



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

SPIRITUALISM.

[REGISTERED AS A NEWSPAPER FOR TRANSMISSION IN THE UNITED KINGDOM AND ABROAD.]

No. 364.—Vol. VIII.]

LONDON, MARCH 23, 1877.

[DOUBLE SHEET—PRICE 1½d.]

SPIRITUAL GIFTS.

On Sunday evening, March 12, Mr. W. J. COLVILLE delivered another Inspirational Address at Doughty Hall. The chair was taken by Mr. Wm. Watts.

The Chairman announced that the subject selected by some friends for the evening's address was "Spiritual Gifts."

INVOCATION.

O God our Father, thou divine Parent, thou infinite and all-pervading Spirit, Thou who fillest all things with Thyself, Thou who art the Creator, the Preserver of all the universe, Thou who art our gracious God and merciful Father, we Thy children come before Thee this evening to offer to Thee our praises for Thy manifold and great mercies. Though we are not assembled in a gorgeous house dedicated to Thy name, though we are not surrounded with outward ritual of grand and imposing nature, though we do not come before Thee in a grand and gorgeous shrine to worship Thee, yet from the lowliness of every heart, yet from the deep desire of every human spirit, there may arise the incense of prayer, of praise, of holy aspiration, of noble desire, which shall reach Thine own presence. O God, we pray Thee to pour down upon us Thine own spirit; we beseech Thee to grant that our whole souls may be permeated with Thy truth, and with Thy light; we beseech Thee that the glorious Gospel of Thy love may chase away all darkness, all cloud, and all sorrow from our souls, and that we may all emerge from the darkness of unbelief, and fear, and sinfulness, into the blessed knowledge and glorious realisation of Thy presence as our gracious and loving Father. And O our God, we pray Thee to grant that Thy holy angels, as ministering spirits, may surround us by night and day, shielding us from harm, impressing our minds for good, and leading us upward and onward through all the duties of life, through all the trials and sufferings which may beset our earthly path, up each day, each hour, higher and higher, closer and closer, to conformity with Thy blessed will, that we, following in the footsteps of all Thy prophets, of all the messengers whom Thou hast sent to humanity, and being engrafted into the very spirit which animated Thy beloved son Jesus, may day by day grow in conformity to Thy likeness, and, living lives obedient to Thy will, may we safely pass through life, and may death be but the transition to a better, brighter world, where we shall learn new truths and unfold new capacities, and each instant be conformed more and more entirely to Thy perfect image. O God, we pray Thee that Thy spirit may pervade this silent room—may impress every soul here present; may all thoughts of anger cease, may all discord be driven away, and may love alone permeate every bosom, and crown every heart, and lead us all to a knowledge of Thee; and so may our lives each day become more pure, more bright, more noble, as we realise the near presence and the boundless love of Thee, thou infinite Creator, thou merciful and gracious Father of all Thy children.

ADDRESS.

We are called upon this evening to address you upon the subject of "Spiritual Gifts." It is, indeed, a very wide and comprehensive subject, one to which we cannot do full justice in a single hour, and within the limits of a single discourse; nevertheless, we will endeavour to put this subject before you as concisely and as comprehensively as we are capable of doing in the time at our disposal. Surely there never was an age, and there never was a nation, in which spiritual gifts were not more or less developed. From the

very earliest times of which you have any record, from the very earliest ages of which any history has been handed down, to the present day, we find that running throughout the history of every age, of every nation, there is a constant record of supernatural appearances, as they are termed, and there is a record of special persons endowed with special gifts for the purpose of performing a special work. Now, in the lesson which has been read to you this evening (1 Corinthians xii.) some of these special gifts have been enumerated, and it is there stated that they are the inspiration of the Divine Spirit, that they proceed from a source outside of yourselves, independent of yourselves, and yet a source from whence spiritual truth and spiritual light have been derived in every age, and that these gifts are possessed in greater or less degree by every single child or man. There is no person upon the whole earth, there is not a single human being, who does not possess in greater or less degree one or more spiritual gifts; for there is one Divine Spirit which pervadeth all things, there is one Great Power which is above all, there is one Divine and Infinite Source from which all inspiration must reach humanity, and there are receptacles for this inspiration in every age, in every nation; and God, who is the source of spiritual being, and of every blessing which can ever flow to humanity, has unquestionably raised up in every age special persons endowed with special gifts for the purpose of performing his work in the world. But though there have been the great and shining lights in the spiritual firmament, seers, and prophets, and sages, and reformers, who have been endowed with special gifts of the spirit, and who have stood forth brighter, and who deliver a more full and perfect message than the rest of humanity, nevertheless there is not one obscure child or man who does not possess some spark of this Divine inspiration; there is no human soul, however ignorant, however sinful, that does not possess some spark of Divine truth, and that has not within him some germ of some special gift given for a special purpose, for the glory of God and the benefit of humanity. Now, it is a most undeniable fact that all persons do not possess the same spiritual gifts, while it is entirely unquestioned that all persons do not possess spiritual gifts in the same degree. It is equally true that there are diversities of gifts as well as diversities of operation, and diversities of measure of gifts. Though there are those who possess many gifts, there are also those who possess but one or two; though there are those in your midst to-day who have been raised up by the spirit-world for the purpose of performing a great and glorious work for humanity, and are therefore endowed with special and transcendent gifts, that this work may be fully accomplished through their instrumentality, nevertheless there are many who have not been called to a great work, but who have been called to a work for the benefit of humanity, for the advancement of truth, and who have been endowed with all the gifts which are necessary to enable them to carry this work out successfully, if they will but work truly, honestly, and faithfully.

One great error which has been made in the present day, and which, indeed, has been made in greater or lesser measure in every day, is this: that persons have been content to leave their spiritual gifts unacknowledged and unused, simply because those gifts have not been very apparent, have not been very numerous. The illustration which was so beautifully given by that great and glorious teacher Jesus, when he spoke the glowing, eloquent, and prophetic words of the parable of the talents fully indicates the truth which we desire to convey to you this evening. No person who has ever carefully, thoughtfully, and devoutly read this parable can for one moment arrive at any other conclusion than

the following, and that conclusion is that a man or a woman is not responsible for the number of spiritual gifts or for the quality of spiritual gifts which he possesses, but that one and all are responsible for the use they make of those gifts—that they are responsible whether they use those gifts or whether they use them not. For, remember, there was no distinction made between the one who possessed the ten talents and used them all, and the one who possessed the five and used them all, and the one who possessed the two and used them both—all were rewarded, all were accepted, all were commanded to enter into joy and rest; but it was reserved for the one who possessed but one talent and who used it not, to be excluded from the peace, from the joy, and from the rest which was the reward and heritage of the others. This most emphatically was not because one talent alone was possessed, but because the talent was not used; for you are none of you responsible for the gifts which you possess, but you are responsible for the use which you make of those gifts, and, furthermore, you are responsible for your ignorance of the gifts with which God and the spirit-world have endowed you. Is it not reasonable to suppose, is it not perfectly in accordance with sound logical reasoning for us to assert, that it is the work of every man and woman throughout the world to discover what spiritual gifts he or she possesses, and having discovered what those gifts are, is it not right that the life-work should be to use those gifts, and to put them to the very best use and to the very highest purpose? You are commanded by God and by the spirit-world to cultivate every gift to its very highest possibility; you are not to let one lie dormant, for not one gift has been given in vain, not one talent has been given which is not to be used, and all can be used for a great and useful work. Furthermore, it is most desirable that the state of things which exists in the present day, and which, indeed, has existed in every day relative to the possession of spiritual gifts, should be retained: and that is, that one person should possess some special gift which someone else does not possess, for there are many different works to be done in the world—there are many different purposes to be fulfilled. There is very much to be accomplished in various ways before humanity can possibly be lifted up to the highest level to which humanity shall ultimately be lifted, and consequently as humanity is so diversified, as one set of men are perfectly distinct from another set of men, so it is necessary that there should be teachers and reformers, prophets, sages, and apostles, suited to deliver a message which should be acceptable, and which should be capable of being received by all classes of the community. As the possession of spiritual gifts by men is as old as humanity, there is no age of which we have any record that does not furnish us with illustrations and examples of this. If you turn to the Old Testament of your records, you will find that there was a continual tide of inspiration flowing from God to man, and, further, that there were special men raised up to do a special work in every age and in every nation of which any account is given. Then if you turn to the New Testament of your records you will find that Jesus and his apostles possessed spiritual gifts in no ordinary degree; you will find that it was one spirit, the same divine inspiration which dwelt in Jesus and his apostles, which dwelt in the ancient sages and prophets of old; you will find that the very voice which Jesus spake, that the very message which Jesus delivered was, but a further unfoldment of the one message which God had been delivering from the earliest ages to mankind. Though the message which Jesus brought was a higher one, though the work which he did was fuller, more complete, and more perfect than the work done by any one of his predecessors, nevertheless he possessed the very gifts, only in a larger extent, which had been possessed by all humanity in every age and every nation, and which you yourselves possess this very day. For Jesus did not make any claim to possess gifts which were not possessed by other men. Though he possessed them in a larger measure, the gifts which he possessed were derived from the same source, were the same in kind and the same in quality, as the gifts which were possessed by many a one who delivered a message before Jesus was born. Furthermore, Jesus himself declared that his disciples should do greater works than he had done when he had ascended to the Father; he declared that the Holy Spirit should be sent from God, and that signs should follow those who believed, and that the tide of inspiration should flow on with irresistible course until all humanity should share the blessing and should be benefited by the outpouring of the influence of the Most High. So it is perfectly useless for any persons now to state that spiritual gifts were the possession of any past age, and are not the possession of humanity to-day. It is utterly out of accordance with the teaching of Jesus, whom the Christians of to-day claim to be their divine Lord and Master; it is utterly at variance with the teaching of the New Testament as well as the Old Testament of their records, which they for the most part hold as infallible, and as the direct word and voice of God to humanity, that they should assert that spiritual gifts are things of the past, and that Jesus and his apostles possessed that which humanity can never possess again. Ah, no; the truth is far away from this. The truth is that the spiritual gifts which have been given to humanity in the past are given now in the present, and will be given in still greater power in the future.

It is true that the gifts which were possessed of old, which men of olden time delighted to use, are still the possessions of humanity, and are still within the reach of all who seek them. The apostle Paul distinctly asserted that there were diversities of gifts, but that all proceeded from the one same divine spiritual source, and these teachings of the great apostle of the Gentiles

may well be considered accurate, and may well be accepted as truth. For it is an infallible certainty that those gifts which were possessed by the early Christian Church would have been possessed by the Church in every age and in every land if the Church had not wilfully refused to hear the voice of the Spirit, and cast aside the living inspiration. There are thousands, nay millions, in your midst to-day who are perfectly willing and ready to accept the inspiration of the past, but who will persist in rejecting the inspiration of the present; and the most unwarrantable conclusions at which these persons arrive, the most fallacious arguments they use are these—that it was possible in a former age for God to reveal himself to humanity; but however possible, it is most decidedly not probable that God will reveal himself in the present age; and therefore it is that there are thousands outside of the Church to-day who believe that there is no God—who deny the very existence of the Spirit. And why? Because they know it to be fallacious that a gift of God should be given to humanity at one age and withholden at another, when it is positively certain that the gift is as much, nay more, required to-day than it ever was in the past. And these men of science who deny the existence of the Deity look to the Church and say, "You proclaim to us the existence of God; you state that your ancient records are inspired; you desire that we should believe in miracles and in gifts and the spirit; but you cannot show us these gifts to-day, you cannot work these miracles to-day; so what proof have you to give us that your assertions are true, and that your claim to be the Church of God and to be the exponent of God's truth is a genuine claim?" What can the Church answer to the sceptic to-day? How can the Church speak with a powerful, living, and commanding voice to humanity this hour? for the gifts of the Spirit are almost, though not entirely, withdrawn from the Church. And why? Not because God would not have given them, not because the spirit-world are not ready to give them even now, but because the Church, by a long course of dogmatism and wilful rejection of spiritual truths, has lost the gifts of the spirit; because, when the Church became impure, and when the word of man was held up for veneration instead of the living inspiration from God, when the mere outward work was made to substitute the inward truth, then it was that the spirit-world knocked in vain at the door of the Church for admission, then it was that the Church refused to accept the gifts of the spirit; and therefore the spirit-world have been compelled to seek their instruments elsewhere; and so it is that outside the portals of the Church, that outside the gates of any human institution, quite away from and quite independent of any organisation formed by man, the gifts of the spirit are exercised, and those who proclaim the truth to humanity deliver their message. But this need not always be, for the spirit-world to-day are speaking to the Church as well as to those outside, and are seeking their instruments everywhere that they may adapt men's minds for doing the work which they will have done in the world, and you may, one and all, whether connected or not with any Christian sect, whether you are Christian, Mohammedan, Jew, Brahmin, Buddhist, or what you may be, possess some spiritual gift, or do some spiritual work, if you will but seek to be made a fitting instrument in the hands of the spirit-world for the elevation of humanity.

Now, as we have stated as briefly as possible that all mankind possess in greater or less degree some spiritual gift, and that all have this power of obtaining and using one or more of these gifts, as the case may be, we will proceed very briefly to enumerate some of those gifts which have been possessed in the past, and which unmistakably are possessed in the present. Now, the gifts of the spirit possessed to-day, though they may be different in some minor details from the gifts of the spirit possessed in the past, are, nevertheless, substantially the same, and do most unquestionably proceed from the same source. In ancient times, you read in your records, of the dead being raised to life; you read of the gift of healing, of the gift of tongues, of the gift of prophecy, of the gift of interpretation of tongues, and of many other gifts of the spirit; and these very gifts which are recorded in the New Testament of your records, which the Christian Church unmistakably and unquestionably believes to have been possessed by Jesus, and to have been conferred by Jesus upon his apostles, and also to have been the result of the outpouring of the Holy Spirit at Pentecost, are the very gifts which are possessed to-day by mediums in connection with what is termed modern Spiritualism. If there was the gift of healing in the past, unmistakably there is the gift of healing in the present. If the Apostle James stated that when one is sick in the Church, the elders should be sent for, and they should anoint the sick person with oil in the name of the Lord, and should lay their hands upon him, and with prayer and faith should cause the sick to revive, so it is unmistakably the fact that this very gift is possessed to-day, and that there are persons in your midst—yes, there are persons in this room this evening—who possess the gift of healing, as unmistakably as the gift was ever possessed in the days of the apostles, of whom you have read this evening. For, if you seek for the amelioration of human suffering; if you seek, that disease may be cured, that humanity may be relieved of the thousand ills to which it is heir, you may seek in vain if you seek merely for relief from those who have studied, that they may obtain a knowledge of disease and of its cure. For it is not the will of the spirit-world that any of these gifts should be bought by money, and be sold for money. Quite the contrary; for the gift of healing is unmistakably a direct gift from the spirit-world, and if you possess it you must use it, and if you possess it not you cannot use it if you will.

No amount of instruction, no collegiate education, can possibly

fit any single man or woman for the purpose of ameliorating human suffering and curing human disease. The gift of healing is a gift of the spirit, and it is for those of you who possess that gift to seek that you may cultivate it, and it is by this means that a vast amount of suffering which humanity is now burdened with shall, in the future, be overcome. It is undoubtedly one of the special characteristics of the present unfolding of spiritual truth, of the present outpouring of spiritual power, known to the world as Modern Spiritualism, that this gift of healing should be revived. Truly, it has never been entirely quenched. Truly, even in the Church of Rome, in spite of all its errors and corruptions, the priests have to a greater or less extent exercised this gift. Truly this gift is exercised in what is termed the Catholic Apostolic Church, and also in the New Jerusalem Church, as it is termed—two sects which exist in your midst to-day; but still, the majority of the Christian world have refused to acknowledge this gift; the majority of mankind have refused to believe that healing is a gift of the spirit, and, consequently, many grievous operations have been performed—much cruelty has been inflicted upon humanity—not generally in the feeling of wanton malice, but simply as the result of ignorance; for you cannot ignore one single spiritual gift without suffering the due consequences of such neglect; for, as every spiritual gift is given for the benefit of humanity, and is necessary for the salvation of humanity, it is impossible to ignore one of these gifts without being very much the worse for your neglect of it. Then we would most particularly urge upon those who possess the gift of healing to-day, however slightly they may possess that gift, to use and to cultivate it to the very utmost of their power; and if there are any of you that have friends that are sick and ill, you cannot do wrong if you will seek to use this gift; for if you possess it not you cannot use it, but if you do possess it in a very slight degree, the very desire to use it will cause that gift to become increased and intensified.

Then we might point you to the gift of prophecy. There may be those even in this room, and there certainly are many in this great city, who distinctly assert that prophecy is a gift no longer, but that prophecy is now represented by simply preaching what they term the Gospel or the Word of God. Most unquestionably preaching is a part, and a very essential and necessary part, of prophecy; but it is not all of prophecy, for were there not those in the past who could foretell the future to some extent, so there are those in the present who can. And why? Not that they may simply gratify the curiosity of some persons who wish to know from inferior motives what is going to happen in the days to come, but that they may be able to give such revelations to mankind as shall elevate humanity, and shall make the world better than they found it. So, though preaching must not be despised, yet prophecy must not be ignored; they must go hand in hand; they are essentially part and parcel of each other. And there are those in your midst to-day who have been endowed by the spirit-world with a special gift, with a special capacity, that they may preach to you, and that they may prophecy to you, that they may deliver the message of the spirit-world, which shall tend to elevate and uplift humanity; and these are they who outside of the Church, and outside of any human organisation and institution, cause their words to be heard, and cause their message to be delivered, and they deliver their message truly or untruly just in proportion as they acknowledge the possession of their gifts, just in proportion as they cultivate their gift and lay themselves open for the control of high and holy influences.

Remember that there is great responsibility attached to the possession of spiritual gifts, and remember also that there is immeasurable reward for those who use these gifts to their best, and who employ them to their fullest extent. Therefore, we would urge upon you, one and all, to follow the injunction of the apostle Paul, and to "covet earnestly the best gifts;" but nevertheless by no means to despise the gift which you do possess, whether it is large or small, whether it is in the eyes of men important or unimportant. Remember that it is a gift, and that it is a talent for which you are responsible, and for the use of which you must render an account. There are no gifts useless, there are no manifestations of spiritual power which have not their purpose. There is no mode which the spirit-world to-day or in any other day has used for the purpose of conveying truth to humanity which it is well or even safe for humanity to despise and reject. There are many to-day who, in their inquiries into Modern Spiritualism, which is most unquestionably the gift of God to the nineteenth century, and the fresh unfolding of spiritual power, a new development of ancient truth, a new epoch, a new dynasty which shall usher in a yet brighter state of being for humanity,—there are many who, in their investigations of this religious science called Spiritualism, on the very threshold of their research ask the question,—Supposing these spiritual gifts are possessed by humanity,—supposing these mediums really do possess the powers which they themselves declare that they do possess, and which believers in Spiritualism declare that they possess, what benefit is it to humanity? what good work will be achieved by any one of these gifts? And there are many who form hasty conclusions and who arrive at a decision which is the result of premature judgment. There are many of those who on the very threshold of their investigation distinctly object to receive the message which the spirit-world brings, simply because they consider that some of the gifts are trivial, and that some of the phenomena are unimportant and trifling, and cannot be of use to humanity. But let such pause and think, let them remember that every gift has its use, and that no gift of the spirit can possibly be trivial and unimportant; and if any of you who are Spirit-

ualists are met with the objection that the manifestations which occur through many mediums in your midst to-day are trivial and unimportant, pray remember that they are just as useful and just as necessary as any other form of manifestation which you may choose to accept as a higher revelation.

Remember that though the message of the trance and inspirational speaker may be a great and useful message, and though the work to which he or she is called may be a very great and useful work, nevertheless those who possess other gifts of the spirit have an equally good work to perform, have an equally clear and decided message to give to humanity. Remember that all instruments in the hands of the spirit-world are reared up for a special work, and that work is in every case the advancement of humanity and the glory of God. So if there are those who tell you that those manifestations that occur through the mediumship of many persons in your midst are of no use to humanity, let them pause and consider before they make this assertion, and let them know that there is no gift which cannot be applied to some very great and useful end. So if the levitation of human beings, if the movement of musical instruments, if the disturbance of furniture in your homes, be considered by some as very unseemly and ridiculous manifestations of spirit-power, let such remember that many sceptics have thereby been convinced of the reality of spiritual power; let them remember that many an atheist has been brought to believe not only in spiritual power but even in the Deity himself, through the manifestations which occur through those mediums who are too much despised and rejected by many persons who term themselves Spiritualist to-day; and then let them remember that those manifestations which are considered very often to proceed from a low spiritual source are the only manifestations which can prepare the minds of the people to receive the higher truth which can be delivered through the more intellectual development of spiritual gifts; and pray remember that you are one and all responsible for the care which you give to these manifestations of spirit-power to-day.

It is unquestionably a fact that the tendency of persons in the present age is this, to consider that there are some gifts of the spirit which are of far more importance than other gifts of the spirit. Now, though no doubt a much higher message may be given to humanity through the lips of the entranced medium than through the manifestations occurring in the presence of the physical medium, nevertheless there are thousands of persons in your midst to-day who can be converted, who can be brought to a knowledge of spiritual power, through the latter when the ministrations of the former would fall utterly powerless before them. Therefore we request you one and all to carefully guard and to cherish, and to respect, and to love all who possess any gift of the spirit. And we pray you to reject none, and that you yourselves despise no gift that you yourselves may possess. If there are any persons present who have formed circles in their own homes, and who have failed to obtain the great manifestations, as they term them, or the intellectual manifestations, and supposing that the table at which they sit has simply rapped or tilted out some communications from a departed friend, or even a spirit-stranger, let these remember that that gift is given to them, not for their own personal gratification, but for the very purpose of their being able to accomplish a work in the world which can only be accomplished by the exercise of this particular gift; so that if there are those present who have mediumship of any kind whatever, who have developed any phase of mediumship at all, let them use this, let them reject it not, for it is given them by the spirit-world; they are responsible for the use of it, and they can benefit humanity to a very great extent by the use of it.

The present reception of those who possess spiritual gifts in your midst is truly very encouraging, so far as trance and inspirational mediums are concerned, but certainly Spiritualists at the present day have not afforded that help to those who possess other gifts of the spirit—to those who possess other forms of mediumship—which they might have done. Therefore, we pray you one and all, while you "covet earnestly the best gifts," while you desire to hear some direct message from the spirit-world, that you reject no truth, that you ignore no gift, and that you despise no gift which you yourself or any other person in your midst may possess.

There is a great unfolding of spiritual power to-day, there is a great outpouring of the spirit in your midst to-day, and greater works than these which are done to-day shall be done in the future, for the present is most undoubtedly but the precursor of the advent of some great teacher, and of some great era in the world's history. You are all of you aware of the fact that all nations almost have regarded it as a truth, that a special revelation has been given to the world every 2000 or 2500 years, and to-day it is stated by the Christian Church, that Jesus himself is expected again soon to return, and that the Messiah is coming attended with His glorious angels to gather together his elect—to gather the wheat into his garner, and to burn up the chaff with unquenchable fire. And though literally the prophecy may not be fulfilled, though literally the gifts of the spirit may not be such as the Christian Church anticipates and desires, nevertheless, those prophecies which relate to the Second Advent of Christ, as it is termed, those prophecies which speak of the return of the Messiah, most unquestionably have a deep, though it may be a somewhat symbolical meaning.

Yes, there is a Messiah coming, there is a new dispensation opening, a new epoch in the world's history has been reached, and Modern Spiritualism is but the commencement of a mighty outpouring which shall cause the knowledge of the Lord to cover the earth as the waters cover the channel of the sea. It is distinctly

asserted in the ancient prophecies that the time shall come when the spirit shall be poured out upon all flesh, when sons and daughters shall see visions and dream dreams, and though much may be couched in oriental metaphor, though much may be covered in mystical and symbolical language, nevertheless the truth is permanent, the truth is divine; it runs through the sacred books of every age and every nation; and the truth is this, that there is a brighter day in store for humanity, that there is a golden age which we can and must look forward to, and that our work to-day is to prepare humanity for the purpose of receiving a higher revelation.

Each revelation which has come to the world has been higher, and fuller, and more conclusive than the last. The Christian Church freely accepts the truth that the revelation given by Jesus was higher than any previous revelation, but then the truth is that since that, the revelation now about to be given to humanity is a greater revelation than was given through the mediumship of Jesus and his disciples. And why? Not because Jesus was not capable of giving a higher revelation, but simply because the world was incapable of receiving that higher revelation; and now, after nearly 2,000 years of spiritual gifts, the world has been but little improved to some eyes, and the Gospel, as it is termed, has made but little progress; but still a step has been gained, an epoch has been passed over in the world's history, and the new Messiah shall come, when the Messiah Jesus shall depart and shall leave his angels behind him, who shall prepare the world for the work of the new Messiah.

To-day the gifts of the spirit are outpoured, the portals are unbarred, and spirit is communing with mortals, and God is revealing his truth to the world, and these are but the early days of Modern Spiritualism, these are but the early days of the outpouring of spiritual gifts, and the manifestations which take place in your midst to-day may be termed trivial by some, but nevertheless they are essential, for was not the glorious gospel of Spiritualism, in a human sense, evolved from the knowledge which occurred in the United States of America in 1848 through the mediumship of two young ladies? Undoubtedly that beginning of the new dispensation, that commencement of the new outpouring of spiritual truth, was obscure—was what some may term trivial and unimportant; but nevertheless it was the first step which should lead on to greater knowledge and to a further revelation.

As when the sun casts forth its beams at early morning, the light is but faint and indistinct, and grows more and more intense until noon-day is reached, and the sun pours forth his full refulgence to revivify the earth, so it is with every spiritual development, so it is with every spiritual outpouring. There must be a dawn and there must be all the intermittent stages before the noon-day blaze—the glorious fulness of spiritual light—can be poured upon humanity.

As in early days, the manifestations of spirit-power were but faint, and as the truth which was revealed was but partial, and as this truth has grown more and more clear, more and more powerful, as the ages have rolled, so there is yet a brighter future, a nobler work, a greater unfolding of spiritual power to be reached. And as the natural light comes first in a small beam, and then gradually grows greater and greater in intensity until it reaches its fulness; is it not true that you could not have the noon-day blaze without the first morning light, the first gentle rosy streak which gilds the mountains, and which makes nature first cast aside its gloom and awake to a new power, and to a new beauty? So if you yourselves possess within you the faintest germ of any spiritual gift, know that it is but the earnest of a full outpouring of spiritual light, if you are but faithful to that light which you have, however faint and dim it may be.

Let our closing words be these:—Despise no gift, reject no ministrations of the spirit-world, reject no faint and feeble light which may be vouchsafed to any one of you; scorn no talent, refuse to use no gift, be thankful for the smallest gift, but "covet earnestly the best gifts," and so shall you each in your respective sphere, each in your own appointed way, each in your own appointed and fitting place, be saviours of the world, be regenerators of humanity, be messengers from God to the human race.

IMPROMPTU POEM.

In ancient times God poured his truth
Upon the earth abroad;
And when mankind was in its youth
This light, which came from God,
Was faint, and feeble, and obscure,
And few their way could see
To perfect truth and perfect light;
But then it came more pure
As ages rolled, and brighter far,
The message God did give,
As sage and prophet did arise,
And saint and martyr live.
The ancient sage who first revealed
God's presence to mankind—
Who brought the message sure and true,
To elevate the mind—
Was but an humble messenger
Revealing partial truth,
But yet revealing love and light
To manhood's early youth.
As when the morning's rosy light
Casts its first fair bright beam,
And as the sun doth higher rise,
And further glorious gleam,—

So is it in the human soul
That grace and gifts begin,
By soft, by slow, by subtle means,
To triumph over sin.

The dawning light, the first faint streak
Of spiritual power,
Which ultimately in its might
Shall conquer all this hour,
May be unfolded in some breast,
Which, present here to-day
Would chase its sorrows into rest,
And drive its fears away.

Oh, cultivate them, one and all,—
These gifts that angels bring,
And listen to those sacred songs
The blessed spirits sing.
They tell of peace, they tell of love,
They lead your souls to light,
And truth's full radiance, bright and fair,
Shall conquer error's might.

For as the beams more bright, more fair,
And stronger, fuller beam,
So shall the truth to every soul
In fullest radiance stream,
In that bright age, that coming day,
That time which men of yore
Have longed for, sighed for, and believed,
Have wept and sorrowed o'er.

Although it long has been delayed,
Behold it comes to-day—
Precursor of a brighter time,
And with you then we pray:
Unfold your hearts, cast out your fears,
And let the angels in;—
The message that they bring is peace,
And to your hearts they sing

Of glory, and of peace, and rest,
Of goodwill to mankind.
If love doth dwell within your breast,
And if your ardent mind
Will by that spirit-world but reach
The humblest of your kind,
Then shall you be exemplars bright,
To benefit mankind.

And God himself in perfect love,
His angels sends to-night,
To lead your souls, yes, one and all,
Up to the realms of light.

After a slight pause, the medium said:—You are now requested to decide amongst yourselves the subject for an impromptu poem, which will be delivered. The subject selected was

THE DAY OF REST.

Mankind are seeking all for rest;
Within each human, mortal breast
The cry goes up from weary earth,—
From those who feel their heavenly birth:
"Oh for the rest and peace of heaven!
Oh for that blessed, holy leaven
Of rest which drives out fear and care,
And makes pure love to everywhere
Abound, and recognised be
By all men of humanity!"

The Day of Rest! What doth it mean?
A day arrayed in beauteous sheen
By Him who made the heavens most high,
Who built the earth and formed the sky—
A day when men their offerings bring,
And when their inmost spirits sing
To God who reigns supreme on high,
Who sends forth truth, which ne'er can die.

The Day of Rest! Is it a day
When once a week mankind must pray,
And praise, and call upon their God,
And think of those who 'neath the sod
Have laid their bodies, and their spirit
Up to the heavens to inherit
Bliss and eternal life have gone,
And now in living truth come down
And bless humanity once more
From their bright home on spirit-shore?

The Day of Rest! What is this day?
Oh seek it, and your souls may pray
That truly it may on the earth
Descend, and all of human birth
Shall feel its beams, and taste its grace,
And be led up, and God's own face
Shall be revealed in purest love,
And thus mankind it doth behove
To seek that rest, that day of peace
Which yet shall bring mankind release
From pain and sorrow, fear and shame,
When all shall glorify God's name.

The mortal spirit wants repose;
And daily cares, and daily woes
Must needs some recreation find—
For heart, and soul, and jaded mind.
So, if one day in every week
You with your spirits low and meek,

Can bend, and sweet, pure offerings bring
To God, then let your spirits sing,
And bless the love which gives a day
That you may pray, and learn, and pray,
And yet seek for that better time,
And for that heavenly, softer clime
Where rest and work combined are,
And strife and discord never mar
The perfect work of rest and love
Which happy spirits know above.

The Day of Rest! the Sabbath day
Is dear to many a heart; yet pray:
Be not content that one alone
Of seven days should to God's throne
Lead up your spirits and your mind,
And elevate now frail mankind;
But know that if one day is given
To lead your souls more close to heaven,
That is but partial truth to know,
Fair bliss within the heart to glow
On each successive seven;
But let each day see that that heaven
Which cometh from above is here,
And thus your souls, more pure, more clear,
May from the rest of one day learn
That rest and work together turn
Within the soul in pure desire
To rise up high and ever higher!

Mankind has not yet found its rest:
Still panteth each fair human breast;
Still longeth each poor child of woe
For that best day when none shall know
Of turmoil, or of sin, or pain—
When earth shall faded bliss regain,—
Yea, more than faded bliss regain:
Emancipation full from pain,
And brighter peace, and nobler rest,
Shall fill each mortal human breast,
Than ever yet was known below;
And thus shall future ages show
The Sabbath typified the day
When every tear is wiped away,
And Sabbath service, Sabbath song
And beauteous strains you fain prolong,
Are but an earnest of the time,
When every nation, every clime,
Shall want no more one day a week
To pay their offerings true and meek,
But every day and every hour
Shall see employed each holy power,
And every blessing God has given,
Shall raise men's thoughts to hope and heaven,
And in the coming time shall be
The rest which for eternity
Shall last unfolded; then shall all
Emerge from sorrow's weary pall,
And Sabbath shall be work and rest,—
Each day a sabbath; every breast
Shall work in love, and strive to gain
That higher rest which shall attain
In far off ages yet unknown,
When before God's eternal throne
The ransomed myriads from the earth
Shall taste that pure celestial birth,—
Be born, begotten, into love,
And perfect peace and rest above.

Work all on this remembered day,
And rest awhile upon your way,
If need be, that your mortal power
Invigorated in this hour
By Sabbath service, Sabbath song.
Oh, then these notes of praise prolong;
Yet know the coming age shall see
A brighter day, and then shall be
Unfolded truth, and every land
Shall have its assembly and its shrine
Within the human heart, the hand
Shall labour for the good of all,
And one and all on Him shall call,
And work and rest together make,
That blessed day which none forsake,
And none can spurn, and all shall know
In that blest land where truth shall glow
In every breast, and labour none,
Yet all shall work their way to Him,
Who dwelleth on th' eternal throne,
Who loves to call you all His own.

May the blessing of God the Infinite Father, and the blessed communion of the holy spirits of light be your position now in the present life, and may you all become nobler, purer, fairer, more divine, more *en rapport* with the holy angels; so shall you all pass safely through your life on earth to the rest and work, and the work and rest of the upper spheres of spiritual life and beauty.

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

INSANITY AND SPIRITUALISM.

Dr. Forbes Winslow, who, by the publication of a pamphlet, led to the inquiry instituted by Dr. Crowell, has really done much good by the promulgation of his groundless statement. Once it was said to be easier for a camel to go through the eye of a needle than for a rich man to enter heaven. Now the parable might be put: it is easier for a camel to pass through the eye of a needle than for an opponent of Spiritualism to bring forward truthful objections. The facts quoted by "A Clergyman," are those supplied by Dr. Crowell, and therefore the latest official information on the subject.

To the Editor of the "Standard."

Sir,—A statement published by you some time ago, on Dr. Forbes Winslow's authority, that in America many thousands of persons were shut up in lunatic asylums on account of Spiritualism, has led to a very careful inquiry, the full particulars of which, if you wish, I will lay before you. The results of the inquiry are these—that in America there are under 30,000 persons altogether in asylums, and that a direct investigation of the causes of their insanity shows that not one hundred are reported as insane through Spiritualism. I ought to say that this inquiry has been made by Dr. Crowell, who took the trouble to obtain information direct from the medical superintendents of asylums. The statement was serious, offensive, and altogether misleading; and the commonest justice requires a publication of this denial and refutation by those papers that thought it proper to copy the statement from your columns.—I am, Sir, your obedient servant,
A CLERGYMAN.
London, March 2.

To the Editor of the "Standard."

Sir,—My attention has been drawn to a letter that appeared in your issue of Saturday in which reference is made to some particulars I furnished you relating to the increase of insanity in America, due to the pernicious influence of "Spiritualism." Your correspondent is in error on both points, and before contradicting me in the manner he has done he should be prepared with well substantiated facts. He says that in America the number of insane only amounts to 30,000. In 1870, when the last census was taken for the United States, there were found to be 44,148 lunatics out of a population of 42,115,896, and since that year the numbers have been gradually but progressively increasing. I am unable to give your readers the precise statistical returns up to the present time, but the number of registered lunatics is nearer 50,000 than 30,000. Your correspondent has evidently obtained very old statistics upon which to form his data. Again, he denies my assertion as to the thousands driven mad from "Spiritualism." In an article on "Moral and Criminal Epidemics," which appeared in one of our leading journals a few years ago, I read as follows:—"The spirit faith in America is computed to embrace two millions of believers and hundreds of thousands in other lands with twenty thousand mediums. It appears that these include men in all ranks of society, from the highest to the lowest. Many of the facts related imperatively demand that we should consider this as a delusion, not altogether an imposture, especially the consideration of the number who have gone insane on the subject. It is said that amongst the lunatics confined in public asylums in the United States there are 7,520 who have become so entirely owing to this 'spirit faith.' Since the above article appeared in print I have been informed that the number of persons who have become insane from Spiritualism has considerably increased. In England, as I have on previous occasions mentioned, it is a very frequent cause of lunacy.—I am your obedient servant,
L. S. FORBES WINSLOW.
23, Cavendish Square.

To the Editor of the "Standard."

Sir,—Dr. Winslow was loud and sensational in attack; he is singularly weak and vague in defence. He led us all to believe that his 10,000 insane Spiritualists were in asylums; and now, when faced with the first-hand evidence that there are not 100, he rides off on vague statements about lunatics in general, inside and outside of asylums. Let us keep to the point. I enclose you a list of asylums in America accounting for over 23,000 of the 30,000 in detention. This list shows only 59 insane from Spiritualism, while 412 are reported insane from religious excitement. It is only common sense to conclude that if in 58 asylums with over 23,000 lunatics only 59 are insane through Spiritualism, the number would be under 100 if we had information from the remaining 29 with a little over 6,000 inmates; the 87 asylums and under 30,000 inmates accounting for all the detained lunatics in America. Where, then, are Dr. Winslow's 10,000? In reply to that he talks in the vaguest possible way about "I am informed," and about an "article" in "one of the leading journals," "a few years ago." And we are supposed to be insane enough to consider that an explanation. We have found 100 out of his 10,000 and the only reliable sources of information are exhausted. If Dr. Winslow has nothing better to refer us to than "I am informed" and a vague "article" written by somebody, somewhere, some years ago, I am afraid we shall have to consider him somewhat in the light of a sucked orange.—Yours, &c.,
A CLERGYMAN.
London, March 6.

To the Editor of the "Standard."

Sir,—It is not my intention to enter into a discussion with an anonymous correspondent, especially if he is a clergyman and one weak enough to believe in "Spiritualism." The statistics I forwarded to you relative to insanity in America are taken from one of the government reports, and compiled from the census of 1870, including the whole of the United States, and are strictly according to published and well-substantiated data.—I am, your obedient servant,
L. S. FORBES WINSLOW.
23, Cavendish Square.

To the Editor of the "Standard."

Sir,—In reply to Dr. Winslow I will only point out that my being anonymous has nothing to do with facts and figures. Besides, my being anonymous did not prevent him replying to me when he seemed to have one chance of escape. I sent you documentary evidence that absolutely

demonstrated there was less than one per cent. of truth in his wild statement, and I asked who was responsible for the 99 per cent. of delusion. The reply is a painful retreat, that is a confession of defeat and humiliation.—Yours, &c.,
A CLERGYMAN.

London, March 8.

Dr. Forbes Winslow is quite unable to maintain his position and endeavours to make sneers stand in the place of argument and facts. Dr. Crowell's statistics are complete in themselves, but when confronted with Dr. Forbes Winslow's weak defence they are positively crushing. Truth is a most relentless enemy and spares no one. We may however pity the poor mis-led opponents of the will of providence in this our age.

MR. BURNS IN LEICESTER.

On Sunday last, Mr. James Burns, of London (editor of the *MEDIUM AND DAYBREAK*), delivered two addresses in reference to Spiritualism in the Lecture Room, Silver Street. In the morning there was a good and deeply-attentive congregation, and in the evening the room was crowded.

In the morning the subject of Mr. Burns's lecture was "How to investigate Spiritualism practically, or a Medium in every Family." The portion of scripture read was that chapter in Acts which describes the visit of Paul to Athens, and that he observed there an altar dedicated to the "unknown God." On looking down the page of the local newspaper in which that meeting was advertised, the speaker said he was struck with the similarity existing between ancient and modern times. The people seemed to be intent on discussing new and varied notions, and the popular religion was based upon an unknown immortality. Paul revealed a manifestation of divine power to the Greeks, and taught the resurrection or the doctrine of human immortality. Spiritualism, in like manner, came to the present generation, and proclaimed the doctrine of the resurrection, proving it by demonstration, and does for the churches of the present day what the teaching of Paul did for the superstitious doctrines and observances of his time. Thus introducing his subject, the lecturer went on to say, that every inhabitant of this island might become practically convinced of human immortality by actual communion with the inhabitants of the spirit-world. The object of Spiritualism was not to introduce new dogmas or creeds; the Catholic or Materialist, the Churchman or Dissenter, could commence its investigation without accepting or rejecting any form of religious teaching. All that was required was earnest desire to discover the truth of spirit-communion, by forming the family circle, and instituting spiritual worship on every hearth-stone in the land. The lecturer explained that mediumship was a gift inherited at birth, and often ran in the family for generations. There was an abundance of mediums, and it was only necessary that a mediumistic family should invite their non-mediumistic neighbours to sit with them to make the enjoyment of spirit-communion a universal fact. The spirit-circle was adapted for spirit-communion, in accordance with a well known magnetic law, illustrated by the saying of Jesus, "Where two or three are met together in my name there will I be in the midst of them." This declaration of Jesus was true in this respect to other spirits as well as to himself, pointing directly to the law of spirit-communion; for how could a spirit be in the midst of a party unless they were arranged in a circle? The lecturer further explained the laws of mediumship, and enlarged upon the manifold advantages of spirit-communion in the many relations of life, but particularly dwelt on its moral and religious advantages.

In the evening the lecture was upon "Spiritualism and the Bible;" and the account of the appearance of Jesus after the crucifixion, as given in the last chapter of Luke, was read. Mr. Burns briefly alluded to some remarks that had been made respecting him by Mr. Barber, of Northampton, who had recently lectured in Leicester. Mr. Burns said he went to Northampton some time ago by invitation, to reply to Mr. Barber's strictures on Spiritualism, but that gentleman did not make it convenient to attend his meeting. Mr. Burns, however, attended a lecture given by Mr. Barber, and at the close, though declining discussion, he, by answering questions put to him by Mr. Barber, managed to say all that he required, and gained his end completely. However Mr. Barber might feel upon the matter he (Mr. Burns) thanked that gentleman for being so useful to him in opening up the way for his advocacy of Spiritualism. The lecturer then described what he meant by Spiritualism, which was not phenomena merely, but a knowledge of the human soul and its relations to God and the eternal future. He then argued that the Bible was a record of spiritual progress extending over many centuries, and therefore a progressive book, setting forth a principle of one dispensation supplanting another, instead of rivetting men's minds down to dogmas, as the church held. He said he took his ground on the Bible as a Protestant, which meant that the Bible was a present from God to every human being individually, and it was not proper for any man or class of men to step between the divine donor and the recipient in regard to the use made of the present of divine truth. He held that he was accountable to God and not to man; hence every human being should have full permission to interpret and use the Bible for their souls' particular needs. No two men were alike either in body or mind, and it was utterly impossible that they should think alike on the Bible as a whole, or any portion of it. Protestantism required reforming, and Spiritualism was effecting it rapidly.

The speaker then showed that all the varied phenomena of Spiritualism were recorded in the Bible, and that the occurrence of these phenomena at the present time did much to substantiate the claims of the Bible to credence. He argued that the prohibition against witches, sorcerers, &c., enacted by Moses had no reference to Spiritualism, because Spiritualism was of a totally different character from these practices. Moses himself was a Spiritualist, received the ten commandments by direct writing on a table of stone, like the modern slate-writing, and established a priesthood, through whom, as mediums, the spiritual leader of Israel governed the people. The object of Moses was to keep the people together politically, and maintain their spiritual worship pure by upholding the authority of one class of mediums, and to keep out of fashion the lower forms of spirit-communion. He (the lecturer) would denounce the wicked phases of spirit-communion practised by low and barbarous peoples as vehemently as Moses did, but

why argue on that point? seeing that the new dispensation introduced by Jesus did not hold allegiance to the Mosaic mode of communion with God and the spirit-world, but introduced a very different one, developing the power in many individuals, and promising it to all who should believe and be worthy of it to the end of the world.

He (the lecturer) necessarily differed much from the people called Christians, inasmuch as their notions were very different indeed from the simple teaching laid down in the Gospel. He might call himself a "Gospel Spiritualist," and the Spiritualism of the present day, when thoroughly understood, was the Gospel of Jesus, and the relations of man to the spirit-world, explained in accordance with the intellectual development of this age; as the identification of Jesus after the crucifixion, when he appeared in material form, was the crowning point of the Gospel, so the return of the spirit and its materialisation, as witnessed by Spiritualists, is just as valuable a fact at the present day as it was eighteen hundred years ago, and served the same purpose of conviction in the sceptical mind. Respecting the salvation of the soul, Spiritualists held that much of the dogmatic teaching of the churches is figurative and derived from the mystical Paul, who said "Great is the mystery of godliness." In that way the lecturer explained that the disciples of Jesus should follow him, even through crucifixion, which meant the sacrifice of the animal nature to the behests of spiritual principles. The term "Christ" was not the name of a man, but an expression denoting a spiritual power, which, descending from the spirit-world, had the effect of elevating man's nature above the influences to which earth-life was constantly attracting it. Thus "Christ" as the spiritual principle became the Saviour of mankind; but it was not by physical blood spilled in sacrifice, but by a spiritual fluid which the interior nature of man could derive from ministering spirits who labour for man's eternal benefit. This redemption process was the great charm of the spirit-circle, for therein thousands of men had experienced a power to save for which they would be eternally grateful. Spiritualism was a new dispensation of spirit-power and teaching in strict harmony with the spirit of the past, but exceeding it in grandeur of conception, loftiness of moral teaching, and universality of application. All religious bodies looked for a further development of God's love to mankind, and might not Spiritualism be an indication of the new age?—*Leicester Chronicle and Mercury*, March 17.

DR. SLADE AT THE HAGUE.

A letter from Mr. Riko, received a short time since, says that Dr. Slade has had a table of simple construction made, such as was used by him in London, and which the conjurer called a "trick table" and "most extraordinary." Mr. Riko says there are numbers of such tables in kitchens in Holland, the side flaps being held up by a bar, which folds into the frame of the table. Dr. Slade seems to get on well in Holland, and Mr. Riko seems to think there is more liberty and justice in that country than with us. He intends soon to enter the lecturing field.

The following is an extract from his letter:—

As you are all aware what manifestations in Dr. Slade's presence occur, I only will give a few small items on some of the strange and interesting facts observed here, all in full light and under strict conditions.

Feb. 12.—Visit of myself and two friends to Dr. Slade, in his rooms at Hotel Port van Cleve, The Hague. Room shakes like a steamer's saloon; the same repeated at mental request. This happened without formal seance, only in quiet conversation. I myself was lifted with my chair when Dr. Slade and a friend put their hands on the back.

Feb. 14, in our Oromase Society.—The spirit "Davies" delivered a beautiful and impressive address, through his medium, of twenty minutes' duration.

Feb. 16.—The good Indian spirit "Owosoo" manifested while Dr. Slade paid me a visit; he displayed much humour; after which "Henderson" took the medium under control, and made him play and sing a kind of anthem.

Feb. 18.—The table in the Hotel Keizenhof, to which hotel the medium in the meantime moved, was lifted in full gaslight and remained suspended during 67 seconds. I was lifted the same evening, sitting on the table.

Feb. 19.—After a walk we went to a confectioner's, where the marble table suddenly jumped up.

March 3.—Seance at Dr. Slade's rooms, Speustraat, No. 37, The Hague. Mr. de Bourbon's watch taken out of his pocket and put in his hand. "Owosoo" requested me to write to you about the following, to which I consented with all my heart:—"Our medium will stay for some time at The Hague. He is not yet in full strength, as he was overworked in London, while the shock to his nervous system by the prosecution did the rest. We want him to regain his force here." Some views on the recent prosecution were also given by the control. On the same evening we got a little materialisation in the light, Slade being with us at the table.

March 4.—The spirits wrote directly, under remarkable conditions, "This is done by palmistry or otherwise."

March 5.—I got writing on my own folding slate, wrapped up in a paper, bound with string, upon the top of the table, without its being out of my sight even for a second; a fact which made the tears come in my eyes.

Now for the moment I stop. In a short time you will hear more. Let me say that not only Dr. Slade, but the good-hearted, calm, and firm Mr. Simmons, made a very favourable impression on the friends; in fact, we like them both very much.
A. J. RIKO.

Mrs. Hollis is now married to Dr. Henry Billings. We hear that it is their intention to visit Europe in the coming summer.

I am very glad to find Mr. Colville has succeeded so well in his first public attempt as servant of the spirit-world. Workers of this kind are so much needed, who, by the aid of intelligences of ripened experience in the world of causes, are well able "to divide the word of truth" and feed the hungry souls of such as feel they need something more substantial than a theory based upon "substitution and total depravity." I hope Mr. Colville will cherish the gift, as one who will give a good account.—R. F.

MR. COLVILLE AT BRIGHTON.

In a letter dated March 18, 1877, Mr. Gill thus writes:—

On Wednesday evening last we had a beautiful seance. We commenced by singing a hymn from the "Spiritual Lyre" (copies of which are kindly provided by the medium, who also officiates at the harmonium); then we chose the subject for an address, which was "The Personal Experiences of the Controlling Spirit in this Life and in Spirit-Life."

The medium was forthwith entranced, and commenced the address, which, to our astonishment, was given in poetry, running to several hundred lines, and immediately it was ended another spirit took control, and related his experiences, also in poetry, which still further surprised and gratified us, our only regret being that two such fine poems (as undoubtedly they were) should have escaped reporting, on account of our not being prepared for the work. The medium was afterwards controlled by an old spirit-friend for conversational purposes. He was in earth-life a Roman Catholic, and volunteered to repeat the Litany (in Latin) from memory, if we would like to hear it. We expressed our willingness to listen, and he gabbed it over, as only one could who had said it thousands of times before. He amused us as much by his ready wit as he edified us by his information. After singing another hymn, "to change the conditions" (as the spirit expressed it), another of the medium's regular guides controlled him, and delivered a poem on "Ministering Spirits." The successes already achieved by Mr. Colville will, I think, be eclipsed by the future.

I am very glad Mr. Colville did so well at Doughty Hall. I esteem your kindness to him as a favour to myself. I am thinking of arranging for an address by him at the Town Hall. He has signified his readiness to appear before the Brighton public.

THE NEW MISSION IN LONDON.

Dear Friends.—I am glad to say that the above mission is commenced. On Monday, March 19, I went to New Cross and visited Mr. Butcher, who kindly volunteered to go with me and introduce me to some of the Spiritualist friends. We commenced distributing in the Hateham Park Road, he taking one side and I the other. We knocked at the door and waited until answered, and then asked the persons who opened them to accept a paper or tract and to read it. Where we could we engaged them in conversation.

One lady wished to know, "What sect is it?" to which I replied, "That it was respecting Spiritualism; that so much had been said and written against the subject by those who did not understand it, that it had been thought advisable to distribute papers upon it that the people might know the truth." Another did not wish to be rude, but believed it to be all humbug; to which Mr. Butcher replied that he had said the same, and worse too, at one time, but now knew better, and so would she in a very short space of time if she would read and investigate. She promised to read the papers. We called at Mr. Henderson's, a friend of Mr. Butcher's; but that gentleman was out.—Mrs. Henderson received us and promised to tell her husband, and he would do his best to help on the work, and was sorry he was not at home. As she was complaining of toothache, I offered to try to remove it, and after making a few passes she felt relieved. Away again to the New Cross Road, and there we were told by one lady that she did not care to waste her time upon the matter; she believed in God, and that the spirits were at rest, and He would not permit them to return to move tables. After some slight argument on our part, she consented to take and read our papers. We then made a call upon Mr. Elley, the physical medium, in Besson Street, and found him laid up with his old enemy the gout, through which affliction he has been prostrated for some weeks past. Mrs. Elley said he was quite prepared for us, as he had told her two gentlemen would call. Once more I went to work, and after magnetising him for some time (Mr. Butcher placing his hands on my shoulders to increase the power) he expressed himself as being much relieved. After that I had to go on alone, Mr. Butcher having to go on duty, and I went along the left-hand-side of the Old Kent Road until I had no more pamphlets left.

On Tuesday I was at work again, taking Besson Street and the neighbourhood for my field, calling upon Mr. Elley in the course of my walk. I found him about the same as on the previous day, having passed a very bad night. Again I magnetised him, and again he felt benefited by the treatment. I hope next week to give a better report of him. He has been a very useful medium in the South-Eastern district, having convinced many persons by the phenomena that occur through his mediumship. One lady, to whom I gave a tract (No. 4 "Seed Corn"), upon seeing it referred to Spiritualism returned it me, saying, "It may be useful to some one else, but I have quite made up my mind on that matter." "Then you are not open to the conviction of the truth?" said I. "Oh yes, I am," she replied. "But Spiritualism being true, you are not if you refuse it," I retorted; but she was conveniently deaf, and I remembered the words, "Cast not pearls," &c., and moved on. By this time I was tired, cold, and hungry, and was glad to fulfil my promise to Mrs. Butcher by returning there and taking a social cup of tea with friend Butcher and his wife. Off again after tea into Peckham, taking the Asylum Road and Culmore Road for my last attempt, and then home.

The effect of these two days of mission work upon me is this, that I am convinced that the people as a rule are glad to read anything upon Spiritualism; that there is a great and increasing interest in the subject in all classes of society, and it is my opinion that a vast work can be done in the way I have commenced; and if the Spiritualists of the district will only co-operate with me, and more especially give me the names and addresses of those they know who are anxious to know something upon the matter, I can call upon them and give them advice. I anticipate having a full meeting at Peckham on Thursday next, when I hope something may be done to unite to carry on the work.

Another meeting will be held at 37, Clifton Crescent, Asylum Road, Old Kent Road, on Tuesday evening, March 27, when it is hoped that inquirers and seekers for truth will be sent by the local Spiritualists, and that they themselves will attend to support me by their presence and sympathy, for I cannot carry on the work single-handed.

If my expenses can be met and a fair remuneration given for my time and labour, I will go on with this work. I am satisfied it is necessary,

and that a vast amount of good can be done. I will assist all that I can to start new circles, and my spirit-friends will advise and direct wherever necessary. I hope to receive letters from the friends in New Cross, Peckham, Deptford, Camberwell, Kennington, Brixton, and, in fact, from all the districts South of the Thames, and then I can shape my course accordingly. Those who want me, write; those who know of others requiring help, write; and I will be with them to help as soon as possible.

More next week.

The work is started; it must not be allowed to flag or fail.—Yours for the truth and right,
E. W. WALLIS.
15, St. Peter's Road, Mile End.

SPIRITUALISM IN CARDIFF.

To the Editor.—Sir,—This town has been recently favoured with a visit from Mr. J. J. Morse, the well-known trance medium, of London, which has afforded the Spiritualists here an opportunity of listening to the high and elevating philosophy and teachings propounded by his guides. Mr. Morse gave five addresses while under control, the subjects of four of them being chosen by the audience, and these were handled in a most masterly manner on each occasion, and gave general satisfaction.

On the evening before Mr. Morse's departure, a social tea party was held, when the "Strolling Player" entertained the company for a considerable period with his wit and humour, conveying at the same time many useful lessons and sound practical teachings in the remarks made.

It is to be regretted that the audiences were not larger, Spiritualism appearing to be yet in its infancy in Cardiff, and I trust the day is not far distant when we shall again welcome Mr. Morse amongst us, and be enabled to make arrangements upon a more extended scale, and thereby arouse the attention of our fellow-townpeople to the great and important truths connected with and emanating from the phenomena of Modern Spiritualism.—I am, Sir, yours very faithfully,
Osborne Villa, Cowbridge Road, Cardiff,
March 12.

ROBERT DALY.

MR. MORSE IN NOTTINGHAM.

On Sunday, March 11, the friends assembled in the meeting-room, Churchgate, to welcome Mr. Morse to Nottingham. About forty sat down to enjoy the good things provided.

In the evening Mr. Morse lectured on "Immortality." The room was filled with an attentive audience. The lecture gave universal satisfaction.

On Monday and Tuesday Mr. Morse gave lectures in private; on Wednesday in the Mechanics' Lecture Hall. The lecture was on "Spiritualism: an Analysis of its Present Position, a Criticism on its Opponents, and an Indication of its Future." The chair was occupied by Mr. Hancock. The audience, though small, evidently listened with marked attention to the able discourse which poured forth for nearly two hours. Questions were invited, but as nothing was advanced worthy of note, a vote of thanks to the chairman and lecturer brought the proceedings to a close.
Mrs. STORR, Sec.

The *Nottingham Journal* thus concludes a long report of the lecture:—"The address, of which the above is a poor reflection, occupied an hour and a half in delivery, yet the speaker never faltered in the least, and at times his eloquence was of a marked and brilliant character."

EAST END SPIRITUAL INSTITUTION.

On Tuesday evening last, the platform was occupied by Mr. E. W. Wallis, who spoke under control on the following subject: "Great is the mystery of Godliness, or God made manifest in the flesh." The lecture was spoken of very highly by those who heard it. After Mr. Wallis had finished, Miss Young was controlled to speak to Messrs. Jenkinson, Hayes, Parsons, and Cain; to another gentleman developing as a medium, and to two young men who were evidently strangers to Spiritualism. The spirits, through Miss Young, spoke something in poetry appropriate to each of the above-mentioned gentlemen, which was very pleasing to all.

Miss Keeves will speak next Sunday evening in the trance state. Her last lecture was very much appreciated, and many friends have expressed a wish to hear her again, so I trust that they will take this opportunity.
E. W. WALLIS, Manager.

15, St. Peter's Road, Mile End, E., March 21.

"OTHELLO" FROM MEMORY.

Mr. J. W. Mahony begs to announce that he will give a recital of Shakspeare's sublime tragedy "Othello" on Monday, April 23 (Shakspeare's birthday), at the Athenaeum, Temple Street, Birmingham. The play contains twenty characters and twenty-four thousand words.

Mr. Mahony's success in "Hamlet" was in every sense most complete.

Mr. Mahony will also give a recital of the entire play of the "Merchant of Venice" at an early date.

Tickets: front seats, 1s.; second seats, 6d. To commence at half-past seven precisely. Programmes of scenes and characters represented in the same will be on sale, 1d. each.

FAITH AND LIGHT.—The subject of the verses is good, and the conception quite poetical, but the treatment might be very much improved. Try to revise them.

SOUTH AFRICA.—On Dec. 15 last we published a series of communications, one of them being from Bloemfontain, reporting phenomena by Mr. T. Kays. The document bore "as witnesses" the names of H. A. Robinson, James A. Collins and H. Papanfus. These gentlemen write to say that they were not present at the seance, but only witnessed the genuineness of the signature of Mr. Kays. We hope they will be placed in a more fortunate position on another occasion, and be able to say with pleasure, "We also saw the phenomena." From Natal we have a report attesting to the injury which Spiritualism has sustained from the news of the prosecutions.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1877.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

The MEDIUM is sold by all 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, MARCH 23, 1877.

DR. MONCK'S DEFENCE FUND.

The balance-sheet which we printed last week showed that about £15 was then required to pay all in connection with Dr. Monck's defence, including the costs of the opposite side in the appeal. When it is remembered that these payments have included the heavy expenses of the Huddersfield defence, the costs of the appeal in London on both sides, and all the expenses of collection and working the defence for a series of weeks, it will be seen that the most rigid economy has been practised. There have been no pickings to any one, no jobs, or unexplainable items. The cost of advertising was absolutely nothing; rent, gas, and fire ditto. The Spiritual Institution and our organ the MEDIUM gave themselves up cheerfully to the work without fee or reward. We consider that our item of many pages of space and other needful concessions have been a handsome contribution, and put us in a position to make a direct appeal, that the £14 still due may be contributed at once by those who, though they may have done well, may be expected to do a little more. Our readers may rest assured that they are defending the cause of the innocent in this matter; and though Dr. Monck has been called upon to sacrifice his liberty, that is no stigma upon his reputation as a truthful and most powerful medium. He is bearing his part, and it now remains for his many friends to wipe off this little balance, and let the dead past bury its dead, looking forward to a glorious resurrection of spiritual light in the immediate future.

Contributions may be sent to Mr. T. Everitt, Holder's Hill, Hendon, N.W.; or to J. Burns, 15, Southampton Row, W.C.

MR. COLVILLE'S RECENT VISIT TO LONDON.

We hear increasing good opinions of the form of spiritual teaching through Mr. W. J. Colville. The discourse given in this number speaks wisely on the sacredness and value of all forms of spiritual phenomena. These are views we have striven to impart to Spiritualists, and rejoice that the position has such an able advocate as our young friend. Truly we may say that a new era in our Movement has manifested itself.

Mr. Colville says he spent a happy time in London during his late visit, and enjoyed his new vocation of inspirational speaker. He has placed his name on the list of "Spiritual Workers," and will answer calls to lecture on Spiritualism. We hope to see him at Doughty Hall in a week or two, and committees who desire to avail themselves of his visit should apply as soon as possible. Mr. Colville sat with Mr. Williams when in London, and witnessed a beautiful materialisation of "John King." The spirit-form walked round the circle, and patted the sitters.

MR. ADSHEAD'S REPORT.

We regret that space renders it impossible to give the whole of Mr. Adshead's extraordinary narrative this week. There is another portion to come of about the same length. It describes the taking of paraffin moulds, the spirits sitting in view of the circle and putting their feet in the pail of melted paraffin. No such phenomenon has ever been recorded in connection with Spiritualism. The article will be illustrated with diagrams of the cage and the position of the spirit and sitters. Photographs of these feet-moulds, of the photographic experiments, and of Miss Wood may be obtained, price 1s. each.

SPECIAL SEANCES WITH MRS. MARGARET FOX-KANE.

A series of ten sittings is arranged. Twelve persons will constitute the circle. We understand that S. C. Hall, Serj. Cox, J. Emore Jones, and J. N. T. Marthese are four of the twelve. The fee is £5 5s. each.

DR. MACK'S PROVINCIAL TOUR.

We have received a number of letters, expressing pleasure at Dr. Mack's contemplated trip on his way to Liverpool, and making inquiries as to the conditions under which he will visit specified localities. We are glad that this interest is being excited, because much good may come of it. We are, however, unable to answer many of the queries put to us, and we would recommend that communications be sent direct to Dr. Mack, 139, Fleet Street, London, E.C.

MR. E. W. WALLIS AT DOUGHTY HALL.

On Sunday evening this young trance orator will deliver an address under spirit-influence at Doughty Hall. Mr. Wallis is now a very good speaker indeed, and of great use in the Cause. We are sure it will afford satisfaction to all to listen to his guides and encourage him in the good work to which he has consecrated his life. Doughty Hall, 14, Bedford Row, Holborn, Sunday evening, at 7 o'clock.

ANNIVERSARY SOIREE IN FAVOUR OF MR. W. WALLACE.

To avoid Easter Week, the committee has decided to hold the anniversary soiree at Doughty Hall, 14, Bedford Row, on Tuesday evening, April 10th; tea on table at 6 o'clock, to be followed by speeches from well-known Spiritualists and an entertainment of instrumental and vocal music, readings, &c. The tickets are now ready:—single, 2s. each; double, to admit a lady and gentleman or two ladies, 3s. 6d. The proceeds will go to the benefit of Mr. W. Wallace, missionary medium. To augment the fund a subscription list has been opened, to which the following sums have been contributed:—

Mr. Biefeld £1; Mr. J. C. Luxmoor 10s.; Dr. Dixon 10s.; Mrs. Dixon 10s.; Mrs. Prestinari, 10s.

MR. WALLIS'S MISSION.

The report in another column from Mr. Wallis is very gratifying. He has commenced his work, and finds that it is well received. He is well adapted for the task, and we have no doubt he will have more favourable particulars to record next week. We hope the friends in the locality will come forward and sustain him in this duty. We have furnished Mr. Wallis with a plentiful supply of literature, so that there has been no expense as yet under that head.

A TRANCE ORATION BY MISS LONGBOTTOM IN THE MEDIUM.

We hope to give next week the full report of an oration by Miss Longbottom, delivered at Newcastle this week, subject: "Who is Satan, and where is Hell?" If Miss Longbottom's many friends desire extra copies, they should send in their orders early in the week.

LADY CAITHNESS and the Duke De Medina-Pomar have gone to Madrid and Seville. They will visit the King and his mother at the Alcazar and spend the Holy Week in the city.

CRYSTAL SEEING.—We cannot publish the name of any good crystal seer, though they are plentiful in various parts of the country. We know a lady who sees well, but she is very careful with whom she sits.

WEST PELTON.—Co operative Stores.—On Good Friday, March 30, at two and five p.m., Miss Longbottom will give two orations. The choice of subjects will be left to the guides of the medium. Free admission by ticket at the door. A collection to defray expenses.

MRS. TEBB informs us that Mrs. Powell, widow of Mr. J. H. Powell, has lately married Dr. Charles Court, who visited this country a few years ago, but we do not remember meeting him. It will be remembered that Mrs. Powell went to America soon after the death of her husband, and has had the benefit of the change of place, her son Walter doing all in his power to provide for her wants.

SCHOOLS FOR SPIRITUALISTS.—Mr. Clarkson, Selby, takes note of our paragraph on this matter. He has four children, who at school hear teaching completely contrary to what they are taught at home, and he thinks this palpable contradiction has a most pernicious effect on their minds. He thinks a boarding-school too expensive for a class of parents quite numerous amongst Spiritualists; but day-schools would not do well, except there were enough of Spiritualists in each district to sustain one. Our suggestion is industrial schools, where boys and girls would be taught to work as well as intellectual lessons, and then do away with apprenticeship. Mr. Harrison is anxious to introduce this plan at the Progressive College.

NEW MUSIC.—The beautiful verses from the pen of Mr. J. R. Owen, which appeared in the MEDIUM, in memory of the late Andrew Leighton, of Liverpool, have been set to music by Miss Emma Berry, niece of our much-respected friend Mrs. Berry. The young lady, who is studying harmony, had the task set her to compose appropriate music for some verse of poetry she might select. At that moment Mrs. Berry was reading Mr. Owen's verses in the MEDIUM, which she handed to her niece, saying, "I should be much pleased if you could do anything with this. I knew Mr. Leighton: he attended many of my seances. I have a great respect for his memory." The task was somewhat difficult, as the nature of the verse and the theme are peculiar. But Miss Berry, undaunted, took hold of the work with vigour, and the well-printed double sheet of music before us is the result, and not bad for a first composition. The melody is simple, yet very expressive, and, like all expressions of spiritual feeling, the success of the piece will much depend on the taste displayed in the performance. It is especially adapted for the voice, but the instrumental accompaniment adds greatly to the effect. In short, the whole composition is a musical reading of Mr. Owen's beautiful words, and when rendered with judgment and expression cannot fail to be a great favourite. We hope Mr. Leighton's many friends will possess themselves of copies. We can supply it at half-price (1s. 6d.) on receipt of stamps.

NEW POPULAR PUBLICATIONS.

We are glad to report that increasing attention is being bestowed on the literature of the Movement. Intelligent friends of the Cause find that thousands of pounds may be expended on wandering adventurers, and yet, after all the expense and annoyance, there is nothing left to show for it. The results flowing from the judicious use of the literature is vastly different. For every penny spent some tangible good is bestowed, which may be used to-day and retained for future use. Thousands of houses have in them excellent works on the subject which are permanent teachers, and the patron-friends of the Movement have done well in aiding us so kindly to attain this end. For the cost of one legal fracas we have placed thousands of volumes in the hands of the public, and their silent influence will augment rather than decrease in the coming years. For £1000 a large edition of a considerable number of good works may be supplied, and really it is the best spent money that can be bestowed.

We have pleasure in reporting that we have on hand ready for the printer

TWO NEW WORKS BY HUDSON TUTTLE.

The one is entitled "Life in the Spheres," an excellent work, once popular, now rewritten, and flashing with all the interest and brilliancy of a novel. It will be brought out first. The other work is the "Arcana of Nature," a scientific work, written under spirit-influence. The new edition is thoroughly revised, with new illustrations, and bearing the impress of the latest truth that has been brought to light on the subjects treated. We have also ready Professor Hare's standard works, all of which we hope to present to the public in a few months.

MR. MORSE'S "LEAVES FROM MY LIFE."

is now stereotyped and the sheets will be worked off very soon. Another select oration may possibly be added. Though many have subscribed for this interesting volume, yet we fall short of the number necessary to cover our expenses.

"THE ARCANA OF SPIRITUALISM"

is its own best advertisement. Now that the work is known, numbers avail themselves of our cheap terms, and send 21s. for six copies. We fill such orders as a concession to the Cause, but it is scarcely fair for our friends to allow us to bear the burden of bringing out a work, and then demand those terms offered to such as subscribed capital months ago, while the work was in progress. We wish we could afford to scatter such an excellent work broadcast irrespective of the money element.

"THE SLADE CASE," BY "M. A. (OXON.)"

This excellent sixpenny pamphlet is supplied at 4s. per dozen post free. If we could sell out the edition rapidly, we would appropriate the profits to the balance on Dr. Monck's Defence Fund. Fifty persons ordering a dozen each would nearly exhaust our stock. Surely there are fifty of our readers who would spend 4s. for this purpose. If a list of twelve names are sent us, we will post single copies to them for the same cost.

GERALD MASSEY'S "CARD" AND POEM.

We have just issued a large edition of this sparkling two-page tract, and can fill all orders at 6d. per 100 post free. Committees should get up their announcements of lectures and meetings on other two pages, and make a neat four-page circular of it to advertise forthcoming meetings and lectures.

DR. CARPENTER'S "DRIED PEAS."

A new edition of this witty and penetrating publication is ready for delivery. It has done a deal of good.

DR. MONCK'S TRACTS.

The oration on "Liberty" and Mr. Adshhead's "Dr. Monck in Derbyshire" are the most popular little works we have issued of late. Many friends are sending for packets for distribution.

"SPIRITUALISM AND INSANITY."

We have a large broadside tract, size of four pages of the MEDIUM, nearly ready. It will contain Dr. Crowell's crushing facts from last week's MEDIUM, and other matter, including "Rules for Circles." The price will be 3s. per 100, or 3d. for one copy; large quantities at a special rate. As almost everybody has heard of the "Insanity" falsehoods against Spiritualism so industriously promulgated, universal attention would be given to this timely statement of irrefragable truth. When the public find that they have been gulled once by opponents of Spiritualism they will think better of Spiritualism in the future. Dr. Crowell's facts are the right kind of material to unguill them. This "Insanity" broadsheet is particularly valuable for circulation amongst doctors, clergymen, lawyers, and professional men of all kinds.

"ISLAM AND ENGLAND."

There appears in our advertising columns an announcement of a work by a well-known author, avowedly written under spirit-influence. Readers may disagree with its politics, but it is truly a spiritual book. Here is one passage out of many:—"Here is the fact of facts which henceforth men must accept in all the plenitude of its fullest significance, if they are to find this world worth the living in. The spiritual world is real; and the faculty whereby man holds intercourse with it is a natural faculty, which fails through morbid, or at least abnormal, insensibility of the cerebral centres. The cause of all evil in mortal existence is the limitation of the spiritual vision." Spiritualists will find much in this work congenial to their views. The author speaks in an independent and fearless manner, and, according to his statement, that he is controlled by spirits, through whose influence part of the Bible was penned, he might indeed commence each chapter with "Thus saith the Lord."

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MISS WOOD IN DERBYSHIRE.

SPIRIT-MATERIALISATION UNDER ABSOLUTE TEST CONDITIONS.

By W. P. ADSHEAD.

(Continued from p. 156.)

In continuation of my narrative I have to say that Miss Wood, having decided to prolong her stay in Derbyshire, accepted the invitation of friends in Derby, to give materialisation seances there. Thither accordingly she and Miss Coltman went on Monday Feb. 5th.

In this connection, I think it is only justice to Miss Coltman to say that her presence on the scene had reference exclusively to Miss Wood's comfort when absent from home and amongst strangers. The medium having with her, both day and night, a loved and pleasant companion, is, as all Spiritualists know, if not an absolute necessity, an excellent preparation for a successful seance. This is the sense in which it was said Miss Coltman's services would be an advantage to our circles, and in that sense undoubtedly they were.

It was arranged to hold the first seance on the following evening, at the residence of Mrs. Ford. In the afternoon of that day, half-a-dozen friends met there for tea, Miss Wood being amongst the number when she unmistakably proved herself to be, as far as physical phenomena are concerned, what I am disposed to call an "all round" medium, that is to say, it would appear as if every phase of physical phenomena from the tiny rap, to the fully materialised form, may, when conditions serve, be obtained through her mediumship.

During tea, manifestations occurred which furnished an amusing and at the same time an instructive comment upon a lecture delivered by Dr. Carpenter, at the London Institution, Finsbury Circus, on "Mesmerism, Spiritualism, and allied subjects," on an evening in December last year. In speaking of the phenomena of Spiritualism, the lecturer made use of language which, in the opinion of those who know better, will not enhance his reputation either for wisdom or discretion. Indeed in hundreds of homes in England to-day, his "wise saws" and those of his brothers of the Royal Society who share his views in reference to this matter, are laughed at, and regarded as the most absurd trifling with a subject vaster in its proportions and more important in the fields of research which it opens out, than any to which they have hitherto applied their powers.

Thus speaks the learned scientist, "They were told of things which were done, which, on the face of them, were incredible, such as tables floating in the air, and, in investigating such matters, they must begin by looking out for self-deception, or intentional deception." But what if after the most severe scrutiny neither one nor the other can be discovered? This is exactly the point where our quarrel with scientific dogmatism commences; for we assert that after the most exhaustive investigation of the phenomena called spiritual, there is a large residuum of fact, which cannot be accounted for on any theory known to the schools of mere material science, while the representatives of these schools on the other hand say, "If the phenomena you describe have occurred, they have been produced by methods, easily explained and easily repeated, which have escaped your observation," and that without offering a shadow of proof in support of what they say. Unscientific and illogical as this position is, Dr. Carpenter advances one which is more ridiculous still, by virtually claiming that the man of small opportunity for investigating spiritual phenomena is better qualified to judge of their true character, than the man who, having large opportunity, has made a good use of it. For, alluding to the experiments of Mr. Crookes, he says, "Mr. Crookes had made the most interesting discovery of the radiometer, but if he had used the same skill in investigating the other classes of the phenomena, he thought that he would have been led to see them from a different point of view."

Leaving Mr. Crookes to deal with this left-handed compliment as he may, I take leave to say, that, without making the slightest pretention to a scientific training, I am in every respect as well qualified as any physiologist or physicist in the land to decide the question, on its merits, as to whether or not a table rises from the floor, whether or not the levitation is produced by a vulgar trick, and whether or not my mental condition was such as to enable me at the time to form a correct opinion.

It is this unwillingness on the part of sceptical scientists, to grant to those who differ from them in this matter the same ability for correct observations which they claim for themselves, that has fairly exposed them to the withering rebuke which is administered in the following paragraph, which appeared in the

Banner of Light, of Feb. 17th, under the caption "Another Grand Exposure!"

"Jo Cose states that he has met a highly educated man, who declares that the prevalent belief, that there exists a European continent is one of the most stupendous delusions of this deluded age.

"London and Paris never had an existence outside of the brains of befuddled perambulating swindlers. Ships that are said to go to Europe do no such thing, but sail in circles of a thousand miles in diameter. Passengers in these ships fondly imagine they land in the ports of great cities, and are deluded into the idea that they travel in lands beyond the sea, while the real fact is, they do not leave the vessel until they disembark at the place from which they started.

"This gentleman avers that the delusion is caused by the electro-biological-magnetic—supermundane—mesmeristic action of the water on which the ship floats, producing an unconscious cerebation of the molecular muscles. Jo Cose thinks this is very evident, if not more so.

"The gentleman alluded to proposes to devote his life and energies to the exposure of this wide-spread and 'pestilent delusion,' that has for centuries despoiled the world of its best minds."

It is perhaps questionable whether even such satire carries a sting for minds that are proof against a simple and honest recital of facts, such as that of which I am about to speak.

As is ever the case when I am privileged to share the hospitality of our kind hostess, during tea our conversation ran along merrily as a "peal of marriage-bells" when suddenly the table rose from the floor. As such an upheaval was no child's play, I asked if it was "Benny" who was thus operating, when three tremendous blows were given with the leg of the table nearest to where I sat. The work appeared to be done with as much ease as though I had struck the floor three times with a walking-stick.

The movements of the table increased to a degree which compelled us, in order to prevent our tea from being spilt, to raise our cups a considerable distance above its surface. The table did not always rise at a point near the medium, but sometimes at a considerable distance from her. Again it would move rapidly along the floor and back again, which motion could only be produced by pushing or pulling, which most assuredly was not done by any one sitting round the table, while the intelligence connected with the movements was demonstrated, by answers to a number of questions being given, by means of direct raps, or distinct movements of the table.

Had a student of dynamics been present, he would, I think, if his opinion had been asked of Miss Wood's power, looking at her simply as a weight-lifting machine, have said, "I think it would be very difficult, if not impossible, for so small and slender a young lady, even if she stood on her feet and used both her hands for the purpose, to move the table as it has been moved;" and his opinion would have been quite correct, for so heavy is the table in question, when the room came to be cleared for the seance it required three individuals to transfer it to the drawing-room. So that Dr. Carpenter's two theories, "self-deception and intentional deception," must be confined to those present, exclusive of the medium. But to suggest that the latter was the procuring cause of the manifestations is simply an insult. Amusement was not their "holy grail." As well talk of children playing at "blind man's buff" around their mother's grave, as talk of those whose only object in devoting time and spending money in conducting these investigations is to obtain evidence of man's immortality, or accept any other conclusion to which the phenomena legitimately conduct, sitting round a tea-table and using their power and skill to deceive each other; while, in reference to the former theory, that of "self-deception," it is enough to say that everyone present, while the manifestations were going on, was in a condition to distinguish between white bread and brown, to lift a thin slice of bread-and-butter, to discover where their kind offices were required, and from the variety spread before them, choose their food on the soundest dietetic principles. If their own senses were faithful, if they were to be trusted in regard to this larger service, it is not presumption to say they were perfectly reliable when they testified to the fact that the table did move, and when they enabled us carefully to observe and minutely describe its movements.

After tea the room was cleared for the seance; a cabinet was formed by suspending from a rod fixed near the ceiling, a set of dark curtains, which completely enclosed one corner of the room. In the cabinet was placed an easy-chair for the medium, leaving room enough for materialisation purposes.

Eighteen persons were present, amongst the number were two gentlemen who had seen little or nothing of spiritual phenomena and were sceptical in reference to this its grandest phase.

Before the friends assembled, Mrs. Ford, aforesaid an exceedingly sceptical lady, and still a severely critical investigator, said, "As we cannot have your cage test here, I am most anxious to apply one that would be to me, and I think the other friends also, almost as satisfactory, and that is, that Miss Wood go up stairs with me, and allow me to undress and redress her, so that in the event of a form or forms walking out of the cabinet robed in white, we may feel quite assured that the medium took nothing into the cabinet with her, which would account for such an appearance." Miss Wood, when asked by Mrs. Ford if she would submit to such a test, replied: "I have not yet done so, but I am quite willing to do so to-night."

On coming down stairs dressed in Mrs. Ford's dark clothes, she at once entered the cabinet, and was secured to the easy-chair by

having tapes stitched round her wrists, which were in turn stitched to the chair, and then nailed to the skirting-board, the stitches on chair and nail being sealed.

The first hour or two spent at one of these seances is pretty much like all first hours so spent, in singing and conversation, tending to create a pleasant and harmonious feeling. It was so this evening. When an hour and a half had passed we were told to lower the light and join hands.

Notwithstanding all I had witnessed during the previous week, I was as deeply interested as anyone present in the success of the test which was then being applied.

Ever since the time when some wild screaming writer in one of the Newcastle papers did his best to strangle Spiritualism by a coarsely written article, referring to a seance held in that neighbourhood, at which a small quantity of white material was found on the person of the medium, I have been anxious to be present when the phenomena have had to be weighted with that special test. The reply of Mr. Barkas to that coarse production was eminently satisfactory, still, it was with a feeling akin to that of the chemist when the result of his experiment begins to manifest itself, that I saw the curtains move.

In a minute or two afterwards, at the extreme end of the cabinet, there came forth from behind the curtains, a form robed in white. It was "Meggie," the beautiful and gentle spirit who had before manifested at Belper. She lingered near the fireplace, leaning on the mantelpiece. The skirt of her snowy white dress fell in ample folds on the floor, while her head, arms, and shoulders were covered with a garment of the same material, which reached to her knees. Seating herself on the ground, she took a musical album which lay near at hand, and without winding it up, by a method peculiar to those who have dwelt even for a brief time amid the higher and diviner harmonies, drew from it strains, which its mechanism had certainly not been arranged to give forth. Rising to her feet, as far as her strength would permit, she went from one to another, complying with very earnest requests to be touched. Having asked her if she would write a few lines for Mrs. Ford, she approached and took from me the paper and pencil which had been provided, and sitting down near a footstool, wrote a short note, which, on rising, she presented to Mrs. Ford—a *souvenir* in my opinion quite as precious as the autograph of a queen. With a manifestly faltering step the spirit slowly retired into the cabinet, when "Pocka" informed us, that for lack of power, nothing more could be done then, adding, that dematerialisation had commenced, and "Meggie" had lost a portion of her body before she had got fairly behind the curtains. Thus the gate which for a moment had stood ajar, to permit the enfranchised spirit to bring us greeting from the other side, was closed, and from this, the vestibule of heaven's audience-chamber, we had to find our way back to the ordinary haunts of human life, where still, for how long we know not, in many forms, the results of a misapprehension of the divine economy are destined to strew our path.

On Sunday, February 11, another seance was held at Mrs. Ford's. As two or three persons were then present who were not in attendance on the Tuesday evening previous, Miss Wood was asked if she would again submit to the special test. Without a moment's hesitation she acceded to the request. The change of dress was even more thorough than before, her stockings and boots having been taken off and examined. When she came down stairs, my brother led her to the cabinet, and was proceeding to fasten her to the chair as before, when the two sceptical gentlemen referred to as being present at the former seance, advanced towards the cabinet, saying, they had an additional test they would like to apply. My brother asked what it was. They declined to say; upon which my brother observed he could not consent to allow them to fasten the medium until he knew what they were going to do.

They then informed him they had brought with them a velvet collar, which they wished to fasten round the medium's neck with a padlock, the collar having a piece of string through it, which they wished to have nailed to the floor and sealed.

This incident occasioned a temporary excitement and inharmony, which caused "Pocka," who held control of the medium, to say she was afraid they could not manifest that evening, and the meeting had better be broken up.

Two or three of the friends left the house, the others remaining to reflect on what had passed—the sceptical feeling, doubtless, that their scepticism had not been lessened, whilst those who were better versed in the philosophy of the occult felt that another practical lesson had been given, setting forth the absolute necessity of giving to those who come to "roll away the stone from the door of the sepulchre" the conditions, without which they cannot do their work.

In about half an hour the friends were informed that if they chose to re-arrange themselves in circle, and would preserve harmony, the guides of the medium would try what could be done, adding they had decided the medium should submit to the additional test which had been suggested. The collar was then placed round the medium's neck and locked, the string being nailed to the floor and sealed.

In a short time my brother was asked to enter the cabinet, when he found the medium's neck so swollen the collar had to be removed at once. Instead of the lock being again affixed, the collar was stitched round the neck, leaving freedom enough, but still so tight as to make it impossible to pass it over the head. The part stitched was sealed, after which the collar was sewn to the medium's dress, and the string again nailed and sealed.

After waiting a little longer than the usual time, "Meggie," the spirit who had manifested at the former seance, again walked slowly out of the cabinet. As before, she was robed from head to foot in long, flowing white garments.

Herein lay a triumph greater than had ever been achieved by czar or king when they had brought nations to their feet, for, as one from out the serried ranks of the immortals who are contending for the truth, "Meggie" came, the friends saw, and she conquered, no room being left for doubt as to the genuineness of the manifestation.

The details of the seance need not be dwelt upon; suffice it to say she "showed herself alive by many infallible proofs."

In this age of conflict with, and triumph over, the forces of nature, men may be found who, in their ambition born of success, have come to regard the word impossible, when applied to human ingenuity and skill, as being almost obsolete.

However, notwithstanding all that has been accomplished, there still is, and ever must be, a limit to the possible. For, as in mathematics two and two can never be made into five, so in physics a solid body measuring twelve inches in diameter can never be passed through an opening measuring nine inches; neither can a dark suit of woollen clothes, in the absence of chemical and mechanical appliances, by man's skill and dexterous manipulation be transformed into garments white and soft, rivalling in their texture the productions of the finest looms.

Therefore, when the cabinet was entered, and the medium found dressed in the dark clothes, and bound to the floor by the collar stitched and sealed, all were compelled to admit it was impossible the medium could have done what had been done.

I may be reminded of the wonderful transformations and marvellous escapes from bonds exhibited by the professors of legerdemain. I reply—Whole continents of difference lie between *doing* and *seeming* to do, and this is precisely the corner in which conjurers will take very good care not to allow themselves to be fixed. I am pleased to be able to add that at the close of the seance the two sceptical gentlemen referred to, with the greatest frankness admitted that their test had been complied with, and that they were quite convinced of the honesty of the medium and the genuineness of the phenomena.

It being deemed advisable by the Belper friends to pursue the investigation further, and if possible obtain phenomena of a somewhat different character, and under other conditions, it was decided to engage Miss Wood to give six additional seances. Finding it would suit her convenience to remain with us, I told her there were three distinct manifestations we were anxious to obtain—first, for the spirit to materialise in the cabinet, and come out, while the medium sat in the circle; next, for the spirit to materialise outside, while the medium was seated in her chair in the cabinet; and the last, to obtain moulds of spirit-hands or feet, while the medium was screwed up in the cage. Severe as the tests were, Miss Wood said: "Your conditions are so good, I think it is quite possible you may succeed."

After spending a week in Derby, Miss Wood returned to Belper on Tuesday, February 13. In answer to my inquiry, she said she felt well, and quite prepared for the seance in the evening, which we had every reason to expect would be at least a continuation of, if not an improvement upon, our previous successes; but we were destined to prove, as many have proved before, that, as far as spiritual mediumship is concerned, to expect is one thing, and to realise your expectations another; for not only was the evening a blank as far as phenomena were concerned, but the medium, in the absence of objective manifestations, was subjected to greater exhaustion than if her vitality had been drawn upon for the production of two or three materialised spirit-forms.

As usual, Miss Wood on entering the seance-room went at once into the cage, was bound and sealed to her chair, and the door of the cage screwed up. As I was about to let the curtain drop in front of the cage, I observed Miss Wood lying back in the chair as in a death swoon. Thinking she was, perhaps, more deeply entranced than usual, I said nothing. She must have remained in that condition for nearly a quarter of an hour, as not the slightest movement was heard.

Then "Pocka" took control, and informed us the conditions were bad; that in coming to the seance some drunken men had jostled against the medium; that spirits who had been drunkards in earth-life were present, and their influence would prevent any manifestations taking place that evening; that on being bound, the medium had been controlled by a spirit who had committed suicide by poison, and that she had been injuriously affected by the control; that the cage must be opened, and the medium released at once, taken home under control, and put to bed. This was done, and she remained under control until a late hour.

Some might say it was an evening lost. Not so; for out of our disappointment grew a lesson often inculcated before, and driven home that night with more than mortal eloquence: Banish the drink from your midst; do what you can to prevent its victims from being sent prematurely, or at all, into the "land of souls;" then will your hours of spirit-communion be secure against such unwelcome visitation.

We were afterwards informed by those who accompanied Miss Wood to the seance, that in passing along the street, two drunken men rushed from the road on to the pavement, nearly knocking the medium down. This fact, to those who know anything of sensitives and the laws which govern mediumship, will be premiss enough on which to build a theory which will account for the peculiar occurrences of the evening.

On Wednesday, Feb. 14th, in the afternoon, Miss Wood, acting on the advice of her guides, went in company with three friends to the seance-room, had the door and windows open to promote ventilation, and then sat for about an hour in the cage.

In the evening we met as usual. Twenty persons were present. The medium was secured as before and cage screwed up. Although the conditions were greatly improved, we were informed that the medium had not altogether recovered from the bad influences of the evening before, but as the medium's own band had full control they hoped to be able to manifest. We were exhorted to be as passive as possible, and thus aid those who were working on the other side. But after doing their best, they found they were not equal to the conditions which had been imposed, for "Pocka" informed us they would not be able to materialise with the cage door fast. It was therefore opened a few inches, and the table placed against it. After singing for some time, with more than our usual vigour, in order to help the conditions, the beautiful and gentle spirit "Meggie" came out of the cabinet. In all respects her appearance answered the descriptions already given of her, save that the robe seemed of a more dazzling whiteness. I felt, and I think everyone present felt, that her magnetism was a baptism of sweet influences; her every movement betokened the gentleness and refinement of her nature, and every act she was able to perform her deep sympathy and love. Approaching Master Edwin Smedley, she took him up in her arms, carried him back to the cabinet, kissed him, and then replaced him in his chair. Whether in doing so she had overtaxed her powers, I know not, but immediately after, it came to pass that as she stood against the dark curtains, a great change took place in her appearance, it was as if the rays of the sun had suddenly been brought to bear upon a pile of snow, she seemed to be melting away. I exclaimed, "See, the form is dematerialising." Having decreased about two feet in height, and proportionally in breadth, the process stopped, and gradually the form rose again into its former proportions. Coming away from the cabinet, I offered her my hand which she took. I then asked if she would kindly write a few lines, when, taking the pencil and paper from me, she bent over the table and wrote:—

"My dear Friends,—I have got a little more power, I am very glad to be with you once more; go on in your good work, and I will help you all I can. Good night. MEGGIE."

She then retired, and the veil which hides the shining ones from our sight dropped between the two worlds.

After singing another hymn, "Pocka" informed us, that "Bretimo," an Italian spirit, and the principal guide of Mr. T. Brown, of Howden-le-Wear, had been trying to materialise, but found he would not be able to do so then; he would try again to-morrow evening, and hoped to be more successful. She further told us we must sit on Thursday for the cage test, on Friday for materialisation in the cabinet with medium in the circle, on Saturday for materialisation outside with medium in the cabinet, and on Sunday morning for spirit-moulds.

I think it will not be out of place here to say, that while in Belper recently, Mr. Brown under his guide "Bretimo," delivered several addresses, which, for deep insight into human nature, fine philosophic thought, robust common sense, and glowing descriptions of "Life beyond the Grave," I have seldom heard equalled. We anticipate another visit from Mr. Brown, when I feel sure his services will be more than ever appreciated.

On Thursday evening, February 15th, we met again. The circle was a large and a most harmonious one, and as we were about to carry out the instructions of the spirits, we determined, in perfect accord with the earnestly expressed wish of the medium, to make "assurance doubly sure;" she remarking again, "If you obtain phenomena you will get them under the double test." She was therefore so secured to the chair and the floor, had the cage door been open the test would have been a good one; however, to make it absolutely impossible for the medium to show even a hand, the cage door was screwed up, the curtain dropped before, and the table placed against it.

The seance proved to be a grand one, the best I ever attended or have heard of. There were twenty-two persons present, and the conditions all that could be desired.

For about an hour "Pocka" sang for, and chatted with us; she made the time pass pleasantly by relating in her own inimitable style, portions of her experience with other investigators; in asking questions which were sometimes difficult to answer, and in discoursing, not only sensibly, but philosophically, on subjects which have often puzzled older and more pretentious students. We were then told to lower the light a little, join hands, and sing. We had not long to wait, before the curtains opened, and "Benny" walked out. He appeared to have considerable power, his form was erect, and his step firm. I offered him an apple; he at once stretched out his hand and took it; he was heard to bite a piece out of it; walking close up to me, he placed the piece in my mouth. In this manner the apple was divided into about six pieces, which were in succession placed in the mouths of as many different persons. A friend gave him a biscuit, which he brought and placed in my mouth; another gave him an orange, with his teeth he tore the rind off, and dividing it into a good many parts, gave a portion to such as were within reach, until all were disposed of. Then in response to numerous requests, "Benny" walked close up to the front circle, and stretching forth his hand, permitted those behind to touch or shake it. After dancing for about five minutes, during which the floor shook, he retired.

Not much time passed before the curtains opened again, and there stood between them a form robed in white, not so tall as

"Benny," but broader in the chest. The spirit seemed timid, and did not advance beyond the curtains. Having been told that he would materialise if possible, I said, "Is it 'Bretimo'?" The head was bowed in response.

Miss Saunders, a young lady sitting on my left, said, "If it is 'Bretimo,' be kind enough to give the test you promised." Immediately, the spirit in a deep sonorous voice said, "Good morning"—his usual salutation when about to give an address through his medium, Mr. Brown. "Quite right," said Miss Saunders, upon which the form retired.

We were then informed that about a week previously Mr. Brown was controlled by "Bretimo," who told Mr. Wheeldon, Mrs. Wheeldon, and Miss Saunders, the only persons present, that he hoped to be able to materialise through Miss Wood's mediumship, and that if he did, he would give them one or two tests; if possible, he would say, "Good morning;" if he could not speak he would knock six times. The first test being the most satisfactory we were delighted to receive it.

Then came "Pocka," the intelligent, light-hearted Indian girl. She had much more power than when she manifested before. We were deeply interested by her efforts to sustain a conversation. The voice was pitched low, and yet sharp, and was without the slightest modulation. I at once recognised it as the same I had heard at a seance given by Misses Wood and Fairlamb (two names that should always have been linked together as far as their connection with Spiritualism is concerned) at 15, Southampton Row. I also soon discerned the general movements of the little psychic to be similar to those of the tiny spirit-form which allowed Mrs. Everitt, at the seance in question, to go and sit down beside the curtains and caress her; "Pocka" taking from Mrs. Everitt her parasol, with which she playfully struck those immediately around her.

The contrast in point of size between "Pocka" and "Benny" was most remarkable. The outline of the robed figure clearly proved that the form stood erect, and when, reaching forth my hand, I asked her to kiss it, the little head was bent forward, and the warm lips pressed upon it, in addition to which, for a few minutes, she jumped about, proving she had the free and unconstrained use of arms and legs; and all this while the medium was screwed up in the cage, and sealed in the chair.

For the medium to liberate herself from her bondage, and place herself in such a position that, had she the necessary skill and appliances, she could represent the different forms we had looked upon, and then return to the condition in which we left her—the cage, tapes, and seals being found as when the seance commenced—would, to me, be almost as great a marvel as anything else which could be done. Indeed, so profoundly impressed am I with the impossibility of this being done, that unless those who have boasted that it is their mission to stamp out the "imposture of Spiritualism," of "their great charity," are moved to take the scales from our eyes, I have to say, I am prepared to write a cheque for two hundred and fifty guineas, and my friend, Mr. A. Smedley, will write one for a similar amount, and the FIVE HUNDRED GUINEAS shall at once be paid to any person who will, under similar conditions to those described above, produce phenomena which shall in all respects be like those of which I have just spoken, and so distinctly explain the method by which they are produced that the person to whom the method is made known, or any other person or persons to whom, in turn, the said method may be made known, will be able at any time, or in any place, to produce exactly the same kind of phenomena as those which appeared when Miss Wood was screwed up in the cage. If, as is claimed, the marvels are simply clever conjuring, the above conditions will not be regarded as too stringent. It is also to be understood that those who accept this challenge forfeit a like sum in the event of failing to produce the phenomena under the conditions named above.

Neither I nor my friend have any great liking for challenges of this description. We make the offer simply to prove our confidence in what we believe to be the truth, and our willingness, should we be the subjects of delusion or imposture, to pay handsomely for having our eyes opened.

At the close of the seance the heavy druggot which hung before the cage door had to be removed, and the screw-driver brought into requisition before the medium could be released. She was found entranced, and the tape and seals intact.

On the following morning, Friday, Feb. 16th, I accompanied Miss Wood to the photographic studio of Mr. Booth, in this town, for the purpose of trying to obtain a spirit-picture of "Pocka." Miss Wood sat two or three times without success. I then suggested that it might make a difference if the medium was the operator. Miss Wood placing her hands upon a book, "Pocka" was asked if it would; three raps were immediately given. Encouraged by this reply, Miss Wood, instructed by Mr. Graham, the manager, proceeded to clean a plate, she then collodionised it, placed it in the bath, and when ready, in the carrier and camera.

I sat for my likeness. Before the plate was taken into the developing room, "Pocka" was asked if she had done anything, she rapped, "Yes." This we could scarcely believe; however, on opening the carrier, there were marks on the plate, as if two fingers had been drawn across the film, removing it, and gathering it into a layer near the edge of the plate. The plate was placed in a repeating back camera. In the picture on the side where the film was disturbed, my right leg was almost invisible, being veiled in a dense aura or fog, while the picture on the other side is perfectly distinct and clear.

Another plate was prepared by Miss Wood, and treated in all respects like the former one, with a similar result.

While the third plate was being cleaned by Miss Wood, Mr. Booth, the proprietor of the studio, and a sceptic came in; the two plates were shown to him, and it was explained how the marks had been obtained. With evident interest, he watched Miss Wood's movements, until he saw the plate placed in the carrier, without a mark of any kind upon it. After the portrait had been taken, and before the plate was removed from the camera, "Pocka" was asked if she had done anything, she rapped, "Yes." Have you scratched the film? She rapped, "Yes." Mr. Booth, Mr. Graham, and myself went into the developing room, and on opening the carrier, we found that a portion of the film had been removed as if by a finger having been placed flatly upon the plate, and drawn upwards. Mr. Booth looked very much astonished. I asked him if he could offer any explanation, he replied: I know of nothing that will explain it.

A fourth plate was prepared, and treated in precisely the same way, and before it was removed from the camera, the question was again asked if anything had been done. "Pocka" rapped out "No." On opening the carrier, the plate was found as free from marks as when placed in it.

Altogether twenty-one plates were prepared and operated upon, on five of these there were no marks, and in every instance before the plate was removed from the camera, we were told that nothing had been done; on the remainder there were marks of one kind or another, and in every instance, before the plate was removed from the camera, we were told by raps that something had been done.

When the tenth plate had been prepared, and placed in the camera, I suggested it might be well to apply an additional test; I therefore asked "Pocka" if she would make a mark down the plate, and then across it; she rapped, she would try. Before the plate was removed from the camera, she was asked if she had done so, she rapped, "No." Have you done anything? "Yes." On opening the carrier it was found that a broad piece of the film had been drawn down the centre of the plate, and a little on one side, a patch of the film had been removed, as if a finger had been planted there for the purpose of drawing it across, but had not been able to do so.

When the eleventh plate had been prepared, she was again asked to try and make the mark down the plate, and across. Before the plate was removed from the camera, she was asked if she had done so, she rapped, "Yes," and sure enough, on the carrier being opened, there was the mark I had asked her to produce. This experiment was successfully repeated on the twenty-first plate.

In connection with the eighteenth plate, the results were most remarkable. In all respects it was treated as the others.

Our postmaster, Mr. Sowray, sat for his likeness. On inquiring, we were told something had been done: on development, there was seen to be a dark mass existing on Mr. Sowray's knee, and covering the whole of the right side of his person. It was not sufficiently defined to enable us to say what it was.

We were told to put the plate in the camera again just as it was. On withdrawing it, we found the dark mass had been taken out and instead, there appeared the rude profile of a negro face.

This was perhaps the most extraordinary piece of work which had been done, inasmuch as the outline had been as clearly and sharply cut as though it had been executed by a fine-pointed instrument. Miss Wood stood close to Mr. Sowray while this picture was taken. Three gentlemen who were present during a portion of the time in which these interesting experiments were being conducted, and who knew little or nothing of Spiritualism, were thoroughly convinced of the genuineness of the phenomena; so self-evident was it, that an intelligent power had been at work, under conditions which ruled out the possibility of imposture. To say nothing of the work done, and a portion of it done as desired, upon what theory other than the spiritual, can it be explained, that twenty-one correct answers were given to as many questions, having reference to facts, which did not then lie, and never at any previous time had lain within the knowledge, either of the medium, or any other human being. During the whole time, Miss Wood was in her normal state.

Dr. Carpenter's "Dried Peas" are of no use here. The theories of psychic and odyllic force, as commonly understood, appear to be equally at fault. If by any subtle rendering, the information communicated can be referred to the mind of any human being then present, the fact ought to be proved, for hitherto psychologists have been working within a line, beyond which these phenomena seem to lie.

The above would appear to supply in one form at least, the "missing link" desiderated by the Rev. H. R. Haweis in an extract from his new book, entitled, "Current Coin," given in the *Spiritualist* of January 5th. Speaking of Spiritualism, he says:—

"The important question is, not so much whether or no the thing looks trivial, or whether or no the dead are trying to communicate (although of course that is important), but whether the phenomena witnessed prove the possibility of intelligence of some kind, human or otherwise, living and acting upon matter, without the brain and nervous system declared by physiologists to be indispensable to the very existence of any intelligence.

"This is the real reason why Modern Spiritualism cannot get a hearing with most scientific men.

"The latest position of science is, that mind itself is the product of matter and force organised in such a system as man's. Without

such a material nervous system, mind, it is repeated *ad nauseam*, cannot exist, much less manifest itself. Modern Spiritualism affects to supply direct evidence to the contrary.

"It offers to produce intelligence of some kind acting upon matter, and yet unconnected with a brain and nervous system; If this could be proved, the materialist argument would at once fall; for if intelligence similar to ours exists, and can operate outside the usual organised conditions, our souls may—we do not say must—do the same: God is conceivable, and intelligence ceases to be the mere product of force and matter specially combined."

The experiment is worth repeating, for if mediums can be found, through whom the same results can be obtained, a quick and ready method of carrying convictions to the minds of the most sceptical may be established, and proof of immortality be adduced which neither theology, law, nor science can gainsay.

(To be continued.)

MR. MORSE'S APPOINTMENTS.

MANCHESTER.—Sunday, March 25. Temperance Hall, Grosvenor Street, All Saints. Afternoon at 3; subject: "Moral Reform,—in what does it consist, and how is it to be accomplished?" Evening at 6.30; subject: "The Spirit-World: its nature and inhabitants."

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

KEIGHLEY.—Sunday, April 8.

LIVERPOOL.—Sunday, April 15.

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

LONDON.—Sunday, April 29.

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

SPECIAL NOTICE.

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

MR. BURNS'S APPOINTMENTS.

Tuesday, March 27.—Quebec Hall, 25, Great Quebec Street, Marylebone, at 8.

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

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

LANCASHIRE DISTRICT COMMITTEE.

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

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

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

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

On Friday, March 16, Mr. Mitchell opened a discussion on "How to Build Public Buildings without Money," instancing the Guernsey Market.

On Tuesday, March 20, Mr. Dietz gave an instructive and suggestive lecture on "Some of the Problems of Life."

On Friday, March 23, Mr. G. W. Davids will open a discussion on "Stray Thoughts on Spiritualism."

On Tuesday, March 27, Mr. James Burns will deliver a lecture on "Spiritualism."

Terms of membership, 1s. per quarter, including use of lending-library, &c., &c. Members in arrears are respectfully requested to forward their subscriptions to the secretary.

CHARLES WHITE, *Hon. Sec.*

GLASGOW.—We are not exactly the organ of the movements reported. It is easier to get off the rails than to get on to them again.

MR. COLVILLE AT BRIGHTON.—On Sunday, March 25, 7 p.m., Mr. W. J. Colville will give trance-address at 18, Atlingworth Street, Brighton. Admission 1s., to defray expenses of room, &c.

MR. J. BROWN will be in Edinburgh on Saturday and Monday next. Letters for him on these dates may be addressed 19, Jamaica Street, Edinburgh.

SHEFFIELD.—A correspondent writes:—You will be pleased to hear that the Cause is making great advance in Sheffield. Several mediums are developing, and there are a number of private circles. We intend holding our second tea-meeting on Easter Monday, at 5 o'clock. We shall be glad to see any friends from a distance that may be in Sheffield at Easter. The place of meeting will be at Mr. Hardy's, Lowfield's Refreshment Rooms, London Road.

THE OLDHAM PSYCHOLOGICAL SOCIETY will hold their fourth annual tea-party and entertainment on Good Friday in the Temperance Hall, Horsedje Street. Tea on the table at 4 o'clock prompt; tickets 10d. each; admission after tea 3d. each. Entertainment to commence at 6 o'clock; Chairman, T. Kershaw, Esq. A selection of glees and songs will be rendered by a party of vocalists; also readings and recitations will be given by friends of the society; Mr. W. Haigh, the well-known Lancashire reciter, will give several of his best pieces; Miss Garsed will preside at the pianoforte; Mr. Hall, the noted concertina player will play a choice selection on the concertina; the Oldham choir will oblige with a few of their favourite songs. For particulars see programmes. The Oldham Spiritualists trust that on this occasion they will be supported by friends in the surrounding districts. Mr. Wood will also be present on this occasion, and other mediums who can make it convenient to attend will be welcome, also speakers and all other friends of the Cause. Tickets to be had from any of the committee.—THOS. KERSHAW.

HAYFIELD.—A book club has been formed under the instigation of Mr. Lithgow.

LEICESTER.—Mr. Burns's visit has done good and pleased all. A book club is being formed by Mr. Barber.

MR. J. J. MORSE IN MANCHESTER.—On Sunday next, March the 25th, Mr. J. J. Morse will deliver two discourses in the Temperance Hall, Grosvenor Street; afternoon, at 3 o'clock, subject, "Moral Reform: in what does it consist and how is it to be accomplished?" evening at 6.30; subject, "The Spirit-World, its Nature and Inhabitants." Admission free.

MR. GEORGE RADFORD, Calfhey, Saddleworth, is the only investigator in that place. He acknowledges the kindness of Mr. Bottomley in aiding him in his investigations, but he would be glad to receive an invitation to join a circle in Oldham or Shaw. He had better attend the Oldham festival on Good Friday, and become acquainted with the friends.

THERE is some danger of the discussion between Mr. Burns and Mr. Cowley at Chester-le-Street not taking place on Good Friday. Mr. Cowley has got out the bills himself appointing chairmen, and making all the business arrangements, without consulting Mr. Burns or his friends. As this is a game for two to play at, other arrangements must be made before a meeting takes place.

BIRMINGHAM.—On Sunday, March 25, Mrs. Hitchcock, of Nottingham, will hold two meetings at the Templar Hall, Ladywood Road. In the afternoon, at 2.30; a seance for Spiritualists and investigators, with tea, at five o'clock. Admission to both, Adults 1s., Children 6d. In the evening at seven o'clock, the usual public meeting will be held, when Mrs. Hitchcock will deliver a trance address. A collection at the close.

LIVERPOOL.—Everton, 63, Newland Street.—The audience in these rooms was smaller than usual on Sunday last, owing, no doubt, to Mr. Morse being at Meyerbeer Hall delivering two lectures. Nevertheless Mr. Narross proceeded with his address on "The Difficulties of Spiritualism," the principal of which was the disagreement of the communicating influences. They differed, or seemed to do so, as much as did the inhabitants of earth on religious theories. This was his experience in the home circle. Whether it was a message from the table or through a trance medium, there was invariably a divergence of ideas. And when he looked to the continent of Europe, he found re-incarnation; a spirit might occupy eight or nine bodies in succession, thus evidently destroying the individuality; in fact every portion of earth's surface had its own peculiar system of Spiritualism. Mr. Garland was controlled as soon as the lecturer sat down, and gave a beautiful and appropriate reply.

SOEWERY BRIDGE SPIRITUALISTS' LYCEUM.—Last Sunday we had a pleasant day of it. In the morning the scholars went through the exercises, in the presence of Mr. Coates, the mesmerist, and Mr. Isaacs, clairvoyant, of Liverpool; after which Mr. Coates gave the senior class an address on the distinction between man and animals. In the afternoon, Mr. Wilson, of Keighley, delivered an inspirational address, the subject being, "The Blessings which are poured upon Mankind," which was very ably dealt with. In the evening Mr. Coates again occupied the chair, and Mr. Wilson then gave an oration on the following: "What am I? Whence am I? and Whither am I bound?" the choir added to the evening's proceedings by singing an anthem. On Good Friday a tea-party and entertainment will be held in the Lyceum. Tea on the table at 4.30 p.m. Tickets, 1s. each; to the entertainment, 6d., to commence at 7 p.m.—Yours truly, E. BROADBENT, Secretary, *The Hollins, Sowerby Bridge, March 20.*

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

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

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, MAR. 27, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
WEDNESDAY, MAR. 28, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, MAR. 29, Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 74, Navarino Road, Dalston, E.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8.
FRIDAY, MAR. 30, Mrs. Olive's Seance, 15, Ainger Terrace. See advt.

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

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

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SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAR. 25, KEIGHLEY, 10.30 a.m. and 5.30 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street., Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
BRIGHTON, 18, Atlingworth Street, Marine Parade, at 7.
Hall of Science, 3, Church Street, doors closed 6.30 p.m.
BURY, No. 2 Room, Temperance Hall, Henry Street, at 2.30 and 6.30.
CARDIFF, Frederick Street. Development at 11.30; discourse at 6.30.
DARLINGTON, Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
HALIFAX, Psychological Society, Old County Court, Union Street, at 2.30 and 6.
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
LIVERPOOL, Public Meetings at Meyerbeer Hall, at 11 a.m. and 6.30 p.m.
LOUGHBOROUGH, 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.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
SHEFFIELD, Mr. Hardy, Lowfields, London Road, at 8. Developing Circle. Spiritualists only.
TUESDAY, MAR. 27, CARDIFF, Frederick Street, at 7.30, Developing. Wednesday. Physical.
KEIGHLEY, at the Lyceum, at 7.30 p.m. Local Trance-mediums.
STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8. For Members only.
SHILDON, 155, Rowlinson's Buildings, at 7.
WEDNESDAY, MAR. 28, BOWLING, Spiritualists' Meeting Room, 8 p.m.
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development.
LEEDS, 2, Skinner Street, near the Wellington Baths.
MIDDLESBRO', 38, High Duncombe Street, at 7.30.
OSSETT COMMON, at Mr. John Crane's, at 7.30.
SHILDON, at Mr. Anderson's, Adelaide Colliery, at 7.
THURSDAY, MAR. 29, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court, Newgate Street, Seance at 7.30 for 8. For Members only.
GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.
LEICESTER, Lecture Room, Silver Street, at 8, for Development.
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.
FRIDAY, MAR. 30, CARDIFF, Frederick Street. Discourses at 7.30.

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

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

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

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

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

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

"M.A. (OXON.)"

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