made an earnest and practical speech on the advantages of spirit-communion. The lecturer replied successfully to questions and opponents, who took the infliction which some of their objections merited with good grace.

The discussion was interesting from one point of view, as it showed the shocking ignorance which exists even among well-informed people as to the facts and teachings of Spiritualism. At the close "Seed-Corn," showing how to investigate practically, were offered and eagerly received.

Such a meeting as the one now described is of more importance to the Cause than much money and effort thrown away by Spiritualists in getting up meetings on their own account. To have got together such an audience as that which listened to Mr. Burns would have cost a great deal of money and much labour. It was through the kind intermediation of Mrs. Hallock that the invitation was extended to Mr. Burns, and if Spiritualists in the various towns used their influence with local institutions in a similar manner, more might be done for Spiritualism than is already being accomplished by all our committees and organisations, and the only outlay would be the effort of the speaker. This Mr. Burns contributed gratuitously, as he does in all such cases, and he would have no objection to devote one evening in the week to similar work in London or in the provinces.

## MR. MAHONY'S SHAKESPEAREAN RECITALS.

Our friend Mr. J. W. Mahony, of Birmingham, is acquiring great celebrity because of his public recitals of Shakespeare's plays. A few months ago he gave "Hamlet" complete; now he has given "Othello." Correspondents describe the effort as being very satisfactory. Mr. Mahony has offered to give a rehearsal of "Hamlet" in London for the benefit of the Spiritual Institution at some convenient date. The following is the critique from a Birmingham paper of the performance of Monday week:—

"Othello" FROM MEMORY.—A few weeks ago Mr. J. W. Mahony surprised a Birmingham audience by reciting from memory the whole of "Hamlet." This, in itself, was a considerable accomplishment, but the fact that last night Mr. Mahony followed up his previous achievement by reciting, at the Athenæum, the whole of "Othello" from memory, shows his marvellous powers in an even more emphatic manner. A person following Mr. Mahony with the text of the play found that the reciter made extremely few slips; indeed, long as the piece is, Mr. Mahony's recollection was almost perfect. No exception could be taken to his achievement so far as memory was concerned, but his style of delivery is naturally more open to criticism. His voice is clear, and his articulation good, but he is less at home in the softer passages of "Othello" than in those requiring force and earnestness. Thus he was far better as Othello than as Iago; for though he failed fully to grasp the subtle character of the latter, when working upon the feelings of Othello, yet in the former character he skilfully represented the intense passion and the alternations of feeling with which the Moor of Venice receives the statements of the heartless Iago."

## LIVERPOOL—EVERTON, 63, NEWLANDS STREET.

There was no regularly-appointed speaker here for Sunday last, but the chairman called on anyone present to address the meeting.

To this there was no response. He then called upon Mr. Brown, and proposed as a subject "Spiritual Institutions," who immediately stood up and said—"I cannot say I have not been in the habit of addressing public assemblies, but I am now some years out of harness. I never shrink from duty, and this peculiar subject, propounded on the heat of the moment, I will endeavour to turn to the best possible advantage. This great seaport town of Liverpool has many public institutions distributed here and there from boundary to boundary, planted in the midst of a forest of residences, and disseminating their blessings to the surrounding inhabitants. They are the result of the thoughts of the benevolent and philanthropic, and are carried on by rules and regulations suitable to the several purposes intended. There is strict superintendence and order maintained in all—everything is in its proper place, and every individual classed suitable to his circumstances." He mentioned a number of the institutions, and detailed some of their arrangements, and said the management in these was an excellent example for us to imitate in this infant institution, which was to convey to mankind the grandest and most sublime of all truths—what Jesus preached and verified in his person, viz.: the immortality of the soul—that death, so-called, is only a change of life—that it is the liberation of the real man to a better state of being, unlike this earth we inhabit now, where all shades of character and conduct are huddled together. There each goes into his own place—as was said of Judas—where they remain until prepared for an onward and upward course by the ministering angels. In conclusion, he exhorted his audience to be united in their efforts to promote this grand mission. Cohesion was an essential element in the constitution of any society; and to prove this he cited two instances from "animal instincts." One was of a rook which pilfered the materials of a nest from the industry of others; he was beaten off and expelled by the whole rookery. The other that of a sparrow which had coveted and taken possession of a swallow's nest. The real owner collected a number of his fellows, and each came with a billful of clay and closed up the nest, and thus ended the dispute. By detailing these he did not mean to advise them to punish injustice by cruelty. He would prefer the former course—that if they saw anyone likely to damage the Cause or bring reproach upon it, they would tell such a one plainly to withdraw. A discussion followed.



## AN ILLEGAL SENTENCE.

Mr. Henry Pride, of Grampian Road, Edge Lane, whose name is familiar to most of our readers, has at last become tired of the repeated legal prosecutions, in the shape of fines, to which he has been subjected for the offence of refusing to have his child vaccinated, and has elected to be sent to prison. We think it a pity that a greater number of those who are opposed to the Vaccination Acts are not courageous enough to follow Mr. Pride's example. We fear it is the only way in which public opinion can be aroused. Even fair-minded and kind-hearted people are not impressed by the record of the imposition of a fine. They are apt to say lightly that if a man has a whim, and chooses to pay for the privilege of indulging it, it is nobody's business but his own; but they are likely to speak in a different tone when they hear that the same man, whom they know to be a respectable and worthy citizen, has been compelled to herd with felons and vagabonds because he is a dissenter from an established medical creed and has dared to make his dissent not a mere theoretical, but a practical thing. It may, perhaps, occur to them that when our governors have made themselves perfect legislators it will be quite soon enough for them to think of becoming physicians as well. That consummation has, however, not yet arrived.

Since writing the above we have received a letter from Mr. Samuel Pride, informing us that while his brother was on his way to Kirkdale he learned from the policeman who accompanied him in the cab that his sentence included hard labour. "My brother," writes Mr. Samuel Pride, "knowing this to be illegal, managed to communicate with me. I went to Basnett Street, but as business there was over for the day I could not get the blunder rectified. My brother has long been in delicate health. He would endure the ordinary incarceration rather than either vaccinate or pay; but hard labour is simply out of the question. I went straightway to Kirkdale, paid thirty-one shillings, and so liberated him. He had been there only about two hours, and the labour had not yet been imposed on him; but he was received, and for the time being treated as a 'hard labour prisoner.' This kind of thing cannot last. A bad law may be borne with, but a bad law maladministered on the side of severity soon becomes unendurable.—*The Argus* (Liverpool).

## MR. WHITLEY AND SWEDENBORG.

To the Editor.—Dear Sir,—As a lover of fairplay, may I ask space for a word of comment on Mr. Whitley's lecture on Swedenborg as reported last week? No one can blame the lecturer if he is unable to understand or appreciate the seer's writings; it is, perhaps, a psychological defect. But I must protest against a distortion of his views by detached quotations, evidently understood in a gross, material sense—the very reverse of that intended by the author. Not to take up too much space, I shall confine my remarks to the lecturer's impressions about "the sun of heaven," and Swedenborg's idea of God, by which it will be seen how grossly the seer has been misunderstood.

First, it is not true "that it is stated thirty-six times in 'Heaven and Hell' that the Lord God is indeed that sun," nor yet that He is the moon. Had the lecturer been less hasty, he would have observed that at least half the passages expressly say, "The Lord appears in, or above, heaven as a sun." But this is quite a different thing. What appears is not the Lord himself in person, but His divine love, which being received internally, is manifested before the eyes as a globe of fire, according to the law of the spiritual world. This is implied all through the chapter referred to by Mr. Whitley; and at the beginning of the next he says, s. 127, "The light of heaven is spiritual, for it proceeds from the Lord as a sun, and that sun is divine love, as was shown in the preceding chapter." But the appearances are accounted for, s. 118. "To those who receive Him in the good of love, the Lord appears as a sun, fiery and flaming, according to their reception. But to those who receive them in the good of faith, He appears as a moon, white and brilliant, according to their reception." If, then, he sometimes says, "The Lord is the sun of heaven," it must in all reason be taken in connection with the other passages which make his meaning clear. The quotation about the distance of 30° between the sun and moon is only calculated to mislead. It is again a matter of receptivity. The whole chapter "On the Quarters in Heaven," must be read to understand it.

Secondly, in a literal sense, the Lord is neither a sun, nor a moon, but, as Swedenborg everywhere asserts, a divine and infinite humanity. Love itself, and wisdom itself, omnipotent, omniscient, omnipresent, unchangeable, who can do evil to none, with whom nothing is great and nothing is little, and whose providence enters into the least and greatest circumstances of life. This is Swedenborg's idea of God, and the keynote of all his writings. Can Mr. Whitley advance a sublimer definition (if I may use the word)? And yet, according to his perceptions, Swedenborg "has no God at all." This lecturer has missed the leading idea of his writings; so it is no wonder that everything, to his mind, "appears in utter confusion." But he may yet find, as greater minds have fully acknowledged, that Swedenborg is the most orderly, logical, and definite of theological writers. In the meantime would it not be well, until he is better instructed, to abstain from misrepresenting him to others?—Very truly yours,  
A CONSTANT READER.

LIVERPOOL.—A correspondent informs us of the performance of a lecturer who pretended to expose Spiritualism by some tricks which he exhibited. His effort was met with derision, even from non-Spiritualists. Mr. Coates has just concluded a successful period at Albert Hall. His mesmeric experiments are highly spoken of, and a considerable number of speedy cures were effected.

SIGHT AND LIGHT.—To the Editor.—Dear Sir,—Will any of your scientific readers kindly inform me which of the two, sight or light, travels the quickest? Andrew J. Davis and John Scott write much alike on the subject of time and space. They each say: "The element of light travels from the sun of our planetary system to the human eye in about eight minutes." &c., but they give us no idea of the velocity of sight. I agree that light travels according to the time stated; but the sight of the eye reaches the object instantaneously, hence no time is required for the light to travel to the eye. This is my opinion. Am I wrong?—Kindly excuse yours, Geo. MERTALFE, 1, Mechanic Street, New Skildon, April 29.

## MISS WOOD'S PORTRAIT.

We must confess that we have not been particularly fortunate in the engraving on the first page. In the first instance we had a photograph sent to copy from, which did not by any means express our ideal of Miss Wood. Others were procured, but all of them failed to picture the lady as we have seen her. Selecting the best, the artist made a drawing which, when engraved, fails to reproduce the soft and feminine expression so characteristic in the original. The pose unfortunately throws the features, which are rather pronounced, into the most inharmonious attitude. Just too late to be of any use, came Mr. Wolstenholme's photographs, one of which is just the very thing, but our block was already cut.

We hope to make other arrangements for reproducing the picture in the book which we have in preparation embodying Mr. Adhead's experiments with the diagrams prefixed by Mr. Burkas's sketch given this week. We had all our arrangements made, and hence had to give the portrait in *r-adiness*. Had there been time we should have prepared another from the superior photograph.

## TESTIMONIAL TO MR. L. HILLYARD, OF NORTHAMPTON.

We the undersigned beg to appeal for help to this medium. He first introduced the truth of our glorious Cause in this town and district ten years ago; and during the last twenty years has cured and benefited, besides helping, hundreds of our brothers and sisters, under one phase of his mediumship—that of healing.

Fighting under the banner of Truth, the greater part of this time, he has fought physically alone, and in the earlier part, often against the most determined prejudice and desperate opposition; the fruits of which efforts we can see, locally and provincially, are of a most permanent, promising, and pleasing character.

He has never, at any time, made any charge, though a number of cures, performed through his organism, will compare with any on the records of Spiritualism.

For many years, he has carried on in a small way the trade of a shoe manufacturer, with varying success, never being able, for want of capital, to earn more than a living.

The years 1874, through losses, took from our brother "that little which he had,"—since which he has never been able to regain even his wonted position of struggle for subsistence; hence this appeal for help to our veteran of sixty-five summers, to enable him to end his days independently, and yet useful in our Cause, by stocking a small shop, occupied by him, some years nearly empty, as a provision store, which, if properly filled, will yield to our claimant, a small yet permanent help.

Committee:—John Wightman, Esq., Jos. Ward, Senr., Mrs. Nelson, George Nelson, Henry Ashby, T. W. Ward, James Ward, Henry Ward; Treasurer, Dr. Blunt; Secretary, John Letts, 98, Lower Thrift Street, Northampton, by whom subscriptions will be thankfully received, or same may be sent to Mr. J. Burns, 15, Southampton Row, London.

## MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Friday, April 27, Mrs. Simpson opened a discussion on "The Evidences of Spirituality," quoting from Darwin, Mill, and others as witness to their spirituality, and loftymindedness, independence of creeds, but gained through their acquaintance with nature. Discussion to be resumed.

On Tuesday, May 1st, Mr. Morse, will give a trance address. A *verbatim* report will be supplied for publication next week.

On Friday, May 4th, Mr. Dietz will open a discussion on the "Supernatural in Shakespeare, with especial reference to 'Hamlet' and 'Macbeth'."

On Tuesday, May 8th, Mrs. Lowe will deliver a lecture on "Spiritualism an Emancipation."

On Friday, May 11th, Mr. Davis will open a discussion on the "Instinct of Animals, in its relation to the Mind of Man."

CHARLES WHITE, Hon. Sec.

## NEWCASTLE-ON-TYNE PSYCHOLOGICAL SOCIETY.

LECTURES FOR MAY.

Sunday, May 6, at 6.30 p.m.—"Elements of Cosmic Philosophy—Naturalism." Mr. J. J. Morse.

Monday, May 7, at 7.30 p.m.—"Spiritualism, what is it, and how best to sustain it?" Mr. J. J. Morse.

Sunday, May 13, at 2.30 p.m.—Trance Address. Mr. W. J. Colville.

Sunday, May 13, at 6.30 p.m.—Trance Address. Mr. W. J. Colville.

Sunday, May 20, at 6.30 p.m.—Trance Address. Mr. W. J. Colville.

Monday, May 21, at 7.30 p.m.—Trance Address. Mr. W. J. Colville.

Sunday, May 27, at 6.30 p.m.—Inspirational Address. Mr. W. Westgarth.

Admission free. A collection to defray expenses.

OWERBY BRIDGE.—Mr. James Coates, of Liverpool, will deliver two lectures by special invitation of the friends at Sowerby Bridge, on Sunday, the 13th of May, at the Spiritualists' Progressive Lyceum. Afternoon subject: "Spiritualism and its Enemies; evening subject: "Spiritualism and its Workers." On Monday the 14th, Mr. Coates will receive patients during the day, and hold a mesmeric seance at the Lyceum in the evening at 8.

On the day previous to Mr. Coates's visit, Saturday, May 12, Mr. A. D. Wilson will produce his drama, "The Condemned Heretic," in four acts, supported by the following members of the Lyceum:—Miss M. Gaukroger, Miss H. J. Gaukroger, Miss C. Gaukroger, Miss Hulstead, Mr. Harwood Robinson, Mr. R. Ashworth, Mr. E. Broadbent, Master H. G. H. Wilson, and Master T. Wilson. Tickets, 6s. each, sold by Mr. Sutcliffe, Mr. E. Broadbent, Mr. H. Robinson, of Sowerby Bridge; Mr. J. Gaukroger, King's Cross; Mr. T. Gaukroger, Queen's Road; and Mr. A. D. Wilson, 33, Haigh Street, Pillof Lane, Halifax.



## MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, May 6. Freemasons' Hall, Weir's Court, Newgate Street. Evening at 6.30; subject: "Naturalism." Monday, May 7. Evening at 7.30; subject: "Spiritualism: what is it? and how best to sustain it." Regular monthly engagement.

GLASGOW.—Sunday and Monday, May 13 and 14.

LIVERPOOL.—Sunday, May 20.

BELPER.—May 23 and 24.

DERBY.—May 25.

BIRMINGHAM.—May 27 and 28.

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

## PROGRAMME OF AN ENTERTAINMENT

To be given by the

PUPILS OF THE PROGRESSIVE COLLEGE, GRASMERE,

AT THE DRILL HALL, GRASMERE,

On Friday Evening, May 4th, 1877.

To commence at 8 o'clock.

## PART FIRST.

1. Overture ... "Il Tancredi" ... Ros-sini
2. Part-Song "See our Oars with feathered Spray" Sir J. Stephenson
3. Recitation ... "Bingen on the Rhine" ... Hon Mrs. Norton
4. Comic Duet "One day while working at the Plough" J. McEwen
5. Solo, Pianoforte "Hark! the Goat-bells ringing" ... Henry Smart
6. Song ... "Old Dog Tray" ... S. C. Foster
7. Part-Song... "Spring's Bright Glances" ... Bellini
8. Recitation ... "The Raven" ... Edgar Allan Poe
9. Song ... "Caller Herrin" ... Arranged by H. Miller
10. Duo, Pianoforte "Les jolis Oiseaux Quadrille" ... R. Linter
11. Part-Song "O who will o'er the Downs so free" R. L. De Pearsall
12. Trio ... "Ye Shepherds, tell me" ... J. Mazzinghi
13. Recitation ... "King John and the Abbot" ...
14. Duet ... "I know a Bank" ... C E. Horn
15. Song ... "Silver Threads among the Gold" H. P. Danks
16. Solo, Pianoforte ... "Les Hirondelles" ... Henri Streitch
17. Part-Song "Five times by the Taper's Light" ... S. Storace
18. Song ... "Married to a Mermaid" ... M. Watson
19. Recitation "Richelieu; or, The Conspiracy" Bentley Ballads
20. Solo, Pianoforte ... "The Hittite" ... J. Pridham
21. Comic Duet ... "Very Suspicious" ... H. Clifton
22. Song ... "Don't judge a Man by his Coat" J. Guest
23. Part-Song ... "The Dawn of Day" Samuel Reay
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MONDAY, MAY 7.—Mr. Herne's Developing Circle, at 8. Members.

FRIDAY, MAY 11, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, MAY 8, Mrs. Olive's Seance. See advt.

Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing

WEDNESDAY, MAY 9, Mr. W. Wallace, 329, Kentish Town Road, at 8.

THURSDAY, MAY 10, 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.

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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, Atlingworth 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.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.

LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.

LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.

LOUGHBOROUGH, Mr. Gutteridge's, School Street, at 6.30.

MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.

MIDDLESBRO', 38, High Duncombe Street, at 2.30 and 6.30.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m. Lecture.

NOTTINGHAM, Churchgate Low Pavement. Public Meeting at 6.30 p.m.

OLDHAM, Temperance Hall, Horsedge 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.

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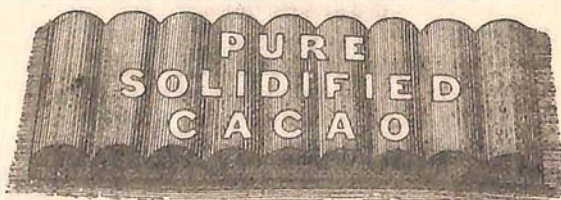
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