



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

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

No. 461.—Vol. X.]

LONDON, JANUARY 31, 1879.

[DOUBLE SHEET—PRICE 1½d.]

VISIBILITY INVISIBLE
 AND
 INVISIBILITY VISIBLE.

A New Year's Story Founded on Fact.

By MISS CHANDOS LEIGH HUNT.

CHAPTER II.

Dr. Burnlow was sitting alone in his study, which was furnished with every requisite and taste which fashion could suggest or wealth purchase. His face bore a look of thoughtful anxiety, when he was disturbed by the entrance of a liveried servant bearing a letter on a golden salver.

"A little boy brought this, sir, and I told him to wait."

He opened the letter leisurely, but after observing the signature, he perused it eagerly. Taking up pen and paper, he wrote: "Dr. Burnlow will be with Miss Moreland shortly," and addressing it to Margaret, he ordered it to be given to the boy.

A dangerous gleam lit his piercing black eye as he re-read the letter when alone.

"The plot works well," he murmured, chucklingly; "the officious friend is Lawrence Williams, I guess. After all he is a friend, for I'll make use of his behaviour to serve my own ends. 'None but wise men know how to use their own enemies.'" He was here interrupted by a coarse-looking man being shown into the room.

"Good evening, doctor," he said, in an offensively familiar tone, as he sat down unasked.

"I told the flunkey to show me up. He's a new un, ain't he? Didn't seem to know me, and I can't call his face to mind 'xactly."

"You've been to the Morelands to-day and done as I told you?"—interrupted the doctor, without deigning to observe his remark, especially as he saw the man was not sober.

"Yes," he replied, shortly and doggedly, and waited for further questioning. The man had hitherto found the doctor very curious upon every point of his conversation with Miss Moreland, but on this occasion he seemed strangely indifferent, and he resented it.

"I have nothing more to tell yer," he continued, finding he was not asked questions, and he rose to leave, fully expecting to be called back,—“so, good evening, doctor."

"Good evening," and the man went outside the door, but re-entered, saying:

"She asked me for your address very partic'lar."

"Yes," snapped the doctor, in a tone that acted like a cork plugged into the man's open mouth.

"Darned if that ain't rum," he thought to himself, as he descended the richly-carpeted stairs. "Old Syrup of Squills has been taking some of his own stuffs by haccident, and they don't agree with him no better than his patients," and he (the same man who so alarmed poor Margaret, by threatening summary proceedings for the recovery of the rent) slammed the doctor's massive door viciously as he left the house.

The doctor, when by himself, re-read the letter, and this time aloud, commenting as he went:—

"Sir,—I am already indebted to you so much for your kindness that I feel truly ashamed to trespass further, as I know I can never repay you. ("Oh, yes, you can, my dear, and it will be in coin of my own choosing," he remarked.) You ordered my mother treatment which I was most anxious to carry out, if it could be calculated

to relieve her sufferings and prolong her life. But you told me that it was next to impossible to eventually save her, and I hesitated to prepare her for the consequent tortures of a seton, with so dangerous an anæsthetic as chloroform, when I knew how feeble was the heart's action. A friend called upon me this afternoon who possesses an uncompleted medical education, though he is very experienced; and as mother begged very hard for fruit and fruit-drinks, and being dubious about giving them to her, I consulted with him, and he said that she was really too far gone for me to positively injure her. ("I should think so," laughed the doctor, "unless by injuring her you mean to save her life.") So I let her have what she asked, and as she begged for plenty of warmth, I put a hot-water bottle to her feet, and the effect has been miraculous, for she has slept quietly and seems really much better ever since. ("Has she, though," he said; "I'll tell you something different when I see you.") For the first time for many days I have permitted my heart to entertain slight hopes of her recovery, but *you* told me, *my friend* tells me, and I am myself convinced, that perfect mental and physical repose is absolutely necessary to gain that end, and it is concerning this I write.

"It would be foolish to attempt to conceal the whole truth from you. We are in great monetary trouble, and part of it is, that we owe much rent. Our landlord has been good—(the doctor smiled a satirical smile)—and has been very patient with us, but now he threatens an execution if our debt is not paid in eight days. I can never get to see him or establish any communication with him—(the doctor laughed a sarcastic laugh),—he does everything so strictly through his agent; but I suppose a letter marked 'Private' would go direct to him—("The *him* has just received one from you, my dear"),—and I was thinking that if you would kindly write a letter for me to enclose to him, medically stating the exact condition of my mother, and that it is possible she may recover *if kept perfectly quiet*, but that the anxiety of an execution, followed by removing her out of the house, would inevitably produce death,—I think that such a letter, indited by yourself, would be likely to restrain him from carrying out his threat, which, under those conditions, would almost amount to murder.

"If that failed, still I must come to you for further assistance. As a last resource—for my heart aches at the thought of it—I would beg of you to use your influence to enable me to get her into some hospital to die, for that would be preferable to the work-house, bad as it is.

"Could you write me this letter to-night, and I will send for it, and forward it to the agent, whom I will ask to direct it to the landlord?"

"Trusting you will pardon me for so trespassing on your time and attention,

"I am,

"Your obedient and grateful servant,

"MARGARET MORELAND.

"J. Burnlow, Esq., M.D., B.A., F.R.C.S."

"A very business-like and proper ending, Miss Margaret Moreland," muttered Doctor John Versey Burnlow. I wonder if that's the way you conclude your love-letters to that pale-faced, bump-tious Lawrence Williams. I know him, Miss Margaret; I've seen him often enough, sticking as close to his dissecting as though to be plucked in his examination would get him hung. How very oddly things turn out. My buying those houses in the name of 'Versey' was a lucky hit. It puts *you* in my power, my pretty, trembling Margaret. Your style was always my ambitious model,

and I'll have you; if not by fair means, it shall be by foul. I'll push you to the last extremity, and the only way out of your troubles shall be by becoming my wife. But I must go and swear your sweetheart's effluence has killed your mother. Oh, how I should like to wring his neck!" and, with his teeth clenched, he gave a clutch in the air, as though he were strangling an unseen phantom.

From out the side drawer of his davenport he drew a comb and brush, and vainly attempted to smooth the wiry hair about his head and face. "I haven't nice hair *exactly*," he said, with an unlimited qualification in the exactly; "but still I am not altogether a bad-looking man. My features may not be perfect, but my expression always produces an impression of learnedness, and my general bearing is one of command, a virtue greatly admired by the fair sex, and they are not bad judges!" and he strutted up and down before the mirror like an extra weak-minded peacock with two tails.

Drinking at a draught half a tumbler of raw brandy, he left the house. He called neither horse nor carriage, for Mrs. Moreland's dwelling was within five minutes' walk of his own residence.

Margaret, with mixed sensations of relief and terror, responded to the well-known sounds of his lengthened rat-tat.

The doctor was prepared. Closing the door softly after him, he turned to Margaret. With both hands outstretched, and clasping hers in his, he gushingly murmured—

"I am so grieved for your trouble, Miss Moreland, though I am consoled when I remember that I can have both the honour and pleasure of being of some service to you."

Margaret shuddered and sickened with feelings of abhorrence as she restrained the impulse to wrench her hands from his unwelcome grasp. Gradually withdrawing them, she led the way to her mother's chamber.

Mrs. Moreland was lying with closed eyes, but not sleeping, and after going through a lengthened, ceremonious, and mysterious examination, he bid his patient "Good evening," and left the room, bearing with him a most serious countenance.

"How is she, doctor?" were the first words that fell from Margaret's lips when they were closed in the little parlour together. Her anxiety became doubly intensified as the doctor's face grew more serious and he did not reply.

"She is better, is she not?" was her second question, in a voice trembling with emotion.

The doctor shook his head slowly, and delivered his opinion in a very deliberate, decided, but firm voice:—

"When I last saw her—shall I speak plainly? I do not wish to hurt your feelings,—but, when I last saw her, I had hopes, then she had some strength; and the fever was higher, and all I feared was the losing of that strength, and the too sudden dropping of the fever. Therefore I prescribed stimulants and strengthening diet. This she has not had, and consequently the little strength she had has gone, and the fever dangerously lessened. Well, she is now sinking, and of course all will be over soon, unless she has a reserve force that science is unable to detect."

Margaret's heart almost failed her, though she could not but believe that her mother was better—at least she suffered less.

"But, doctor, there are still hopes, and I will watch her so carefully and keep her so quiet," and the memory of the threatened ruin of the household suddenly flashed upon her. "That is," she added, "if I can avert the impending trouble mentioned in my letter."

"Well, Miss Moreland, I don't think you see your position in its true aspect. I know the landlord of this house personally, and a word from me would strongly influence him; but, then—well, you know, Miss Moreland, there are certain rules in our profession. I see no hopes of your mother's recovery, and of course it falls upon me to sign the certificate of her death; but now that the case has been taken out of my hands by an unqualified practitioner, you have no one to legally sign that certificate. Therefore a post-mortem examination will have to be gone through, and I can tell you that your medical friend's position will be a very serious one; and under these circumstances I scarcely see how I can write to my friend, as such an act might be brought forward and wrongly interpreted by the jury. The responsibility of the case is entirely out of my hands, and her death will be looked upon as the result of incompetence and malpractice."

He raised his head to observe the effect of his words, and he was evidently satisfied. It was with difficulty that Margaret continued to breathe, and, sinking into a chair, she tried to defend Lawrence, but words would not come.

There was a bottle of water and a glass on the table. The doctor, seeing with well-concealed joy Margaret's fainting condition, poured out some water, adding a little brandy, which he drew from his pocket.

"Drink this, Miss Moreland, and you will feel better," he said, in professionally authoritative and yet deeply concerned tone. Margaret swallowed the draught, but felt giddy, when she discovered she had partaken of that which was the bane of her father's life, and the ruin and indirect cause of the death and suffering of all that were nearest and dearest to her.

"I am so very sorry I spoke so plainly," said the doctor, "but I felt it my painful duty as a professional man and a friend to yourself, to warn you of the consequences you were incurring. I have much more to say to you, but you are not strong now, so I will leave you, and forward a letter to you to-night," and, saying this, he departed.

Lawrence, hearing the door shut after the doctor, joined Mar-

garet. To his horror he found her senseless. Opening the window and bathing her lips with water eventually revived her.

Looking furtively around the room and not perceiving the doctor, made Margaret almost think that the terrible consequences placed before her by him might be a dream.

"Has Dr. Barnlow been here?" she inquired.

"Yes, darling," replied Lawrence, gently. "Don't you remember he saw your mother, and came downstairs, and you followed him?"

"Oh, Lawrence, you don't know what has happened; it is too fearful to think of."

"No, darling, it can't be so bad as that," he said soothingly, feeling somewhat alarmed at her excited tone. "Calm yourself, dear, and we will talk it over together."

With some difficulty he learned the truth from her, and immediately perceived the unhappy condition Dr. Barnlow could place them in. Margaret, in her alarm, saw Lawrence being tried and condemned for murder; but Lawrence assured her that his well-meant and beneficial interference could only meet with a severe reprimand at most. "Besides, dear," he explained, "if you were to call in a hundred physicians, they would all give her different medicines, and the treatment of any two of them would never be identical, except, I guess, they would all order the stimulants."

"Yes, that's the point he harps upon. He says we have killed her, and that her apparent improvements are contrary signs, only indicating a sinking."

Remembering Mrs. Moreland, they both went upstairs. She and baby were sleeping; Johnny had gone to bed some time before, and father was out. Margaret turned the lamp low, and seated herself upon the rug before the bright, frosty-looking fire. Lawrence knelt down beside her, and with her beautiful head resting upon his shoulder, and one arm around her waist, and the other laid lovingly upon her fair forehead, stroking the curls from her brow, he tried hard to soothe her by kind words, and those little loving caresses known in the halcyon days of the lover's heaven.

From the eighth to the tenth hour of the night these lovers sat, and whispered softly of their loves, and their woes. Many tears trickled fast down Margaret's pale cheeks, bringing relief and composure to her over-strained brain. Upon them both hung a cloud of deep and dark foreboding. Each felt it, and each tried to hide it from the other, yet each knew that the other possessed the same feelings of dread of some unseen trouble. Margaret thought that to put it in words would perhaps dispel it.

"You know, Lawrence, dear," she began, timidly, "I suppose it is the health of my brain that is slightly impaired by so much trouble coming at once. I know I am very foolish, but I feel as though something more terrible than all that has happened will come upon us soon. Such fearful, dark, shapeless forebodings completely depress me, and I start at the sight of my shadow, my own voice even affrights me, and I feel I haven't speak above a whisper."

"Has it no shape, dear?" Lawrence replied; "I feel that same foreboding. Nay, darling, don't start! it is not necessarily any the more likely to descend upon us because I share it with you. The mystic sympathy that exists between our united souls could but cause us to participate in each other's inward omens of joy or sorrow."

"But, oh! Lawrence," spoke Margaret, "though your arms are clasped tightly around me, though the hand of death seems far from us; though in but one year we shall be united for ever, yet I feel as though I were being pulled from you,—forcibly wrenched from your sympathies—and as though I were about to be forced to root our deepest loves from our hearts, and oh! I can feel part of our lives going with it. Lawrence, do not think me mad, but should aught happen to part us, we will remain faithful till death shall bring life by joining us on the other side of time."

Lawrence gave a little laugh, intended to reassure the fair one by his side, but she could see that tears would have spoken the words of his heart more faithfully.

"Why, Margaret, my unwedded wife, what could part us, save grim death itself; and even then, if immortality is a fact, and I should reach heaven first, I would wait at the gates for my beloved one, as there can be no heaven to me where you are not. But you are tired, excited, and worn, dearest; try and lie down a little, I have yet nearly an hour to stay, and perhaps by then I can soothe you enough to enable you to get at least a little rest after midnight, when I am gone, if your mother does not then demand your attention."

Ere he had finished speaking, a single knock was heard at the door, answering it himself, he returned bearing a letter for Margaret.

"It is from the doctor," she said, as she took it from his hands and opened it quickly. She commenced reading it rather rapidly, anxious to see what he could do in the way of procuring a hospital bed for her mother, or how he could otherwise help her; but her face gradually changed, her eyes opened wildly, and she became as one transfixed into stone. Lawrence observing that she retained it in her hand, after she had finished reading it (as there was but one line on the page held before her), and continued staring at it as motionless as though her eyes were sightless, he gently withdrew it from her hand, and was horrified to discover that she was really senseless, and as cold as death. Chafing her hands, drawing her to the fire, sprinkling and bathing her face and lips with cold water, he, with some difficulty, succeeded at length in reviving her.

Taking her hands in his, he read the doctor's letter.

It ran thus:—

"DEAR MADAM,—Deeply have I considered my proposition and words before I place them in this letter.

"You must know, from my attitude towards you, that my intentions have at least been friendly and disinterested.

"Respecting my certifying the condition of Mrs. Moreland to your landlord, I may repeat that I am personally acquainted with the owner of all that property, and one word from me would be sufficient to deter him from demanding the assistance of law to force you to inconvenience yourselves.

"But this point is of minor importance. I have held consultation since I saw you with three of my professional brethren, and all of them are acquainted with your friend, whose name I discover to be Lawrence Williams, and it appears that of late he has been doing much gratuitous mischief in the hospital, where he is studying, by contradicting the advice of medical men, and even daring to prescribe before his course of medical education is near finished. Determined to stay this, and make an example of him to other students who have behaved likewise, they will go upon the latest and most decided case in hand. I shall give testimony that there was a patient (Mrs. Moreland I mean) whose case was a very critical one, and that I was about to pass her over the crisis, when, by the weight of his authority, and the presumption of his medical knowledge, he caused you to be contented to run in exact contradistinction to the very decided and necessary orders I gave you. I am sorry to tell you, Miss Moreland, that your mother is now gradually but surely sinking, and all the strength and assistance which stimulants gave her have now been withdrawn, and it is too late to recommence administering them. Professionally speaking, it will be impossible for me to sign the certificate of her death; an inquest and a *post-mortem* inquiry will have to be held as to the cause of her death. Mr. Lawrence Williams will be tried, and—well, what the result will be (beyond his being expelled from his college), we must leave in the hands of Providence.

"If all mankind did their duty towards God and their country, this world would be a heaven upon earth, and part of our duty is to nip evil in the bud. Let your friend's intentions be ever so pure, yet his actions are mere reckless experiments, by which, if not checked, he may be the cause of bringing opprobrium upon a humane and noble profession, and destroying many valuable lives which the correct application of science might have saved. Therefore, my dear Miss Moreland, let me pray you to not waver from this duty or think it hard to perform. It is inevitable, and that which is inevitable should always be met bravely.

"I saw the baby but for one minute to-day, and I could instantly discern that my treatment had been there also discarded, and something of an unscientific charlatan character adopted; and I need not be much of a prophet to tell you that an inquest and inquiry will have to be gone through with the child, probably at the same time as that held upon your mother.

"I have always tried to act as an honourable man, and my heart's desires have hitherto been invariably crushed when the straight paths of duty were clear to me, yet in this instance my heart is inclined to lead me, and my eyes are blind to the more honourable line of action. I am older than you in years and experience, yet my heart is as capable of loving as that of the youngest, though, believe me, it would be with more stability and lastingness. Do not let this confession startle you, but I have long admired your noble and pure character, and often dreamed, by night and by day, that I was protecting you from the cruel buffets of this hard world, in a way that none but a loving husband can protect the wife of his choice. I have never loved before, so it is no second love I offer you, but one as green and pure as that springing from the heart of a more youthful and passionate man. Believe me, my life will be devoted to make you happy, and all that a loving heart, wealth, and science can do, shall be done till death doth part us.

"Now you will comprehend how my heart interferes with duty. With you for my wife, how could I permit you to go through the publicity, anxiety, and painfulness of the cross-questioning of an inquiry held by a common jury, and how could I thwart you in your special method of treating your mother and infant brother in their few remaining days? No, if you will but consent to become my wife within a short space of time, all your pecuniary troubles shall vanish, and, happen what may, I will sign the certificates of death, and do all in my power to make you and all you love happy.

"Write one line to me, dear Miss Moreland, and give me your answer.

"Most anxiously awaiting your reply,

"I am, your most respectful and devoted servant,

"J. BURNLOW, M.D., B.A., F.R.C.S."

Lawrence, too, felt stunned as he carefully perused this masterpiece of loathsome cunningness.

For him to be expelled from the college meant that for one year he should have to gain his own living he knew not how, and that the aim of his life, which was to have the legal right to do good, was to be destroyed for ever. An inquest held, and a medical man of Dr. Burnlow's standing, to place circumstances before an ignorant and bigoted jury, who could but think as he chose to interpret for them, which would evidently be in the light of almost a wilful murder, was, indeed, a frightful calamity to anticipate.

Even if he escaped with a reprimand, which would be a miracle—and when, in one year he would have money, to enable him to claim Margaret as his wife—he would have to fly the country in disgrace, with the character of a murderer for ever resting upon him. Certainly, there was the bare chance of Mrs. Moreland's recovery; but her state was still a terribly critical one, and he

knew that at any moment she might breathe her last. Accompanying the doctor's letter was a bottle of medicine for Mrs. Moreland. On it was marked: "A sixth part to be taken every third hour." Lawrence raised this to his lips, and in it he detected a strong mineral, an opiate, and another very active poison. Yet this compound was directly in accordance with the rules of the Pharmacopœia. Still, Lawrence knew well from experience that one dose of this was well calculated to put Mrs. Moreland past all chance of recovery, but that the profession usually gave similar compounds in such cases. Certainly, all such cases are acknowledged to be incurable; but Lawrence had lately wondered whether it was the disease or the "cure" which killed, for the experimental aspect of treating the admittedly incurable with compounds which we know will kill the healthy, struck him as curiously illogical, not to say, empirical and unscientific. To not give the "medicine," would make the doctor more incensed against him; so what to do, and how to advise poor Margaret, he did not know. The thought of parting from her, and leaving her in the hands of a man from whom his soul recoiled, was agonising in the extreme.

"Oh, Lawrence," murmured Margaret, "what shall we do? This is the realisation of our dark forebodings. I have thought of every side of it, and the only hope I can see of saving us from disgrace, starvation, or the workhouse, of preventing my mother being tortured out of the world, of keeping you from being ruined, is for me to go through a marriage ceremony with that horrible man, and be hereafter called his wife."

"No, Margaret, never!" ejaculated Lawrence vehemently.

At this moment a peculiar noise from the cradle demanded Margaret's immediate attention, and she there found the baby struggling in a severe convulsive fit. Taking him quickly downstairs, he was in a warm bath in a few minutes, and in twenty minutes he was over the fit, and lying in Margaret's lap in a state of extreme exhaustion.

His little haggard face wore every appearance of dying.

"See," said Margaret, "even if mother lives, baby will not. Lawrence, I feel there is but the one road open for me, and though I blight your life and mine, still it must be followed;" and she added, in a decided tone: "Lawrence, do not stay, or my strength will fail me. For your sake, for mother's sake, for my own sake, for the sake of all of us, I must do my duty. Go now, your time is up, and you will get into trouble at home. Come and see me to-morrow."

Lawrence pressed one passionate kiss upon her forehead, and praying that some unforeseen providence might intervene to prevent what was to him the destruction of all future happiness, the withdrawal of all worth living for, leaving life a dull blank,—with these thoughts he left her.

As soon as the door closed upon him, which sounded to Margaret's ear like the sepulchral lid of a sarcophagus, in which was buried all her future happiness, she placed the infant upon a cushion, and sinking upon her knees, prayed long and earnestly to be made strong in this terrible trial. When she arose from her prayers, she felt pervaded with a sense of calmness and repose, her strength and energies seemed renewed, and her mind collected. Drawing paper and envelopes from her desk, she answered the doctor's letter thus:—

"SIR,—I have received and duly considered your letter. For the sake of saving all that I love from ruin, disgrace, and misery, which you so ungenerously threaten, I will become your wife.

"I think it my duty to explain that I have no feeling of love in my heart for you, as I have long and faithfully loved, and *shall continue to love*, a good and noble man. Yet should I become your wife, I will promise to honour and obey you, and be faithful to you, as regards all show of duty.

"If you had but one spark of love in your heart for me, you would not subject me to such cruel trials as threatened in your letter. Therefore, in return for this sacrificing of myself to your fancy, I require of you a promise to permit my mother and infant brother to be treated as I wish them to be, and that you legally settle upon me an adequate life annuity, which I can spend free from any controlling restrictions.

"If under these conditions you still persist in making me your wife, I am willing to fill that position whenever you choose to call upon me to do so.

"I am, yours obediently,

"MARGARET MORELAND."

It was but half-past eleven when this was completed. Margaret knew that the doctor sat up late, so, seeing that her mother was safe and the infant sleeping, she took the letter herself, and was back in the house in less than ten minutes.

The doctor was pacing to and fro in his deeply carpeted study. His face bore a look of intense anxiety and suspense. He was wondering how Margaret would answer his letter. He was madly fascinated with her, and owned even to himself that this fascination would die out in time, like the many others he had gratified, and his mind's eye viewed with boastful pride the many beauties he had conquered, won, and cast from him in scorn when his desires and ambitions were satisfied; but Margaret he would make mistress of his household, and should she, too, become intolerable, like the others—well, then he'd dispose of her somehow, and dangerous was the smile that lurked in his eye and round the corners of his mouth.

Then there came over him suddenly a curious look of concealment, and an anxious desire to evade something—a nervous clutching, as though he feared some sudden intruder.

"If she were to enter this room at this moment," he muttered fiercely, "I would forcibly poison her, and they'd think she died in a fit. I could easily call her a patient; but not she, pitiable fool. I've knuckled her under too long now for her to ever dare to call her soul her own in my presence."

A slight clicking noise made him start. "That's a letter dropped into the post-box. Who can it be from at this time of night?" and descending the stairs quickly, and taking a letter from the box, he soon perceived it was from Margaret.

Not waiting to re-ascend the stairs, he read it by the light of the hall lamp.

He was dreadfully pale as he entered his study. "Good," he muttered between his teeth: "you're a right kind of devil, and I shall think the more of myself when I've conquered you; but you're not the first. I can tell you."

That day he had been to a registrar's office, and entered his and Margaret's names to be married in three days from that time by special licence. It was only the expenditure of a few pounds; therefore had she refused, the loss was of no import to him, and he well knew that if affairs were not speedily arranged the mother might recover, monetary aid be procured from some unexpected quarter, and all his plans would be thwarted, so time was of all importance. Therefore he instantly wrote to her, and posted the letter that night. It ran thus:—

"DEAR MISS MORELAND,—Your answer brought joy and sorrow with it. Sorrow to learn that your heart is given to another, as that will render more difficult the sweet task I have set before me, of making you have at least some affection for me. I would not, after your letter, still ask your hand, were I not sure that my continued devotion must eventually produce some reciprocal feelings.

"I promise you that I will not interfere with the treatment of your mother, that I will silence all words concerning Lawrence Williams, even if your mother dies, and that I will make over a sum of £2,000 per annum to you unconditionally.

"To-morrow my solicitor shall have orders to perfect the necessary deeds, and I will also employ a solicitor for you, to see that your side is equally protected.

"In three days I will call upon you, and by that time all shall be arranged.

"Enclosing your first quarter's instalment in easily-changed notes,

"I am, yours most sincerely, respectfully, and faithfully,

"J. BURNLOW, M.D., B.A., F.R.C.S."

Folding and enveloping this letter, he wrote to the two solicitors, as he promised Margaret.

"Well," he thought as he postage-stamped the three epistles, "I shall never miss the £2,000, and if by any chance I should—well, she's of a consumptive tendency, and consumption is incurable, that is, consumptives may die at any time of their lives—well, I'd call in a first-class physician, and I don't see why the incurability of consumption should be disputed, for it's long been an established fact, and who could complain of a man who puts his wife into the hands of the highest medical authorities? Or I could send her to that consumptive home where they feed all their patients on cod-liver oil, and she'd be likely to grow fat, and she'd die fat, and a fat corpse is more creditable to the profession than a thin one any day, and as thinness in her case would be looked upon as the result of the disease, the doctors could say when she's snug in her coffin, 'though she's dead, we've cured the disease, for she died fat.'

"I remember at the hospital a son complaining of his father being dead, and the doctor showed him the corpse, exultingly exclaiming, 'Ah, but I've cured the disease, as the erysipelas is gone,' but though the skin was as clean as a well-shaved face, the friends seemed ungrateful. Just the same with that cancer case which was cured by an operation, but the wretch died like a fool after he was cured; and the account of the brilliant operation went the rounds of the medical press, but they didn't say that the patient died three hours after this magnificent demonstration of surgical skill. Ah, ah!" he laughed, as he blithely quoted the words of Tom Hood, while descending the stairs, preparatory to posting his letters.

"The history of human-kind to trace,

Since Eve—the first of dupes—our doom unriddled,

A certain portion of the human race

Has certainly a taste for being diddled.*

What changes have come o'er our scene in three short days! Mrs. Moreland had all she craved, and no medicine, and most certainly she seemed much better.

Lawrence appeared to have become an old man suddenly, and even his guardians were alarmed and advised him to leave his studies for a time; but he left the house and returned just the same as usual, though it was not the school he visited, but Margaret. She, too, seemed to have had all the light and joy crushed out of her pure, young spirit, and it had now become a melancholy pleasurable torture to both to be constantly in each other's company, till she became the wife of the man whom she now loathed and hated with an unquenchable intensity.

Two days after her acceptance of the doctor's offer, all legal arrangements were made, and on the third he paid his promised visit.

His knock struck terror into her, and she persuaded Johnny to open the door, while she prayed hard to be fortified with

strength to behave with becoming composure, and to quell the wild hysterical beating of her aching heart.

The doctor entered; she was seated with her back to him. One look at her face told him how much she had suffered in this sacrifice, and his vanity felt flattered.

"Good morning, Miss Moreland, I am sorry to see you look so pale and worn; I want you to go for a drive with me, and I think it will do you good."

Without replying, Margaret arose, and put on her bonnet and mantle, telling her rebellious inner-self that as she had promised to obey, she might just as well begin now as in the future.

"I have brought you this fur cloak," he said, "as being more seasonable than the out-door mantles you usually wear."

"Thank you," she hoarsely whispered as she laid it on the table. Leaving the room, she went to her mother's chamber, who was being watched by Lawrence.

"The doctor wished me to go for a drive with him, and I suppose I must obey," she explained, and perfectly conscious of the sin she was committing, she laid her arms lovingly upon his shoulders and freely returned his fond kisses as she bid him "Good bye," feeling as she did so almost as though she would never see him again, for a vague presentiment reigned strong in her soul. With as much outward composure, as though all had been well with her young life, she joined the doctor, who stood waiting at the door for her, with the fur cloak in his hands ready to throw over her. Taking it from him she herself donned it, and quickly stepped into his handsome, well-appointed visiting carriage.

He seated himself beside her.

"Miss Moreland," he began, "you said in your letter you would be ready to become my wife as soon as all arrangements were completed. I, in my happiness, made immediate plans for the consummation of that marriage; and though I don't wish you to leave your home for your honeymoon till your mother's state is decided, yet I want you to be married quickly; indeed, I have made arrangements, by special license, for us to be married now,—to-day,—this morning."

Margaret turned her piercing black eyes upon him, and he felt as though his heart's deepest secrets were being uprooted and laid bare, and for the first time in his life, feelings of fear crept through his frame, as in measured tones she queried, "Why this unseemly haste, when my mother is lying on her death-bed?"

"Simply," he replied, averting his look, "as this one act will make me feel so secure of my happiness, that I naturally wish to have it performed."

Margaret felt that her doom was inevitable, and that as she was stronger than she might again be, it would be better for herself and Lawrence that she should be bold and put an end to any lingering hopes which lived but to be painfully blighted, therefore she replied:—

"Upon the condition you have named, sir; that you do not ask me to leave my home till my mother is either out of this miserable world, or well enough to nurse and watch her baby."

"That I promise you, on my honour."

She leaned back in the carriage, and the doctor saw that she wished to be silent.

Poor Margaret: like one that is dying, the whole of her life became pictured before her, and in one short fifteen minutes, every meeting with Lawrence was lived over again. Their happy whisperings, of their honeymoon, the day-dreams of what their home should be like, and how he would teach her to prescribe for children, and she would have a time set apart each week to devote entirely to relieving their pains and troubles, and bring back the colour to their pale faces, and how often she had pictured many poor hearts blessing her, of which she should be so proud, though not for her own sake, but for his; and how—but the carriage stopped.

She followed the doctor into the dull uncarpeted room of a London Registrar's office, where they waited for some time, and were then shown into an inner apartment. There she and the doctor signed a book and paper, which she was told to read, and she did read it, but without taking cognisance of one word. Next, two paid witnesses had to sign both book and paper, as bride and bridegroom were unattended by friend or relation. Lastly, she went into another room and there swore that she knew of no reason why she should not be united in holy matrimony to the man by her side, and he, pale as death, even paler than Margaret, took a similar oath.

Leaving the office she turned to the doctor, who had nearly recovered his composure, and said:

"Will you grant me the favour of permitting me to return alone, and I will faithfully report to you daily of my mother's condition, and tell you when I can leave my home."

"Certainly, Margaret," and, raising his hat ceremoniously, he ordered the coachman to drive her to her home. Margaret detected in his countenance a look of angry cruelty, that would have made her shudder, had not her heart seemed turned to stone.

Lawrence, watching from Mrs. Moreland's window, saw her return, and wondered at the absence of the doctor. He descended to let her in. Dressed as she was, she threw herself upon the sofa. Lawrence on his knees proceeded with loving tenderness to relieve her of bonnet, mantle, and gloves. As he removed the left hand glove he perceived with an almost deadly pang the thick gold band which encircled her wedding finger.

"O Margaret! Lost for ever!" he moaned, as his head dropped between his hands.

She said not a word, but rising and sitting nearer him, raised

* First verse of "A Black Job," by Tom Hood.

his head from his hands, but was terror-struck, to see the strange and awful change that one short moment had produced upon him.

For one hour he rested his head on her knees, without speaking, and she seemed to be boring her vacant gaze into mere space.

After a time he raised his head, arose to his feet and folding his arms, stood before her.

"Margaret," he said, "though the law may say you belong to another, before God and his angels, you are mine. Our souls are irrevocably united by the immortal bonds of love, and though a cruel fate tears you from me while on earth, yet our marriage shall be consummated in heaven;" and pressing a long, long kiss on her forehead, he bade her "Farewell" and left the house.

Uplifting her eyes, she exclaimed aloud, "O God, hast thou no pity on me?" and then arose and went through her domestic duties, more like an automaton than a warm, loving, human being.

(To be continued.)

HISTORICAL CONTROLS.

(Reported and communicated by A. T. T. P.)

EDMUND HALLEY.

Dec. 5, 1878.

"How shall I introduce myself to you: by what name and by what title? Names and titles are useless to me now—I need neither; and yet the necessity exists of giving both to you for the purpose of identification and proving my personality on earth. To you the fact—the wondrous fact—of my soul being once more enabled to hold conversation with another soul, and that an embodied one, is not nearly as remarkable as it is to me. Be it known this is the first time since my departure from the earth-life that I have known the possibility existed of communication upon earth with mankind. In earth-life strange discoveries—and all tending to the welfare of my brother-man—were made by me; but none of these were of such vast importance as this one that I have so lately discovered. Well, well, may you consider your task a holy one, because the knowledge of spirit-communication does not alone belong to the spirit embodied,—it is also the property of the spirit disembodied. The Infinite Maker, the Perfect One, carries on his works, and allots his tasks in his own way. What are we that we should judge Him? we may unthinkingly realise a shorter road to the same results; but oh, Father, forgive us for our presumption!

"By name, Edmund Halley, born on October the 29th, 1656; one of the people; my father a tradesman. A tradesman of that era, so different from the tradesmen of to-day. The tradesman could participate in the learned labours of his progeny; could sympathise with their difficulties; and, after his business hours, could interestedly scan the efforts of his sons with a mind sufficiently tutored to applaud, if applause were well-earned, or to condemn, if condemnation were necessary. I know and realise your partiality for public schools; training, starting the English youth in life's rough and ready path, teaching them to be of bold heart and of persevering instinct, grasping at offering opportunities whenever occurring. Better, by far, to commence the battle of life at a public school than to be the petted and pampered pupil of a tutor at home; consequently, my father, a man of the same ideas as your own, sent me to school, and I commenced my school career at St. Paul's, and at the age of fifteen was captain of the school. I was afterwards entered at Queen's College, Oxford, and ere twenty summers had passed over my head, realised the way that God had directed my energies. I had realised the path of life that my Father, God, would have me to travel. You do not realise the college student's life and his peculiar surroundings so thoroughly but what a description of it will be interesting.

"Among those who were reading, and whom I had chosen for my companions, were youths whose aspiring spirits were obedient to the wishes of their seniors, yet daring to have original ideas of their own. I say truthfully that no act could more rightfully be considered bravely than that of him who dares in college life to hold original ideas on theological matters. We used to meet in our separate chambers, and discuss the demerits of Christianity. I am afraid that very few amongst us found opportunity to discuss its merits; unfortunately for Christianity's claims, it has none. Our subjects of discussion branched out from this basis, and amongst the branches was the Eternity of Matter. I was sitting by you when you were reading and discussing this morning, and on every leaf being turned, the ensuing page's contents were as interesting to myself as to you. I became a contributor at the age of twenty to the "Philosophical Transactions," and being of a decided astronomical tendency, I appealed to my father for assistance—I mean moneyassistance—for I depended, as you can well realise, on his help alone. How would you, dear sir, rejoice, were those in whom you are so deeply interested, taken with the same wish to realise the very foundation and basis of truth? You would assist them; I can realise that you would. He assisted me, and willingly; and I was enabled to take and publish observations of Saturn and Jupiter, having marked the decided existing peculiarities of the manner of their rotary motion, one of the chosen and picked proofs of Newton's discovered Law of Gravitation."

I asked: Did Newton flourish in his time?

"I was a contemporary of Newton, and when I was secretary of the Royal Society, urged him to publish what he otherwise never would have published—I mean his 'Principia.' He would never have thought of the foundation of his vast and stupendous superstructures, and if he had thought of them, he, but for me, would never have written them; and if he had written them, the task

would have lingered and died out, and, but for me, would never have been given to the world.

"But to continue, and in my own way: These remarks that have just passed must be put down as question and answer; the power being good, they have been answered. I found the necessity existing of forming a catalogue of the stars, all existing catalogues being defective. Again I applied to the generosity of my father, and chose the prison island of that great man, who, at one time, held the fate of Europe in his hands, and with whom I have conversed in spirit-life."

I here said: "Napoleon has controlled this medium in my presence." The present Control said: "I know he has. It was from him that I received my latest and most important discovery, the power of communication with a soul embodied—hence, I am here; I followed his directions for coming."

"I could not be at sea without being scientifically busy, and noticed the necessity of shortening the pendulum of my clock, as I approached the Equator—another proof presented to the scientific world in support of Newton's discovery, and presented by myself. For two years my labours continued on the Island of St. Helena, and I formed a catalogue of nearly 400 stars during my stay there; and when you take, dear sir, into your consideration, the instruments of between two and three hundred years back; my instruments being only a sextant, a quadrant, and a telescope of inferior power, the means of calculation necessary to arrive at the required distances,—but however severe were my labours, my reward was fully adequate. Elected, on my return in the Christmas of 1678, being then twenty-two years of age, a Fellow of the Royal Society, I was immediately commissioned to go to Dantzic, to report on the observations of that celebrated spirit who is in the same sphere as myself, and who, upon earth, was known by the name of Hevelius, and I remained a guest at his house, sharing his labours, returning to meet the commendation of those from whom I had received the commission; and then I commenced a long series of lunar observations in London, fully intending to continue them for the space of thirty years, should my spirit retain possession of my body; but man proposes, and God disposes, and the illness and death of my fond father prevented the completion of my task.

"I come now upon a portion of my life which I must describe to you; friends of long standing falling from me; those whom I loved passing me by unnoticed; those whom I respected, and who, previous to this portion of my life respected me, thinking it a degradation to still continue the acquaintance with Edmund Halley. The Savilian Professorship of Mathematics in Oxford was vacant, and amongst the competitors, none were found so worthy as myself, or so able. Dr. Bentley negatived my obtaining the appointment, to the surprise of those before whom I was applying, and also to my own surprise. I asked him the reasons of his objections, and his answer was, 'Mr. Edmund Halley, you are a reputed Infidel; no believer in the tenets of the Christian faith; you have dived deeply into Nature, and found out many of her secrets; you have studied Nature in all its forms, from the most minute atom to the revolving world around us; you have looked through all this mighty superstructure and also realised the Infinite. The question of his personality or impersonality is not a sufficient bar to this Professorship, but I amongst these learned men have also studied God's works, and realised part of his plans. In this, Mr. Edmund Halley, we have travelled side by side with you, but through God's mercy and love, we have gone beyond you, Mr. Edmund Halley. However stupendous these plans, these works, which we have all studied, and all admired, there is another work which we here present, but with one exception, have studied and realised, and that is the work given to his Son, the Incarnated Word made flesh for the benefit of mankind, the Word, Mr. Halley, that was in the beginning; the Word that was with God during man's fall from goodness and obedience to impiety and sinfulness, but which, through his wondrous plans, was incarnated and made man, God-man, and for us, for you, sir, died to bridge over the gulf that exists as an immense gulf of separation between God and his creatures. Would you had studied this plan as well as the other, Mr. Edmund Halley, then you would not have heard my voice in dissent to your appointment!' And I answered him, 'I cannot realise the existence of a plan inconceivable to reason, and incompatible with the dignity of the soul of man. Dr. Bentley, the plan exists in man's imaginings; but placed side by side with the known laws by which God works, it becomes a glaringly deficient one. It proves by the comparison its man-made origin.'

"Pamphlets, after this refusal, were showered on the public, and all concerning the 'Mathematical Infidel.' I could well put up with the loss of this Professorship, although I afterwards obtained and held it; but on their refusal, I was appointed to be the controller of the mint at Chester, and I was then in the full vigour of earth-life, being forty years of age. I then realised the importance of magnetic influences in the destiny and welfare of the human race. So important did I consider this scientific study, that, under the auspices and patronage of King William—"

I here broke out with an ejaculation in praise of that truly great monarch, who did not allow himself to be made the cat's-paw of party or priest, but tried to govern according to his conscience.

"He of whom I am speaking is worthy of the highest honours. I was appointed a post-captain in the navy, exchanging the student's gown for the captain's epaulets (I am reading your thoughts; you are talked more of in the spheres than on the earth), and after an unsuccessful return, for I only was enabled to get as far as the

equator, when, a mutiny arising, compelled me to return, a mutiny in which the first lieutenant joined. I received further support from King William, and was raised to the rank of commodore, and had the command of two vessels making long voyages for the purposes of magnetic observations, and for other purposes combined. I was enabled, whilst under this commission, to lay before the Admiralty a chart of the English channel; I also was enabled, during my voyages, to give to the world the exact hour and day of the appearance of the comet which bears my name. I was, as I before stated to you, ultimately elected as the Savilian Professor of Geometry in the year 1704.

"You have had Grecian orators and other scientific spirits visiting you lately; I wish to ask you, have you had any communication with Apollonius of Tyana?"

I answered, "No; but I am for many reasons very anxious for him to control." The Control proceeded, and said:

"I have conversed with him in the spirit-spheres. The edition of his Conics, which I translated, is still in existence. I became Astronomer Royal. Oh, then I wished my father had lived to have seen the proud position of his son standing side by side with the most learned and advanced minds in the world. He, too, would have been proud to have seen me, and yet he would have wept fruitless tears at the necessary conclusions to which such studies led; I mean the rejection of Christian tenets. I have witnessed how the world takes their rejection, and how it treats the objector. I visit my father in his sphere, and he shall rise by the primal virtue of his son, Edmund Halley; the virtue of love shall be the loadstone that shall re-clothe his thoughts, and his habiliments of sadness and ignorance shall fall from him, and the scene of his glory shall be apparent, and his garments as resplendent in brightness as my own. I having on earth found out God, and found Him through his works, am enabled to give that knowledge to my father, whom I love. I am in the same sphere as your guide is in; I mean Tom Paine, and bring from him a message, that message being: 'Go on, persevere, and prosper, for God is in and with your labours. Let not the doubts of your sufficiency trouble you; neither bad health nor business shall make you swerve from this task, which shall live in the annals of coming ages.' He sympathises with your bodily ailments, but bids you be of good heart, for he is ever near you to shield you for your task's completion. Harvey and John Wear,* who is a native of Grave, on the Meuse, and who passed onwards to the higher life before my spirit became embodied, commencing life in 1515, and terminating his earth-life at that age usually allotted to man, but, unlike him, I passed far beyond the allotment, and resigned life on earth without fear, being strong in hope.—Edmund Halley prays God to bless you, even as your guide concluded, prays that He may aid and assist you, and when that inevitable moment comes may He the Infinite and loving Father of all banish fear with the aid of hope."

I wish to make one or two remarks on this Control. It is quite unnecessary to enter into Halley's life. Biographers confirm the main incidents of his life, save in one respect, which I could not find recorded in either the French or the English Biographies in my possession. On reading this part about his controversy with Dr. Bentley, I must admit I was rather non-plussed at hearing of Dr. Bentley having anything to do with the Savilian Professorship at Oxford, and a friend who heard it read ridiculed the idea of Halley, in seeking that Professorship, coming across Bentley, as he was a Cambridge man and Master of Trinity. For the moment I thought there was a mistake. I was educated at the same grammar-school as Bentley, and we were born within a few miles of each other, and in my day the bright career of Bentley, as a Wakefield Grammar School-boy, was always placed prominently before our eyes, and I was under the impression that Bentley had taken an exhibition from that school to Cambridge.

Being in doubt, however, and knowing that sooner or later I should find my spirit-informant correct, I found that Bentley, although afterwards Master of Trinity, was not a Cambridge man, and that he held the Boyle chair at Oxford. Times suiting Halley's story, on further looking into the matter, I found in an old Biographical Dictionary of the middle of the last century:—"Whiston tells us from Dr. Bentley that Mr. Halley, being thought of as successor to the Mathematical chair at Oxford, Bishop Stillingfleet was desired by the Court to recommend him, but hearing he was a sceptic and a banterer of religion, the Bishop scrupled to recommend him, until his chaplain, Mr. Bentley, should talk with him about it, which he did; but Mr. Halley was so sincere in his infidelity that he would not as much as pretend to believe the Christian religion, although he was thereby likely to lose the Professorship." Facts speak for themselves, notwithstanding some hard rubs I get in the way of correspondence from persons who assume to know everything because they find something to suit their own ideas in a book different to what the Control says, and come to the conclusion that the Control is delusion, or even imposture on my part. I believe rather in what the Control gives me at first-hand than in what they give second-hand. I do not believe in the infallibility of Controls. I am simply the Recorder of what comes from the mouth of the medium, and I record to the best of my ability, faithfully and honestly. I do not ask anyone to believe what I believe. I do not, however, hesitate to say, that I believe thoroughly in the fact of the spirit out of the flesh speaking through the lips of flesh to man, and that when a false spirit does control, the fault is with the sitters, and the conditions present.

* Can any reader afford information respecting this character? The name is possibly not correctly spelt.

MARVELLOUS CURE OF BLINDNESS IN ONE EYE, OF EIGHTEEN YEARS' STANDING, BY THE LAYING ON OF HANDS.

The following narrative and comments have been communicated to us for publication in the MEDIUM. The facts are stated in such a way as to afford the fullest scope for investigation:—

The following case, successfully treated, will be best realised by a perusal of the statements made by the patient herself, written down in her presence, and vouched for by the parties present while the case was being effected:—

"At about the age of two years I had what most children have in early life—the common illness called measles, which left a condition in the eyes, resulting eventually in the blindness of one and a dimness of the other. Various remedies and institutions were resorted to for the recovery of my sight.

"I was an outdoor patient of Little Moorfields Hospital, London; also Maidstone and Chatham Hospitals. In the two former I was an out-patient about five years without receiving any benefit, and in the latter about six months, when the dimness of my left eye was partially removed. Lastly, in the summer of 1876, then living at the house of Mr. Arnold, No. 5, Grosvenor Street, Grosvenor Park, Camberwell, the sight of my eye became so much clouded, that it was with difficulty that I could do my work. Mr. and Mrs. Arnold prevailed upon me to visit the Royal South London Ophthalmic Hospital, where I was admitted by Mr. Carter, the physician in attendance. He examined my eyes, and recommended an operation, which I declined, and was discharged as incurable.

"In 1878 I entered the service of Mr. Matthew Manns, wholesale and retail grocer, at 215, Goswell Road, E.C. My work here was very imperfectly done, at times requiring the greatest forbearance on the part of Mrs. Manns, which made me very despondent, fearing that I should be left dependent on the charity of the world. Mrs. Manns being herself an invalid suffering from an almost incurable disease, having heard of Dr. Mack's success in similar cases, she was induced to try his skill, although no one in the house seemed to know of him or his peculiar method of practice. Mrs. Manns, however, found so much benefit from his treatment that I felt encouraged to submit my case to him, but with the least possible hopes of success. Yielding to the desire of Mr. Manns, I went upstairs where Dr. Mack was treating Mrs. Manns, her daughter also being present. After a little delay the doctor looked into my eyes, and stated that he might be able to benefit one eye, perhaps both, and that he would try and see what could be done in a few minutes. I must confess that I felt very nervous because I did not know but what bad might be made worse. He evidently knew my feelings, and assured me if he did me no good he would do no harm. Having asked for a glass of water, which I furnished, he took it in one hand while the fingers of the other were directed downwards, being held immediately over the water, for a few minutes. He then placed the tumbler upon the table, and bending my head backwards he dipped his fingers into the water, and allowed a few drops to fall into my eyes. Standing behind me he placed his hands on the side of my head, with his fingers extended over my eyes, and suddenly I felt a burning or scalding sensation behind and around my eyes, and then a fluid ran from them down my face. The time occupied in this treatment was about ten minutes. He then asked me to try and see what improvement was made, and told him I could see quite well. After placing his fingers over my right eye, which was formerly blind, I found I could see with that also, every object in the room, even to the colour of the dresses worn by the ladies (the left eye being covered)—a feat impossible before Dr. Mack's treatment; but still there was haziness about my eyes. He then repeated the operation twice, the whole treatment not occupying more than half-an-hour, at the conclusion of which Dr. Mack requested me to keep my eyes as quiet as possible for a few days, thus allowing them to get strong and accustomed to the light. On the next day, however, he treated them again, and I could see as well as anyone could wish, the haziness being entirely removed. The first treatment was on Nov. 27, 1878, and my sight is now perfectly restored, my eyes are stronger, and I can read the smallest print with ease. To me the powers of Dr. Mack have proved a blessing; the fear of being burdensome to myself and others, through my previously helpless condition, has been removed, my heart has been relieved from a dread, and my soul thanks God for endowing Dr. Mack with such marvellous powers. I am willing to answer any questions or to prove, in any possible way, the facts here recorded, for the benefit of those who may suffer from the same distressing malady.

(Signed)

"EMILY CLARKE."

"We the undersigned know the above to be substantially correct.

"MATTHEW MANNS.

"V. MANNS.

"E. C. MANNS."

The foregoing most remarkable case is a fair illustration of healing by laying on of hands. But there are many persons who disbelieve the ability to remove disease by such a simple process, and who entertain the thought that unless a certain quantity of medicine is swallowed, no real benefit can accrue. The fallacy of such ideas however, is apparent when the evidence of facts, of which the above case furnishes an example, is presented; and we incline to the thought that the hostility and antipathy manifested by all classes of minds against this more natural method of treatment is mainly, if not entirely, due to the extreme ignorance which prevails respecting this great and mighty curative agent imparted

through the medium of the hands. We are not attempting to give the rationale of its *modus operandi*, but to scatter a few thoughts to those who fail to comprehend its significant mission, and superiority over the systems of medicinal treatment now in vogue.

This method of removing disease and alleviating suffering is by no means one of modern origin, for reference to the histories of the past show that it has not only been known, but practised almost universally. Indeed the use of medicine, though known and sometimes ordered by the physicians of ancient times, never attained to any position of eminence until the more perfect treatment had sunk into disuse by the machinations of the priesthood during the dark ages, who threw around it a cloud of mystery to add to the importance of their office. Previously to that time the professions of medicine and divinity were held by the same person, but the practice which obtained in that order was the one we are now directing attention to. Thus the healing art was practised by the Brahminical priesthood, the Chaldean priesthood, and the ancient Magi in their temples and sanctuaries. It was from the Sages of India that the Greeks received the art, and those in turn communicated the knowledge to the Romans. It is to this practice of healing by laying on of hands that we are indebted for the term surgeon which is derived from *cheir* the hand, and *ergon* a work, or, as a distinguished writer has observed "the cures performed by the hand;" and from the same source we have the terms, curates, doctors, and healers; but how few are they using these titles who have earned them by their works!

In the most ancient times men acted according to their intuition, without heeding whether such actions were in accordance with those who had preceded them. So long as the effects were of a beneficial character, the processes which induced them were repeated until they had moulded themselves into systems for general adoption. Thus it was observed, that by placing the feet of sufferers into a river which abounded with a certain class of fish, the diseases were removed. The wise and inquiring, taking hold of these effects, and by reasoning *a posteriori*, soon found that these fish emitted a certain influence, and the water acting as a conductor thereof, brought relief to the suffering. This influence was proven to be electricity, and that other forms of life possessed this electrical virtue besides the fish, and likewise prevailed in and upon man and formed an essential part of his nature. To the therapeutæ it thus became evident that to this primary and fundamental principle of all life they must look for the means of removing disease, and that all maladies and disorders were the effect of a depletion of these electrical forces which are necessary for maintaining the equilibrium of the system, and to restore them to their normal strength was to reinstate health. To effect the restitution of electricity in the system certain agents possessing the required qualities were employed; but so soon as the knowledge of the capability of the hand to transmit it became known, they were discarded, or nearly so, being only resorted to when other means failed.

Thus this method of healing is founded on an universal law which operates on all forms of existence as well as things inanimate. But there are, perhaps, persons who will distrust a course of reasoning of this kind, demanding demonstrable evidence before accepting the above conclusions. If, therefore, we can demonstrate man to be an electrical being, or subject to electrical conditions, the difficulty of grasping the position is overcome. And how shall we prove that man is an electrical being? By the same means that we prove other substances to possess electrical ability. Whatever possesses electricity possesses also polarity; hence man should have polarity. By the use of the electroscope we can prove the polarity of plants and vegetables, and the same instrument detects a similar property in man. Besides these disclosures, the experiences of many persons who, while standing on substances that convey away from them the magnetism of the earth, causing a loss of heat, endure sensations of a disagreeable character, which are sufficient to prove the position thus assumed; and we are confident that if persons who pass sleepless nights, or are troubled by dreams, which deprive them of the benefits they should have enjoyed from their slumbers, knew more about the electrical conditions which surround them, and placed their beds in accordance therewith, they would no longer be tormented by phantoms of the night, or lack the pleasures of balmy sleep.

Further. The magnetic needle always points in one direction, and all bodies which possess or are influenced by the same causes, will arrange themselves in the same direction. This has been proved to be the case, and those who care to try the experiment may demonstrate the facts to their own satisfaction in the following way. If we suspend in a horizontal position any product of the vegetable kingdom, by means of a piece of string attached midway between the root and stalk, in a still atmosphere, we shall observe that, like the needle, they will point in the same direction. And the same result has been obtained by so suspending or balancing a man, and his head has been known to pass from a southern point to that of north, in harmony with the magnetic meridian. By these means we are confirmed in the opinion that man is subject to certain influences which, according to their virtue, are either beneficial or injurious. All men are not alike in these respects, for some have a superabundance of vitality; and the difference which obtains constitutes what are called temperamental conditions. The vital or magnetic temperament is known by a roundness of form; the motive or electric by a muscular development and spare form; and those persons possessing the vital and motive combined are those most adapted for the work of healing and imparting the health to those in need. There are also different kinds of magnetism or vitalised electricity differing in quality according to the part

from whence it emanates, each kind being characterised by a colour peculiar to itself; and the skilled may determine from their colour the particular organ or part they will benefit.

Though there should be a profusion of this power to heal, and the healer most willing to benefit the sufferer, yet, unless the patient observe the laws which regulate its operation, no relief will be afforded. And to many this will seem very strange; but there are many instances where the power to heal produced no effect on one person, yet another who followed immediately after received the most undeniable benefit. But in this, as in all Nature's operations, there is perfect obedience to laws, and those who fail to comply with the requirements of these laws most signally disappoint themselves as well as the healer.

It will be observed that the most remarkable cures have been effected among the poorer classes. And why is this? Are the wealthy to suffer because they are not poor? Certainly not. It is because there is a spontaneity of feeling among the humble classes which enables the healer to enter into their sphere and expel the invader which mars the harmony of their nature. To rich and poor health is equally precious: the poor man requires health that he may win bread for himself and family, the rich man that he may enjoy the luxuries which his wealth brings him. But as a rule it will be found that the poor man is more liberal in proportion to possessions, and to the healer he says, "Take away my disease and I will pay thee thy charge," and this sympathetic condition of mind forms a means by which the disease can be eradicated, and consequently the case is cured in an incredibly short space of time.

Another class of sufferers who seek the aid of the healer, clinging with as much tenacity to their disease as they do to their money, exclaim, "Remove my trouble if you can;" but the effort required shows at once how closely they adhere to their complaint; it is a part of themselves and get it from them "if you can." It was the same narrow-mindedness which prevented Jesus from working many cures. It is said, "He did not many mighty works there because of their unbelief." This was not in reality a want of faith in the power to heal, but a selfishness which refused to part with even a malady, to so despised a course of treatment. In the case before us we have a most brilliant example of that simplicity, which, pressed down with the sense of helplessness, sought anxiously to have the sight restored. The desire manifested formed, as it were, the negative pole of the human battery, attracting the positive healing power given off by the healer, and so, what in other cases might have occupied weeks or months was in this instance accomplished in an hour. When people are content to give freely and act naturally, they will find circumstances bend to them.

But many will say that if electro-magnetism was the agent here employed why the necessity for the use of water? Electricity can only permeate bodies through certain media, but magnetism can pass through any substance; and the water here employed serves to conduct the electric force which proceeded from the fingers to the eyes to quicken and to cleanse.

Thus, though man is surrounded by and dependent upon electricity for his material existence, yet the operation of these subtle powers are in a great measure subject to his mental conditions and the atmosphere of thought which he breathes; and when rich and poor alike comprehend the importance of a due control of these influencing circumstances, patients will justify the labours of the healer, and the healer will be enabled to do justice to those who submit their cases to his skill and treatment.

MISS WOOD AT OUSTON.

To the Editor.—Dear Sir,—Miss Wood, from Newcastle, came out to our place on Thursday, on a visit to see Mrs. Batie before leaving this locality, and we asked a few friends to come to have a meeting with her at night. It was no sooner known than we had between twenty and thirty persons in the room, and amongst those present were Mrs. Batie and Mr. Westgarth. We placed a square table in the centre of the room, and upon it lay a paper tube and a concertina. Then we formed a circle around it by all joining hands to the medium, and the outside ones formed a circle also. We commenced by singing, when "Poeka" took control of the medium, and we had no sooner put out the light than the concertina was played upon by a little spirit named "Bluebell," and a shawl and necklace were taken off the medium and placed upon the necks of those in the circle. Then the tube was used, and tapped the sitters upon their heads. The small hand of "Bluebell" was put into my pocket, and took out book and papers, and strewed them about the table; and then she emptied the pockets of other sitters. She gave us the direct voice, and kissed her own medium, Mrs. Batie, and stroked her soft, small hand over the faces of those present. "Poeka" sang, and the company was delighted with her. Next came a large hand, and it was placed upon the heads of the sitters, all the while the medium being held securely by the hands. The boots were taken off sitters and placed upon the table; some of them that were difficult to loose the laces were broken, which was distinctly heard and felt. Then we got a light, and the medium went into the cabinet, which was arranged in the corner of the room, and after singing awhile, to our astonishment the curtains were opened, and out came a beautiful form of a female, all draped in white, which, at my request, placed her hand within mine, and also allowed others to examine the fine garments that she wore. This concluded a happy evening. The next night, Friday, we made arrangements for another meeting of a similar kind.

In addition to the usual dark seance phenomena already described, the iron ring was taken from the table, and put upon the arm of one of the sitters, while all our hands were firmly joined, including those of the medium. This concluded two successful meetings. J. LONSDALE, Ouston.

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All orders for copies, and communications for the Editor, should be addressed to Mr. 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."

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

SUNDAY, FEB. 2.—Mr. F. Wilson at Doughty Hall, 14, Bedford Row, at 7.

TUESDAY, FEB. 4.—Select Meeting for the Exercise of Spiritual Gifts.

WEDNESDAY, FEB. 5.—Lecture on Phrenology by Mr. Burns, at 8. 1s.

THURSDAY, FEB. 6.—School of Spiritual Teachers at 8 o'clock.

FRIDAY, FEB. 7.—Social Sitzings, Clairvoyance, &c., at 8. 1s.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 31, 1879.

NOTES AND COMMENTS.

MRS. LOUISA ANDREWS, of Springfield, Mass., introduced by Mr. Epes Sargent as "a lady who has investigated Spiritualism very thoroughly, and written on it very ably," is at present in London, accompanied by her sister. Mrs. Andrews is deeply interested in the subject of spirit-communion, and, if her health permitted, she would mix more freely in society. Those who, on that account, are prevented from making her acquaintance, sustain a loss which cannot be readily made up. She will be remembered by our readers as the author of an article on Dr. Slade, which appeared in our "Dr. Slade Number." That medium, of whom Mrs. Andrews speaks in terms of unqualified praise, resided with her several weeks, when she had the opportunity of subjecting his mediumship to exhaustive investigation.

MR. WILLIAMS has returned to town, and his seances are resumed on Thursday and Saturday evenings, at 61, Lamb's Conduit Street.

THE chapter of the tale published this week is chiefly on matters medical. It is not intended to ridicule the art of healing, as the sequel will show, as the hero and heroine are both ultimately healers. Their career in the future is of a most exciting character. This tale has been exceedingly well received.

MR. JOHN TYERMAN, the Australian Pioneer of Spiritualism, will, it is expected, arrive in this country from America next week. He intended sailing from New York on January 21st or 23rd. He will remain in England only a short time, and answer immediate calls to lecture. Letters for him may be addressed to this office.

FRIENDLY VISITS FROM J. BURNS, O.S.T.

SATURDAY, Feb. 1. Tudhoe Grange.

SUNDAY, Feb. 2. Ferry Hill Station.

MONDAY AND TUESDAY, Feb. 3 and 4. Lectures in Temperance Hall, West Hartlepool.

DOUGHTY HALL MEETINGS.

Mr. F. Wilson will on Sunday evening deliver his celebrated illustrated lecture on "The Sixteen Stages of Life."

It was expected that Mr. John Tyerman would have arrived from America in time to occupy the platform.

Mr. Burns spoke on Sunday last to a select audience under a most agreeable influence. These lectures are a work of development and spiritual evolution.

Doughty Hall, 14, Bedford Row, Holborn, near Theobalds Road, at 7 o'clock.

ASHTON-UNDER-LYNE.—We hear of renewed activity amongst the friends in this town. There is ample room for all.

The social sitting at the Spiritual Institution on Friday last was of special interest, "Daisy" described two absent persons, giving an account of their temperament, condition of health, state of mind, and best form of treatment. The influence was most agreeable to all.

INTERLINKED RINGS.—A Birmingham correspondent sends us three metallic rings "interlinked without solder, weld, or seam of any kind." He continues:—"They are somewhat imperfect being rather porous, but are sufficiently perfect to bear examination with the microscope, and to prove that interlinked metallic rings are no test, unless they are not only seamless, but are marked, and linked the same night, or sitting." The rings are similar to brass, but of a lighter colour. This explanation would not cover the interlinking of rings of another material. We can show the rings to those interested in such questions.

MR. ASHCROFT AND MR. BURNS.

It has been suggested that Mr. Burns should publicly discuss Spiritualism with Mr. Ashcroft at West Hartlepool. This Mr. Burns declines, having already met Mr. Ashcroft some four and a-half years ago at Morley. On that occasion Mr. Burns, with Mr. Ashcroft's printed lecture in his hand, discussed its objections to Spiritualism exhaustively for a couple of hours. He did not know that the author of the lecture was in the room till after his reply thereto was concluded. Mr. Ashcroft then came forward, but literally had nothing to say in reply to what he had heard. Mr. Burns was in ill-health. He had been on a long tour north, by Newcastle, to Scotland, and south again by Preston and Liverpool, and having spoken in a crowded room for two hours in the height of summer, he was drenched with perspiration, and when his clothes chilled on him as he sat on the platform he almost fainted. Perceiving his opponent's suffering condition, Mr. Ashcroft made some unfeeling and vulgar remarks of a personal character, which caused the audience to shout, which many, no doubt, were glad to do after sitting listening so long. The lusty throats of some 400 mill-hands raised a din which can be imagined, as also its torturing effect on the fainting lecturer, who managed to struggle through the crowd to a window which he opened, and obtained a little fresh air. He then returned to the platform and demanded from Mr. Ashcroft there and then some shadow of reasonable objection to the lecture he had just heard. This the other could not give. Mr. Ashcroft having thus shown himself unprovided with argument, and somewhat destitute of those instincts which make close contact with him agreeable, Mr. Burns prefers to discuss Spiritualism, and allow Mr. Ashcroft to have abundant sea-room, without the disagreeable necessity of having close acquaintance with him.

This statement of fact is made, as Mr. Ashcroft has been circulating reports that are not agreeable therewith. The only time that Mr. Burns met Mr. Ashcroft, he gave the latter two hours of sound argument in reply to his lecture, during which time he sat as quiet as a mouse, and after the lecture was over, he had not a single word of rational or manly vindication to offer. The influence of Spiritualism caused Mr. Ashcroft and his followers to behave themselves for two hours at that time. Mr. Ashcroft was no doubt very valiant a fortnight afterwards, when he had the hall to himself: a circumstance which Mr. Burns does not regret, as abuse and misrepresentation does no harm to a man if he does not hear it; but to be forced to be present and imbibe the ill-feeling such a "lecture" engenders, would be an act of folly which Mr. Burns has the good sense to spare himself.

THE SPIRITUAL WORKERS.

One Worker who received some papers to distribute, thus reports:—

"Many thanks for parcel of MEDIUMS; of which I have distributed a goodly number in this place. A spirit of inquiry is aroused, and often I am called on, in private conversation, to explain phases, &c., of Spiritualism. One or two individuals seem very anxious to know and understand more. Will try if possible, soon to found a circle or school, as soon as circumstances permit. By post, I have sent sixty copies throughout the country, to individuals with whom I have been brought in contact in the course of my life."

We have applications for literature, which will be responded to as soon as facilities for producing the packets are more at command.

H E A V E N.

O not alone in some far world of light,
Beyond the dark of this our earthly sphere,
Beheld by seer in vision of the night,
May Heaven be found—it lies around us here!

O not in jewelled splendour—harps of gold,
Or aught the sensuous mind conceives as dear,
Or rude imagination may behold,
Does Heaven's supreme beatitude appear!

For Heaven is not an orb remote in space,
The spirit only breathes its atmosphere;
In very truth God's secret dwelling-place,
Heaven's gate of pearl and tree of life are here!

O lift thy aspiration high above,
To what the heart of man may most revere,
The blessed life of pure and perfect love,
And thy own soul shall whisper—Heaven is here!

T. S.

ELLIOTT ARCHER (Crook).—Thanks for your kindness. The opinions on Mesmerism were once similar to those now entertained on Spiritualism. Railways and all innovations have had to contend with opposition of a like nature. We hope to be able to send you some packets for distribution in a few days. If others in the district wanted a supply it could go in the same packet and save carriage.

"ABNER." You confess that, in your endeavour to be a Spiritualist, you were self-deluded, and now you are equally so. The sweeping slanders that occupy your mind in respect to others show your deplorable Spiritual state. You say we are honest, well intentioned, and with Spiritual aspirations. These are guides—the attributes of Deity in man—and if they are a curse, and a snare to the possessor, then the divine and the devilish, are convertible terms. You seem to be one of those poor creatures, who have no mind or purpose of their own, and feel as if all were as rickety, Spiritually as you are yourself. Leave such questions alone. Eat moderately, take as much exercise as possible, and leave Spiritual questions alone, till you ascend to better conditions.

THE HAPPY EVENING AT DOUGHTY HALL,
AND
HEARTY WELCOME TO MR. JOHN TYERMAN,
OF AUSTRALIA,

On MONDAY, FEBRUARY 10th.

MR. JOHN TYERMAN, of Australia, now on his way to England from New York, is invited as the honoured guest on this occasion.

Mrs. Weldon will sing the new song by John Urich (words by F. E. Weatherly), "The Angel and the Sunshine," "Oh, Happy Home," by Gounod, and some of her celebrated Nursery Rhymes.

Miss Annie Waite, the brilliant elocutionist and reciter, places her services at the disposal of the committee.

Mr. B. Cartwright's Dramatical Party will perform a laughable Farce.

Other well-known friends will fill up the programme, which will be given in these columns next week.

Promenade Concert at 6.30. Regular programme at 7.30. Dancing at 10 o'clock. Tickets 1s. each. Now ready at the Spiritual Institution.

EXPERIENCES IN SPIRITUALISM.

For three years I have earnestly and actively striven to aid in the investigation of spirit-circles, with very unsatisfactory results. The want of perseverance in many of the sitters comprising the different circles that have been started from time to time, has militated seriously against their success and progress.

The caprice, too, of the mediums that we have partially succeeded in developing, has entirely hitherto destroyed our efforts and prevented any desirable result. I invited Mr. Westgarth to visit our circle last Sunday, and his controls surprised all the members of the circle, by stating that we had too much "mentality" in the circle, and that either fresh sitters must be introduced, or I must withdraw,—that the health of a sister sitter imperiously demanded it. The members of the circle were perfectly satisfied with their progress, and did not experience any want of equilibrium, or any inharmony existing in the circle. Would the addition of the medium—(supposing he was of a character to supply an accession of mentality) to the circle—intensify the inharmony? My reason for asking this question, is, that I had been previously advised by all the controls that I have consulted, that my especial *forte* or phase of mediumship is to assist in the development of other sitters. I have conditionally withdrawn. I am desirous of eliciting the opinion of other investigators, relative to their experience.

The following is my own conclusion in regard to this investigation:—that the want of a true conception of its spiritual and purifying operation and aim, arising from want of reading and study, phenomena-hunting, want of perseverance of investigators, caprice of mediums, and the conflicting theories and advice of different controls, render it very difficult to elicit the truth and arrive at a satisfactory result.

Ferry-Hill Station, January 18th, 1879.

A. DOBSON.

REPLY.

We invite replies, but at present offer a few remarks. Mr. Dobson has a large and active brain and a compact fibrous organisation. His opening words "earnestly and actively" describe him. He has been for years a hard-working reformer, and he puts more mind into all he does than most men even of eminence.

In a circle or company he is a "controlling spirit;" that is, his radiating thought-sphere influences any sensitive that may be present; while he gives out a dominating suggestive aura, he at the same time uses up the vital or plastic aura upon which the brain feeds, enabling mind to be manifested through it. This plastic aura the spirits require for their purposes, but Mr. Dobson himself occupies the position of a controlling spirit, hence there are "two Richards in the field." The health of the sensitives is impaired by the draft made upon their fluids, and the cohesive influence of the circle is impaired by the expenditure of that vital element which holds all things together.

To balance the circle Mr. Westgarth's advice is highly scientific. Either Mr. Dobson must retire or sitters must be introduced who will supply that vital co-efficient of the abundant mentality supplied by Mr. Dobson. But, after all, it is not the mentality of the sitters, but that of the spirits that is wanted. The brain may be likened to a water-mill which grinds mentality. To work it, water to turn the wheel and "grist to the mill," are required. The sitters supply the water (vitalic principle) and the spirits the "grist" (mental principle). Hence sitters require "development" as well as mediums, by which they attain that condition of cerebral passivity which prevents them from using up the water with their own mills, and thus allow the spirits to grind out the spiritual food they may have in store.

If Mr. Dobson could be entirely passive—neither "earnest" nor "active"—he would make a splendid developer. He has within him a vast amount of valuable mentalised aura, which, if he would give it up by passivity, it would prove the instrument, in the hands of spirits, of eliciting most astounding results from minds that are at present barren.

We have been in the same position as that described by Mr. Dobson. We have been ordered away from circles many times, and even now can only assimilate with such as are of the quality to harmonise with our sphere. We never took this as an affront,—it may be a virtue—but have gone on observing facts and adapting ourselves to conditions, and we have for a long time had ample satisfaction, but it took many years to acquire it.

We wish Spiritualists would make themselves more acquainted with the peculiarities of the human organism; it is the universe in miniature, and solves all problems.

ED. M.

MR. T. M. BROWN at Macclesfield to-morrow; will lecture in the New Hall, on Sunday, Feb. 2, and remain in town till Wednesday. Address, General Post-Office, Macclesfield. At Rochdale, from Wednesday till end of next week. Leeds and other places will be visited on the way North.

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MR. HUSK AT THE SPIRITUAL INSTITUTION.

When it was announced that Mr. Husk would give a physical seance for the benefit of the Spiritual Institution on Monday evening, Jan. 20, I was at a loss to know who this gentleman might be: whether a new or well-tried medium, an Englishman, or a foreigner. As soon as I saw him, I at once recognised the gentleman as a frequent visitor at the seances of Mr. Williams, 61, Lamb's Conduit Street, where his unobtrusive manners and splendid singing were his ruling characteristics. It appears that, sitting so frequently, he ultimately became developed as a medium, and generously gave the benefit of his power to any medium with whom he might sit. Mr. Husk is not a professional or paid medium, yet he has done much good work in private circles and with special friends. I learn that he never sat in a promiscuous circle as a medium, till he attended the one at the Spiritual Institution on the 20th inst.

It could scarcely be called a promiscuous meeting. Mr. Wedgwood, Mr. Wootton, Mr. Oxley, and Mr. Reimers, are well known experienced sitters; a lady present was a stranger, but a medium, and the others making up the full circle, are well known in the Cause. Mr. Husk was somewhat nervous, regarding that sitting as a kind of crucial experiment, and so the manifestations were not forthcoming for a few minutes. The company was so pleasant, and the influence so harmonious, that any slight delay was not regretted. The circle sat under strict test conditions. All hands held—including those of the medium—when the light was out. I need not give a particular account of what took place. There were the usual physical phenomena in abundance: the handling of the instruments, the winding-up of the musical-box, and the carrying of objects about the room and through the closed doors into the other room, which had a light in it. The spirit known as "Irresistible" was the chief operator, and he was assisted by a male and female spirit, who professed great humility, and spoke with rather crude voices. The voice of "Irresistible," though gruff, has vastly improved, and it brightened up a little during the sitting. One good test is, that after much of this gruff talking by the spirit, Mr. Husk will sing in his fine voice, and thus disprove the assumption that the spirit-voice is due to ventriloquism. A most entertaining feature of the evening was the manifestation of "John King," chiefly by the voice. Mr. Williams of course was not present, but the voice and manner of "John King" was exactly what it is when he manifests through the mediumship of Mr. Williams. I have often thought that the voice of the spirit was wonderfully like that of Mr. Williams, even when I knew of its utter genuineness and distinctness from the effort of that medium, but here I was necessitated to revise any theories I might have as to the voice of "John King" being borrowed from Mr. Williams, for the voice of the spirit was the same as usual, and yet the voice of Mr. Husk is not at all like that of Mr. Williams. Besides, there was the gruff voice of "Irresistible," neither like the voice of Mr. Husk nor any other voice. The more I see of Spiritualism the more I am convinced of the utter folly of theories, and of the grand truth of spiritual intercourse and identity.

The manner in which "John King" gave his orders reminded me of a commander on board a vessel, no doubt a trait retained from his habit when in earth-life. "Irresistible" complied, but not without a humorous grumble: "Yes, you make me do all the dirty work; you make me shoulder the load," he would whimper. In carrying the musical-box through closed doors into the other room, which was lighted, it was stated that "John King" had to aid the other spirit in passing matter through matter.

I would like to sit with Mr. Husk again. I have a host of thoughts welling up on the conditions and relations of these spirits. They did not profess to be "high," yet the sitting was most pleasant, and with a spiritual feeling to it which some of the intellectual or more pretentious occasions cannot come up to. There was no drawing pains or unpleasant consequences, but the reverse. Mr. Husk was warmly complimented on the satisfactory nature of his mediumship, and well he might, for I have seldom or ever met "John King" in such form, intellectually. He was quite chatty, entering freely into conversation, and even soliciting questions. I must not omit to mention that he tried to show himself by his light, which, however, did not illuminate sufficiently to allow any but those close to it to see the features of the spirit. "John King" is making experiments apparently with a new light. It consists of a round disk emitting a white light, like the electric light, but its radiating power is soon spent in a flash, after which the white disk is only visible.

Mr. Husk appeared to me to be a most valuable medium for special and intellectual investigation.

"A VISITOR."

THE SPIRITS GO AND BUY POSTAGE-STAMPS.

The following letter shows what may be done in the family circle with a limited number of sitters. These long-continued experiences give the fullest satisfaction without any tricky tests. This was an Institution Week offering from the spirits, to help on our work and do a little part in removing the burden that yet remains on us from last year's work. It was just the kind of Institution Week seance which we have so often recommended, and to the Cause is of more value than ten times the amount of money given from a non-sitter. What we have urged in connection with Institution Week has been the cordial union of Spiritualists with spirits and with one another for a genuine and universal spiritual work. Money is a secondary consideration; we want far more mediumistic development, fraternal love, and spiritual union. With these elements existing, there would be no lack of money, and, what is of far more value, spiritual power and devotion to spiritual work. We may say that we have on all hands the cordial sympathy of the circle-holding class of Spiritualists and their guides.

Dear Sir.—It is of no use for the newspapers to cry down Spiritualism and say it is dying out, for our spirit-friends tell us, and we find it to be, quite the contrary. I will name a few extraordinary things that have occurred in my house. The medium is always searched, and hands tied behind her.

Dec. 20, 1878.—Present, besides the medium, myself and Mrs. B.—After the usual manifestation of bell-ringing, &c., Mrs. M. was entranced, and our spirit-friend, "Emma," told us that "Charley" wished me to put two shillings on the stool by the side of the medium, and he would bring us something. I did so. "Emma" then said she would write some poetry on the medium. There was a pencil on the stool, and I said I would get some paper, but she said, "Never mind, I will get my own paper," and immediately the pencil began dot-dotting as if it was dotting it's. She then said, "'Charley' has got it; light up, and see what it is." When we looked we found the two shillings were gone, and in their place were twenty-four penny stamps, wrapped up in a screw of paper on which were written the verses. "Emma" said we had been talking of sending to Mr. Burns, and "Charley" had got the stamps for us. Mrs. B. asked him where he got them. He said, "Up town." She said, "I should like to know where." He replied, "Don't be inquisitive; I did not steal them,—I paid for them." "Emma" asked Mrs. B. to give sixpence. Mrs. B. said she had not any then, but in a day or two she brought sixpence. A few days afterwards, medium in cabinet, "Emma," having controlled, said the verses she had written were only the first and last verses—the intermediate ones she would write another time. When that takes place I will send them to you. "Emma" said, "'Charley' wishes you to put sixpence on the stool, and he will bring you something." I did so, and when we were told to look we found the sixpence was gone, and there were twelve halfpenny stamps. She said "Charley" had heard me say halfpenny stamps would be of more use to Mr. Burns than penny ones.

Sitting by the fire one evening last week, the medium was entranced, and "Emma" said, "Your cash-box is in the drawer in the bed-room. There are three half-sovereigns in gold and ten shillings in silver, and it is locked. You are sure you have locked it?" I said, "Yes." "'Charley' says he will unlock it. You have the key in your pocket; hold it in your hand." Then she said, "He has unlocked it, but he has not taken any money out. I told him he must not take any. Go and see." I went, and found the box unlocked and all the money safe. "Emma" said, "'Charley' is going to bring something," and presently something came bump on the floor. She said, "It is an apple; he got it out of a basin in the cheffonier. There were three more in the basin, and he has left the door open," all of which was true.

"Emma" sometimes entrances the medium as we are sitting by the fire, and last week she told us the time is drawing near when the spirits will be able to come through the door in materialised bodies and sit at the fire and talk with us for a long time; it will be a common occurrence where there is a medium. She thinks people will believe then.

The other morning our cat was out on the roof of the house, having been shut out the night before; as I was dressing, Mrs. M. asked me to let the cat in at the window before I left, as she was mewing there. I forgot to do so, and as I left the room I heard a thud on the floor of a room separated from the bed-room by a sitting-room and stair landing, and on going into that room I found the cat on the floor most highly delighted at being inside. The room has but a small chimney, and the cat is mostly white and was quite clean; so that it is of no use for sceptics to say she came down the chimney. This is the second time she has been brought through solids. The passage of solids through solids is a frequent occurrence with us.

Once my cheque-book was taken out of my cash-box and was nowhere to be found; but it was restored to me at a sitting in the cabinet.

I must now conclude, wishing you well through your difficulties, and remain yours ever faithful in the cause of Truth, CHARLES MALKIN.
99, Lower Brook, Winchester, Hants, Jan. 20.

CAVENDISH ROOMS SUNDAY MEETINGS.

On Sunday evening, January 26th, Mr. J. William Fletcher gave the fourth in his series of lectures at Cavendish Rooms. The audience was one of the largest of the course, every seat being filled at an early hour.

Mr. E. Harrison Green presided in his usual pleasant manner, while congregational singing, under the leadership of Miss Leslie Young, formed a new and pleasant feature at these meetings, and added greatly to the harmony that prevailed.

Mr. Fletcher's subject was, "Mediumship, and what we know thereof." He claimed that mediumship is a divine genius, given alike, in kind if not degree, to the apostles of the old faith and the disciples of the new, and that through its power we can clasp hands with the centuries past, and touch thoughts with future ages. That mediumship can be earned and then cultivated, so as to approximate the inherited genius of seership, the speaker said was possible. All painters are not artists in the inspired sense of the word, nor are all those who catch gleamings of another and higher life mediums; but all may, by correct living, enter

the inspired sphere, and thereby attain self-development and a power eminently serviceable to the world.

The question, "How to develop our mediumship?" was particularly enlarged upon, and the many obstacles placed in the path of true spiritual development touchingly deplored. First, fulfil the demand of the spirit regardless of opposition, and consider the body as the casket for the indwelling spirit, shun all sinful thoughts as one would a pestilence, and the censure of our own heart more than the accusations of multitudes.

His answer to the last question, "What gain cometh to the world and the possessor through this self-same mediumship?" was, Can any estimate be placed upon the truth that removes the fear of death, or the knowledge that from the bourne every traveller may return, even our loved and treasured ones; that the chair is never vacant, or the erring child everlastingly punished.

"What gain has the medium?" Pen cannot write, brain cannot imagine the joy that comes when the sweet voice of the spirit saith, "Well done thou good and faithful servant." The reward that the flowers have for blooming, the clear water has for refreshing the earth, and its people, the sun and stars have for banishing darkness and filling the world with light, are his.

"ONE WHO LISTENED."

Mr. J. W. Fletcher begs to announce that in connection with the meetings now being held at Cavendish Rooms, Mortimer Street, W., a Sunday class meeting has been formed for children and adults, and will hold its first session on Sunday morning, Feb. 2, at 11.30 a.m.

The need of a movement of this kind has been long felt by both Spiritualists and investigators, and the happy success of the Children's Lyceum in the U.S.A. has encouraged the feeling that a children's meeting as fruitful in results may be established in London. Many of the old workers in Spiritualism, after their long struggle with ignorance and opposition, need rest before passing to their sweet reward. Who will fill their places unless the children coming after them? and how they, unless well and early taught the glad truths which their fathers laboured so earnestly to inculcate for the benefit of humanity?

It has been truly said that "the history of youth is the history of heroes," and it can be as truly said that the future of Spiritualism is in the keeping of the young. Are we not then reminded of the duty we owe the world in teaching the children lessons of the higher life? It is with this object in view, that the class meeting has been formed, and it is hoped that old and young will feel an interest in the work, and a desire to spread the glorious truths of Spiritualism. It is desirable that the meeting take the form of a social one, that all may come to know each other better, thereby forming a strong magnetic centre, "for in union there is strength."

Let it be understood that all, regardless of sex, creed, and nationality, are cordially invited.

Mr. Desmond Fitz-Gerald, widely known and highly respected as an advocate of Spiritualism, has most generously consented to act as superintendent of the school, while other ladies and gentlemen of well known ability, have tendered their services in this movement.

All communications should be addressed to J. W. Fletcher, 4, Bloomsbury Place, W.C.

Obituary.

MRS. LYDIA FOLGER FOWLER.

We regret exceedingly having to announce the death of Mrs. Lydia Folger (late wife of Professor L. N. Fowler, of America), who died at a quarter to nine on the morning of Sunday last, at 62, St. Augustine's-road, Camden-square, London.

Mrs. Fowler was born on the island of Nantucket, Mass., U.S. America. The daughter of Gideon and Eunice Folger, she was a direct descendant of the mother of Benjamin Franklin. From an early period in her life Mrs. Fowler devoted herself to study, and achieved an education no whit inferior to that imparted at a modern college. Upon her marriage with Professor Fowler, 35 years ago, she at once began to share his labours as amanuensis, author, and lecturer. Devoting herself to the study of medicine, she graduated at a medical college in Rochester, in New York, and she was the first female professor of obstetrics in a medical school in America; and she afterwards practised medicine for several years in New York City. Mrs. Fowler travelled extensively in the States and Canada, and lectured to promiscuous audiences, but more particularly to ladies, on the Laws of Life and Health and Temperance. She came to England with the Professor and his late partner, Mr. Wells, in 1860. Soon after her arrival, she took a trip to Italy in company with J. P. Newman, D.D., and wife, late preacher to President Grant and Cabinet, at Washington D.C. Upon her return she spent a winter in Paris, attending medical lectures. On returning to London she went to the lying-in hospital in Marylebone-road, where she had charge of all the obstetric cases for three months.

After this she commenced travelling with her husband, and lectured in all parts of England, Ireland, and Scotland, until they finally settled in London. Mrs. Fowler accompanied her husband in several journeys on the Continent, and also visited Egypt and Palestine, passing over the Alps six times. For the last six years Mrs. Fowler has shared her husband's labours in the metropolis, and filled up the leisure of her life with literary pursuits. Mrs. Fowler has lectured in various parts of London, especially in the cause of temperance. She was hon. secretary of the British Female Temperance Society, and read a paper for the society at the Mansion House twelve months ago before a large and influential meeting. Her last public act was giving a lecture jointly with her husband on temperance in the Congregational Church in Leicester Square last November. Mrs. Fowler's illness, which extended over ten weeks, was borne with exemplary patience and resignation.—*The Fountain*.

MR. DANIEL HOLMES.

At Walsall, on Jan. 23rd, at 2 o'clock in the afternoon, Mr. Daniel Holmes, aged 45, passed on to spirit-life. He was one of the earliest associates of Mr. Blinkhorn, and an excellent medium for trance and tests. We remember him on our visits, but his retiring disposition caused him to be better known to immediate friends than to strangers; he avoided publicity.

SPIRITUALISM AT NEWCASTLE.

On Sunday afternoon, January 19th, 1879, Mr. E. W. Wallis commenced a series of three lectures in the hall of the Newcastle Psychological Society. There was a very small attendance, Mr. W. O. Robson officiating as chairman. The subject for the occasion was "The Spiritualist, his Claims and Duties," which was treated in a very fine manner. In the evening, at 6.30, he again delivered an address in the same hall, the subject of which was "Salvation by grace or growth." There was a very large attendance; Mr. John Mould in the chair. At the conclusion of the address Mr. Smith got up to make a few remarks respecting four oil paintings which were on view in the room. He said that Mr. Watson, the medium through whom the pictures were painted, soon showed signs of mediumistic power at their circle. He was soon controlled, first, as a writing medium, and then as a speaker. He was once controlled by Swedenborg, and delivered a lecture of half-an-hour's duration. He thought that if the spirits could make so much use of his hands in writing, that they could also paint through him. The result is, that he has painted four fine oil-paintings in a remarkably short space of time, also the groundwork of two more pictures. Mr. Smith, in answer to a question as to whether the medium knew anything about painting, said, "that Mr. Watson had been an amateur painter, but to think that he was capable of painting such pictures as those would be absurd." After a few remarks from the chairman the meeting concluded.

On Monday evening Mr. E. W. Wallis delivered his concluding address of this visit. At the conclusion a great number of questions were asked and answered in a seemingly satisfactory manner.

Mr. Wallis's mediumship seems to improve every time he comes North, and there is no doubt but that it will not be long ere he comes back again so well is he liked.

The members of the Newcastle Spiritual Evidence Society have almost unanimously engaged Mr. Morse for another twelve months. This speaks a great deal for this gentleman's mediumship.

The Newcastle Psychological Society is now no more! By a majority present at the quarterly meeting it was decided to hereinafter call it by the title of "The Newcastle-upon-Tyne Spiritual Evidence Society." This is a very suitable title for a society of this kind, and it is to be hoped that it will continue in its prosperous work, which has so characterised it under the old title of Psychological. It is stated that some of the discontents are not satisfied with the change, and they therefore intend to move at the next quarterly meeting that it resume its old title of "Psychological."

The Spiritualists' Improvement Class continues to make great progress. At the last meeting, a reading was given on "Spirits and Angels," from a theological point of view, and a good discussion followed up. On Wednesday evening next, there will be a departure from the usual style of subjects, when an essay will be read by Mr. Mann on the "Science of Mnemonics." It is hoped a goodly number will attend.

A choir is being formed in connection with the Society, and any wishing to join may do so by applying to the organist. If this can be got under way, it will be a great advantage. R. H. M.

Newcastle-on-Tyne.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

QUARTERLY MEETING, JANUARY 21, 1879.

Mr. John Mould, President, in the chair.

The minutes of the previous meeting having been read and confirmed, the Secretary read the

OFFICIAL REPORT FOR THE PAST QUARTER (of which the following is an abridgment).

Your Executive with pleasure reports for the quarter ending Dec. 31, 1878, as follows:—

The number of subscribing members is 155, life members 3, and honorary members 15.

The lectures have been held regularly, and consisted of 21 trance and 3 normal addresses, exclusive of Mr. Lambelle's special visit. They have all been as attractive as in the past, and have drawn good audiences.

The seances have been held regularly and under test conditions, and some good reliable manifestations have been obtained. Miss Wood sits in view of those present all the time, having on a white jacket and hood in order the more readily to distinguish her in the dim light. The spirit-forms materialise behind the curtain stretched across a corner of the room, and come out therefrom and stand by the side of the medium who sits immediately in front of the curtain; sometimes at the request of the sitters the forms pass quite round behind the medium and re-enter the curtains on the other side of her. The medium also speaks under control whilst the forms are out, and sometimes the small hand-bell is rung and other musical instruments are moved about, and rappings occur behind the curtains whilst the form is standing by the medium outside in view of all. It is hoped that these manifestations will strengthen in time, and even yet more palpable evidence obtained of the existence of spiritual beings. There have been 26 of these seances, at which 284 persons have attended, but some of the seances were for physical manifestations.

More attention has been given to developing circles, and it is hoped members will embrace the opportunities offered; a sub-committee, under the charge of Mr. George Wilson, has been appointed to manage the gratuitous distribution of spiritualistic literature.

One of the principal features of the quarter has been the two social gatherings called "Happy Evenings." These proved very successful both in attendance and financially; all enjoyed themselves, and our sincere thanks are due to those who so readily and voluntarily contributed to the general happiness; your committee also desire most thankfully to acknowledge the kindness of those friends whose donations on the first occasion enabled them to expunge the debt owing by the Society.

Your Librarian reports that the library contains 157 vols., of which 52 have been issued to members during the quarter, and 22 are in circulation at present, also that 28 members have had the loan of books during the same period.

The Auditors have examined your Treasurer's accounts, and certify them as follows:—

RECEIPTS.		EXPENDITURE.	
Collections at Lectures	£18 8 2	Balance due to Treasurer	£8 19 0½
Subscriptions	6 3 2	Lecture fees & Expenses	21 14 3
Rent of Rooms	0 9 0	Advertising	2 4 6
"Happy Evening" No. 1,		Rent, Rates, and Gas	5 13 4
acct. Donations and		Printing	0 4 0
Receipts	19 16 0	Cleaning Rooms	1 19 0
"Happy Evening" No. 2,		Stamps and Stationery	0 6 4
acct. Receipts	5 16 0	Sundries	1 5 3
		"Happy Evening," No. 1,	
		acct. (Expenses)	2 9 4
		"Happy Evening," No. 2,	
		acct. (Expenses)	2 18 2
		Balance in hands of	
		Treasurer	2 19 1½
	£50 12 4		£50 12 4

Outstanding Accounts.—Joiner for repairs, and plumber for same. The collections at seances are paid direct to the medium, and do not appear in above statement.

In conclusion, whilst regretting the deplorable state of trade which has had a considerable effect on the promotion of our Cause, your Committee looks hopefully forward to a brighter day, and taking courage from the past, trusts that our present trials will but have the effect of binding us together in a firmer bond of brotherhood, co-operating for the advancement of the sacred cause of truth.

The adoption of the Report having been moved by Mr. Kay, and seconded by Mr. H. Burton, was duly discussed by various members, and on the motion being put to the meeting, was carried unanimously.

Messrs. Cameron and Haydock moved that the Report be published as usual, same was carried unanimously.

Mr. Kersey moved, "That the Society's name be changed from that of Newcastle-on-Tyne Psychological Society, to Newcastle-on-Tyne Spiritualist Society," this was seconded by Mr. Geo. Wilson, and quite a lively debate ensued, Messrs. Kay and Dawson moving an amendment "That it be changed to Newcastle-on-Tyne Spiritual Evidence Society," and Messrs. Petrie and Armstrong, "That the present name be maintained." Many took part in the discussion, and a variety of views were expressed and the subject was very well handled by all who took part therein, and it is questionable if much was left unsaid on the point. On being put to the meeting, the motion of Mr. Kersey and Mr. Petrie's amendment were both declared lost, and Mr. Kay's amendment was carried. Mr. Kersey's motion was lost by a large majority, the prevailing opinion being that the assumption of the title proposed by him would ultimately tend to sink the Society to the level of that of a sectarian one.

It was further unanimously agreed, that the Annual Meeting of the Society shall in future be held in the month of January, instead of in October as heretofore; the Committee were also recommended to negotiate with Mr. Morse for a further extension of his engagement, and for a fresh and more exclusive engagement with Miss C. E. Wood.

Other plans and suggestions for the future were discussed, and the meeting terminated with a vote of thanks the Chair.

OUR RESPONSIBILITY TOWARDS MEDIUMS.

To the Editor.—Sir,—Are we not apt, in our eagerness to secure startling and marvellous physical manifestations, to forget, and even to ignore, the subtle connection between things moral and things apparent, which exist in psychic life? In my article on "Organic Magnetism as a Moral Healing Power," published some time ago in *Human Nature*, I endeavoured to make clear the mighty power for good that lay within the reach of every person who was possessed of two qualifications: an abundant flow of vitality and an honest and good heart. I showed how the "aura" of such a man was a holy and healthy atmosphere in which the higher life of another could become strengthened, because his spirit was in union with that Divine Life in which alone it is given us to see light. Now, the converse of this is too sadly true: there is a power of the "air," which is noisome—an aura which is full of pestilence, in which the powers of darkness live, move, and have their being; and with one atmosphere or the other are we daily surrounding ourselves. Through the will, the Almighty will, strengthened by use, purified by prayer, united to the spirit: or weakened by carelessness, darkened by pride, making provision for the "flesh," do we create our home in the dreary mists of hell or the radiant light of Paradise. And for those whose will, whose individuality is weak; those "little ones" upon whom each ray of light or shaft of darkness makes impression; those mediums, as we call them, whose connection with the earth-life is so slight, who link us to the Beyond, are we not responsible, fearfully responsible, making for ourselves channels through which shall come rivers of bitterness or of healing, and for them conditions of death or life, through the æons.—I am, Sir, your faithful servant,

THE WRITER OF THE ARTICLE ON "MORAL HEALING."

HEYWOOD.—Mr. J. J. Morse recently addressed an audience of 400 persons at the Mechanics' Institution. The *Heywood Standard* gives a favourable report. The meeting passed off well.

Dear Mr. Burns,—I am sorry that the quarterly subscriptions did not find more favour with the readers of the MEDIUM: when I proposed a subscription of so small a sum as 6d. per quarter, I did not intend that that should be the limit, but thought that would be an inducement for the many to subscribe, and that many would pay who would not if the sum had been larger. Why is it Spiritualists do not support their Movement like the orthodox church? The Spiritualist seems very chary of making any undertaking a success, as witness Mr. Wallis's Institution, Ladbroke Hall, Blechenden Mews, Corporation Row, &c. Were we to be more united, we should then show such a bold front that we would overcome everything that stood in the path of progress, and make our Movement a glorious success, and a boon to those that have not the truth.—Yours fraternally in the cause of Truth and Progress.

9, Alexandra Road, West Kensington Park, Jan. 25. H. JONES.

MR. MORSE'S APPOINTMENTS.

GATESHEAD.—Saturday, Feb. 1. Temperance Union Hall. Evening at 8. Temperance Lecture.
 NEWCASTLE-ON-TYNE.—Sunday and Monday, Feb. 2 and 3. See Society's notice below.
 STOCKTON-ON-TYNE.—Tuesday, Feb. 4.
 GLASGOW.—Sunday and Monday, Feb. 9 and 10.
 MANCHESTER.—Sunday, Feb. 16. (Probably.)
 LIVERPOOL.—Sunday and Monday, Feb. 23 and 24. (Probably.)
 CARDIFF.—Sunday and Monday, March 30 and 31.

Special terms offered to societies and circles for week-night private meetings for Spiritualists and others; an excellent opportunity for becoming better acquainted with the teachings of the spirit-world. Mr. Morse has held hundreds of such meetings, that have been attended with the best results. All letters to be directed to Mr. Morse, at Elm Tree Terrace, Uttoxeter Road, Derby.

MR. E. W. WALLIS'S APPOINTMENTS.

(Address—1, Hagfield Road, Kingsland, N.)

KINGSLY LECTURE.—Sunday, Feb. 2, at 2 and 5.30 p.m.
 MARYLEBONE ASSOCIATION, Quebec Hall.—Tuesday, Feb. 4, at 8.20 p.m. See Society's notice.
 SOWERBY BRIDGE LECTURE.—Sunday, Feb. 9, at 2 and 6.30 p.m.
 ROCHDALE. Feb. 12, at 7.30. HYDE. Feb. 19, at 7.30.
 HAYWOOD. " 13, at 7.30. OLDERHAM. " 20, at 7.30.
 MANCHESTER. " 14, at 7.30. BURNLEY. " 21, at 8.
 LIVERPOOL. " 16, at 3 and 7. ROCHDALE. " 23, at 2.30 and 6.
 " 17, at 7.30. HOLLOWAY. " 25, at 8.

Week's Work for Midland District Committee, Feb. 26 to March 4.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

QUEBEC HALL, 25, GREAT QUEBEC STREET, W.

On Sunday Jan. 26, Miss E. Young being unavoidably prevented visiting our hall through illness, Mr. J. Hooker kindly consented to occupy the platform, he conducting the service in a very able and satisfactory manner.

On Tuesday, Jan. 28, Mr. F. Wilson, gave one of his interesting and instructive lectures, entitled, "The sixteen stages in the Life of Man," to a very good audience, who were highly delighted with the lecture.

On Sunday, Feb. 2, several speakers will take part in the service at 6.45.

Tuesday, Feb. 4, Mr. E. W. Wallis will lecture. Subject, "Spiritualism versus Materialism."

The Third Anniversary of the above Association will take place on Sunday, February 23. Tea will be on the table at 5.30, prompt; Tickets 9d each. Public meeting at 7; admission free. No business will be transacted on this occasion, as the evening will be devoted to short addresses from public speakers, and others.

Monday, February 24, an entertainment will be held, to consist of songs, recitations, &c. and a dramatic sketch will be played by the members of the Marylebone Amateurs Dramatic Club, entitled, "The Spinnifields Weaver." Dancing to commence at 10.30. Admission 6d. W. O. DRAKE, Hon. Sec.

Summary.—Mr. E. Wood will deliver two trance addresses on Sunday February 2, at the house of Mr. John Dearden, to commence at 2.30 and 6 o'clock. An earnest invitation to all friends.

WEST HAMPTON.—The Rev. T. Ashcroft lectured on "Spiritualism" on Monday night, and correspondents express their disgust at his reckless abuse and "buffoonery." They are glad that Mr. Burns has declined to meet him in debate. Mr. Burns lectures there on Monday and Tuesday next.

THE DALTON ASSOCIATION has issued its eighth annual report. There are 81 members on the books. The receipts for the year amounted to £39 9s. 3d., and there is a cash balance in hand of £2 16s. 3d. and a stock balance of £80 4s. 3d. The meetings have been regularly sustained, including a fortnightly discussion and weekly experimental sessions.

CROYDON.—Wanted to form a circle. I should be glad to assist in forming a private spiritual seance in Croydon, if there is not one, and should be glad to hear from any lady or gentlemen in Croydon who desires to investigate or in any way progress in true spiritual knowledge and experience.—C. A. Tabor, watchmaker, 25, Church Street, Croydon.

TWO HOURS WITH THE SPIRITS OF THE SO-CALLED DEAD.—A well developed psychical medium having kindly tendered his service for Wednesday evening next, in this place, for the benefit of the Cause, and the support of Truth, Spiritualists and friends are kindly invited to attend. Tickets to be had of any of the friends at 6d. each. Doors open at half past seven o'clock. 312, Bridge Street West, Hockley, Birmingham.

ASHINGTON.—Mr. Editor.—Dear Sir,—I am very glad to inform you that we had our highly-appreciated friend, Mr. Wallis, at Ashington on Saturday last, delivering a lecture on a subject chosen by the audience, namely, Matthew xviii. 8, 9. There was a large attendance. The address was of a high order and was frequently applauded. A good few questions were put to the control and answered in a seemingly satisfactory manner. At the conclusion there was a hearty vote of thanks given to Mr. Wallis and his guides.—JANE SCOTT, Jan. 21.

MR. W. WALLACE'S TOUR.—Things are very quiet in Falmouth. I shall be obliged to best a retreat as soon as possible; people here are too "religious" to entertain the subject of Spiritualism. I only get together about six or seven persons on an evening. The first night I discovered four mediums among the company. They could get on well if they had any heart and soul in the Cause. I should be glad to receive engagements anywhere on my return. I expect to be in Devon in a day or two. Communications to be sent to 329, Kentish Town Road, London, N.W.

NEWCASTLE-ON-TYNE SPIRITUAL EVIDENCE SOCIETY.

WHIRL COURT, NEWGATE STREET.

(President: John Mould. Hon. Sec. H. A. Kersey, 4, Ralington Terrace, Jesmond Road.)

LECTURES FOR FEBRUARY.

Sunday, 2, at 2.30 p.m. "Hope." Mr. J. J. Morse.
 " 2, at 6.30 p.m. "Man's Labour or God's Provide-ee." Mr. J. J. Morse.
 Monday, 3, at 8 p.m. "The People: their Power and Duties." Mr. J. J. Morse.
 Sunday, 9, at 6.30 p.m. Inspirational Address. Mr. Westgarth.
 " 16, at 6.30 p.m. Trance Address. Mr. W. H. Lambell.
 Monday, 17, at 8 p.m. Reading from Colonel Ingersoll's Lectures. Mr. H. A. Kersey.
 Sunday, 23, at 6.30 p.m. Trance Address. Miss E. A. Brown.

Admission free. A collection to defray expenses.

WEEKLY SEANCES AND MEETINGS.

Sunday, Seance at 10.30 a.m.—Form Manifestations.
 Tuesday, " at 8 p.m.—Physical Manifestations.
 Wednesday, at 7.45 p.m.—Spiritualists' Improvement Class.
 Thursday, Seance at 8 p.m.—Private Circle.
 Friday and Saturday at 8 p.m.—Developing Circles for Members and Friends (free).
 The Library of the Society is open every Wednesday evening from 8 to 9 p.m. for the issue of Books to Members.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

MONDAY, FEB. 4.—4, Field View Terrace, London Fields, E. Seance at 8. Members only.
 TUESDAY, FEB. 5.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, W. 11.
 WEDNESDAY, FEB. 6.—Mr. W. Wallace, 129, Kentish Town Road, at 8.
 THURSDAY, FEB. 7.—Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, at the rooms, 53, Elgdon Road, Dalston Lane, E.
 Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.
 FRIDAY, FEB. 8.—Mr. J. Brain's Tests and Clairvoyance, 29, Duke Street, Piccadilly, at 8.
 Mr. Savage's, 607, Bethnal Green Road, at 8.

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

MONDAY, Members' Developing Seance; 8 for 8.30. TUESDAY, Lectures on Spiritualism and other Progressive Subjects; 8 for 8.30, admission free.
 WEDNESDAY, Members' Developing Seance; 8 for 8.30. THURSDAY, Social Conversation and enjoyment; 8 for 8.30. SATURDAY, Inquirer's Seance; admission 6d. to pay expenses; local and other mediums invited; 8 for 8.30. SUNDAY, Morning, a Meeting for Spiritual Development; Evening, Spiritualistic Services, at 6.45; Seance at 8.15; admission 6d. to pay expenses; admission to Seance by previous application or introduction.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 2, ASHTON-UNDER-LYNE, 185, Fleet Street. Public, at 6 p.m.
 ABERDEEN, Town, 1, Craig View. Trance and Healing Seance, at 6.30.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street. Hockley, at 6.30 for 7, free, for Spiritualists and friends.
 BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.
 BRISTOL, Hall of Science, 3, Church Street, doors closed 6.30 p.m.
 DARTFORTH, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.
 GLOUCESTER, S. J. Herzberg, No. 7, Corporation Road, at 8.
 GLASGOW, 164, Troilgate, at 6.30 p.m.
 HALIFAX, Spiritual Institution, Union Street Yard, at 2.30 and 6.30.
 KINGSLEY, 2 p.m. and 6.30 p.m.
 LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.
 LIVERPOOL, Perth Street Hall, West Derby Road, at 3 and 7 p.m.
 MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.
 MIDDLESBROUGH, 38, High Duncombe Street, at 2.30 p.m.
 NOTTINGHAM, Churchgate Low Pavement. Public Meeting, at 6.30 p.m.
 OLDERHAM, 186, Union Street, at 6.
 OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station). Lyceum, 10 a.m. and 3 p.m.; Service at 6 p.m.
 SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 SOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 3 p.m. Public Meeting, 6.30 p.m.
 TUESDAY, FEB. 5, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.
 STOCKTON, Meeting at Mr. Freund's, 2, Silver Street at 8.15.
 STOCKTON, at Mr. D. R. Wright's, 11, West Street, every Tuesday evening at 8 o'clock for Spiritual Improvement. Inquirers invited.
 SHEFFIELD, W. S. Hunter's, 41, Wilson Road, Well Road, Heeley, at 8.
 WEDNESDAY, FEB. 6, ASHTON-UNDER-LYNE, 26, Bentinck Street, at 8 p.m. for Inquirers. Thursday, Members only.
 BOWLING, Spiritualists' Meeting Room, 8 p.m.
 BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street, for Development at 7.30, for Spiritualists only.
 DERBY, Psychological Society, Temperance Hall, Curzon St., at 8 p.m.
 MIDDLESBROUGH, 38, High Duncombe Street, at 7.30.
 THURSDAY, FEB. 7, GLOUCESTER, at Mr. T. W. Asquith's, 212, Victoria Street, South, at 8 p.m.
 ABERDEEN, Town, 4, Craig View. Developing Circle, at 8.
 LEICESTER, Lecture Room, Silver Street, at 8, for Development.
 MIDDLESBROUGH, 38, High Duncombe Street, at 7 p.m.
 NEW SHILTON, at Mr. John Mansforth's, St. John's Road, at 7.

"TRUTH" is of opinion that Mr. T. M. Brown had visited at the house of Rosa D. Nightingale on a former tour, and that his acquaintance with her extended further than her letter of last week implies. However that may be, Mr. Brown can give tests as well to an entire stranger as to those who have been previously in his company.

PARANOMOLOGICAL DELINEATIONS BY J. BOKSA.—"H." having received delineation taken from the organism, writes: "Am much pleased with the same; especially its truthfulness of the recesses of my soul."—"W." thus acknowledges a delineation taken from the organism: "The delineation duly to hand. I am much pleased with the manner in which you have dealt with it, and think that if you had known my whole career and watched me through, you could not have described me better."

A very suitable Book for a Present.

INTUITION.

By MRS. FRANCES KINGMAN.

164 pp., Handsome Cloth, 2s. 6d.

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