

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

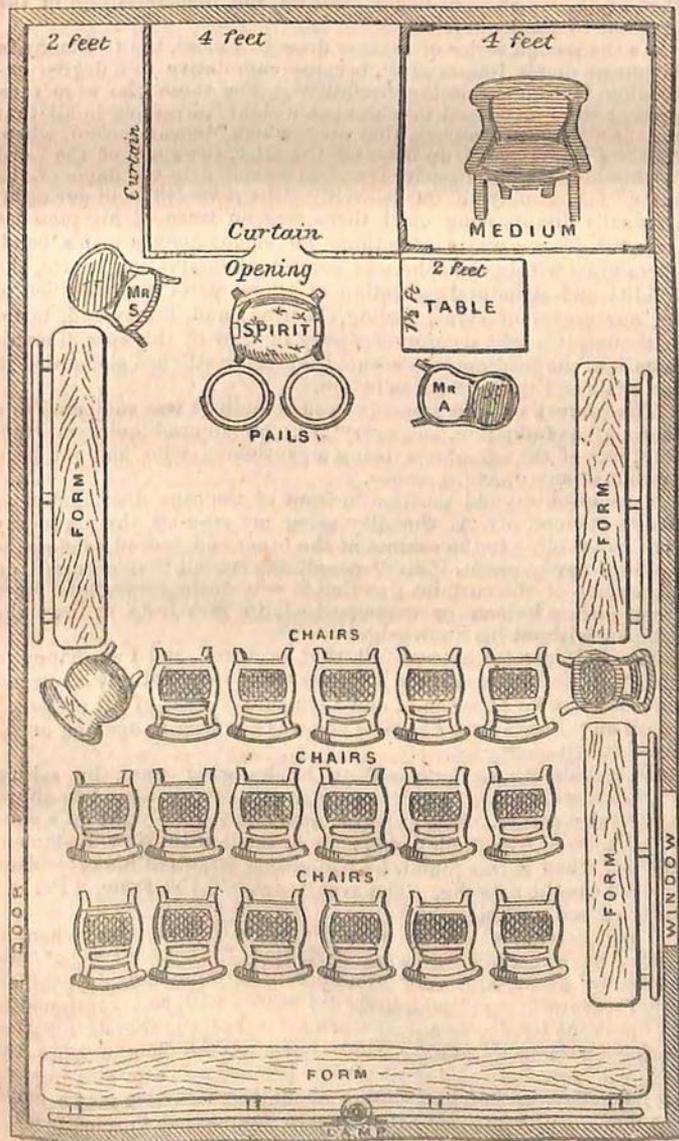
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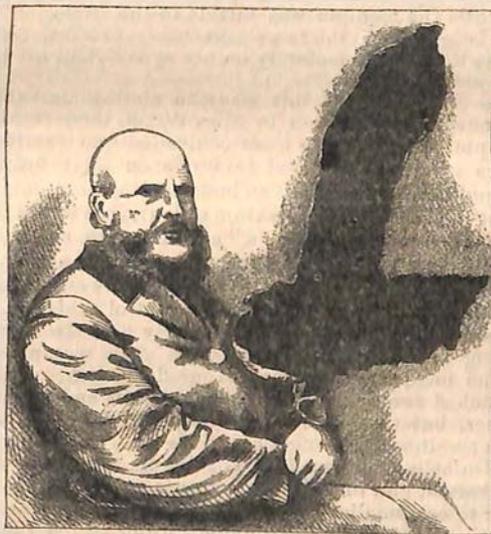
SPIRIT MATERIALISATIONS UNDER ABSOLUTE TEST CONDITIONS.



Ground Plan of the Room,

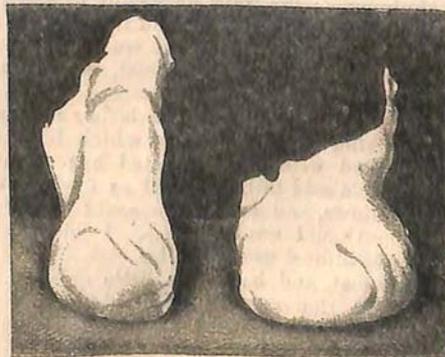
Showing the wire cage in which the medium sat, the curtain cabinet, from which the spirit-forms proceeded, and the position of

the spirits during the time they made paraffin moulds of their feet in view of the sitters.



Photograph of Mr. W. P. Adshead,

Showing a mark in the film made by the spirit "Pocka," while the plate was in the camera at the time the photograph was taken.



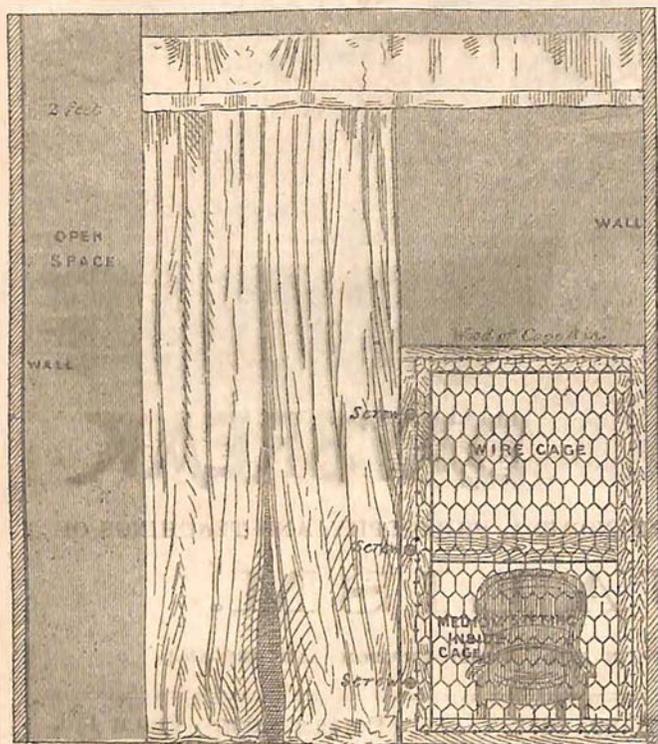
Paraffin Moulds of the Feet of Materialised Spirit-Forms,

Made in the presence of the circle as shown in the diagram in the preceding column. For full particulars see the article on the next page.

MISS WOOD IN DERBYSHIRE.

SPIRIT-MATERIALISATION UNDER ABSOLUTE TEST CONDITIONS.

By W. P. ADSHEAD.



ELEVATION VIEW OF THE WIRE CAGE AND CABINET.

(Continued from p. 189.)

In pursuance of instructions received, our circle met again on Friday evening, for the purpose of trying to obtain the marvellous phenomenon of a materialised spirit-form walking out of the cabinet while the medium was outside in the circle. The attendance was large, above thirty persons being present. Miss Wood entered the cabinet immediately on her arrival, and sat on an easy-chair unbound.

In some of its features this was the most remarkable seance I ever attended. In addition to Miss Wood, there were six other mediums present, and these were controlled and exercised so violently, the perspiration stood in beads on their brows. After chatting and singing for about an hour, the medium, under control, walked out of the cabinet, and sat on a chair close to the front circle.

For about ten minutes "Poeka" chatted with us as merrily as during the former part of the seance; then came a change. Gradually the voice became weaker, the speech slower. In tones somewhat like those of a peevish child, the control said, "Me hungry; me want something to eat." Immediately pockets were searched for anything in the shape of food. An apple was placed in the hand of the medium; this was devoured at once; another apple was despatched as quickly. Then some biscuits and an orange were given to her, but these failed to satisfy, for the plaintive cry still came from the lips of the medium, "Me hungry; me want something to eat." On being told we had nothing more to give, she seemed much distressed, and in still fainter tones said, "If me don't have something to eat me die, and you put me in de grave again."

For a few minutes she was quieter, during which time the curtains were seen to divide at the bottom, and a white mass appeared. It was seen for a minute, and then the curtains closed. Again it appeared, this time showing in larger proportions. The curtains closed once more.

The medium, who had been moaning in a most piteous manner, again said, "Me hungry; me want something to eat." On being reminded we had nothing to give her, and further told that as soon as the seance was over a supply of food would be brought to her, she replied, "If me no get something to eat, me die, and you have to put me in de grave again."

Scarcely had she finished the sentence before she rose from her chair, and, approaching the table against which I sat, snatched at something which had evidently attracted her attention, which proved to be an article said to be relished as food by the dwellers in more northern climes, and before she could be prevented, had placed it in her mouth and swallowed it. I laid my hand upon hers and felt it to be almost as cold as ice.

She resumed her seat, and became a little quieter. Again the curtains were divided, the opening being higher and wider than before, the height and width being indicated by the white substance showing behind.

These movements alternated with greater or less rapidity until the full height, but not the full breadth, of the spirit-form stood revealed.

I invited the spirit to come out from behind the curtains, but there seemed to be a lack of power. However, as if to convince us the question had been apprehended, and, had the power existed, would have been complied with, the spirit, with a sweep of the

leg, projected the long, flowing, and dazzling white robes we had been looking upon, a considerable distance across the floor. I felt this to be the critical moment—the moment when it must be decided whether those beautiful garments covered a materialised spirit-form or whether the glorious vision was purely subjective. These were the only questions to be answered, as the medium sat before us dressed in dark clothes.

I therefore, stretching my hand as far towards the curtains as possible, asked that the hand of the spirit might be laid on mine. Apparently a slight effort was necessary to do this, but it was accomplished, the hand was laid upon mine; the fingers unlike those of the medium were large, fleshy, and warm.

The fact was therefore demonstrated that while the medium sat in her chair, controlled by an intelligence that in most beseeching but subdued accents craved for food, there stood before us another intelligence not so influenced, and one who could not only comprehend the request which had been preferred, but could also govern the functions of the material body which had been taken on, so that the request might be granted in the manner desired.

If it be objected that the sense of touch, equally with the sense of sight, might be at fault, I have to say that if I did not then feel a warm, solid hand laid on mine, I never did; for in order to prove whether at that moment I was or was not the slave of a dominant idea, I severely examined myself, and felt quite assured that my right hand had not lost its cunning, but it was sufficiently sensitive and facile, and my judgment sufficiently well balanced, to enable me to draw a bill of exchange, sign a deed of conveyance, or do any other special act, the right doing of which requires the harmonious action of the powers of body and mind.

Mrs. H. Wheeldon informs me that after the seance was over, two plates of cake and bread-and-butter were brought into the room, and quickly eaten by the medium, still under control,—she, while doing so, covering the food with her arm, lest any portion of it should be taken from her.

I should be glad to know what relation, if any, this singular craving for food bears to the manifestations obtained, the medium, in her normal condition, being abstemious, and altogether undemonstrative.

On Saturday evening, February 17th, with interest unabated, a large circle assembled, hoping to witness what is perhaps, all things considered, the most astounding phase of spiritual phenomena—that of the spirit-form being built up and dematerialised in the presence of the lookers on.

As the second series of seances drew to a close, the testimony in favour of man's immortality, became cumulative to a degree exceeding far our utmost expectations. For those who were then present were privileged to look upon a sight surpassing in all that makes a thing marvellous, that upon which Manoah looked, when, "as the flame went up from off the altar, the angel of the Lord with whom he had been conversing, ascended in the flame of the altar," for not only did our heavenly visitant vanish from our sight, gradually disappearing until there was no trace of his presence left, but from a white something no bigger than a man's hand, there grew within the sphere of our actual observation a form, the solidity and structural perfection of whose parts were testified to by our senses of sight, feeling, hearing, and, I may add, taste. Although it might seem unnecessary in view of this special manifestation, the medium was secured, by being stitched and sealed in the chair and to the floor as before.

The cabinet with its immediate surroundings was subjected to a thorough examination, and everything pronounced quite satisfactory, one of the examiners being a gentleman who had not been present at any previous seance.

I occupied my old position in front of the cage door, and close to the cabinet, Mr. A. Smedley being my *vis-à-vis*, that is to say that he sat close to the cabinet at the other end, indeed so close he could at any moment, if so disposed, observe all that occurred on either side of the curtains; so that it was quite impossible for a form, either human or extemporised, to pass from or into the cabinet, without his knowledge.

He made careful notes of all that occurred, and I am happy to find from their perusal that his observations are entirely confirmatory of my own experience, and I am sure of that of all present.

When "Poeka" took control she was not long in opening one of her favourite batteries.

To puzzle those supposed to be knowing ones, by asking questions which they failed to answer correctly, appeared to afford her great pleasure. The experiment was tried to-night on a good old Wesleyan friend, on a subject connected with New Testament history, when it was found, he had either forgotten his catechism, or been caught napping. The result was all the same, "Poeka" fairly roared with delight.

Thus pleasantly sped the time for more than an hour, when, as might be expected, we were delighted to hear "Poeka" say, "'Benny' peaks, him tink him able to 'terialise outside cabinet, sing for your lives;" which we did with a will, and continued to do for about twenty minutes, when several of the friends together said, "There is something white lying on the floor outside the curtains," one lady said it seemed to her as large as a pint jug; to Mr. Smedley, myself, and others about the size of a man's hand, not much difference between the two figures. It so remained for a minute or two, then the bulk increased, but so indefinite was it in shape, it was difficult to think of anything with which to compare it. When it had attained about eighteen inches in height, it gradually drew away from the cabinet, until those who sat near could see completely round it.

Here I hazard the opinion, that, had the medium been put under an hydraulic press for a few hours, it is questionable if she could have been compressed into a mass as small as that we now looked upon.

Coming close to the table, and within a few inches of where I sat, something like development was observed; dividing lines appeared, shading off into what might be the rudiments of a robe. A minute or two more, and the change was such as to lead a lady sitting near me to say, "I believe it is 'Pocka';" I replied, "We must wait a little longer, as the form is not yet developed," and I was right, for it continued to rise and broaden, like nothing so much (except that the process was quicker) as a flower opening its petals to the sun, until "Benny" stood before us, so perfect and complete as to justify us in saying in the language of two of our finest representative poets

"And the grave is not the goal."

"A man's a man for a' that."

"Benny" was soon at work. Having bowed to the company, he laid his hand on Mr. Smedley's head, pressing it rather heavily, and then stroked his face.

Mr. Smedley took his hand, which he says was much larger than his own and double the size of the medium's. He appeared to be more thoroughly *en rapport* with the circle than on any previous occasion, doing his best to reach circumference as well as centre, to convince all that he was something more substantial than the ghost which is for ever dogging a murderer's steps.

In consequence, I presume, of having acquired either more confidence or power, he did not wrap himself in his robe so closely as usual; it was well thrown back from his face and off his hands.

Producing a pair of scissors, I asked "Benny" if he would oblige me by giving me a portion of his whisker. Instead of either bowing or shaking his head, I was delighted to hear him answer, in good honest Scotch, "Aye." He took the scissors, and I saw him cut from his face a portion of his whisker, which he gave to me, and which is now in my possession.

This was the first occasion on which he had spoken to us when materialised, and very much we enjoyed the northern twang. He chatted with us about ten minutes, during which time he busied himself in dividing, as before, certain apples and oranges which were given to him for that purpose.

Then the time of his departure drew near, and his exit was certainly in all respects as wonderful as his advent.

To liken his going to the sun dipping below the horizon, would not be correct. A better idea of the phenomenon might be obtained by having a figure made of wax placed near a good fire, so that every part of the figure might be brought within the action of the increased temperature. But there would be this essential difference between the two things, that whereas when the figure of wax was completely dissolved, the material might be gathered up and re-modeled, in the case of "Benny" the dematerialisation was so complete as not to leave a vestige of anything to tell either of what he was made or where he had gone. Measuring his full height against the curtains of the cabinet, he stood before us, a man of as fine proportions as any in the room.

As his white robes stood out, strongly relieved by the dark background, we were able to note distinctly, inch by inch, the lessening of the form, until there lay on the floor what appeared to be a piece of white material about as large as a pocket-handkerchief, and eventually even that disappeared; but in that form it certainly did not pass into the cabinet, for Mr. Smedley, who had charged himself with the special duty of observing whether or not dematerialisation was completely effected outside the cabinet, affirms that not a single particle of the white substance he had been looking at passed behind the curtains in that form.

How marvellous are Thy works, O God! Think of it as we may, believe it or not, this also is a part of the divine plan, the result of law ever existent, though held in abeyance. How profound and far reaching those provisions of the Divine wisdom and love, which find their truest interpretation in the highest development of the human race.

Compare the search amongst the "Vestiges of Creation" for proof of the existence of extinct forms of life, with the study of the sublime mystery, upon the mere fringe of which we had just been permitted to look, and a mystery almost as great is evolved, that men of high culture and great mental grasp should almost exclusively expend upon the mere genesis of things, the time, strength, and thought which would carry them on to the advanced positions of fact and truth, where the possibilities of humanity would lie before them in the pure serene light of God's own existence.

Then "Pocka" paid her farewell visit. Her appearance, contrasting strongly as it did with that of "Benny," placed the phenomenon of materialisation before two or three persons who had not witnessed it before in a stronger light. She was very lively, her movements free and unconstrained, so that we could better judge of her appearance and build than ever before.

At my request, she came and kissed my hand; and Mr. Smedley, in his notes, says:—

"I asked her if she would give me a piece of her robe. She answered, 'No.' I asked if she would lay hold of my finger. She said 'es,' and took it in her little hand, holding it for a few seconds. I then said, 'You must have a tongue, Pocka; you can talk. I wonder if you have any teeth?' She at once took hold of my hand, and put one of my fingers in her mouth, and pressed it between her teeth, which, to the touch, were as perfect as teeth could be, her warm breath being also felt by me whilst my finger was in her mouth." Mr. Smedley then adds, not without reason, "Of course Mr. Edlin, the assistant-judge, knows that spirits cannot

come back from the other world, because prejudice says they cannot. But we say they *can*, because we have seen, felt, and conversed with them, many of our children have done the same, and are therefore wiser in this respect than many of our professors and judges." So ended this memorable seance, and at the conclusion the medium was found in the cabinet entranced, and as firmly secured as when we left her.

As the two last seances in which special tests had been applied were successful, we were encouraged to hope that in conducting our third and last experiment we might be equally fortunate.

Therefore, on Sunday morning, February 18, precisely at the hour when thousands of persons in different parts of the country had met to listen to words, and in many cases baseless, speculations about immortality—at all events to statements unsupported by direct and positive evidence—our circle met for the purpose of trying to prove it, and to obtain the proof in a form which neither sophistry, prejudice, or persecution would be able to overturn. We reckoned that if in the past angels had trod our earth, and if to-day our ascended friends, like Moses and Elias, can return for a brief time to the scene of their earthly pilgrimage, it were, perchance, possible that they could leave behind them, as memorials of their visit, *footprints*, stamped not on the "sands of time," which the beating surf of daily life might soon obliterate, but impressed on a substance which for long years to come would hold in sacred keeping the precious trust. If this could be done, and these memorials placed where the eye of the man who, perhaps, for the best part of his life had been tossed on a sea of conjecture, doubt, and despair in reference to future existence, might fall upon them, and they become to him a true and bright Apocalypse,—what a fresh and stirring significance would be given to the beautiful lines of the poet, when we could speak of them as

Footsteps which perhaps another
Sailing o'er life's solemn main,
A forlorn and shipwrecked brother,
Seeing, shall take heart again.

In America, through the mediumship of Mrs. Hardy, spirit-moulds have been obtained under test conditions, sceptics themselves being the judges. The moulds were produced inside a wire cage securely fastened, while the medium sat at a distance from it. In making our experiment we proposed to reverse the American method by placing the medium in the cage, and having the moulds produced outside.

It was carefully noted that when Miss Wood entered the seance room she had nothing in her hands. Divesting herself of her jacket, she at once entered the cage, and was secured to the chair as before, which could not have been done without completely crushing articles so fragile as spirit-moulds, had she had any such about her person. The cage door was then screwed up.

Two pails having been provided, a pound of paraffin wax, which had lain on the top of the cage for about a week, was cut into small pieces, and placed in one of the pails; into this pail was poured boiling water until it was three-parts full, and into the other pail an equal quantity of cold water. The pails were then placed in the cabinet about twelve inches from the side of the cage. After singing for some time, "Pocka" requested us to take the pails out of the cabinet, and place them about two feet in front of the curtain. Her instructions were carried out. We were then informed that the spirits would try and produce moulds under conditions somewhat different to those we had imposed, but in order to accomplish their purpose it would be necessary to open the cage door a few inches.

The screws were taken out, and an opening made, through which a very small baby could not have been passed, the table being placed against the door as before. We were not kept long in doubt as to the character of the manifestations; and in the manifestations about to be given to us we had, I think at least, a very strong intimation that, when the best mental and physical conditions are offered to the spirits, they, on their part, to the extent of their knowledge and power, will work, to make the demonstration as complete as can be secured by our best devised tests. The old proverb, "seeing is believing" was on this occasion fitly and beautifully illustrated. We had not asked to see spirit-moulds made; we professed to be content if we found them in the cabinet while the medium was secured in the cage, an experience, which has not hitherto, I believe, been improved upon.

But the workers on the other side,—doubtless arguing, just as logically as we should on this, that if one person sitting close to another saw that other put a boot on his foot and pull it off again, it would be exceedingly difficult for that person not to believe he had seen the thing so done,—addressed themselves to the task of MAKING SPIRIT-MOULDS BEFORE OUR EYES.

"Meggie" was the first to make the attempt. Walking out of the cabinet, she went at once and placed her hand on the back of Mr. Smedley's chair. He asked if the spirit required it? She bowed her head. Mr. Smedley passed the chair forward, and placed it opposite the pails. "Meggie" seated herself, and gathering up her long robes, dipped her left foot in the melted paraffin, then into the cold water, again in the paraffin, and she thus continued, dipping in the pails alternately until the work was finished. So closely veiled was the spirit, it was not known who was at work. Some one, judging by the vigour displayed, said, "It is Benny;" upon which the spirit placed a hand on Mr. Smedley's, as much as to say, "Feel who it is." "It is Meggie," said Mr. Smedley; "she has given me her small hand."

When a sufficient quantity of the paraffin had been taken on, "Meggie" placed her left foot on her right knee, allowing it to rest there about two minutes. She then removed the mould from her

foot, held it up and tapped it, so that all might see and hear, and then at my request, placed it in my hand, and it was by me in turn placed in safety. "Meggie" essayed to repeat the experiment with the right foot, but after dipping it two or three times, in consequence, I presume, of her power failing, she rose from her seat, went into the cabinet and did not return. The paraffin taken on by the right foot was afterwards found on the cabinet floor.

Then came "Benny." On emerging from the cabinet, he bowed to the friends. He then placed his large hand on Mr. Smedley's head—a "sign manual" easily understood and recognised.

Taking a chair offered to him, he placed it opposite the pails, and with a vigour far exceeding that displayed by "Meggie," he proceeded to dip his left foot in the pails alternately, as she had done; in fact the motion was so swift and steady as to suggest the idea of a little steam engine being at work—a figure actually employed by someone present when referring to "Benny's" movements.

In order that those who read this report may have a strictly correct impression as to the opportunity for close and accurate observation on the part of those who attended this seance, I may state that while "Benny" was making the mould of his foot, Mr. Smedley sat so close to him on his right, as to permit the spirit to lay his hand on his head, and stroke his face, which he did. On his left, I sat so close to him as to permit me to take the mould from him, when finished, without leaving my seat, whilst those who occupied the chairs on the front row were distant about three feet from the pails.

The whole process, from the first dip to the finished mould, was distinctly seen, and the fact that they were made as stated rests on as good evidence as can be offered for the shining of the sun, or the falling of snow.

Had there been a lingering suspicion in the mind of anyone present, that the medium by some "subtle device or otherwise"—for in this case we could not speak of "palmistry"—had managed to present us with an impression of her own little foot, it was destined to be for ever destroyed the moment "Benny," at my request placed in my hand the mould, we saw him take from his foot. I involuntarily exclaimed, "What a difference!" I indeed felt I had got hold of the Scotchman's slipper.

When "Benny" had finished his modelling, he replaced the chair in its former position, and then walked about, shaking hands, and speaking to those around him.

On "Meggie's" retirement, "Pocka" controlling the medium, said, "Benny" peaks, him give 'ou test," at the time we had not the slightest idea of what was intended, but "Benny," remembering he had asked that the cage door might be partially opened, and anxious that this concession should not in any respect diminish the completeness of the test under which the moulds had been obtained, undertook in his own way to convince us that the medium was not in any sense an active participant in the work which had been done.

Therefore, approaching the cage door he closed it, and pushed the table up closely against it; he then took my right arm in both his hands, and pressed it firmly on the table, as much as to say, "You take care it does not move an inch," which duty I faithfully discharged.

Stooping down, he drew the musical box from beneath the table, and carrying it towards the cage door, placed it on one end on the floor, the other end leaning against the door, the position of the box then being such, that had the door been opened, the box must have been thrown backwards. Having effected these arrangements, "Benny" bid us adieu, and vanished.

It will thus be seen, when I state that the table never moved, and that at the close of the seance the musical-box was found resting against the cage door, and the medium inside the cage entranced and secured to the chair, that the moulds were given to us under a test as absolute as though the cage door had been screwed up. But supposing the cage test had been less complete than it was, we are confronted by other difficulties which require explanation. In the first place, as a rule individuals have not two left feet, but the moulds we got were both taken from left feet; and again the anatomical structure and proportions of both right and left foot in most individuals is so much alike the shoemaker finds it enough for his purpose to measure one; but I find the outside measurement of the mould taken from "Benny's" foot is nine inches in length and four inches in breadth, while that taken from "Meggie's" foot is eight inches in length and two and a quarter in breadth. Again, the cabinet was so surrounded and watched on every side, by no conceivable possibility could a human being introduce himself or herself without instant detection; whilst at the close of the seance, when an article of some kind was asked for in which to place the moulds for conveyance to my house, nothing could be found, not even a sheet of paper could be had, until one large enough for the purpose was brought from a friend's house. I ask, then, if the moulds of which I have been speaking were not taken from the feet of the medium—and in view of the facts I have narrated who will dare say they were?—from whose feet were they taken?

Here is a wall against which sceptical scientists, bigoted theologians, conjurers, and incompetent judges are invited to knock their heads, with the caution that, in the event of a collision, the heads will be smashed, for assuredly this wall, like every other fact in nature, will stand firm as the everlasting hills.

My own theory—and I shall hold it until I get a better—is, these moulds are indeed the "footprints of angels," and as such they are to me very precious.

In some of the cathedrals of Europe there are servitors who, for a consideration, will open for inspection cabinets filled with holy relics, some of which, on account of their preciousness, are deposited in golden caskets, and to which there clings the mysterious sanctity of ages, but amongst these there is to be found nothing so calculated to stir to its deepest depths the human soul as these moulds; for, granting these relics are what they are represented to be, they at best but illustrate the history of a dead past, whereas our simple piece of wax, so moulded, like the falling apple which to the prophetic eye of Newton brought a revelation big with glorious results, tells of a future, compared with which the highest developments of life and culture hitherto attained are like the faintest streaks of morning light when compared with the full unclouded splendour of noonday.

My task is now finished. I have endeavoured to give a faithful record of the facts connected with Miss Wood's visit to Derbyshire, in the order of their occurrence. Doubtless, my statement in some of its details to a large number of persons will appear incredible. But I am of opinion that if in any place conditions as good as those we were able to offer Miss Wood in Belper and Derby are given, the same results may be obtained through her mediumship.

I feel it in my heart to say that the best thanks of the great body of investigators into Spiritualism in this country are due to our friends in Newcastle, who have succeeded in developing to such a state of perfection so excellent a servant of the spirit-world.

Of Miss Wood as a medium I cannot speak too highly. By her conduct during the ordeal through which she passed, she gained for herself the full confidence and esteem of all who were privileged to attend her seances. I can only hope that her career in the future will be as pleasant as was her short sojourn in Derbyshire.

But if it should be her misfortune to meet one, who, emulating the historical renown of a certain professor, considers it his duty to *hunt and worry like a wild beast* so gentle and so sensitive a young lady, and proceeds to put his devilish purpose into execution—believing though I do that even bad men have sometimes their use—I feel I could pray that on the head of such a one a swift retribution might fall.

MR. ADSHEAD'S LETTERS.

To the Editor.—Dear Sir,—I have read with great interest the excellent letters of my friend Mr. W. P. Adshead, in reference to the manifestations that have recently occurred in his presence through the instrumentality of Miss Wood. If Mr. Adshead's descriptions be correct (and it is only their antecedent improbability that would induce any one to doubt them), they seem to me conclusively to prove the fact of materialisation in the cases to which his evidence refers.

There is one paragraph in his report which it occurred to me might be misunderstood; it had reference to the discovery of a piece of white material on the person of a medium whom I defended. I may state that the medium on whom the white material was found was not Miss Wood, but another lady whose mediumship is beyond reasonable question, and in whose presence I have seen materialised human forms grow up in the middle of the room, move about among the sitters, and become gradually dematerialised in our presence.

I have also seen materialisation and dematerialisation phenomena through the mediumship of Miss Wood, which I consider absolutely conclusive as to the fact of materialisation.

The how or the philosophy of materialisation is altogether another matter, but of this I am perfectly certain: the phenomena cannot be accounted for by reference to any known and generally acknowledged physical or psychological laws.

Permit me to say that in the course of a few weeks I purpose to deliver an address to the members of the Newcastle-on-Tyne Psychological Society in which I shall give the answers of scientific controls to questions relating to materialisation, the conditions of the future life, the ultimate and fundamental forms of matter, and the philosophy of inorganic chemistry.—I am, yours truly, T. P. BARKAS.

26, Archbold Terrace, Newcastle-on-Tyne, March 23.

P.S.—I read Mr. Pride's paper with great interest; indeed I have perused it three times and with increasing appreciation of its excellence.

FURTHER EXPERIENCES WITH MR. LAWRENCE.

On Saturday, the 10th of this month, I had another seance in private with Mr. Lawrence. He was soon controlled. I was addressed as follows:—"Did you ever hear or know of the embodied spirit being taken away from the body and taken all over the world?" I replied I had heard of such things, but personally knew nothing about it. He then went on to state: "In life I was a professed mesmerist, and a successful one for some years. Seventeen years ago I was invited by the vicar of one of the parishes in the east of London to give a mesmeric entertainment to the Sunday-school children. I mesmerised some, among the rest a pale-faced boy, of about 14 years of age. I could not, however, with all my power, restore him to consciousness; the boy lay icy cold on the floor. I got alarmed. I requested permission to take him into an adjoining room, and to be left alone. For fully half an hour I was unsuccessful. I got more alarmed. I knelt down, and prayed to the Almighty, for the first time since childhood. The boy gradually recovered. When he had recovered his consciousness, on seeing me he trembled from head to foot; he could not bear my look; he shuddered at the sight of me. I saw that boy several times afterwards; whenever he got a sight of me he turned aside. Shortly after this I fell into great poverty. I was sick and ill, and could not get the common necessities of life. I felt my departure was at hand. For the second time I, who had been a confirmed atheist for years, prayed to the Almighty. I prayed that he would allow that boy's spirit to come to me. It did come. I talked with that spirit for a long time. I felt that my spirit was tied to his, and that I should be able to take it away through space in company with my own. Since then I have with it traversed nearly all this earth. I can now take it anywhere I wish. The medium now

before you is the boy I am talking of. Thinking to do the medium good in his present troubles, I controlled him in your presence at the Spiritualistic Association. I knew you had lived long in Calcutta. I took him all over the place, knowing you would recognise the truth of all he stated." I asked his name. He said, "Charles Helvetius Lloyd;" that he was born near Abergavenny, but brought up in Westminster; that he had graduated in medicine, but did not hold with it; that he had only controlled the medium in public before me.

I heard much more that I do not think necessary to relate. Suddenly he put one hand on my chest and another on my back. He said "Hallo! what is wrong here." I said, "My heart was not all right." In reply he said, "I did not say so. I should not think it right to tell you anything that might disturb you, and probably bring on what I want to avoid." I said I was not in the slightest degree alarmed; that I was perfectly aware that the action of my heart was irregular, and that I had been told it by another control, and by such control, successfully treated. He then said, "I can do you much good, but the power of the medium is not sufficiently strong just now. I will come again."

I then said to him, "As you could take the medium's spirit to Calcutta on a former occasion, kindly do it now, and tell me something more about Calcutta." Shortly after I had made the last remark he said, "I see you sitting in a large easy-chair in your house near a river—you are reading a book. A man is pulling with a rope a large square board; it is to give you cool air (evidently meaning a punkah). What a number of servants you have! Why one European would do as much as all of them put together. What a queer set they are! One lot will not eat with another lot. I see four of them squatting on their haunches; they are eating. They take their food with one hand, they do not use the other." I asked, "Are they eating rice?" In answer, "It does not look like rice; it is all yellow." (He was evidently seeing them eat rice coloured with dhal or pulse.) "I see one of your servants take a queer sort of purse out of his belt. He takes a coin about the size of a shilling out. He is going to an old man with a white moustache and shaved head, sitting at the corner of the street; he is selling money. He has a large tray before him; in one part there is a quantity of small white shells, in another there are copper coins about as big as halfpence, in another part a larger copper coin; on it impressed 'One anna.' I see a silver coin about the size of a shilling; there is Queen Victoria's head on one side of the coin and 'Eight annas' on the other, and a larger coin with 'One rupee' on it. In a glass-case I see one or two gold coins. I can read on one, 'Moh; I can't see more. (He evidently meant a gold mohur.) Where am I now? Surely it is a court of justice. I see a judge sitting, laughing and smiling. He has given an order to a man who says 'Bahoot Acha.' There is going to be murder. A man has killed the judge"—a short pause—"I am now going back a long time. I am far away from Calcutta; I am in thick jungle. I see men dressed as English soldiers; they are dark men, but they are killing white people. They have got a white man, an officer. They have tied him to a tree. They have beat down a strong sapling; they are tying the legs and arms of the white man to the sapling. Oh, they have let it go. The poor man is torn to pieces. I see one of the men who was present with manacles on; he is a prisoner; he is sentenced to imprisonment for life. They are taking him down, down the river afar off. He is on an island." I said, "Do you mean near the Andamans?" He said, "Is that the place where they send prisoners for life? All these are sent for life. What do I see! a steamer comes in; there is a great man on board. He must be a Governor. He goes on shore. I see the man who was manacled lurking about; he has got a sharp instrument concealed; he is rushing out; he has killed the Governor. They are taking the body back to Calcutta. Oh! how different it was a few days before. I saw this man coming down the long steps at the Government House, and getting into an open carriage with a beautiful woman. They are attended by two dark men on horseback, one on either side of the carriage, the finest looking men I have ever seen. Oh, have they not fine dresses on! all gold lace in front of their breasts. I see several other Governors who have all left the earth. I see a regular body of Colonial Governors," mentioning the names of several. A good deal more passed, unnecessary to repeat. This control lasted one hour and ten minutes.

For anyone acquainted with India, it is not difficult to connect what he said with the murders of Mr. Justice Norman, and Lord Mayo. I cannot exactly make out what officer is referred to as being killed by the mutineers in 1857. Probably some of your readers with Indian experience will know, as they will also recognise the description of the house; the natives eating, the money changer, and the different sorts of money.

After this control ceased, Mr. Lawrence was controlled by "Sir William Penn," with whom I had a very interesting conversation; when he had left, my irrepressible sailor friend "Ned Cummins" came in again. I asked him whether he would have another glass of wine. "No more of that," said he; "the taste of the last I took was very nice, but it did my medium no good." I asked him how he was getting on; He said "I have never been so happy." I asked him whether he was getting into a better sphere. He said, "Some of these spirit-teachers, missionary chaps, were at him, and that some day or another he would take a short voyage with them, and see what these places were like, but he intended to ship all round and come back again; he was not going before the shipping master to get his discharge before he came back." I said to him he must in the order of things rise higher. In answer to this he said, "I am happy where I am, and I do not wish to change; I am not among a bad lot; if I was up to fighting I never used the knife. I never kicked a man or struck him when he was down. I always fought a fair stand-up fight. If I did take more drink occasionally than was good for me, I did no harm to no one. Have you been to see my old woman? Good bye; there are a lot of swells to get in and a chap like me must clear out." Here ended the control of my friend "Ned Cummins."

After the lapse of about ten minutes, the medium was again controlled; I was addressed in a terse concise style, altogether free from certain peculiarities of speaking which the medium has in his normal state. The control said, "I have come to see you, and have a little talk with you. In life I wooed the muse, and a sorry jade she turned out to be. I was a poet, but did not achieve the fame I desired. I died poor and neglected. Let me ask you what is the greatest curse to man?" I said "I suppose the love of gold—*Auri sacra fames*." "Oh, I know what

you mean; I have nearly forgotten my Latin; *fames* does not mean love; I thought *amor* was the Latin for love." I said, "Perhaps you are thinking of '*Crescit amor nummi*,'" &c. He said, "You need not be sporting your Latin; if I had a better medium I could give you plenty of it. Gold is not the greatest curse; women and drink are. I am not a countryman of yours, I am an American." I asked, "Are you a Massachusetts man?" A. "No." Q. "Did you die in Boston?" A. "I died far away from Boston, in Baltimore, in misery and want." I was then impressed that it was the spirit of Edgar Poe, and asked him. He then said "Yes, I am Edgar Allen Poe." We had a long conversation on different subjects. He described how he was picked up in the streets of Baltimore dying, and carried into some hospital or asylum where he shortly after died. I said to him, "I hope you art not deceiving me; are you really Edgar Poe?" In reply he said "Shortly after I left the flesh, I visited the body of Edgar Allen Poe, and I saw the hair of the head matted with blood and dirt, and I claimed the body as mine, and if I am not Edgar Allen Poe I do not know who I am." I asked how it was that publishers and booksellers allowed him to die in that state of misery and want. He said, "I deceived them and I betrayed them; I took money for work I never did; I spent the money in drink." He then commenced reciting a poem of about twelve to sixteen stanzas with alternate rhymes the subject being "The Love of Gold." I do not pretend to be a good judge of poetry, but I never heard easier or better metre. When he had finished the poetry, he said he was afraid he had kept out better spirits who were anxious to communicate with me. He thanked me for the long time we had sat, and hoped I would give him another opportunity of visiting me. He asked me not to detain the medium longer, as he was exhausted.

Here ended the seance. There may be trick. Where it is I cannot possibly suggest. If trick there be, Mr. Lawrence must be a far sharper man than I give him credit of being, and I must be a far greater fool than I am willing to believe myself to be. In the seances that I have had with Mr. Lawrence, there have been a number of different controls, each talking on subjects which I cannot possibly think to have been within the range of Mr. Lawrence's knowledge in his normal state. If he be acting a part, the sooner he takes to the stage the better, as he would soon earn a livelihood very different to the precarious one he is now getting, and would have the satisfaction of knowing that he would be free from the fear of punishment to which he is now liable at the hands of men who assume guilt because the manifestations are beyond their own narrow ken, and because they are too lazy or too arrogant to come and see.

I have more to say as to one or two other seances with this medium; if what I write is of sufficient interest to your readers.—Yours truly,
A. T. T. P.

A WEEK'S MISSION WORK.

Dear Mr. Burns and Friends,—I promised last week to send another account of my work in the South-East of London, and now fulfil that promise by publishing the notes made each day.

Wednesday, March 21.—I called for Mr. Butcher, and we then went along the Queen's Road to Somerville Road, he taking one side and I the other. We got into conversation with people a great number of times, and had some very interesting talk. I found one lady a Spiritualist, and she seemed very glad to have the MEDIUM, as she had never seen it before. She was laughed at by her friends, but she felt sure it was true, so didn't mind that. Another was a Baptist, and believed in her Bible, her saviour, Jesus, who died for her, &c. When I told her that Jesus lived to enlighten his people, and help them to lead better lives, and thereby save men from sin, she wanted to know if I thought morality would save me. I said, "Not without spirituality," which she interpreted as meaning "the grace of God in the heart." She hoped she would never believe in Spiritualism, because she would be frightened if she saw a spirit. I said I had always been nervous and frightened until I became convinced of the truth of spirit-communication, and then all fear left me. She was much shocked when, in answer to her question, I said that I did not believe God had made a burning fire, or hell, and said she "quite believed in a hell," but not for herself, I presume. I prevailed upon her to take the paper, saying it could do her no harm to read it and if she looked into her Bible she would find Jesus himself communicated with spirits, and St. Paul enumerated the gifts of the spirit, which gifts were all possessed by Spiritualists to-day. The very next house that I called at I found was occupied by Catholics, and the lady refused to take the paper, and said that the rubric of her Church forbade them to read such a publication. I said that I knew several Spiritualists who were Catholics, and, if I was not mistaken, the Catholics recognised the communion of saints, and it would do her no harm to read the paper. Even if she did not become a Spiritualist it would give her new ideas upon the subject, and she took it. At another house the lady was too much troubled about material cares to think of the spiritual, but I gained her promise to read the paper. A glazier at work in his shop had heard a deal of Spiritualism, and would be glad to read about it. He always said Dr. Slade had not been fairly treated, and the law had no right to meddle with such matters.

There were very few who refused to accept our papers or tracts when offered to them, and not a few seemed anxious for information. We called on Mr. Elley as we returned, and found him out of bed, and much better. I magnetised him, Mr. Butcher placing his hands on my shoulders, as before. After dinner I went out alone, and delivered the remainder of my tracts, and returned home to tea, after which I wrote to seven Spiritualist friends in the district, and then held our usual Wednesday seance.

Thursday, March 22.—Went along Nettleton Street into the Hatcham Park Road, which I finished, and along the Brocklehurst Road—a long row of new houses—and succeeded in leaving a paper at every house in the street; then along the New Cross Road, and as far along the Queen's Road as I could.

I had no trouble to get rid of my papers to-day, and only one person was rude enough to slam the door in my face, and yet she considered herself a lady. I returned to Mr. Butcher's to tea and met his sister there. Mr. Butcher said he wanted to know if my guide could do anything for her, as she was not well, and he told her not to tell me what ailed her, as my guides would tell her without. While at tea I asked

her if she did not suffer from indigestion, to which she replied, "Yes." I then said she has a sluggish liver. Mrs. Butcher asked how I knew that? I said I did not know it, but was impressed that the lady did suffer from indigestion and a sluggish liver. Shortly after my guide controlled me to magnetise her, after which he said he found inflammation of the bronchial tubes, and of the mucous membrane in the left side, and rheumatism in the left shoulder. The lady said she had taken quantities of medicine for sluggish liver, but had received no benefit; and also had pains in her left side, and rheumatism in the shoulder.

We all went to Clifton Crescent to attend the meeting there, calling for Mr. and Mrs. Hards on our way. Mrs. Hards, I hear, is developing as a clairvoyante, and bids fair to become a splendid medium, having an organisation well adapted for control.

Owing to the shower of snow and sleet, the attendance at the meeting was not so large as we had anticipated; however, though few in number, we were very harmonious. Mr. Aitken was requested to take the chair, which he did, and opened the meeting in a short but appropriate speech, pointing out what a wondrous thing Spiritualism is, and that it is the duty of all spiritualists to do what they can to promulgate the knowledge of spirit-communion. At a conference of bishops lately the exalted subject for discussion was Vicarage Dilapidation; but we had a more spiritual topic for consideration, and he hoped that each one would give of his wisdom, and throw out the best suggestion he could.

After singing a hymn I was controlled to make an invocation, and then my guides made a few remarks, which were followed by Mr. Watts, who proposed that each one should hold seances at their own homes at stated periods, thus laying the foundation for meetings on a larger scale.

I then spoke in my normal state to the following effect, that I anticipated great success from the mission, that we as Spiritualists should combine to carry it on, and warned beginners not to be too enthusiastic but to use their discretion in the management of their circles, as mediums under development were often spoiled by the indiscriminate admission of strangers and sceptics. I said various plans could be adopted to popularise the truths of Spiritualism, by public meetings with trance and normal speakers, conferences, discussions, seances for investigators with good test mediums, and the distribution of literature, such as I had commenced.

Mr. Butcher followed, and said he had come to the meeting with a lot of ideas, but they had all gone from him. He proposed public meetings; was heart and soul in the work; believed his guides were developing him for the same kind of work as that in which Mr. Wallis was now engaged: would like to see a building like the City Temple built by the Spiritualists to hold their meetings in.

Mr. Henderson was on the look-out for a house, and he thought it might be arranged for Mr. Butcher and him to take a house between them and use the parlours for meetings, and so be managed without extra expense. Mr. Hards also made a few remarks; and Mr. Butcher proposed that the meetings be continued in the rooms for the present as long as Mr. Eyecott held them, and he hoped after that that he and Mr. Henderson would have found a place suitable in which to continue the meetings. It was therefore resolved to hold two meetings a week—on Tuesdays and Thursdays—for one month, at 37, Clifton Crescent, to be addressed by Mr. Wallis in the trance state, and by other friends, and that each one would endeavour to introduce strangers and inquirers each time. A collection was made amounting to 7s. 3d., and divided between Mr. Eyecott and Mr. Wallis for rent and to help the mission. The meeting closed with a few remarks from my grandfather, who is one of my guides.

On Friday I was engaged all the morning writing answers to letters I had received asking for advice in the management of circles and the development of mediumship, one of which came from Southampton. In the afternoon I was again at New Cross, and was informed by Mr. Butcher's sister that she felt much better for the treatment of the day before. I then delivered some more papers along the New Cross Road and Old Kent Road, on my way to Mr. Burns's to hold the usual Friday seance, but as only two ladies came, we did not sit.

On Saturday I called on Mr. Elley, and found him just getting up, so magnetised him again, and left directions with Mrs. E. what to do for him, and then finished delivering in their street and along Kendon Street, which exhausted my supply of literature.

On Sunday morning we had a large attendance at our healing-class, and Mr. Hawkins, Mr. Basson, Mr. Graham, and myself did our best to relieve the sufferers. Mr. Lawrence under control interested those who were not occupied, and my guide concluded the meeting by answering questions.

In the evening Miss Keeves occupied the platform, and spoke on "The God of Moses and the God of Nature," and, I am told, dealt with the subject in a very able manner. I was sorry I could not be present to hear and to support our sister, but I had to be at Doughty Hall, although more fit to be in bed, suffering as I was from a severe cold in the head.

During the week I have distributed (with the aid of Mr. Butcher) 900 copies of the MEDIUM and tracts; have healed the sick, and held meetings every evening, except Saturday, and two meetings on Sundays, as well as written letters and post-cards. That is one week's work, friends, and I trust to be able to continue, and do more as I get more accustomed to it.

EXTRACT FROM A LETTER RECEIVED BY MR. WALLIS FROM LILMSTER.

"I need not tell you how pleased I am that you are doing so much, and trust it will be for good; but I think it a shame and disgrace to Spiritualists if they don't support you in your mission labours. I have a plan in my head, and I know if you all would carry it out, something grand might be done for the Cause you support. It is this—that all Spiritualists give a small sum weekly for your expenses. I will myself gladly give, say 2d. per week as long as I can afford it, and if all would do this, we could not only support one missionary but two or three, and I think for the present London is the best field for your labours. I wish I was there to act on your committee, but anything I can do here I shall only be too glad to do."

SYMPATHY WITH THE MISSION.

Dear Sir,—Enclosed is P.O.O. for 5s., which I beg you will accept towards the support of your noble mission, and I sincerely wish I could afford as many pounds, and hope that those who are better posted will

launch out liberally to support and sustain you in your very arduous undertaking.

However much you may receive of sympathy and other support, I know right well you will need it and more, judging from my own comparatively small experience. The wonderful amount of bigotry, superstition, incredulity, frivolity, &c., you will have to contend with will cause you to put in active operation some of the virtues which you so kindly and expressively recommended to me,* and which I shall, as far as I can, act upon.

SUBSCRIPTIONS RECEIVED.		£	s.	d.
A Friend	...	...	2	0
Two Gentlemen at Doughty Hall	...	...	0	7
D. Y.	...	...	0	5

Dear Mr. Burns,—I trust you will not think me presumptuous, but I deemed it advisable to corroborate Mr. Wallis's report as to his mission-work in S.E. London. Each day makes it more palpable that the necessity for this kind of labour is becoming more and more urgent. I have accompanied Mr. Wallis in his visiting and distributing, and from my own personal observation I can testify to the earnestness with which many received our papers. Some, in fact most people, will eagerly enter into conversation on the subject; very few show real downright antagonism to it, whilst very few, indeed, decline to know anything of it. Therefore I should sincerely like to see him well supported in this most fitting occupation. There is, indeed, a very wide field, and it is to be regretted that there are not more labourers. I think there is not a more fitting way in which to spread our truths. It is by thus entering into conversation with persons that we gauge the drift of their ideas, whether or not in our favour. I find that the sympathy for Drs. Slade and Monck is more deeply rooted than we Spiritualists even imagined; and it therefore behoves us to keep them informed upon the true character of those two excellent mediums, and upon our teachings in general. I would here earnestly appeal to all thorough-hearted Spiritualists to send you their pennies and shillings, as they can afford, in order that Mr. Wallis may not, through lack of money, be driven out of this most enterprising field of labour, encouraging in its results to all who believe in the renovating truths of spirit-teaching. Many thanks are also due to yourself, dear Sir, for your unlimited and bountiful supply of literature, without which Mr. Wallis's work would be almost nil.—I remain, yours earnestly in the cause of truth,

Fairlawn, New Cross, S.E.

J. A. BUTCHER.

TRANSFIGURATIONS AT MR. WILLIE EGLINTON'S SEANCES.

To the Editor.—Sir,—I have read in the MEDIUM, No. 363, an interesting communication from your intelligent contributor, Miss Chandos Leigh Hunt, in which she gives an account of a seance with Mr. Willie Eglinton. In that communication she says:—"But I have something more wonderful than that which I have just told to relate; it is the phenomenon of transfiguration; 'Joey,' this form knelt down, bowing his head to the ground, and the bowed figure before us rose, but it was not 'Joey,' so much smaller than the medium; it was the 'Captain,' so much taller than the medium, with his well-delineated features and firm tread."

I have myself a few weeks ago, at a private seance held at the residence of Colonel Greek, at which eight in all, ladies and gentlemen (including the medium, Mr. Willie Eglinton), were present, witnessed phenomena similar to that described by Miss Leigh Hunt. The seance was held under test conditions: the medium's hands and feet were securely fastened with tape to a chair on which he sat, and he was then carried into the cabinet. Amongst the phenomena that occurred on that evening was the materialisation of a figure that walked out from the cabinet; it was that of a tall man about six feet in height; he wore a black beard, his features were regular and fairly defined, but his left hand below the wrist appeared to be wanting. His dress appeared to me to be made from a blanket or some cream-coloured, coarse cloth, fitting easily on him, but not concealing his elegant figure. On his head he wore a sort of turban made of white linen or muslin. He came up to me and bowed deeply twice. When examining his face, which was within a foot of me, I thought that the beard was coarse and an artificial one badly got up. I asked leave to stand alongside of him, in order to ascertain his stature as compared with my own. Instead of complying he went to the entrance of the cabinet and stood there knocking his head against the upper portion to show us how tall he was. I found afterwards that he was about my own height and much taller than Mr. Eglinton. He then advanced to within a few feet of the sitters, and bowing himself, appeared to sink slowly into the floor. All that was left of him to our sight was represented by a portion of his turban resting there. The area of the white material seen would not exceed that of a square foot, and its depth one inch. Gradually it rose again, but the dress was now white and apparently of muslin, and the figure and face was that of a fully-developed woman, shorter than the previous figure, but stouter. This figure then went into the cabinet.

Was this a transfiguration? It can hardly be called so, for of the first figure all but a portion of the turban disappeared, and the second rose out of the same spot in the floor, bringing the turban with it as its head-dress, and between the disappearance and appearance of the two figures there was nearly half a minute! It bears, however, some resemblance to the phenomena as described by Miss Leigh Hunt, and I send you my account of it—that is, we all saw a man disappear sinking into the floor, and a woman rising appear in his place.

For the satisfaction of some of your readers it may be well to say that the room was carpeted, and that there was not a trap-door in the floor. At the close of the seance we saw that the fastenings of the medium had not been tampered with, and we took off his bonds. I have only now to add that the light entering the room came from the adjoining one and penetrated a red screen which coloured it, and that it enabled us to recognise each other, and that the strongest light fell on the entrance of the cabinet and the materialised figures.—Fraternally yours,

JOSEPH SWINBURNE.

* This refers to the motto given me by my guides when developing, which I had cited in answer to his request for advice as to the conducting of circles, viz.—"Patience, Perseverance, Punctuality, and Passivity."

SPIRITUALISM IN THE VILLAGES OF NORTHUMBERLAND.

To the Editor.—Sir,—Since the cases of Dr. Slade and Dr. Monck came before the public, there has been more or less excitement and inquiry on the subject of Spiritualism in most villages in this district. This is especially the case at New Hartley.

On Feb. 24th, a discussion took place between a Spiritualist and a Materialist, at Hartley Mechanics' Institute. The room was crowded to the door. The disputants were both pitmen.

On March 17th, the Rev. Mr. Round (New Connexion Minister of Newcastle) gave a lecture against Spiritualism in the school-room, New Hartley. He said at the outset that he came there to lecture against Spiritualism because it was the means of leading so many members from the Christian church. He said Spiritualism was too true, because the devil was in it from beginning to end. A more childish lecture than this I never listened to. Do these reverends think that pitmen have got no brains at all? He said Spiritualism was the same as necromancy mentioned and condemned in the Old Testament. He defined necromancy to mean consulting with the spirits of the dead. At the close of his lecture when the question was pointedly put to him by a non-Spiritualist, "Do you really believe that the spirits of the dead communicate with Spiritualists?" His answer was, "No; I do not, I believe they are demons." He said it was necromancy to get the Bible on his side. Then he said they were not the spirits of dead we consulted with (in order to get out of another difficulty he was put into by the discussion). He said the spirits taught atheism; and many Spiritualists were atheists, such as Mrs. Tappan, Mrs. Hardinge, Judge Edmonds, and the like. He even said that some Spiritualists taught that there was no immortality or future life for man. I could forgive him for these mistakes, but when he insinuated that Spiritualists as a body wanted to break up the marriage bond I cannot forgive him, but brand him as a base calumniator.

To our astonishment Mr. Round said that Dr. Sexton had told him recently at Newcastle, that he had given up Spiritualism altogether, and it was the work of demons. It flashed across my mind at once that if this news were true, Dr. Sexton had much to answer for.

He says in his lecture on "The Claims of Modern Spiritualism on Public Attention:"—"The angels in the heavens were human beings once, are our brethren still, loving us, caring for us, watching over us, and taking an interest in all that we do to benefit our fellow-creatures. They come on errands of mercy from the bright summer-land, and bring to us messages of peace, goodness, and truth. Love, the divinest principle in God's universe, is the leading characteristic of the highest forms of spirit-teaching. . . . Only let Spiritualism become general, and we shall find a wonderful improvement in the morals of society."

The Movement (Spiritualism) goes on increasing day by day. It has the eternal truth of God for its support, divine love for its guiding principle, and the making clear the immortality of man for its main object; and its ultimate triumph is certain. The Doctor, in his lecture on "God and Immortality," says:—"For over 20 years I was, if not a disbeliever, at least a doubter respecting the existence of a personal God, and His fatherly care for His creatures. I have again and again, in public lectures in this city (Glasgow), as well as elsewhere, endeavoured to show that the facts of nature did not warrant us in inferring design; and that belief in God, therefore, if held at all, must be held as a sort of religious sentiment springing from the emotional part of our nature, and in no sense as the result of scientific observation or logical reasoning. But the great truth has come back to me with irresistible force! and I now see—not dimly, or in the shade, but in the brightness of the noonday glare of spiritual light—that the finger of God may be traced on each of His works, and that His fatherly care is over all that His hands have made. This change in my convictions I owe to Spiritualism."

These statements were made only about three years ago, after an investigation of 14 years, and now, good heavens! this very man is brought before a public meeting as a witness against a movement he has extolled sky high! If the Doctor had been an impulsive young man (like Lankester or Donkin), and had come to his spiritualistic convictions hastily, I could have somewhat understood the case; but I must now confess he is a puzzle I cannot find out.

There is to be another discussion at Hartley on Saturday night first, when the misrepresentations of Mr. Round will be replied to at length, and his demon theory demolished.

I am glad to state, Sir, that we are getting on well at Seghill. We have got a nice home circle established, with good results. But, above all, I wish to state that our principal medium, Mr. George Nicholson, is most assiduously engaged in curing the sick and suffering by his healing mediumship free of charge. Two very marked cases of success in healing the sick have come under my personal observation, which have impressed me very much in favour of the *cui bono*.

We are doing little here at present at our temporal employment which works against us in employing lecturers, &c.

At other villages in the north, similar things are taking place, such as healing the sick, when the ordinary doctor can make nothing of the case.

I shall probably have something to say on this subject in the future relative to one of my own family.—I remain, Sir, your constant reader,
Seghill, March 19th,
GEORGE FORSTER.

CASES OF HEALING.

Statement of the case of Mrs. H.—by her husband:—

In November, 1876, my wife suffered more or less for three or four weeks from rheumatic gout in the great toe, and for the last four days of this period the pain was so excessive that she was obliged to seek medical relief. I called on Dr. Mack, and obtained some magnetised paper for her, which she applied to the part, and almost immediate relief followed. After using the paper two days, she applied magnetised flannel received from the same source, and used, both alternately (that is, the paper and flannel) one during the night, the other in the day, for five successive days, the result being a complete cure, without any recurrence of the pain. She was also suffering from general debility, inactive liver, and complete loss of appetite, the prostration being so great that I scarcely thought she was capable of undertaking the journey to Dr. Mack's, in Fleet Street. She however succeeded in

reaching his place, and received magnetic treatment from him. This was continued for about six weeks. The result is, that she is now quite a different person, having recovered her strength, appetite, and good spirits—amounting, in fact, to a cure.

It is necessary to add that previously to coming to Dr. Mack she had been in the hands of allopathic and homeopathic physicians for several years without any substantial benefit.

C. H.—
59, Finsbury Park Road, London, Feb. 21, 1877.

Mr. Editor,—I beg, through the mediumship of your valuable paper, to return my thanks to Mr. Hawkins, for having cured me of an internal disease from which I have suffered for the last twelve months, having attended St. Mark's Hospital all last summer, without deriving any benefit therefrom. I gave it up last November; since then I tried other remedies, all to no effect. Last Sunday three weeks, I called at 15, St. Peter's Road, Mile End, where Mr. Hawkins had been practising healing for some time past. Placing myself on a chair opposite him, he grasped my two hands; presently I felt the blood rushing through my veins; suffice it to state that after three sittings, I was perfectly cured. I have had no return of the ailment since, and I thoroughly believe I will not. Please can Dr. Carpenter explain? Mr. Hawkins refuses any remuneration for his trouble, he being only too anxious to benefit suffering humanity. Be good enough to insert this, that others may go and be cured also.—Yours faithfully,
JAMES CATN.
142, Burdett Road, Bow, E. March 12.

SLATE-WRITING IN DUTCH—DR. SLADE'S MEDIUMSHIP.

To the Editor.—My dear Sir,—Last night I went to Dr. Slade to ask him for a seance with my own folding-slates I had bought before going to his rooms, at Spuistraat No. 37. My object was to convince a friend of mine, and I more especially wished to have some writing on my own slates without the Doctor touching them whilst I heard the writing going on. The intelligent influences, however, said they could not do it that night, but that I had to come back next day (to-day) at two o'clock. I consequently went, and, to be short, I will only state the principal fact.

The Doctor put a crumb of pencil between the slates, on which was no writing, shut them, and placed them at a distance on the table, far from him, say thirty-six inches. He could not touch the slate without bending over to that side. In a few seconds, writing within the closed slates was heard, before which they were moved by invisible agency, as if somebody was arranging them in position to commence writing. I did not take my eyes off the slates for a moment. Three little raps indicated that the writing was done. While the writing was going on, my two hands were on those of the Doctor. It was broad daylight, the sun, which we had not seen for some days, was shining brightly. The Doctor then gave me the slates, and on opening them, lo! what did I see? The following Dutch verse without any fault:—

Gods milde vaderzegen
Daalt tot ons in den regen
Voor 't droog en dorstig land
Want Cui en gure vlagen
Zyn oop, na zoele dagen
Geschenken van Zyn hand.

"Is this proof? We hope it is; also to your friend."

The handwriting in Dutch was a Dutch hand; that in English resembled an English one.

Well, let your professors and law-courts explain this! I thank the Almighty for the great mercy He has bestowed upon me.—Believe me, Sir, yours faithfully,
A. BOURNON,
The Hague, 22nd March. Officer in the Dutch Army.

MR. RIKO'S LECTURE.

To the Editor.—Dear Sir,—Our brother in the faith, Mr. A. J. Riko, gave this night, in one of the halls of the building for arts and sciences, a lecture on "Spiritualism" before a distinguished audience. Dr. Slade lent most kindly the table he has had made here for his seances, so that the auditory might examine it. The lecture was a great success, though we have to deal with a great amount of opposition here. The lecture lasted two hours, and was listened to with great earnestness. On a table before the rostrum were laid a quantity of photo's concerning our Cause, and last, and not least, different slates, containing writing in Greek, English, and Dutch, obtained by investigators. Dr. Slade never having touched the slates himself, and bought by the investigators themselves. Well, things are spreading here, and I think we are doing good work. The Doctor's health is improving very much, but he must not over-work himself.

One night a gentleman who sits very often with the Doctor had the great treat of a materialisation of a spirit (you know him probably). He (the spirit) walked to the Doctor, took off his smoking cap, put it on his head, then walked with it round the room, came again up to Dr. Slade, put the cap on the Doctor's head again, and then vanished. Your learned professors may not believe that: still it was so.

My reports are very defective, but I give them to you to make any use of you may find good.—Yours sincerely,
"ALPHA."
The Hague, March 24.

[This, we suppose, is the first lecture on Spiritualism given at the Hague. We congratulate Mr. Riko on his great devotion to this Cause and his distinguished ability to serve it. Another note says:—"When Dr. Slade is in Russia I am sure he will get Russian. A great many students from the Leyden Academy come to have seances with him.—En. M.]

WANTED.—A respectable person, about 30 to 35 years of age (Spiritualist), as Housekeeper: one that will be kind to a girl 10 years of age.—Address O. C. J., 15, Southampton Row, London, W.C.

MAJOR ROCKE, at Hyderabad, India, receives monthly packages of magnetised paper from Dr. Mack. In a letter dated February 20th, he says:—"I could easily have got the testimony of one man whose child received great benefit from the paper, as he was very earnest in thanking me. The fact is that different subjects receive different effects from this magnetic treatment. It affects the sensitive very strongly. One man said to me after holding your paper some time, 'Well, my arm is quite numb; I was going to play cricket, and now I am sure I cannot bowl!'

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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 30, 1877.

TO OUR READERS.

We hope correspondents and readers will kindly overlook any omission or defect which may be noticed in this issue of the MEDIUM. Much of the work has been done in bed, and under circumstances, physical and mental, not at all congenial to literary work. The fact is, that on Monday Mr. Burns was stricken down with a violent attack of fever and congestion, and at the time of writing he is yet in a very prostrated condition.

We might make this circumstance the theme of extended comment, which might not prove uninteresting to our readers. For the present we restrict ourselves to a few words. It cannot be said that we have participated in any way in that which led to recent legal proceedings against mediums. For a year previously our warning voice was raised against the tactics which really led to the prosecutions in question. Our words were prophetic, and we have to bear the prophet's burden in respect thereto. Guiltless of money-making or adventure in the matter of Spiritualism, the consequences of that pursuit on the part of others has come in all its weight upon our head.

The constitution of the Spiritual Institution is such that its success depends on the enlightened appreciation with which its operations are responded to by Spiritualists at large, and our comfort in the work in turn depends upon the success of the Spiritual Institution. Our office is therefore not a time-serving one, in which we have no care as to whether the results be successful or otherwise. We are made to bear the full consequences of non-success or temporary opposition. This is the method of the spirit-world, and every man who takes on the bodily form is responsible for all that ensues in connection therewith. We cheerfully accept the responsibility in respect to our work. It has been of great service. It has demonstrated a plan of working and a principle which are unique, and though our connection therewith should cease, we would not regret any sacrifice which is therein involved.

But all who are called Spiritualists have not this principle. They must have fair sailing, popularity, and all that is agreeable in their every movement. In other words, they are creatures of self, and are Spiritualists no further than it serves their selfish pleasure or advantage. When the wind of adversity blows upon the movement these fickle ones are not to be found in the front, and hence the small residue of genuine Spiritualists, who are left to sustain our public work.

And this is how it is with us: Work, Sunday or week-day, with brain and hands, and in every conceivable direction. Every working-man knows the value of his time and his talents. He has done so much, and is entitled to so much. His services have been varied and distinguished, and his emoluments are accordingly enhanced. But it is otherwise with us, for at the end of a week of the hardest labour there may be so much of a deficiency instead of so much gain, and all because that during the week the demand for our products has been limited.

This is the time above all others when there is a demand on the part of the public for information on Spiritualism, and if every Spiritualist made open avowal of his faith, and accompanied it with a slight effort to impart a knowledge of the subject, we would be healthy and well and in a flourishing condition. For our success means the success of Spiritualism, and our martyrdom means the decadence of Spiritualism.

We know that a higher wisdom will yet dawn upon mankind, and, though we may not exist in this form to enjoy its advantages, we shall always have the pleasant recollection of having done something to advance the better times. The unselfish effort to do good, and spread light and knowledge of spiritual truth from the

pure love of humanity, will not always be rewarded with the painful disabilities under which we now labour; and that our many readers may be touched with the same Divine fire which has sustained us so far, and lights us through the shadow of the valley, is our fraternal wish.

THE MANCHESTER SOIREE.

On Easter Monday the Manchester Association, aided by an energetic committee of ladies, will give a tea and entertainment of a very superior description, as will be seen from the programme printed in another column. The vocalists are well known in the district, and were much applauded at the New Year's Soirée. Mr. J. W. Mahony, of Birmingham, will give some of his choice Shakespearean recitations. The proceeds will go to Dr. Monck on his release from captivity. As this soirée does not clash with Good Friday arrangements in the district, we have no doubt but it will be largely attended by the leading Spiritualists in and around Manchester.

TESTIMONIAL TO DR. SLADE.

A beautifully illuminated testimonial to Dr. Slade, testifying to the merits of his mediumship, is being signed by those who had sittings with him. Poor Professor Lankester is immortalised thereon. A man does not require to be a great genius to get his name handed down in German text to posterity, and Professor Lankester has happily accomplished the feat. The testimonial gives a very candid version of the late prosecution. As time rolls on the scales turn more in Dr. Slade's favour.

DR. MONCK'S DEFENCE FUND.

	FURTHER	SUBSCRIPTIONS.	£	s.	d.
Mr. C. Malkin	0	2	6
Mrs. Going	1	0	0
Major Bradish	0	5	0
Mr. Bowman (Glasgow)	2	0	0
Mr. T. Gaskell (Manchester)	0	10	0

MRS. DEARBORN has returned from France, having successfully accomplished her business. She remains at No. 2, Vernon Place Bloomsbury Square, for a few days only.

A TRANSFIGURATION.—A gentleman of our acquaintance who is investigating Spiritualism gives the following in a private letter: "On Thursday last I was the subject of a curious experiment. Five persons were sitting at the table I am now writing on. I was sitting a little way off, with the gas burning within two feet of my face. One of the sitters exclaimed, 'How black uncle is getting. Oh, there is a black man!' My wife described it as if a flexible mask had been drawn down over my face. She saw the nose, a flat one, form up under the skin! and there I was a veritable Indian. Over the hands and arms, as far as could be seen under the sleeves, was a shiny black. One of the sitters said, 'It is an Indian chief.' I replied, in broken English, 'No, no, medicine-man'—so I am told. The person who said it was an Indian chief was suffering from asthma, and desired to know if he could have some relief. The medicine-man replied through a medium. Immediately the person who first saw the black man was seized with a very violent fit of coughing, and on her restoration, the asthmatical person said he had totally lost all pain." He concludes by asking what does it mean. Perhaps some of our readers have had had similar experiences.

MR. COLVILLE AT BRIGHTON.—A correspondent writes on March 26th: "Last evening and the previous Sunday evening we had full meetings at Mr. Snow's, 18, Atlingworth Street. The room was well filled on both occasions by a highly intelligent and appreciative audience, including persons of distinguished social position. The subject of the address on March 18th was 'The Nature and Works of the Holy Spirit'; April 25th, 'The Judgment Day,' followed by a poem on the 'Resurrection.' The subjects on both occasions were chosen by the audience; many questions were asked and answered at the close of both addresses. All present expressed themselves well satisfied. The series of six meetings (five Sundays and one Friday) have been a marked success. Mr. Colville has had several meetings at home with large attendances, and, I venture to believe, good results.

"SPIRITUALISM a dark sign of the end." This is how the *Christian Herald* introduces extracts from a work by Mr. G. H. Pember, in which the intercourse between the two worlds is regarded as the "precursor of desolating judgment." This is how Spiritualism is estimated:—"For it is not so much movements of tables, levitations, and apparitions which mark Spiritualism as supernatural, but rather that unaccountable knowledge of past and future which is often displayed by the communicating spirits." Men of "all creeds and philosophies" are said to be adopting the new faith in millions. It is a "sign of the end," but of the end of what? Of the rotten system of superstition and priestcraft, which such fanatical journals as that to which we refer labour to uphold. Why don't they pull the beam out of their own eye, and not strain their crippled vision to see "Antichrist" in others.

THE Lancashire District Committee of Spiritualists have published the "Spiritual Songster," a collection of hymns for Sunday services and public meetings. It contains 46 pieces, and the price is 6s. 6d. per 100. We shall expect to see the committee bloom forth in a weekly organ soon.

OLDHAM.—Mr. John Lamont, of Liverpool, will speak at Oldham on Easter Sunday, afternoon and evening. All friends are invited. The Oldham Choir will sing a selection of sacred music. The above is in connection with the Anniversary Jubilee.—Yours in the Cause, THOMAS KERSHAW—27th March, 1877.

STOCKTON.—The Cause is looking up in Stockton. An under current of quiet patient investigation is going on in quarters little suspected. The seed sown shows vitality underneath the sod. It must show itself above the surface by-and-by.

NEW PUBLICATIONS.

We are making arrangements to give in an early number of the MEDIUM a

PORTRAIT OF MISS WOOD,

accompanied by a sketch of her career as a medium, by Mr. T. P. Barkas, of Newcastle, who has been acquainted with the facts from the first dawn of Miss Wood's mediumship.

"ENGLAND AND ISLAM."

There has arisen quite a demand amongst Spiritualists for this extraordinary work. We have made arrangements to supply it, and shall be glad to receive orders to send the work on post free at published price.

THE DIALECTICAL REPORT AT ONE PENNY.

We hope to publish this work in a special number of the MEDIUM during the incoming month, but we hope to have a very much larger number subscribed for before we go to press. We will send twelve copies post free for one shilling subscribed.

SPIRITUALISM AND INSANITY.

Our tract on this subject will not appear till after the Easter holidays. A dozen copies may be obtained post free for sixpence. It should be placed in the hands of all doctors, ministers, lawyers, magistrates, and professional people generally. It will command attention to Spiritualism from those classes where ordinary circumstances would not avail.

A SPECIMEN PACKET OF NEW PUBLICATIONS.

We will have ready next week a specimen packet of the latest information on Spiritualism, which we intend forwarding gratis to our numerous correspondents. Should any of our friends find that they have been omitted we will thank them to send us a post-card.

MR. W. J. COLVILLE AT DOUGHTY HALL.

On Sunday evening Mr. W. J. Colville will again speak at Doughty Hall, when no doubt there will be a very large attendance. He will remain in London during the week and will be glad to address meetings every night if he receives invitations to do so. He will speak at Quebec Hall on Tuesday evening. Committees in the country who desire a visit from Mr. Colville should address him as early as possible. All communications addressed to Mr. Colville, at 15, Southampton Row, will find him. Doughty Hall, 14, Bedford Row, Holborn, Sunday evening, seven o'clock.

ANNIVERSARY SOIREE IN FAVOUR OF MR. W. WALLACE.

The committee met on Tuesday at 15, Southampton Row, and report favourable progress in the arrangements made for the celebration of the anniversary. Their next and last meeting will be held on Tuesday, April 3rd, at 8 p.m., at which as many friends as can conveniently attend are cordially invited. Tickets for the soiree at Doughty Hall, on April 10th, are now ready:—single 2s. each; double, to admit a lady and gentleman or two ladies, 3s. 6d. Tea on table at 6 o'clock, and an entertainment of instrumental and vocal music, readings, &c.

To augment the fund a subscription list has been opened.

OBITUARY.

We regret to hear of the losses to our ranks incurred by the passing on to the higher life of old and valued friends.

MR. SAMUEL HOCKING.

We hear that Mr. S. Hocking, of Camborne, is no longer in the form, and that his library, including many works on Spiritualism, is on sale. He was a man of scientific attainments and great intellectual power, and he studied Spiritualism with that success and devotion which only the higher order of mind can accomplish. The first lecture which we gave in Cornwall was delivered under the auspices of Mr. Hocking several years ago at Camborne.

MR. PETER DERBY.

Dear Mr. Burns.—I thought you might perhaps be interested in knowing that Mr. P. Derby, of this town, died this morning at about one o'clock a.m., of congestion of the liver and partial congestion of the brain. He was only ill a few days.—Yours faithfully,

2, Royal Terrace, Northampton,

HENRY MANFIELD.

Mr. Derby was a prominent example of the superior class of men so frequently to be found engaged in the work of Spiritualism. Ethnologically he belonged to the ancient British type, who nursed a race of prophets in this country before the Roman invasion. Having acquired a moderate independence, Mr. Derby devoted his declining years to the promotion of truth and morality amongst the people. We retain grateful memories of his many kindnesses, a feeling no doubt participated in by many who knew his worth.

Mr. Burns's Lecture on "Gospel Spiritualism" was listened to with much attention on Sunday evening week. Portions of it may find its way into print soon.

O. COOLEY, of Parma, Mich., writes:—"I was the first one to bring Dr. Slade before the public with his mediumship. I always told him that he would become one of the best mediums in this or foreign countries. His first mediumship was developed with me in Marengo, Calhoun Co., Mich. I don't believe he would do a dishonest trick."

R: jio *osophical Journal.*

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A LESSON FROM HEAVEN.

Written at Glasgow, 1869.

I wander'd sadly in the solitude
Of Kelvin Grove, beside a lively stream;
The clust'ring trees shut out the meagre light
Of gloaming, and my soul was darker still;
Moodying o'er my sad, poor, troublous life,
Nursing my griefs,—forgetting of the gems
The Lord has given me.

Softly came a voice
Of strangest sweetness. Not from earth or air,
But from the inner kingdom of the Lord.
And thus, methought, the music seemed to mean—

Gentle mortal, canst not see,
In this little busy tide
Aught that is of use to thee?
Aught that can thy reason guide?

Dost thou languish in despair,
Under Fortune's heavy frown?
Thou canst find example there,
In those ripples dancing down.

Mark, how gleefully they spring,
In their rude simplicity;
Mark, how merrily they sing,
Revelling in liberty!

Never tiring, on they flow;
Kindly greeting each new scene;
Bringing joy where'er they go,—
Leaving virtue where they've been.

Gentle mortal, stir thy soul
Let not energy stagnate;
Catch the moments as they roll,
Thus thou'lt happiness create!

J. REGINALD OWEN.

WHO IS SATAN, AND WHERE IS HELL?

Trance Address delivered through Miss LONGBOTTOM, [at Newcastle-on-Tyne, on Wednesday, March 21st, 1877.

It may seem strange to some of you that through the organs of a female we take up such a subject as the one which is before us this evening: "Who is Satan, and where is Hell?" It is scarcely needed that we tell you of the Satan of the Bible, that we lead you back through all the pages of the book you may have read so often; it is scarcely needed that we tell you so much of what your ministers, your clergymen, your neighbours, and your parents have stated to you and have reiterated to you all the years of your life and even up to the present evening—and yet it is needed. The Satan of the Bible, the tormentor of mankind, is well known to you after the fashion of the teachings and feelings of humanity at the present time; but we intend to go a little further than your Bible. The positive side of nature's great law was said to be Brahm, the supreme original deity, while the opposite side of the same principle, the negative or antagonistic side was the devil. Satan, or as he was named in those times, Siva, was the power of destruction, the power that went abroad through the world destroying and decomposing everything. And it was taught that this power was equally potential with the Creator of matter, the original deity. Indeed it was said by the Hindoos that in the long eternity of the past, Brahm—the god—was indebted to this mighty power which disintegrated and decomposed everything ere he could compound and build up again. Hence, the thought got abroad that there was a potency, a power, equal to God himself. Where it came from or how it came was no matter to humanity; the fact remained that it existed. There is a fundamental principle here from which has arisen the idea of Satan, of evil, of the devil, or whatever name you may give this power. Here is the fundamental principle laid down, that there is such a "law" in nature. The thoughts of the Reformer of past days—who gave up his local specialities, his own thoughts and those of the men around him, of his disciples—were made known by those disciples, but they clothed up and hid the principle, like men do to-day. Though the principle of the matter is here, and is the real foundation—the real spirit—of truth, yet it has been so crystallised, so covered, that men have lost sight of the truth. The power that you now term Satan was worshipped in the time of Brahm, and the people sacrificed to the great lifeless Krishna in the temples of Juggernaut. It was not the deity they worshipped, but the great evil-power. They sacrificed their daughters, plunging them into the Ganges, in order that they might keep away the arch-tormentor of humanity; and yet while we look over the great fundamental principle laid down, we tell you that all modern philosophical science and all scientific religion is but something to substantiate the teachings of Brahm;

and all medical students will fall in with the great Teacher and Reformer who so long ago taught that everything was dual in its nature, and that the principle of positive and negative ran through all solids and compounds. There is the force that draws to and throws off again. The fact is that all the forces of nature are alike in this respect, whether men know it or not. It is a truth, not born with Brahm; it is of God, and will ever remain.

Still, going on in the history of the past, we find that in other lands the great God is Ormuzd, and the evil—the negative—is Ahriman, and lo! he is more evil than the great evil principle of Brahm; for he abides down among the marshes, in the beds of the rivers; he is in the seas and dark mountains, and is, indeed, the darkness of nature. Yet the great God is indebted to this evil power termed Ahriman, for he cannot create light until darkness existed or Satan or Ahriman allowed it. He could not even make the day until Ahriman had first made the night. Ahriman is to be found in all plagues, in all war, in all sadness, in all sorrow; and although Ormuzd is the great deity, yet cannot he stay the disease and see that earth's children should be free from the abominations of Ahriman. According to the Vedas, the Shaster and all that has been called the Bible in the past, Earth is Hell, and the Devil is the Power of Darkness, the power of wars, of death. Earth is Hell, and although God could not slay disease, he found out a plan at least to confine this mighty power to one place, and men find to-day that that place—Hell—is here upon the earth-plane. Where is Ahriman, where is Satan, if Hell be here? If there be any truth in the teachings of the great reformer Buddha, then the devil is where Hell is, and wherever man is in ignorance, in crime, in disease of any kind; and he reigns supreme where there is no knowledge whatever. We could not this evening tell you anything of Satan more potent than that which every man feels when he is dark, unknowing, unfeeling, careless, and without God in the world; and yet the time will come when this Ahriman, this Satan, this evil principle, will be elevated, and be that it will live and love. He will be lifted from darkness into light, from ignorance into knowledge, will be elevated out of Hell, and the humanity of every soul shall come into light—into Heaven.

We have gone thus back and back that you may see the foundation of your present system of theology—of the present system of religion you and the nation itself hold. Satan, who is he now? A power that has been hunted down to the earth—to the dens of blackest night. Is he any more a person than the Krishna of the ancients, or the evil principle of Brahm, Buddha, or Zoroaster? So long as you have ignorance and darkness upon the earth, so long will you retain him. Talk you about hunting the devil, of finding him out in his infernal regions? You may search back to the days of Brahm to find Satan, and you will find him, just as you come back to your own days and find him, *within you*. THEN TURN HIM OUT. It is useless that you turn to the power you call God, and think that He will destroy him and bring happiness, and beauty, and love to the world. Look down to the darkness, and you will find that God's great abode is the power which has been termed the devil. No other devil is there except ignorance, and no other Hell will you find than the darkened regions of man's mind. Wherever darkness abides, there is the local habitation of that power which is termed Satan, but it is Satan no longer when the light shines upon it. When there is nothing but light left, where is Satan then? He has become an angel of light. Be assured that if any demon has the power to become an angel of light he will not return to his dark ways: for where light is, truth is; where light is, God is; and thus the Ahriman and Siva, the Buddhist principle, comes forth again, and Satan himself is back to the land of nowhere—to the land whose borders can nowhere be found except in the mighty principles of nature. The man says: "I do not see any angel guiding me; Hell, and misery, and woe are mine, and how can I get away from the spectre of my own mind, and be free?" How does he come out? Someone lights a candle, and the light shines upon him, and he comes out by wisdom and by love. He is free; knowledge and wisdom have freed him, and he finds that his state of darkness was the very best place God, the original deity, could have put him in. Which of you could know the glories of the day if you did not sleep—to all appearance die—and wake up again to find the glorious sun rising? Is it not a law of nature that man shall first be in darkness, and then come into the glorious light? Do you say that man is born in sin and shapen in iniquity, and that Satan has the handling of the moulds into which God puts his spirit, and yet praise God that it was so? There are none here but feel that the hells of existence are but the stepping-stones to the brightest heavens. Do you say that it is Satan that has done this? It is the God that is within you that makes you pass through these hells that you may know the light better and feel it more when you come to it. You will find that Satan is but the kind, the gentle messenger who lifts you up. *Thank God for the devil*. If man has anything to thank God for, it is that He created such a power. A saviour! Never was there any so great a redeemer as Satan himself. He has borne the woes and the iniquities of every man. You pray to Jesus, but no redeemer ever came that has borne the sins of mankind like Satan. "But," you say, "we believe our Bible, and the Hell where Satan dwells is not at all like what you have said." Now to the book; it is time we came to your system of religion that we may know where the Hell is. "Well, is it not said that He has made a place where the goats shall go?" Our flesh creeps when we think of the place, and the angels rejoice that they did not go there, and they rejoice over their brethren below, singing praises to God that these things are so.

You say, "There are those who have gone from us, reeking and foaming, and we have consigned them to that place with heart-burnings because it was God's will." Would man, in whom is some spark of the Divine principle, make, if he had the power, a place wherein to put even the very wickedest of men, and allow them to remain there for ever, or even for the space of one man's lifetime in any way similar to the Hell you talk about? You say this is not the Scripture, but it is the God principle within you, the law that is at work and has been at work ever since the beginning. We appeal to you as spirits—Would you, could you do this? If God made the devil, if you are the highest mechanism and the grandest being that He has created, then be sure that man is the devil, and set to work at once and determine that you will be devils no longer. Use the Christ power, use the lash to drive out the money-changers, and you will find that there is no Hell but on earth, no Hell deeper than the human body; there is no Satan at this time or at any other time more demon-like, more evil, than the man who acts through the same body, the same Hell. Whatever has been said of Satan, whatever has been taught you of him, we appeal to your spirits, to your reason, to say if they do not tell you there is no other devil than this: the beastly, unholy, and undeveloped nature of man. Might it not take the shape of a cat, a lion, a tiger, a bear, anything that is ugly or ferocious? Is it not so if you meet him after the fashion of men? If it were not for men, wicked men, there would be no devil. Learn you from this time that there is no potency equal to Divinity, save the negative side of Divinity itself. Are these two sides antagonistic? Do not chemical students find that, after all, one—the positive—could not exist without the other, the negative: that this power is in every solid, and that every solid can be made fluid, and every fluid ethereal? Everything is thus resolved back to deity itself. When the dews descend, does not the husbandman rejoice that there will be a seed-time; and when do these dews fall? In the darkness of the night: so Satan is at work with God; the devil is at work to redeem the world and to save humanity. The dew of knowledge is falling, and removing the ignorance of the world—the phantoms, ghosts, goblins, and demons of Satan, which have been meeting you at every turn. Let the light come, and he will disappear. He could not, if he wished, meet you in the light—it is always in the dark. Feel not afraid then if the Christ-power is with you. That which is at the opening of the dark river need affright you no longer. If you meet him he will run from you; but remember that while you are satisfied to remain in darkness, the cutting, swinging lash shall work around you until you get light. The earth itself cannot rest. How is it that you have the eruptions in your volcanoes and earthquakes in your lands? It is because nature is labouring to be pure and free; and this will happen with you until you find purity and freedom. This is nature's law, and there is no other devil in existence but the struggle for purity and freedom. God is striving to enlighten the world through this devil principle. They twain are one and they twain are none. Paul said, "Man, know thyself," and yet he saw not that there was a mighty power at work. "The time will come when man shall be given up to the powers of darkness." He said true when he said that men to-day are not far from heaven while they dwell in the light, for they have to-day angels of light standing by them.

"Who is Satan, and where is Hell?" The next thing man has to find out is whether man himself is Satan, and if all that are here this evening find that they have a feeling as of having one of his fiends or messengers with them, see to it that you bring to bear upon him all kindness and knowledge. Make the place too hot for him. Warm up Hell until you clear the atmosphere, until it becomes light and pure. You will find the truth is that all that is now unknown to you dwells in a sphere of its own, inaccessible to you, and so it appears dark, just as the eternity of the past is like a great black heap to you, and as the future is dark and gloomy until it becomes the present, and you find that after all there is another aspect to it and it is all light.

"Who is Satan?" Oh, it is certain that there is a power in the world which does harm, and that within this room there be those that come up from earth's sad places. Just think for a moment how many souls there be in your town, how many of them are down in the depths of darkness, and how they are congregated together, doing what they can to destroy the brighter intentions of humanity, and because you people know it not, they allow the power to fasten itself upon them all unknown to them, and they thus become black as the power that is about them, and thus they grow blacker and blacker and more like unto the power that you say is Satan. Thus it is that the devil is in your minds, roaming like a lion, waiting to devour his prey. They have rolled back the stone from the sepulchre, but in its place have rolled a mightier stone, and accordingly to-day man dwells in Hell. You look up to Heaven for light after the fashion of those who come from cellars of darkness. And where do these darkened souls go to? They go to their likenesses, wherever they are to be found. It may not be further than the room you abide in, and you find after all that the same law of nature influences humanity, just as the laws of gravitation on your earth are unchangeable, and yet you find that there is something more potent still, just as your scientific men know there is something—the finest atoms of ether—which go beyond gravitation. So the Almighty has placed something within you which opens a way for you out of the deepest darkness. Thus even capital punishment will not stay the devil or do away with the region termed Hell; but kindness, love, knowledge, and wisdom, will clear away the darkness and burn up the region known as Hell, will burn up and purify Satan himself, until the angels of

light cover the face of the earth. Thus that which is dark to you now is Hell, and out of Hell shall light come, and there shall be a new earth, and a new heaven shall be made for you. Oh, you cannot stand upon nothing, but you may stand upon that which appears to be nothing now. There will abide a Satan until you come up to the light.

Now the question comes, "Is there a localised place beyond—this sphere called Hell?" You say: "We know it is so, for alas! many wicked men whom we knew upon earth have come back to tell us it is so." Well, the law of compensation is that which judges humanity just now, and if one of your brethren goes out from your midst with his sins upon him, you feel sure that he has gone to his own, and that none but those who are like him can receive him, and according to the supreme laws of the Deity he could not abide in that which is purer until he has come out from that which is less developed. You destroy Hell when you come out of ignorance into knowledge, and destroy Satan when you come from darkness into light. Thus Satan is with you from the cradle to the grave, and if ignorance be Satan, he goes with man to the highest heaven. Jesus did well when he said the devil tempted him, and took him to a pinnacle of the Temple, and showed him all the kingdoms of the world, for high as Jesus can go the devil can go, for the finite being ever feels he is below the infinite. Just as a drop of water is a portion of the great and mighty ocean, but is so little that it may be said it is of Hell. It is but finite, and cannot be reckoned with the mighty ocean. Thus a man cannot understand the Deity, and because he cannot he says there is a mighty barrier between them, and this is the devil. Does he not know that he can but live a breath at a time, and that the laws of nature—the same laws that govern the earth which you turn over with a spade—govern him, and that it is the same law that keeps him here and the spirits there? Satan, after all, has nothing to do with it, but you must see and do the will of God. Satan's will is ever that temptation, as you term it, shall follow you and keep you in ignorance. This will ever bind Satan to you; but that power of evil which you call Satan is the man himself, and is your best friend—ever warning, pulling one way, that you may lift yourself a little higher by pulling another way. That is Satan that would lead you to do wrong when you know what is right—that warning which says "Do this," while the Spirit of God says to you, "This is the way; walk ye in it." When you break nature's laws you say Satan tempted you, and Hell has swallowed you up, when the fact simply is that nature's laws were not sufficiently understood by you to make you feel you had power over them, thus proving Paul's words to be true: "Thou madest him a little lower than the angels, Thou crownedst him with glory and honour, and didst set him over the works of Thy hands." It is certain that a time will come when that which is solid shall be that which is gaseous, and shall go out refined until ye shall not be able to dwell here, but shall go higher by the great law of progress, which is, and ever has been, in force. There will be none of that power which you now call Satan in the future; rather call it God at once, and have done with it; rather rejoice that this life, over all the darkened parts of life, shall be made bright, and that you shall have nothing of the nature of sin about you.

Ye have heard of the Serpent of old
The great, dark, spirit of night,
Who crawled in all places low
Who dwelt not at all in the light;
Ye have heard how he caused the fall
Of Eve; the mother of man,
Entailing destruction and woe,
Making void all God's holy plan;
Ye have heard how Lucifer bold
Made war with the angels in heaven,
And was hurled o'er the battlements down,
And that wages to him were given:
Even misery, sorrow, and woe,
Doomed to blackness and darkness for ever,
In all places of mischief to go
To be at peace with mankind never;
Ye have heard that he crawls on the earth
About to destroy human kind;
Ye have heard how he evermore dwells
Just there the curtain behind;
Ye have heard how he stands in the gateway
Where death leads to life evermore,
Enticing the weary ones ever
Into bye-baths that lead to the shore,
Where the wicked for evermore dwell
In torments of smoking and flames
Where the prince of that region termed Hell
Is often baptised with foul names;
And men call him Satan, Apollyon, the Devil,
Serpent, Dragon, Lucifer, the fallen from heaven,
Poor ignorant man! from this little word evil
All this harm to mankind has been given:
But learn ye henceforth there is naught in his name,
The forces of nature are for ever the same;
Unchangeable, unalterable, whoever may scan,
Reveals one law, one Father, for the whole face of man.

The forces of nature are continually the same—unalterable. Science has proved that they ever act the same, and that there is no variation in the forces of nature. There never could be the place you call Hell; a place that could never be altered, as old as Deity itself, while the laws of progress are in being. Where could it be? Humanity says, God can do anything, but so long as He never did make two mountains without a valley, how can man

believe He can do all things. Rather believe, and act, and prove that you are a portion of the Deity himself, and while you are this the devil can never run away with you unless he finally run away with God himself. Let your thoughts rise up, and if you are brighter and lighter than Satan be assured that he can never force himself upon you until he becomes light himself. If you are determined to be good, God will make you good, and you will make yourselves good, and in this manner will you destroy the devil. Oh! then be God's yourselves. If any Satan lives for future generations you may be sure that you have not outgrown the present? If any Satan remains in your Bibles, or in other Bibles, be sure that it is a grand mistake on humanity's part—that it is something they could not help, but which you can help. If you want to bind Satan for a thousand years or for ever, commence to-night; you have the power to do it, but Jesus will never do it for you. This darkness, this ignorance, must be overcome, and when this is done you will need no answer to the question, Where is Satan, and where is Hell?

Thou mighty Central Sun! Thou who hast all power! Who dost control with Thy mighty intelligence, Oh help Thy children! Oh give unto Thy children that highest, that best truth until it shall come forth embodied in their midst like the Saviour, until peace and harmony shall abide here. Then shall the great Millennium come upon the earth, and Thou shalt look upon the earth and say, It is good. Even so.

MISS LONGBOTTOM AT CHESTER-LE-STREET.

The printed announcements of Miss Longbottom's engagements produced the most salutary effect of attracting a fairly numerous audience of well-disposed listeners, who seemed to retain a lively appreciation of her former visit. Our newly adopted arrangement, of granting admission by tickets given at the door, proved an eminent success, inasmuch as it became the means of excluding from the hall the unmanageable element of self-conceit, and enabled us to avoid those abrupt and unseasonable disturbances of which we have previously had much reason to complain. The change wrought was so pleasantly noticeable, that we mean to permanently apply the same tactic to all future occasions. Well-meaning and dispassionate discussion may be very profitable in its place, but intolerance manifested without stint is itself intolerable in the extreme, and we cannot be blamed for availing ourselves of any legitimate means for excluding its unneeded display.

At two o'clock in the afternoon Mr. James Wilson opened proceedings by giving out a hymn, and Miss Longbottom then rose and delivered a very impressive invocation. The Chairman next read a portion from the thirteenth chapter of St. John, and after that introduced to us—

Mr. John Lamont, of Liverpool, who spoke, though not exactly in the given words, yet to the following effect:—He said it would look extraordinarily bad for him to occupy much of our time, since our fair sister had travelled so great a distance to enlighten us with a discourse from her guides. He had acquired some knowledge of Spiritualism, and had become acquainted with some of its facts, and he was ready, willing, and glad to acknowledge his conviction of their genuineness. The inquiry into Spiritualism possessed an importance peculiar to itself. The inquiry into the invisible realm of life was particularly engrossing to all truth-seeking and truth-loving minds. He would suppose that a friend of his, whom he had, perhaps, known for forty years, was an atheist. He did not believe in the continuity of life. He asked him how it was that he did not believe in the immortality of the soul. Perhaps he was a man of good moral character. He said he had been brought up in the theological credence, but that he had had his mind turned to the study of science, and he had thus come to detect the gratuitous fallacies of creed and dogma. He tried to be honest and honourable in all his acts and motives, and tried to live in accordance with the higher and more commendable laws of life, but he could not accept the dogmas propounded by priestcraft. He wished he could discern the evidences of truth in relation to the doctrine of immortality, for he had friends whom he dearly loved, and he would be glad to learn that they still continued to exist, though not discernible to the outward eye. His scientific teaching had eradicated from his mind the faith of his youth, and he had now come, by a gradual process of thought, to regard mind as a manifestation of the laws of matter. When we gathered together in our social circles we were apt to exercise an amount of charity towards the dead that we seldom, if ever, granted to those who were living. We regarded the dead in such purity of mind and affection, that we remembered only the good they had done, and tried to obliterate from the memory all the badness they had committed, but the spirits of the departed came back, and revealed to us the real state of the after-life. They told us that they were the same men and women that they were when in our midst, and that the deeds of their lives were still fixed indelibly upon their memory, for remembrance with them, as with us, was imperishable. The Bible told us of the influence of the inspiration of invisible forces upon the minds of Christ and of the apostles, and if such things could take place then, why should they not take place now? Each night we retired to rest, and became overpowered by sleep, or by a loss, or partial loss, of consciousness, and the next morning we returned to consciousness, but the time would come to all of us when we would wake up without the use of this material body, and it would be very comforting to our bereaved friends if we could prove to them that, though lost to sight, we still continued to exist. The speaker had witnessed at seances many touching scenes wherein little spirit-children had made great efforts in trying to prove their identity to their anxious parents; and with these remarks he begged to conclude.

MISS LONGBOTTOM'S ADDRESS.—THE LAW OF KINDNESS.

How long had the angels spoken through humanity, and how often had the prophets subjected themselves to the scorn and persecution of the world, in order to teach us the necessary law of our being. When Jesus came upon the earth the Jews were looking for the coming of the kingdom, but he told them that they must not look for an outward kingdom, for behold, the Kingdom of Heaven was within them. Lo! we looked for some great deliverer, we looked for the coming of some mighty event, whilst all the time we neglected the preparatory condi-

tions. We were unwise, inasmuch as we looked for the harvest before the ground was fallowed. We must learn that the law of kindness, like the Kingdom of Heaven, must, before it is discovered *around* us, first be discovered *within* us. We peered in admiration and wonder upon the stars that begemmed the universe, and thus the human mind was led to the contemplation of the Great Intellectual Power that must, of necessity, have arranged and conducted all things to their end from the beginning. We called this power that thus affected and attracted our minds the Law of Kindness, but the spirits called it the operation of the powers of magnetism. This power, this Law of Kindness, frequently attracted our thoughts to the stars, and from the stars to the sun, and thence to the Great Central Sun—the source of all life and light; but the knowing ones sometimes called it the law of sympathy.

Man in his nature was something like a musical instrument, but he sometimes so misdirected and strained his powers that the strings snapped, and then the results were, that instead of harmony, the soul experienced sounds of jarring and discord. She bade us remember that in Christ's days all men were not Jesuses. He knew that the strings of life were broken, and he came to mend them. The power which he brought was derived from the supernal sphere of life—from above and from beyond our earth—and the Law of Kindness which he revealed was a power for healing. He discerned the discords of life, and he came to supply the chords that were wanting in the making up of the symphony of the heart. No amount of blood would do this for us, nor could all the prophets in times past do it for us, unless we practised in our lives the lessons which they had taught. Many had expended much time in trying to discover the philosopher's stone, and some had travelled far to find it, but they had failed to see that it was so near at home; they failed to see that it was lying within the sanctuary of the mind: for the Law of Kindness, the power of healing, was within us. Were we aware that we each possessed an aura that either contracted or expanded, accordingly as we were disposed to use it? Did we know what amount of harshness and unkindness existed in the world? How was it? Some said that God permitted another and co-equal power of badness to run parallel to his own; but she assured us that it was not so. She advised us to enter the Holy of Holies to seek the face of God, and learn from Him the Law of Love and Kindness until we could destroy and put under our feet all the evil in our natures. How did Christ still the waves? He did it by the Law of Kindness. The same power which he possessed we also possessed, and, if we turned it to use, we might both tame the lion and subdue the ferocity of the savage beast. Man acted towards man often harshly, and then they excited within each other bitter feelings of resentment. These evil passions were like the waves—they needed but the complacent smile, and they might often be charmed to rest. It was said that there was a great demon roaming the earth, seeking to destroy and devour, but the great demon we had most need to fear was the demon of our own ignorance. We ought first to let the law of attraction draw us together, and then let the Law of Kindness fulfil its higher operations upon us and around us. We were all giving forth our influences, and those influences must be either attractive or repellent. The Law of Kindness possessed as real a power in the realm of silence as it possessed in the realm of sound and action, and an illustration of the fact was succinctly given us. She was sorry to say that man was at times little higher than the brutes. Man cannot help but influence those whose society he goes into. Who of us could tell where our last thoughts might go to? Let us beware, for what availed it if a man gained the whole world and lost his own soul? Solomon was great in his wisdom when he said that that man was greater who could rule his own spirit than one who could rule a city. No one could successfully benefit others unless he had first learnt to bless himself. But how about Christ? Some would ask if he was the son of God. Yes, he was; but did it ever occur to us how he became so? It was by his purity of heart and integrity of mind, and he said that all who did the will of his Father, the same was his sister and his brother. How could we tell how often a heedless unkindness had broken a chord that no after-action could mend? She cared little for the Law of Kindness that cemented the interests of conventional societies and of families. Kindness must extend itself beyond all such circumscribed limits. There would always be strifes and jars in the human family until man sought to *know himself*, and the Law of Kindness would prove the keystone to the hidden knowledge of that truth. She said that the law of love would conquer time, space, and death, and draw us on unto God and to the angels. The Law of Kindness was latent in the breast of every human being. Not until men ceased to look too far beneath their feet, not until they ceased to strain their eyes beyond the sphere of their comprehension for the coming of a saviour—not until then would they fully realise the law of love, and then, by encouraging thoughts and feelings like unto those of Jesus, we should, by the power of sympathy, bring him back again. Angels were drawn by sympathy, and many a time we repelled them by our unkindness. In our better moods we could bring angels by our side, who would bless us by the influence of their thoughts. There was a power that could eradicate evil from a child far sooner than the rod, for if the inner could not control the outer, she was sure the outer would never control the inner. If we exercised love, we should learn how to assuage the angry dispositions of our fellow-men. We were to remember that God was not only to be worshipped upon the mountain tops, or upon the plains of Judea, and that the best possession a man could have was that of *self-possession*.

In the evening the subject was "Come unto me all ye that are weary and heavy laden, and I will give you rest." It was ably dealt with, and gave great satisfaction. Mr. Lamont spoke at greater length than in the afternoon, and, at the suggestion of the chairman, we gave him a cordial signal of thanks for his presence and his speeches.

Hoping this report may not be unserviceable to the movement, I remain, yours devotedly,
W. GAUTREY.

Mr. T. BROWN has arrived in Edinburgh. Letters to him may be addressed—Care of Mr. Porteus, 38, Rose Street, Edinburgh.

ROCHDALE.—On Sunday, April 1st, Mr. Wood, of Oldham, will give two discourses at 3, Tweeddale Street: afternoon, 2.30; evening, 6 o'clock. All are invited. There will be a collection to defray expenses.—Yours truly, DYSON ELLIOT—27th March, 1877.

NEW MILLS.—LANCASHIRE DISTRICT COMMITTEE.

Mr. Johnson, of Hyde, trance medium, under the auspices of the Lancashire District Committee, delivered a trance oration at the Spiritual Institute, New Mills, on Sunday evening last, the 18th instant, to an intelligent and attentive audience. The meeting was offered the option of choosing the subject for the evening's discourse, but no one in the audience responding, the chairman suggested "The Present Life and its Influence on the Future." This being accepted, the control at once plunged into the subject with a freedom of style which showed a conscious mastery of the matter in all its details: the state of the soul previous to its incarnation in the body; the formative influences exerted on the individual organism through bygone generations; the duty of parents towards their offspring, while in the embryotic state and in childhood; the responsibility of the individual—its character and extent; consciousness of guilt in the soul, the only and the glorious destiny of the human spirit—were all submitted to a deep and searching analysis. The argument was lucid and vigorous throughout, the style lofty and sustained, with some passages of remarkable beauty and noble eloquence. The audience listened with a deep and evident interest. Copies of the MEDIUM were given away and other literature.

Our New Mills friends would crave this opportunity of thanking the Lancashire Committee in general, and the President, Mr. Johnson, in particular, for the many kindnesses they have received from both him and them. Without their fostering aid at various times the Cause here would, in fact, have done very little good.—J. L.

TIT BITS FROM MY SCRAP BOOK.

To the Editor.—Dear Sir,—Many readers complain that our paper the MEDIUM is dull and uninteresting. I think myself it would be no worse if it were a wee bit more lively in order to enlarge its circulation. Why cannot our newspapers be cheerful and hearty as well as others? Oat-meal is excellent food, but it is no better than anything else to be choked with. It is not what people eat, but what they digest, that makes them strong; it is not what they gain, but what they retain, that makes them rich; it is not what they read, but what they remember, that makes them learned; it is not what they profess, but what they practise, that makes them Spiritualists indeed. It is rare that great useful genius and business ability go together: hence many a man who has blessed his race by usefulness has proved too poor a manager to reap the pecuniary gain of it and starved in the midst of his fame that was making others rich. The wonder is, that the public do not see that such men are provided for. A shrewd business man says he never suffered pecuniarily by his enemies, but his friends had often occasioned him repeated losses. The reason is plain; he trusted his friends, but not his enemies. The world is only wicked and weary to those who are sated with its delights or who are incapable of appreciating them. The material world itself sets such an example of brightness and cheerfulness that it is quite wonderful how anyone can imagine for a moment that weariness could possibly be one of its attributes. The year dies in the gloom and bitterness of winter, but the fresh and young beauties of nature revive again in the coming spring. Nature is perpetually renewing her charms and multiplying her gifts. If man could only renew his life in like manner, he might live for ever without weariness, and find the world—even this so-called wicked world—a Paradise to all eternity. The sun is always shining, the flowers are always blooming, the birds are always singing, the golden grain is always waving somewhere in this "wicked world." Mankind are not like grains of wheat, all to be ground down by the same pressure; some minds will be hardened by the force which others yield to, and some spirits will be broken by what is only a wholesome corrective to others. Who is wise? He that is teachable.—Who is mighty? He that conquers himself.—Who is rich? He that is contented.—Who is honoured. He that honoureth others. The power of money is on the whole over-estimated. The greatest things which have been done for the world have not been accomplished by rich men or by subscription lists, but by men generally of small pecuniary means. Gold is an idol worshipped in all climates, without a single temple; and by all classes, without a single hypocrite. "Come don't be timid," said a couple of foolish snobs to two mechanics; "sit down and make yourselves our equals," "We'd have to blow our brains out to do that," was the reply. Was the reply courteous. Not exactly; it was coarse rather. A poor man who was ill, being asked by a gentleman whether he had taken any remedy, "No, I ain't, but I've taken lots of physic." Not so daft, was he? An old lady remarkable for her confused idea of the meaning of words described a clear evening thus:—"It was a beautiful bright night; the moon made everything as light as cork!" A sporting Quaker puts his bets thus:—"Friend Edward, thee thinks thy horse is faster than mine. I value my opinion at twenty guineas. Now, if thee values thy opinion at the same rate, we will put the money together and ask our horses what they think of it, and leave the conclusion to them." A man in New York is so short that when he is ill he does not know whether he has the headache or corns.—Yours, &c.,
GEORGE METCALFE.

1, Mechanic Street, New Shildon, March 4th, 1877.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.
On Friday, March 23, Mr. G. W. Davids opened a discussion on Spiritualism, showing in what way it disagreed with the orthodoxies of the present time.

On Tuesday, March 27, owing to the illness of Mr. Burns, who was to have lectured, we set up an impromptu meeting, in which the following friends—Messrs. Hunt, Hocker, Davids, and Ashman—took part. Friday being Good Friday, there will be no discussion.

On Tuesday next, April 3, Mr. W. J. Colville, the newly-developed trance-medium, may be expected to give one of his inspirational discourses.

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

CHARLES WHITE, Hon. Sec.

There will be
No Debate at Chester-le-Street
WITH MR. BURNS
on Good Friday—And Why.

That the public may not be misled in regard to an announcement which has been made by placard without Mr. Burns's authority, the following letter is put into circulation:—

15, Southampton Row, London, W.C.,
22nd March, 1877.

Dear Sir,—I was much astonished to receive from Chester-le-Street, on the 20th, a placard announcing a debate between you and myself, stating price of tickets, and appointing chairmen for March 30th and 31st, on none of which points I have been consulted. I have waited till to-day to see if any reply to my letter of last week discussing some of these matters would be received from you, and as you have not replied to my business suggestions, I am driven to the conclusion that you are not acting in good faith.

I am willing to meet you in debate on Spiritualism. Nay, I am anxious to do so, and have made all my arrangements subservient to visiting Chester-le-Street on March 30th and 31st. But if I do so, it must be on a fair and straightforward basis, in the arrangement of which I am entitled to take part with yourself. So far have you disregarded me in this matter that you have not even published forms of resolution as the subject matter for discussion, to which we have agreed. It may be that you are in the hands of local friends who do not carry out your wishes, and that you are not responsible for these acts; but your silence in regard to my letter is ominous, and I tell you flatly that till the friends at Ouston whom I have appointed to represent me are consulted, or such other friends as we may mutually regard as my committee, are allowed to participate in the arrangement of details, I shall treat you with contempt. I am equally interested with yourself in this contest. I must have a voice in the appointment of the chairman; and I object to those in your placard. I must have equal control over the prices of admission and the handling of the proceeds, which you have denied me, so that it would appear that no right or privilege is mine other than take the trouble to travel 500 miles to aid you in giving popularity to your Eastertide trip to Chester-le-Street, and put myself and my interests in every way under your control.

I am astonished at the stupidity that would suppose that any man could submit to such indignity and injustice. We must have no shuffling. I have given you the names of my committee; consult with them or with me. We will then get out placards in accordance with the arrangements entered into, and I will be at Chester-le-Street either on Good Friday or any other date that may be fixed on; but, whenever it is, it will be on such honest and sound a foundation as I would look for in the person that I would think it wise to discuss with the sacred subject of Divine Truth.

Awaiting your reply to my former letters,

I am, truly yours,

MR. J. COWLEY.

J. BURNS.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, April 1. Freemasons' (Old) Hall, Newgate Street. Evening at 7; subject: "Elements of Cosmic Philosophy: Supernaturalism." Monday, April 2. Afternoon Quarterly Conference of District Committee. Evening at 8; public lecture; subject: "Spiritualism in Relation to Modern Thought."

SUNDERLAND.—Wednesday and Thursday, April 4 and 5.

KEIGHLEY.—Sunday, April 8.

LONDON.—Tuesday, April 10. Wallace's *Soirées*, Doughty Hall. Special.

Also on Thursday, April 12 (see notice below), and Sunday, April 29.

LIVERPOOL.—Sunday, April 15.

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

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.

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.

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.

THE *Harbinger of Light* (Melbourne, Australia) discusses the Slade case with vigour. "The Energetic Circle" has just closed a five years' investigation. The chairman reports: "I may add that medium and all of us are in robust health. We sat twice a week regularly, never being once absent from my post, nor has the medium, except on two occasions from temporary illness." This shows that Spiritualism, properly followed, is injurious neither to body nor mind. The Devonports netted £1,000 from ten performances at Adelaide, Mr. Fay stating, amidst applause, that it was all "done by purely natural means acquired by long and practical research and years of practice." Surely this kind of showmanship can never promote Spiritualism, even though the phenomena were genuine. The visit of Mr. Peebles was anticipated.

THE MANCHESTER ASSOCIATION OF SPIRITUALISTS'

SOIREE,
EASTER MONDAY, APRIL 2ND, 1877.

MR. J. W. MAHONY'S DRAMATIC RECITATIONS.
Vocalists—MISS JEFFRIES, MR. R. FITTON, MR. J. BARLOW.
Tea on tables at 5 p.m. Tickets 1s. each; after tea, 6d.
Cloak Room for Ladies.

PROGRAMME.

CHAIRMAN'S ADDRESS.		
Solo Pianoforte	... ..	Miss Jeffries.
Song	... .. "The Bridge" (Lindsey)	Mr. R. Fitton.
Recitation	... .. "Othello's Apology" (Shakespeare)	Mr. Mahony.
Song	... .. "O Warrior Bold"	Mr. J. Barlow.
Duet	... .. "Home to our Mountains"	{ Miss Jeffries, Mr. J. Barlow.
Song	... .. "The Nightingale's Trill"	Miss Jeffries.
Recitation	... .. "Speech of Sergeant Bussfuz"	Mr. Mahony.
Song	... .. "A Song of Sleep"	Mr. R. Fitton.
Duet	... .. "What are the Wild Waves saying"	{ Miss Jeffries, Mr. J. Barlow.
Song	... .. "Once Again"	Mr. J. Barlow.
Recitation	... .. "Shamus O'Brien"	Mr. Mahony.
Song	... .. "Our Lovers fight for our Native Land"	Miss Jeffries.

EASTBOURNE.—Mr. John Kennett has published a statement of his views on religious matters in the *Eastbourne Gazette*, and asked for communications from those who would co-operate in conducting Sunday services in the town in harmony with the advanced thoughts of the people.

ELEUSIS CLUB, 180, KING'S ROAD, CHELSEA.—Sunday Evening Lectures and Debates.—April 1st: Mr. John Noble, on "Turkish Rule and English Policy;" April 5th: Miss Chandos Leigh Hunt, on "The Vaccination Juggle;" April 15th: Mrs. Lowe, on "Lunacy Law Reform;" April 22nd: Mr. Burns, on "Why I believe in Spiritualism;" April 29th: Mrs. Swagman, on "The Position of Women as affected by Large Families." The lectures are followed by open debate. Doors open at 7.30; chair taken at 8 o'clock. Admission free.

THE REV. MR. PUTNAM, of Jersey City Heights, is in danger of dismissal from his church, because he gives the time that ought to be spent in polishing up his sermons to the work of feeding the hungry, clothing the naked, and looking after the lost sheep, so that the rich are neglected for the sake of the poor. Once, when he had been shown the error of his ways in the matters referred to, he promised amendment; but he soon fell again into Christian habits. A *Sun* reporter, who hunted Mr. Putnam up, caught him in the very act of aiding a sick man and directing him to a hospital which is under his charge.—*Sunday Herald* (Boston).

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OR, THE COUNCIL OF CAIAPHAS.

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Author of "The Pilgrim and the Shrine," "The Keys of the Creeds," &c.
"The production of this book was accompanied by phenomena of such a character as to leave no doubt on the minds of the writer and others who witnessed them that it contains a revelation from the spiritual world, which is destined to constitute it one of the world's Bibles. Written under the control of a spirit claiming to be the same that spoke through the prophets of the Old and New Testaments, while its immediate purpose is to afford a solution of the present European complication, it sets forth the existence and nature of God and the soul, the perfection of the whole divine existence, the purpose and method of creation, and the object and character of religion. . . . It further points the place of the present epoch in the scheme of the world's development; the spiritual relationship between England, Islam, and Israel; the duty of England in the present crisis, and the high destiny which awaits her on the fulfilment of that duty."—*Extract from the New Preface.*

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BY DR. MACK.

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A history of the Author's experience as a healer will be given, with illustrative cases, and full instructions as to the manipulations to be used in the treatment of various diseases. Thus the most practical part of the book will be exhaustively handled, and will be of great value to all who desire to practise as magnetic healers.

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Subscribers' names may be sent to J. BURNS, Publisher, 15, Southampton Row, London, W.C.

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

SUNDAY, APRIL 1.—Mr. Colville at Doughty Hall, 14, Bedford Row, at 7.
TUESDAY, APRIL 3, Mr. Wallace's Anniversary Committee, at 8.
FRIDAY, APRIL 6, Mr. Wallis's Discourses and Answers to Questions, at 8 o'clock.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

TUESDAY, APRIL 3, Mrs. Olive's Seance. See advt.
Mrs. Prichard's, at 10, Devonshire Street, Queen Square, at 8. Developing.
WEDNESDAY, APRIL 4, Mr. W. Wallace, 329, Kentish Town Road, at 8.
THURSDAY, APRIL 5, 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, APRIL 6, 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.

EAST END SPIRITUAL INSTITUTION, 15, ST. PETER'S ROAD, MILE END.

SUNDAY—Healing Class at 11 to 12 a.m. Evening, at 7. Trance Addresses. MONDAY—Evening, at 8. Developing Circle, 5s. 6d. per quarter. WEDNESDAY—Evening, Open Circle, 2s. 6d. per quarter. E. W. Wallis, Manager.

SEANCES IN THE PROVINCES DURING THE WEEK.

UNDAY, APRIL 1, 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, Horsedog Street, at 6.
OLD SHILDON, Co-operative Hall, for Spiritualists only, at 2.15; Public Meeting at 6.15.
OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.
SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.
SHEFFIELD, Mr. Hardy, Lowfields, London Road, at 8. Developing Circle. Spiritualists only.
TUESDAY, APRIL 3, 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, APRIL 4, 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, APRIL 5, 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, APRIL 6, CARDIFF, Frederick Street. Discourses at 7.30.

SPIRITUALISM:

NEW WORKS ON ITS PHENOMENA, PHILOSOPHY, AND PRESENT POSITION.

By "M.A. (OXON.)"

I have been frequently asked to publish a book on Spiritualism. The facilities which I have enjoyed for personal investigation, my acquaintance with the literature of the subject and with prominent workers in it, and the attention that I have paid to the investigation of its various phases, have seemed to many to fit me for such a duty.

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

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

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

I propose to collect and complete these works.

First, I wish to print a volume of ESSAYS and REVIEWS. It will contain, in addition to a number of Reviews of works of standard American authors—Olcott, Sargent, Tuttle, Crowell, and others—and a long Essay on the Transcorporeal Action of Spirit, which have already appeared, much original matter not yet published. A special feature of the book will be the introduction to general readers of the best books on Modern Spiritualism.

The volume will be published at 10s. if sufficient names are enrolled as subscribers to show that such a book is wanted, and will pay expenses. I decline pecuniary risk.

I propose hereafter (but not now) to issue two other works—one "SPIRIT TEACHINGS," dealing with the religious aspect of the question; the other, "RESEARCHES IN THE PHENOMENA AND PHILOSOPHY OF SPIRITUALISM," dealing with the whole subject in its experimental phases, and with the theory and philosophy of it. These will come in due time if they find a place.

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

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

Details of publication will be given when it becomes clear that the book will meet a demand. Unless a sufficient number of copies—about 500—be subscribed for I shall consider that it is not wise to print.

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

"M.A. (OXON.)"

Names of Committee.

*MRS. MAKDOUGALL GREGORY, 21, Green Street, Grosvenor Square, W.

MRS. FITZGERALD, 19, Cambridge Street, Hyde Park, W.

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