



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

## SPIRITUALISM.

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### MR. AND MRS. HUDSON TUTTLE.



Hudson Tuttle is a very excellent specimen of a Spiritualist. He is steadily progressive; not wafted about by every wind of doctrine, yet always advancing, and his influence and action on any given point may be depended on. He is a firm friend, therefore a true man. This in our opinion is the test of true manhood—that of being a firm friend. Some are friends while you are in prosperity, while you can be of use to them, while you agree with them in doctrine, while you float with them in action. Such men are not friends at all, but enemies in disguise, who unmask themselves in their true colours whenever it is to their interest to do so. There are many of that class in Spiritualism; but Hudson Tuttle is not one of them. Year after year he is found the same, as firm in his adherence to humanity's claims as to God's truth. We have known him for many years; we have received many kindnesses from him. We have been forced by circumstances to treat with neglect many courteous communications and friendly requests, but the next letter that comes from him is not the less friendly. For

such conduct we do sincerely thank Hudson Tuttle; for when we think of his patient uniformity of fraternal feeling, it brings us nearer to the Divine unity—the high ideal of the soul liberated from inferior considerations.

Hudson Tuttle is a model Spiritualist, in that his work for the Cause is a free gift. He is one of the most extraordinary mediums in the Movement—what the generous Emma Hardinge, in her article on him in *Human Nature* some years ago, called one of the phenomenal men which Spiritualism has discovered. He is the scientific medium of our Movement; and there is testimony to establish his position as such. And yet he does not make an exhibition of himself, nor trade upon his phenomenality. On his farm he has performed the work of an independent man of the world, and during his leisure hours has been an independent spiritual man; such as all true spiritual men ought to be.

This is our ideal citizen and Spiritualist: one who is too intelligent to be the slave of other people's ideas, and too honest and



dignified to sell himself and his brain-produce in the professional market. The accomplished Hudson and Emma Tuttle are a wonderful instance of rural acquirements—persons of the most exquisite refinement and culture, telling honestly on the bosom of nature, as if they were unaware of their noble intellectual and spiritual inheritance. But we submit that it is only by such a combination of interests and occupations that man can be truly healthy physically and spiritually, and in the aggregate give rise to an harmonious condition of society.

Mr. Tuttle's "creed" as a Spiritualist is a model for all Spiritualists, and at this moment ought to be adopted as the battle-cry of the Movement. Thus he states it, no doubt inadvertently, in a letter before us: "We are all in the midst of a battle, and I sometimes almost get discouraged. But that is of no use. We are elected to go on, let the result to ourselves be what it may." Noble resolve, overflowing with quenchless faith and inexhaustible self-sacrifice! And Mr. Tuttle lives up to it. His literary and editorial labours; his weekly pilgrimages, that we have read of, to the distant town to foster the children's Lyceum; all of his multifarious mediumistic and other labours, have been undertaken and are now carried out—for what? For fame? No. For power? No. For personal aggrandisement? No. But because he has been "elected to go on." Urged by a power to which he has endeavoured to be faithful, he has done that, without any thought of self, which has given the world some of the grandest evidences of spirit-action in and through man and made his name universally known and respected throughout our world-wide Movement.

We think Mr. Tuttle's experience is rich in instruction to all friends of the Cause. Here we have the instance of a man succeeding in a high degree in his mundane occupation, and yet doing for Spiritualism, in some respects, more than anyone else,—even more than those who restrict themselves to spiritual work continually. He is making most of both worlds, and the lesson his example teaches is that *every spiritual worker should earn his living by the sweat of his brow*. The man or woman who obtains the regulation number of guineas by half-a-dozen hours' talking in the week has far too much time on hand for scandal, intrigue, and social adventure. Our Cause at the present moment is torn and bleeding from unseemly dissensions that are altogether groundless, and exist solely because the plan carried out by Hudson Tuttle is not in operation amongst us. The man who dons the livery of Mammon to serve the spirit in does not serve the spirit at all, but introduces into the wheatfield those "tares" which will yet have to be painfully gathered up and burned with fire. It is truly inconsistent to see Spiritualists labouring to establish in our Movement a regular system of professionalism, which has already deluged those districts wherein it operates with an influence which, if it be spiritual, cannot be said to have come from heaven, unless, like Milton's "Lucifer," it has been kicked out. A healthy movement must be fed and sustained on spiritual principles. Men must be spiritual workers because they are constrained to be so by spiritual forces, even though they should suffer thereby. The teachings would be of a much more healthy nature if they emanated from minds attuned to harmony by honest, though not exhaustive, toil. Hudson Tuttle tells us that he is refreshed by his spiritual labours after his day's work on the farm. It is a bad thing to keep harping on one string; the nervous system becomes too tense and excitable, true spiritual influence is lacking, the intellectual views become angular, and the emotions morbid and visionary. Work at certain seasons for the spiritual world, and get in return spiritual pay: work for the physical needs on the physical plane, and thus render unto God what is God's, and unto Caesar those things belonging to Caesar.

Hudson Tuttle is organically endowed to take up the subject of Spiritualism from the material side. He sees spirit as it is ultimately in matter. He is on the plane of Nature, and to him that is the Divine Mind in action. It is only to those of a similar strain of mind that his intellectual footsteps will be at all times agreeable. Every reader has not the brains to follow him. But there is no "materialism," in the agnostic sense—no grossness in his science. His effort is to elevate the external conception of things to their spiritual plane, and not to drag the spiritual down.

There is no grossness in those delicate lineaments of his face, but great force and courage withal; and the brain in mental action is stimulated and strengthened for work much more by the influence from the spirit-spheres than from the products of a hearty appetite.

Mrs. Tuttle, who in every way we include in the high estimate we have long formed of her husband, is altogether of a different temperament. While Mr. Tuttle is a rationalist, his wife is intuitional and spiritual,—one who full of feeling exhibits thought in life-like action, which human language cannot express.

Two organisms more diverse in some respects than this good couple could not be found, and yet in sensitiveness they meet on a plane which unites them. Were it not for this temperamental sympathy that broad, powerful brain of the gentleman would soon exhaust the nerve-fluids of the lady; and were it not that the influence of nature and physical occupation tone and balance nerve-action, it would be impossible for such highly-strung and exquisite organisms to exist in a healthy state, all the time devoted to mental and mediumistic pursuits.

This is a long introduction which will be scarcely comprehensible without a knowledge of the facts stated in the following biographical sketches which we quote from the "History of Erie County," in which Mr. Tuttle resides. His postal address is Berlin Heights, Ohio, U.S.A.

#### HUDSON TUTTLE.

"The city which decorates a park with fine statuary does more to elevate the standard of public morals and correct taste than does the erection of a score of costly churches. The life of one sincerely honest, pure, and consistent man in a community, who is not an idolater to Mammon, and who has a heart to feel and an intellect to work for public weal, with the moral courage to combat error on all occasions and under all circumstances, does more to educate mankind up to higher planes of thought and modes of life and culture than does the endowment of a public school. Such a man is the subject of this sketch. He was born in 1838 in a log cabin on the farm where he now resides, and where he has always lived. His parents came to Ohio, in 1830 purchased a tract of woodland, and from the forest carved out the home now owned by Mr. Tuttle.

"His opportunities for acquiring an education were exceedingly meagre. His entire school-days did not reach quite fourteen months, and his school attendance was interrupted by sickness and long vacations incident to country schools. At the age of sixteen he became a medium. His mediumship began with moving of tables and other objects, but rapidly culminated in a highly sensitive and impressionable state, in which he always writes and usually speaks. He was a frail, sensitive and reticent boy, and even now shrinks notoriety or prominence. Brief as were his school-days, frail as was his boyhood, sensitive and reticent as was his youth, modest and retiring as is his mature manhood, few men of his age and opportunities are so widely and favourably known in this country, and among the scholars in Europe. His first work, 'Life in the Spheres,' was written and published while he was yet in his teens.

"While the public was wondering over this strange story of the 'Beyond' he was preparing the first volume of the 'Arcana of Nature.' We are told that the manuscript for this volume was three times written and indexed before it was acceptable to the intelligences dictating it; and each time he was instructed to burn it and try again, he unhesitatingly obeyed.

"Though weary with physical toil, when his guides came he was at once refreshed, elastic, happy, and wrote far into the night. The first volume of the 'Arcana of Nature' was published in 1860. Two editions were soon exhausted. It was at once translated into German, and the advanced minds of that country saw in this work a solution of the problem for which the thinking world had been so long looking. In the Preface of this work Mr. Tuttle says with characteristic modesty:

"For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child . . . From these invisible authors I draw the concealing veil, and to them dedicate this volume."

"The writer well remembers how the world stood aghast when this work appeared. All who knew or had seen this country boy were amazed. Some praised, but more ridiculed and condemned. A farmer boy, without books, education, apparatus, and with none of the appliances of the schools, nor even cultivated surroundings, launches upon the world a work at once philosophical and profound, commencing with the construction of the atom, and ending with the laws of spirit-life.

"The ideas it contained of evolution antedated Darwin by two years, and his ideas of force were greatly in advance of the science of the time. The second volume of the 'Arcana of Nature' soon followed, and in 1866 he published 'Origin and Antiquity of Man,' said to be a work of great merit.

"About the same time, in conjunction with his wife, he published 'Blossoms of our spring,' a poetical work containing, as its title implies, their early poems.

"His next works were 'The career of the Christ Idea in History,' 'Career of the God Idea in History,' and 'Career of Religious Ideas; Their Ultimate the Religion of Science,' which followed each other in quick succession. Next came the 'Arcana of Spiritualism,' a manual of spiritual science and philosophy, wherein he condensed the study and best communications of fifteen years of mediumship.

"In 1874 Mr. Tuttle and wife published a volume of 'Stories for our Children,' supplying them with mental food free from theological dogmatism.

"Among the many tracts he has written, the most notable are, perhaps, 'Revivals; their Cause and Cure,' and 'Origin of the Cross and Steeple.'

"To all this literary labour must be added his editorial duties and continuous contributions to the press, both reform and secular. For years he has written on an average, one review each week. He has never entered the field as an itinerant lecturer, yet calls from the various societies fully occupy his leisure time. All this literary work has been accomplished outside of the ordinary routine of business.

"He has a productive farm of between two and three hundred acres, with orchards and vineyards, which receives his personal supervision. Few men in this country raise better crops or have a better knowledge of soils, and the best methods of culture. The farm, of course, must receive his attention during the day, and his literary labour is mostly performed at night.

"In 1857 he was united in marriage to Miss Emma D. Root, a lady of rare poetic and artistic talent. They are bound together by the ties of a common belief, and, in the highest and best sense of the word, are helpmeets to each other. Their home is a centre of reformatory influence in Northern Ohio. Their generous and cordial hospitality seems unbounded.



"Mr. Tuttle is yet a young man, comparatively, and only the initial chapter of his biography can be written. His has been a strange education, and one of special significance to those who accept Spiritualism.

"The writer of this biography has quoted largely from a sketch of the life of Mr. Tuttle in the 'World's Sages, Infidels, and Thinkers,' and he regrets that the space allotted in this history will not justify a more extended one."

#### EMMA TUTTLE.

"Mrs. Emma Tuttle, the subject of this sketch, was the daughter of John Rood, Jr., and Jane A. Miller. She was born in Braceville, Trumbull Co., Ohio, in 1830, on the farm where her mother passed her childhood.

"Her father was a native of East Canaan, Conn., and came to Ohio in 1836. Her mother was a native of Ohio. She was educated at the Western Reserve Seminary, at Farmington, Ohio—a Methodist institution. She was reared in that religious faith, and was a member of the church in her native town until just previous to her marriage, when she withdrew her connection with that body, having embraced the doctrines of Spiritualism.

"The public literary labours of Mrs. Tuttle commenced in the cause of her new faith, but in later years have widened and become more general as the versatility of her powers developed, and her dramatic work has been entirely of a literary character.

"She is the author of two volumes of poems, 'Blossoms of our Spring,' an early production, as the title implies, and 'Gazelle,' a story of the Rebellion, published anonymously. 'The Lyceum Guide,' a book for the use of Sunday-schools, organised after the plan of Andrew Jackson Davis, was edited by her, and she was the principal contributor. It was a work of great merit, and has been universally praised by critics who comprehended the system taught. It had a wide sale. The plates of this work were destroyed in the 'Boston fire,' but the demand for the book is such that it will soon be republished. The demand for a work of this kind, for the use of lyceums, is, we are informed, about as staple as the machinery for an ordinary Sunday-school.

"Mrs. Tuttle is deeply interested in children's progressive lyceums, and says that a working organisation of this kind is one of the most charming places for instruction for both old and young. With its orchestra, banners, marching, calisthenics, recitations, discussions, and lectures, it is never monotonous, and cannot fail to interest and instruct. She has been a faithful and zealous worker in this field of labour, and says she has received great benefit personally.

"Mrs. Tuttle is, perhaps, better known to the general public in Ohio through her songs and her dramatic readings. Her lyric compositions have been set to music by eminent composers, among whom are James G. Clark, of New York; Professor Bailey, of Michigan; Felix Schilling, of Philadelphia; H. M. Higgins, E. T. Blackmer, Miss Emily B. Talmage, of Chicago; and Dr. E. L. Perry, of Milan, Ohio. Among the more popular of these compositions are 'My Lost Darling,' 'The Unseen City,' and 'Beautiful Claribel.'

"She has rare poetic genius, and is a constant contributor to all the leading reformatory journals, and frequently to the secular press. She has had a thorough education as an actress and dramatic reader, having finished her course under the renowned Prof. T. F. Leonard, in Boston. Critics say of her: 'She has no superior in her rendition of "The Maniac," by Lewis; nor in the heroic compositions of Macaulay, as "Horatius at the Bridge," and the tragic story of "Virginia," which she gives in Roman dress.' Comic and serio-comic she renders with equal credit, but she does not fully relish them.

"Her intensely, morbidly, sympathetic nature is, undoubtedly, the secret of her versatility and complete adaptability to the characters she represents. With the necessary study for presentation, she so completely enters into the subject as to become in spirit the person she represents.

"Desirable as is this quality, it is not without its tortures,—in her case, at least, for she informs us that it attends her in everyday life as well as on the stage. The suffering or abuse of either human beings or animals is often the cause of serious illness, because of her sympathy, which she cannot quiet or put away. She is a zealous advocate of kindness to animals, as all who have ever shared the hospitality of this family will know, and she says she will never submit to any abuse of them on the Tuttle farm. No servant can remain with them who will ignore their needs and rights. It is a part of her religion to regard the wants and needs of animals, and, aside from the real pleasure it gives, she says 'it pays well.' With her own hands she often cares for the needs of her dumb friends, and takes solid pleasure in their grateful friendship.

"Her life is one of continuous activity and usefulness. Her charities, like her sympathies, are on a generous scale, and her hospitalities are measured only by her physical strength. It would be our pleasure to write a more extended biography of this cultivated and gifted lady if our space would justify.

"Three bright and promising children crown the union of Mr. and Mrs. Tuttle—Rose, Carl, and little Clare; and the more sacred duties of mother are not neglected by Mrs. Tuttle, amid all her literary and domestic cares."

A LADY writes: "I am always circulating the literature on Spiritualism and am favoured with beautiful communications. What grand truths are made known through spirit-intercourse!"

#### PSYCHOLOGY.

"Man, know thyself," is a maxim good and old, and though man has for ages been an inhabitant upon the earth, and made himself a study for the purpose of unfolding the secrets of his being, yet how little does he in reality know of the mysterious functions of his being and the influences which the operation of those functions throw around him. The schools of psychological thought are in opposition and at variance with each other. Some argue that mind is but a mood of matter, and that the operations or phenomena of mind are but the explosion, as it were, of nerve forces. Others argue that the mind is immaterial, an independent existence from matter, yet matter in an organic condition is necessary to its manifestation. While there are others that argue that the mind has an independent existence apart as well as in the organism through which it manifests itself, and that it has a material basis, but of a sublimated condition.

Here are three phases of thought which cannot be said to be at all consistent with each other, yet the whole of them are derived from the experiences of mankind. As logic is based upon the apparent truths of to-day, so what is logical now may be illogical some time hence. Nothing proves this so much as does the gradual unfoldment of science. The facts of to-day are proved falsehoods to-morrow. The experiences of to-day are condemned by the clearer and brighter unfoldment of to-morrow. So the various phases of psychological thought must vary according to the revelations of man's experience.

If the operations of thought were but the varying conditions of organic being—and as that being is constantly undergoing organic reconstruction—the function of memory is a something which the varying conditions of organism do not apparently take into consideration. Hence if thought be but the explosion of nerve force, —and nerve force as an elementary condition of organism is constantly undergoing change of being as well as elementary structure,—how is it that the mind is capable of conjuring as it were to its remembrance the events of times long past? Even if the protoplasmic forces of the being are the same, there must have been a power behind to have forced the elements into their original formation, independent of the reception of the impressions which the old formation had received. So we must have something permanent behind these protoplasmic forces of life. What is this something? Has it a material existence, or is it a nothing operating on a something? For it would appear logical to assert that that which operates on or affects the condition of something must itself have a positive realistic existence. *Nothing cannot be something* at one and the same time. *Nothing* can never exist, as it is but the expression of a want of existence; hence to assert that the mind is immaterial, is to state that which is in opposition to logic, and cannot therefore be true, unless by the word immaterial be meant the imponderable condition of matter. If this be the meaning which all readers of theological and religious literature are to put upon the word immaterial, then the spiritist and the immaterialist may agree that at least one difficulty is bridged over in connection with the diversity of psychological thought. But in my reading I have never found this to be the case; therefore I leave the immaterialist to answer for himself upon this matter. That which is immaterial cannot have a being; it cannot mould and shape the destinies of individuals and nations, nor transform chaos and anarchy into a beauteous scene of harmony and strength; it cannot mould blocks of earth into beautiful images, and fashion blocks of iron into strong and powerful machinery. Yet these are the products of mind. The secret workings of Giant Nature are the volition or moods of the all-pervading mind. Then what is mind? Alas! echo answers—What? The varying moods of man's being do not answer—What? The influences of man upon man in the various concerns of life do not answer—What? But the revelations of man's experience bring to light its wondrous workings, and its widespread influence in power and extension. Who knows the limit of power to human thought and sympathy? Two minds in harmony with each other can operate beneficially or detrimentally miles apart. By the law of sympathy the result of a message can be known the instant it is delivered, though the sender and receiver be miles apart. The power of sympathy is truly wondrous. By it thought and feeling are transmitted from brain to brain; the strong made sick, and the sick made well. By it are the destinies of individuals changed and the whole of humanity linked together.

18, Clive Street, Heywood.

J. B. TERLOW.

#### MATERIALISATION PHENOMENA; CORROBORATIVE EVIDENCE.

##### DR. MONCK'S MEDIUMSHIP.

There is at the present time a somewhat keen controversy going on quietly as to what corroborative testimony exists as to the kind of materialisation phenomena recorded by Archdeacon Colley in his "Later Phases of Materialisation," in which he describes the spirit-form growing out of Dr. Monck's side in a good light and in the presence of witnesses. At the time that these manifestations occurred, and since then there have been various witnesses examined, if we may so speak, in the public journals, and Archdeacon Colley's treatise contains not a few names that are well known and wholly reliable. We have just come across a long letter by Mr. R. Burrell, of Accrington, formerly of Burnley, on behalf of Dr. Monck's testimonial, which appears to have been in our possession for some months, but has been overlooked. On reading it we find some rather extraordinary facts clearly stated, and capable of verification by reference to the parties named. A materialisation incident



is also introduced, and Mr. Burrell evidently places implicit confidence in the statements of Archdeacon Colley, and in the portion of the letter which we have suppressed alludes to the "Later Phases." Mr. Burrell then proceeds thus:—

"This, Sir, is the kind of mediumship, in my opinion, which our Cause greatly stands in need of at this present time, and the sooner the Doctor is placed in a position to sit for these phenomena a great and important impetus will the sooner be given to our Movement. I have seen phenomena in his presence which I could hardly expect people to credit on my bare testimony, but I could fortify my statements by the corroborative testimonies of sufficient other independent witnesses if it were necessary. Allow me to briefly allude to one or two.

"A great deal has been said of matter passing through matter; and on one occasion in particular this occurred through Dr. Monck in the presence of myself and several other people, in my own house. Just after the Doctor had completed his unmerited imprisonment in 1877 he visited Burnley, and one day he called on me, when a friend of mine came in accidentally and showed us a pair of police handcuffs. Now I had visited the Doctor when he was detained at the Huddersfield police station prior to his 'trial,' and several of the policemen told me that a very singular thing had happened a day or two before. They asserted that a pair of *locked* handcuffs had repeatedly 'come open somehow' while in the Doctor's hands. They said they could not explain it, as the handcuffs were sound and had been frequently used to secure prisoners, and as Dr. Monck had been searched when taken there he had no means of unlocking them. When my friend entered my house I alluded to the above phenomenon, and said, 'Doctor, here is a gentleman whom you have never seen before, and the handcuffs he has belong to the Burnley police force, and are known to be perfect. Would you object to his locking them on your wrists, and asking the spirits to take them off *without unlocking them*?' He readily complied, and my friend securely locked them on the Doctor's wrists. We then all examined them, and saw that they were not only properly locked, but that they were so small and tight-fitting that they pressed deeply into the flesh, and we could not stir them up or down on his wrists in the least. We then asked his guide 'Samuel' to take them off, and *instantly* they fell off his hands on to the floor, and while there, before any of us touched them, we all saw that they were still fast locked. My friend, who is not a Spiritualist, was greatly astonished, and seemed to think that the Doctor must be in league with *Diabolus* himself. This phenomenon occurred at noonday, with a bright sun shining at the time, and the whole thing was spontaneous, Dr. Monck not knowing till I spoke that such an experiment would be asked of him.

"We have also seen perfect human hands gradually materialise on the table while we had the Doctor sitting between us. These hands were small at first, and gradually grew larger as we looked at them. I and others have not only *seen* that the hands ended at the wrist and were entirely disconnected from arms, but we assured ourselves also by the sense of touch, by drawing our own hands in a circle all round the spirit-hand, as well as above it. We have then seen these spirit-hands play the Swiss musical box, stop it, and accelerate the tune at our request, and, finally, these hands have dissolved before our eyes into masses of cloud, and so dispersed into invisible air, without leaving the middle of the table. These hands were sometimes *luminous*, and as there has been some correspondence lately in the MEDIUM regarding spirit-lights, it may interest your readers to know what I can tell them on the luminous appearances that I and others have seen frequently through Dr. Monck's mediumship.

"I have seen in his presence luminous hands, faces, and other objects, including luminous writing and printing, by which communications were given to us in the names of our dear, deceased relatives. I believe these peculiar manifestations were given in England for the *first time* through the Doctor's mediumship. I have been an attentive reader of the MEDIUM for years, and never saw any report of such phenomenon, and others who have been close observers of our literature and phenomena from the commencement of the phenomena in this country, assert that these peculiar manifestations were first witnessed through the Doctor's mediumship. Of these and the beautiful spirit-lights generally, as seen in his presence, I may say that they were of various colours, and sometimes pure white. They have not grown and flickered and faded away, like the luminous appearances presented by phosphorised oil in a bottle, and, unlike the latter, have required neither warmth nor the admission of fresh air at intervals to renew them, for we have repeatedly seen them preserve the same amount of luminosity for hours together without the slightest change, and without ever being once hidden from our view. Moreover, there was no appearance of smoke, luminous or otherwise, either seen or smelt about them. I do not wish to be understood to assert that genuine spirit-lights are always without the smell, smoke, and other indications of phosphorus, but that these indications were never present during the manifestations of spirit-lights at Dr. Monck's seances; an indirect, but to me convincing, proof of the genuineness of these phenomena.

"I was also present at a numerously attended seance, when a female form grew out of Dr. Monck's side, in the light, while the Doctor was in sight the whole time and talking to us. This form went close to Dr. Brown and spoke to him, and with great emotion he solemnly declared that he recognized beyond all doubt the features, voice, and other peculiarities of his own mother. This took place not in Dr. Monck's rooms, but at the house of Dr. Brown. I shall never forget the overwhelming sense of con-

viction that then took possession of me. There was no space left for so much as the thin end of the thinnest wedge of doubt to enter. It was *absolute demonstrative*. Well, sir, I repeat, that since I have seen and proved the genuineness of these wonders, given through Dr. Monck in the time of his physical weakness, I am compelled to believe that equal, if not greater, results in the shape of materialisations will be given through him when his health and strength returns."

Our correspondent concludes as he commenced, with an earnest appeal on behalf of the testimonial, which would enable Dr. Monck to secure his inventions,—which would render him independent—and regain his health, by which he would be enabled to place his mediumship at the service of the Movement free of cost.

## SECOND SIGHT.

The following excellent letter formed part of a newspaper debate, and appeared in the *Newcastle Weekly Chronicle* of March, 15, 1880. Some of the incidents alluded to were described by the same writer in the MEDIUM at the time of their occurrence. See No. 502, Nov. 14, 1879:—"The Drowned Man."

I have read with considerable interest and some amusement the theories put forward by various correspondents to account for the faculty or power of second sight. It is about sixteen years since I first had my attention drawn to this subject, but being then quite a youth, and not taking any particular interest in the matter, I simply read the opinions of others, and mentally compared them with the stories I had been familiar with in my childhood and school days. About eight years ago I took up the subject more seriously. Discarding entirely the opinions and theories of others, I commenced the study in what appeared to me a practical manner, believing that if the power of second sight had ever existed in the past there must be some traces of it remaining. I tried various experiments with my friends, and submitted to be experimented upon. Without giving details of my various methods of study, I may state that, under three or four different conditions, I find that the power of second sight can be developed. In some, perhaps, in fact, in all cases, it can be developed by mesmerism; in others it can be developed by a healthy person's hands being placed for ten to fifteen minutes at a time over the closed eyes of the seer; in some cases the seer can without the aid of others develop the power by looking into a glassful of clear water for five or ten minutes each day, or by sitting alone in either a dark or semi-darkened room a quarter of an hour every day. I do not find that there are any means of producing or creating the faculty; the power is inherent in certain individuals from their birth, but may have been stifled or dwarfed through want of training, just as any other gift may be dormant in consequence of neglect of training. All my experiments have failed to prove that I possess the power in the slightest degree, but I find that by simply placing my hands on the eyes of others that about one in every ten or twelve persons possess it in a measure more or less reliable. Now that I have explained how the power of second sight can be cultivated, I shall say a word or two as to its practical utility. In diagnosing diseases it is of inestimable value. After the power of second sight has been fully developed and carefully tested, I have frequently been present when a sick person has come into the presence of the seer who has immediately described correctly the ailments of the person without asking a single question. Probably this may meet the eyes of some who can and may be disposed to corroborate my statement. I have known the sight to fail the seer, but I have never known a mistake made by one thoroughly trained. Some time ago a boy was lost, and the friends being in great distress about him, I obtained an article of clothing belonging to the boy and placed it alongside of the seer, over whose eyes I placed my hands. In a few moments the boy was described as being in a boat out in the North Sea, along with a couple of men. Other particulars were given, all of which proved to be true, and the boy was found on the day following. Another case in which second sight proved to be reliable was when used to discover a man missing from Gateshead in November last. In this instance, the seer was informed that the man was supposed to be drowned in the waterworks reservoir. This however had no effect in misleading or causing an error. I placed my hands over the seer's eyes, who immediately commenced to describe the missing man, who then appeared to be in a stable. A curious incident seemed to have just taken place, and when described by the seer, it was confirmed by a friend of the missing man. This part of the vision vanished, and the next that was seen was the man on his way to the river to drown himself. What appeared to be his body was followed by the seer down the river Tyne to a couple of ships on the Gateshead side below the landing-stage of the passenger boats. I had no doubt of the correctness of the seer's statements, and on the 14th of November they were printed. On the 29th of November there appeared in the *Weekly Chronicle* a paragraph stating that the body of the person referred to had been found "near the Newcastle ferry-landing," and this is not more than one hundred yards from the place that the seer traced it to a fortnight previously. In conclusion, I will quote from some remarks I published on this subject in November last:—"It is a remarkable fact that when clairvoyant (second sight) powers are tested for a really laudable and beneficial object, they seldom fail; but when tested simply to satisfy idle, ignorant curiosity, the failures have been more numerous than the successes."

Gateshead.

F. ORTHWAITE.

A WELL known Spiritualist, on Lyneside, thus wrote at the time of a reply appearing in the MEDIUM, appended to Mr. Mould's letter:—"I from my heart, trust that tests of every kind will be done away with. It degrades the medium, it is offensive to a genuine Spiritualist, and evokes the contempt of an intelligent, spiritually-minded investigator. Let the only test be the presence of the medium in the midst of the circle, and the increased security and harmony which will then be felt will more than compensate for the increased light thus made necessary. If, after a while, other circles should be formed, from whose surroundings nothing but peace and trustfulness spring, then (if it be necessary to higher manifestations) let there be darkness, but not else."



## PRESUMPTUOUS PHILOSOPHERS.

To the Editor.—Sir,—My friend Mr. J. Rouse has kindly allowed me to forward you the following verses, which were given through him by a spirit-friend in answer to a clergyman of the Church of England, who had called upon him and endeavoured to prove that Spiritualism is the work of "the devil," and that he ought to discontinue it, and seek in the Bible alone for knowledge, and something which he called "sanctification." I have no doubt but it will be read with great interest by your many readers, and possibly cause some of the Orthodox to pause and reflect on their awful, "devilish," and un-Christian doctrine.—I am, Sir, yours respectfully,

W. E. CORNER.

London, April 24th, 1880.

If any say they understand  
How first the universe was planned,  
By whose and what Almighty hand,  
Let them show it :  
They'll prove they've been to Nature's schools,  
And comprehended all her rules,  
And show they are not like the fools  
Who do not know it.

'Tis these presumptuous knaves who tell  
How all mankind's consigned to hell  
By Him who made them, and doth dwell  
Above the skies,  
Lest they believe and quickly see  
That three times one is one, not three,  
Or dare to doubt "the Trinity"  
Which churchmen prize.

But heed them not, poor, puny man,  
Thou worm, whose life is but a span,  
There's none can reach the great "I Am,"  
Or interview Him.  
Remember what they preach to-day,  
That Holy One to guide the way,  
Who told and taught us how to pray,  
For this they slew him !

Another Lord they preach as well,  
A fiery demon, "King of Hell,"  
And so, perhaps, 'twould be as well  
If him we view.  
Then, picture in your fancy's light,  
This monster, clothed with endless might,  
E'en angels pure would shriek with fright  
If it were true.

He's represented fiery red ;  
His feet are like a bull's, 'tis said,  
With two strong horns upon his head,  
Hard as a flint stone.  
And yet again, most strange to tell,  
He has a long-forked tail as well ;  
And when he comes you're sure to smell  
Fire and brimstone !

Parsons with views considered "sound"  
Declare his den is underground,  
Where none but demons can be found ;  
Pray do not scorn us.  
A Salamander there would choke,  
So fierce the flame, so thick the smoke ;  
But who supplies the coal and coke ?  
They don't inform us.

Such monstrous lies could only be  
Invented, Mother Church, by thee,  
To keep mankind in slavery,  
And hold them fast.  
And fierce, indeed, has been thy reign,  
Enforced by torture, dungeon, chain,  
With perjury, and sword, and flame,  
In times gone past.

To-day, like brazen harlot bold,  
Thy patronage is always sold  
To those who'll pay the most in gold  
And buy thy favour.  
And so it's nothing but a trade,  
When members of the upper grade  
Find easy fortunes can be made  
With little labour.

Dark superstition, still thine hand  
Is yet outstretched o'er all the land !  
How long wilt thou maintain thy stand,  
Thou great deceiver ?  
Is Truth to always lag behind,  
This fabled nightmare of mankind  
Be like her sister Justice, blind,  
And none believe her ?

Alas, poor Truth ! I grieve to say,  
That yet far distant is the day  
When men shall welcome thee and say,  
They'll have none other.  
Yet rouse thyself, be not dismayed,  
Tho' all against thee seem arrayed ;  
But summon Reason to thy aid,  
For she's thy brother.

Put forth thy might, and with thy shield  
Against all error take the field,

And give no quarter—make them yield,  
And own thy sway.  
All sects and creeds would then agree,  
All nations, Lord, own none but Thee,  
All would enjoy true liberty  
In that bright day.

Creator of all things that are—  
This tiny life, yon mighty star—  
How near thou art, and yet how far !  
Grant this request :  
While here below our minds inspire  
To reason, think, to learn, inquire  
Of Thee; when called to go up higher  
We'll leave the rest.

O, Power Supreme, Thou Great First Cause,  
Who framed all worlds, and gave them laws  
So perfect, none can find out flaws,  
We pray Thee take us.  
Beneath the shadow of Thy wing,  
We ask Thee, Lord, "All nations bring :  
The black, the white, the slave, the king,  
And ne'er forsake us."

REPLY TO A MINISTER WHO REFUSED TO DEBATE  
WITH A TRANCE-MEDIUM.

Several allusions have been made in these columns to the opposition which Mr. E. W. Wallis met with from a minister in Falmouth, during his recent visit to that town. Mr. Douglas, the minister in question, printed in the local paper a long letter, explaining why he would not meet Mr. Wallis in debate. Mr. Wallis replied in a letter, which, as it contains a series of good arguments generally useful, we reproduce it.

(To the Editor of the *Falmouth Packet*.)

Dear Sir,—Kindly permit me to say a word, through your columns, on the above topic.

1st.—Mr. Douglas signs himself M.A., which, if it means anything, indicates that he has had considerable training, and must have studied for years to gain his degree.

2nd.—I have never been to college or had any schooling beyond about six years at an ordinary "day" or "Church school." What I am or know has mainly emanated from a spiritual source; in fact I have been educated and trained by my spirit preceptors.

3rd.—In view of the above facts I fail to see how Mr. Douglas can justly complain of "unequal" conditions for debate, unless it is because he feels "unequal" to the task of successfully competing with the spirits who inspire me. Surely it is only fair and reasonable that each should use the weapons he is accustomed to. Mr. Douglas, with the advantages of his years of study and training, and I, clad in the armour of the Spirit, speaking under the guidance of those who have called me to my present work.

4th.—Mr. Douglas declares he cannot "sanction" the practice of spirit-control, or, as he terms it, "demonisation," by debating with me in that state. How this could be I am at a loss to understand, when, by his position as an opponent, as also by his arguments, he would be discountenancing and seeking to prove the impropriety of such practices.

5th.—If Mr. Douglas was satisfied that his view of the matter was correct, and spirit-manifestations were devilish in their origin, was it not his duty, as a "true believer," to meet me, and, before the audience, "cast out the devil," and thus demonstrate that he was one of those to whom that power was promised. "These signs shall follow them that believe; in my name they shall cast out devils, they shall speak with new tongues," &c. (Mark xvi. 17, 18.) Has he not had a grand "opportunity" afforded him (if his theory of Spiritualism is true) of proving himself to be a faithful believer, and when tested—failed? Is he possessed of the "spiritual gifts," and able to do the "greater works" that were promised?

6th.—Mr. Douglas takes it for granted that Spiritualism is of the devil, or the work of evil spirits; I would remind him that the same was said of Jesus, of St. Paul, of Martin Luther, as also of the Wesleys.

"But if it be of God ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts v. 39) Brave George Whitfield said, "Is it not amazing rashness, without inquiry or trial, to pronounce that a work of the devil which, for anything you know, may be the work of the infinitely good and Holy Spirit." Bishop Butler tells us in his Analogy that we are no judges of what constitutes probability or improbability as applied to the Divine mode of working. What may be strongly contrary to our expectation may, for all that, be the process adopted by God; what may seem objectionable or even ridiculous to us, may not be so in reality.

The same idea is expressed in the following: "But God hath chosen the foolish things of the world to confound the wise" (in their own conceit), &c. (1 Cor. i. 27.) Again, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

I would ask, if evil spirits can communicate with men, as Mr. Douglas admits they do, why cannot elevated or good spirits communicate through moral and virtuous mediums? Is it that spirits from Hades have larger liberty, and possess greater power than the spirits or angels from Heaven? Are the former under less restraint than the latter? Is it a portion of the reward of the blessed spirits that they shall witness the sorrows and sufferings of their dearest friends, and be unable to approach and succour or comfort them? Is it part of the punishment of evil-disposed spirits that they are permitted to vex and deceive mortals, while the good spirits are unable to guard and minister to their loved ones?—such it would appear from Mr. Douglas's teaching he believes is the case. Immediately after Christians began to fight and proselytise with the sword, spiritual gifts and angel ministries partially ceased. And John Wesley, in his 94th sermon, says, "The cause of this was not, as has been vulgarly supposed, because there was no more occasion for them (the spirit-gifts), or because all the world had become Christians. This is a miserable mistake; not a



twentieth part of it was then nominally Christian. The real cause was the love of many waxed cold. The Christians had no more of the spirit than the other heathens. . . . This was the real cause why the extraordinary gifts of the Holy Spirit were no longer to be found in the Christian Church—because the Christians were turned heathens again, and had only a dead form left."

Will Mr. Douglas appeal against John Wesley's decision as to the cause of the absence of spirit-manifestations in the Christian churches which equally applies to-day?

I would suggest to your readers the desirability, nay, the imperative necessity, of "seeking the best gifts," and "trying the spirits," and let them ask for the evidences of their acceptance of God from their ministers—the exercise of spiritual gifts—the "greater works," above all of charity and fairness in dealing with those who, though they differ, are equally honest, moral, and sincere in their convictions. Let them not limit the power or love of God, but realise that he clooseth "the foolish things of the world to confound the wise, and the weak things to confound the things that are mighty" (Acts i. 27), and that some good can and does come out of this Nazareth of Spiritualism, even though so much contemned and rejected by the ignorant and unthinking. Apologizing for asking so much of your space.—Yours, for truth and right,

E. W. WALLIS.

## MODERN CHRISTIANITY AND GHOST LAYING.

### A HAUNTED HOUSE AT TRURO.

A correspondent has sent us the following cutting from a newspaper. Confining the restless spirit in the grave is a brilliant idea. No wonder the Cornish preachers could not tolerate Mr. Wallis when they can engage in such mysteries. We should be glad to know what effect the ceremony had on the ghost.

A proceeding took place on Monday night at Truro which would have been in keeping with the so-called Dark Ages, but seems scarcely possible in the 19th century. For the past fortnight a house situate in Fairmante Street, occupied by a man named Prinn, has been said to be haunted; and crowds assemble nightly around it, making the road almost impassable, and remaining until midnight, much to the annoyance of the inhabitants. Clergymen of the Church of England and Nonconformist ministers have been sent for to see if they could quiet the evil spirit, for evil it must be, for during the time some well-disposed but indiscreet persons have been praying, the noises have been louder and more constant than before. The house—a two-roomed one—has been visited by many scores of persons of all classes. On going upstairs Prinn's wife is found in bed, the head of which comes up to a wooden partition, and the highly-favoured ones are indulged with a series of rappings, in loudness from a tap to strokes as if from a sledge hammer on the partition. This causes many, after giving the woman a few pence, to run away fully persuaded that the sounds are supernatural, whilst others of a more inquiring turn of mind endeavour to find out the means employed to effect the noise, but without success. Whatever the agent used it is very cleverly done, and there can be no doubt that a good harvest has been gathered by the family. At last the widow of a former resident named Charles Nicholls discovered the cause of the mysterious knocks, namely, her departed husband, who, being annoyed by her giving away his wearing apparel, had come back to reproach her and the man who had them. Nothing remained but to rebury the spirit, the body being in the cemetery at Truro. Accordingly some praying men assembled at the house, and after a religious (?) service, left shortly before midnight with the widow and Prinn, accompanied by some two or three hundred persons, for the cemetery. Here the gravedigger was waiting with the keys, and unlocking the doors the principal actors were admitted—many of the crowd climbing in over the hedges, and proceeding to the grave of Nicholls, performed the finishing part of this absurd ceremony. After prayers were offered the party retired to their homes fully persuaded that the spirit would give no further trouble. At the grave a disturbance was narrowly avoided, some of the crowd ridiculing the whole affair, whilst others were very strong in expressing their opinion that it must be a ghost, and but for the appearance of two policemen who hearing the noise had followed, there would have been knocks probably not so harmless as those in the cottage. The affair has become such a nuisance that it is high time the authorities took some steps to stop the nightly annoyance.

## THE EXPERIENCES OF A JERSEY SPIRITUALIST.

### IV.—PAID MEDIUMS.

To the Editor.—Dear Sir,—I have read Mr. A. Slee's letter, published in the MEDIUM AND DAYBREAK of 23rd inst., and I take it for granted that your correspondent will be glad to receive my answer to his queries.

In the first place, he wishes me to inform him, *How are we to get on without our staff of paid workers, &c.?* I simply answer, do as we do in Jersey. I guarantee that no such person exists here, and still, I am happy to say, that Spiritualism is silently making its way in a goodly number of families, who I think would decline the services of any of the *paid staff*. True, some three years ago, one came over and gave three trance lectures, but it turned out a bad speculation both as regards cash, and, worse still, in converts to the Cause.

Your correspondent thinks we ought to have some means of knowing who are trustworthy mediums. I, for one, must decline the enviable task of sifting the wheat from the chaff, if any. I am very far from accusing mediums of dishonesty, for I know of none who are such.

The little I understand in Spiritualism leads me to believe that a medium may be strictly honest, and yet at times be untrustworthy, owing to bad influence in a mixed audience; hence the danger to the Cause, so forcibly shown of late; and let me add, in all love and charity to paid mediums, that one of these failures does more harm to the Cause than the good services of all the staff can do for months.

Mr. A. Slee is afraid I am one of those who never grumble at

our paid clergy, &c. Let me at once set his mind at rest on that point, by referring him to the letter from a "Jersey Spiritualist," published in the same issue of the MEDIUM, which was written by me under that *nom de plume*.

By your correspondent's arguments he forcibly leads me to believe that he is dead against the paid clergy, and yet, strange to say, he is not afraid of introducing into Spiritualism a system he condemns in other bodies.

Mr. A. S. says he agrees with me that it would be much better if they (the mediums) did not show quite such a grasping disposition for money in charging as much as a guinea. Had he gone a little further, and stated it would be advisable that all paid mediums should at once desist from opening shop at any price, we should have been quite unanimous.

But let me say in all love and brotherly charity to your correspondent, that he lacks logic. If we are to have a paid staff, they ought, in justice, to be treated like all other professions, and remunerated according to the value of their productions; some, I presume, would be cheap at a guinea, compared with others at a shilling. Some at times will produce "wonderful phenomena," and at other times a total failure is the result. This it seems to me shows very plainly that if the Almighty had intended the Cause to be advanced by professional paid mediums, such signal defeats would not be permitted.

It is out of all reason to wish to treat messages from the spirit-world by the same rule as we treat our worldly affairs.

I admit that there are circumstances where the labourer is worthy of his hire, and here again I must refer him to my letter above mentioned.

In the name of our Jersey Spiritualists I beg to offer my thanks to your correspondent for the disinterested manner in which he has rendered his gratuitous services, and I sincerely hope, for his own sake, that he will never be dependent for a living on his noble gift; let him take courage; God will provide in due time for the sacrifice.

As for comparing lawyers, doctors, &c., to Spiritualism, is out of question; it is again wishing to bring the Cause at par with mundane traffic. Now, dear Sir, I beg to be allowed to add a few words on what, in my humble opinion, would be more conducive to the advancement of the Cause of Spiritualism; I mean its advancement in a right direction for the glory of our Heavenly Father. I say in a right direction intentionally, because I should dread that Spiritualism should all at once become popular; the world is not yet ripe for it.

Some, I believe a considerable number, of perfectly well-wishers to the Cause have given it as their opinion that the price of the MEDIUM ought to be raised to twopence, so as to enable the Spiritual Institution to make more progress.

I must say that I entirely differ from the above, and very much approve, not only the words of Mr. Rossiter, of Torquay, but his doings; and I sincerely hope that a large number will imitate that true friend to the Cause.

Let us make an effort, and, instead of charging twopence, let the MEDIUM be reduced to one penny; let us circulate it far and wide; and let those talented friends, such as A. T. T. P., Messrs. Oxley, Binney, "M.A. (Oxon)," &c., &c., favour the Cause by publishing their able productions.

I think all will admit that Spiritualist literature is very much too expensive—in fact, much more so than any other in the same category.

As for my part, I am willing, in my small way, to help, and to make a beginning. I beg to enclose my cheque for £1 (as additional), in the hope that those who possess the influence and the means God has placed at their disposal will initiate the matter, by means of a meeting or otherwise, to place the Institution on a proper footing. Living away from England I cannot do much, but still if our friends will only make an effort, and pull together, I shall be most happy to become one of the number to set our house in order.—I am, &c., "A VOICE FROM JERSEY, AND Jersey, April 26. JERSEY SPIRITUALIST."

TEST MEDIUMSHIP (SO-CALLED).—The following extract from "The Debatable Land," by Robert Dale Owen, should be regarded with sincere attention, as the experience of a close observer, and we may add that our own experience, which is considerable, quite corroborates it. He says:—"Especially should the Spiritualist be on his guard against seeking worldly wealth and profit through spiritual revelations. The very attempt tends to attract spirits of a low order. The medium who submits to it incurs grave dangers, while the votary puts himself in the sure road to delusion and disappointment. A medium who is true to his high trust will refuse to enter a path thus perilous and misleading. If, sometimes, when all human effort has failed, spiritual aid or advice in such matters is volunteered, it should even then be received with great caution. Money-changers are out of place in the Spiritual Temple. Man's destiny is to earn his bread by industry, not by divination." This kind of thing, disapproved of by Mr. Owen, is the form of "mediumship" (?) that is regarded by the law as fortune-telling, and quite right too, for so it is. And now the question remains: should Spiritualists spurn at this law and demand its repeal, and whine for the liberation of those who violate it and find themselves in gaol as a consequence? Most certainly not. If, as Mr. Owen shows, it be spiritually wrong to practise divination for worldly purposes, it cannot be legally right to permit such a thing, nor proper for Spiritualists to defend it, and lead the public to suppose that Spiritualism and divination are one and the same thing. We have found abundant assistance from the spirit-world when our real welfare was in the balance, but it has come to us as a spiritual gift, and not as an article of merchandise to be purchased from a pedlar of wonders.



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

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

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### APPENDIX.

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

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

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



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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.

TUESDAY.—Select Meeting for the Exercise Spiritual Gifts.

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

FRIDAY.—Social Meetings, Clairvoyance, &c., at 8. 1s.

## THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 30, 1880.

### NOTES AND COMMENTS.

TO CORRESPONDENTS.—It is with much regret that we have to solicit the kind forbearance of correspondents who have written us from many lands, and whose communications it has been a physical impossibility to give proper attention to. For many months one person has been attempting to do the work of three, but, as a matter of course, the attempt has been an impossibility in many details. We hope to be able to employ more assistance soon, and give greater attention to the duties that devolve upon us. We thank those who have been neglected for their extreme good nature—a kindness for which we are truly grateful.

MR. BERKS T. HUTCHINSON, Cape Town, speaks highly of Mr. Farmer's book and says he will present it to the public library, also copies of the works of "M. A. (Oxon)." Mr. Hutchinson recommends that Spiritualists give attention to spiritual phenomena, as in the case of astronomy, chemistry, and other sciences. He thinks £1,000 a year should be subscribed for ten years to sustain the researches of an experimental circle, who would retain the exclusive services of distinguished mediums. All successful circles hitherto have been based upon an organic fitness in those who formed them, and without a money subsidy. There is not yet amongst us sufficient intellect and corresponding spiritual development to make the study of spiritual phenomena of value in a truly scientific sense. The right parties will appear at the right time, do it all without money, and in return for their services receive the abuse of the adherents of traffic and mystery.

DR. MACK has arrived in London very much renovated in vital energy from his tour in Italy. His residence at the hospital in Osnaburg Street proved very detrimental to his power. Hospitals are certainly not places for sensitives, even when well, and the highest medical authority has for a long time condemned them as a place of residence for the sick. Dr. Mack has located himself at 37, Upper Baker Street, Regent's Park, and will be ready for work on Monday.

We print this week a thoughtful paper by Mr. Tetlow on "Psychology." Who knows anything of psychology? We have had more than one "psychological society;" but hitherto we have had no psychology. We hope Mr. Tetlow's paper will open up the question, and that spirit-circles will soon set to work to study the subject. We would be glad of communications recording experiments in that line.

MR. EVERITT presided in a pleasing manner over a goodly gathering at Goswell Hall on Thursday week. The programme was ample and well performed. Mr. Raper's choir was a special attraction. These singers also attended on Sunday evening when Mr. Morse lectured, and, we understand, will also attend on Sunday next, when Mr. Herbst will speak on a subject to which the committee attach great importance. Service at seven o'clock. Goswell Hall, 290, Goswell Road, near the "Angel."

NOTE these points in the "Yorkshire Ghost Story":—The manifestation took place at daybreak, and was in some instances

accompanied by a peculiar sensation on the part of the observer. These spontaneous phenomena no doubt occur in connection with psychological law. We regret that we cannot this week find space to record our sensations in the haunted room of an hotel in Manchester. This we hope to do soon, and try, if possible, to open up an inquiry which will make us better acquainted with the laws under which ghost phenomena are experienced.

MR. E. W. WALLIS will be at Goswell Hall on June 6, and he will be invited to a reception by his friends at 15, Southampton Row, on Friday evening, June 4.

MR. HOWELL TO-NIGHT AT QUEBEC HALL.—This evening, Friday, April 30, Mr. Howell will deliver a trance address at 25, Great Quebec Street, W. This will be his last meeting in London during his present visit. Miss Bessie Williams has kindly promised to be present for clairvoyant diagnosis. To commence at eight o'clock prompt.

### FAREWELL MEETINGS TO MR. AND MISS BROWN.

On Sunday, May 2, Mr. Brown will entertain his many friends in the Cause of Spiritualism at his house, Howden-le-Wear, previous to his sailing with Miss Brown from Southampton on May 20. The main purpose of the effort is to give a kindly farewell to the friends about to leave us for a time, with best wishes for the success of their mission in foreign lands.

THE FOLLOWING MEETINGS ARE ARRANGED.

Saturday, May 1. Mechanics' Hall, Howden-le-Wear. Lecture by J. Burns, O.S.T., at 7.30.

Sunday, May 2. Mr. T. M. Brown's House. Tea at four o'clock. Farewell Meeting after.

Monday, May 3. Wolsingham. Lecture by J. Burns, O.S.T.

### A SERIES OF SEANCES BY MRS. MELLON.

On Thursday evening, April 29, Mrs. Mellon will commence a series of twelve seances, for Spiritualists only, at 28, New Bridge Street, Newcastle-on-Tyne; sitting to take place at eight o'clock prompt. This arrangement has been entered into in compliance with the request of friends who have long desired further opportunity of witnessing the results of Mrs. Mellon's mediumship.

### HELP TO ONE WHO IS LEFT IN DIFFICULTIES.

A few well-known Spiritualists are interesting themselves on behalf of Mrs. Andrews, of 61, Lamb's Conduit Street, left in difficulties on account of the death of her husband. We are asked to print the following list of subscriptions, and to add that further particulars will be given next week.

	£	s.	d.
Mr. Vacher	...	...	1 1 0
Mr. Wootton	...	...	1 1 0
Mr. Sowerbutts	...	...	1 1 0
R. T.	...	...	1 1 0
Mr. Williams	...	...	1 1 0
Mr. Husk	...	...	0 10 0
Mr. Reimers	...	...	1 1 0

£6 16 0

Subscriptions should be sent to Mr. J. Wootton, 33, Little Earl Street, Soho, W.

WANTED, two or three sitters to complete a private circle. Apply, by letter only, to Mr. Herman, 35, Bedford Street, Commercial Road, E.

MR. T. M. BROWN writes from Consett that his address next week will be Howden-le-Wear, R.S.O., Durham.

MR. AND MRS. HERNE, being out of England, will not receive their friends till the first Sunday in May.—15, Thornham Grove, Stratford, E.

CAPE TOWN.—Mr. Berks T. Hutchinson writes of having received a visit from Mr. De Caux, the well-known healer. Our correspondent will be glad to receive a call from any Spiritualist lecturer or medium from America or this country, now that steamers pass regularly for Australia.

ARRANGEMENTS have been made to hold a series of sittings, commencing May 6th, for materialisations with the now well-known medium Miss Barnes. Astounding phenomena have of late been developed, and under the most satisfactory conditions. To prevent disappointment intending sitters would do well to make arrangements beforehand. Address:—H. F. Parker, 57, Froke Road, Lavender Hill, Clapham Junction, S.W. N.B.—Tram, rail, and bus close at hand.

THE lady who contributed the mediumistic articles to the MEDIUM some time ago on "Psychic Force," &c., thus writes in acknowledgment of "M.A. (Oxon's)" new book, "The Higher Aspects of Spiritualism": "I hope you have a great many orders for it, as I think it is just the sort of book needed at the present time, for the higher aspects of Spiritualism are so little understood by the majority of people. I think it is very cheap, too, for the size, neatness of style, &c. Altogether it is a book that one need not feel ashamed of lending to a non-Spiritualist friend."

NEW ZEALAND. Mr. John Tyerman, writing from Dunedin a few weeks ago, says he immediately followed the visit of Mrs. Hardinge Britten, Mr. Bright having lectured eighteen weeks previously. There is great interest in progressive ideas, and circles are held; one at the house of Mr. John Logan, J.P., Mr. Tyerman was much interested and pleased with. Mr. Logan was formerly an elder of the Church, but was turned out for his belief in Spiritualism, in connection with the visit of Dr. Peebles, which we noticed at the time. Now, it is said, the Church would be glad to have him back again. He is one of the worthiest and most influential gentlemen in the colony. Mr. Jackson has also a very good circle.



### MEETING IN MANCHESTER FOR THE SPIRITUAL INSTITUTION.

The meeting in the Temperance Hall, Grosvenor St., Manchester, on Sunday afternoon, was designed more especially to help the Spiritual Institution, both by a monetary contribution and the cultivation of that "charity" which "never faileth." Charity—Love was the subject of the inspirational address of the gifted young medium, Miss Hall, founded on the words, "Let there be light." Uttered in a voice low and sweet, the discourse was impressive and improving. Its burden was the necessity of more light and more love in order that we may help those who are struggling against adverse circumstances, and show charity and forbearance towards those from whom we differ. All people are intended to be saved, and charity—the charity of Jesus—is the great power that shall redeem mankind from its present miserable and unspiritual condition. Evil propensities are inherited, and what causes men to go downwards is the lack of charity in human hearts and souls. Charity is spiritual light; the absence of charity is darkness. The principal want of the world to-day is charity. This light of charity will be given in answer to prayer by means of ministering spirits. The future life will correspond to what the life has been here. As men sow they will reap. Why do we censure others? Bless and curse not. Remove your own imperfections before you attempt to judge or censure others. Charity is especially needed towards those who are labouring in prominent positions for the good of humanity. We do not give half enough sympathy towards the leaders in the Spiritual Movement. When Jesus had not sympathy and faith from those around him he could not do many mighty works. The lack of charity isolates people, and makes them comparatively useless. See that you harbour no resentment to any being, either in this or in the other life. Judge not. "Vengeance is mine, I will repay, saith the Lord." As long as one soul calls out for more spiritual light, there will be a spiritual response to that cry. Cultivate this blessed charity; be good and kind, so will your life be pure and beautiful, and you will daily become more and more a true Christian.

Our kind and steadfast friend, Mr. Allen Hall, father of the medium, who spoke on Sunday, in remitting the amount of the collection thus writes: "On behalf of my colleagues in office, and the society in general, I must thank those friends from a distance who graced the meeting by their presence, and all who contributed in such a liberal manner towards making the meeting such a decided success." We must also add our deep gratitude to the meeting that assembled, and the organisation that convened it for this inspiration of love from the higher spheres which has been manifested through them. Manchester has a warm place in our affections. It was there where we first introduced district conferences, and gathered the friends together, aided by our old co-worker, Mr. Fitton. What a blessing such conferences would bring to the Cause if they were held for SPIRITUALISM ONLY!—no side issues, no mundane plans. There is a good time coming, when the power to work spiritually will be given to us all in greater measure, and then we will look to the experiences of the past—even the bitter experiences—with calmness and gratitude for all the wisdom they have bestowed through suffering. When the proper time comes, we shall meet our Manchester friends again. Till then, we sincerely wish them an increasing measure of spiritual light and strength.

#### IS THE PRICE OF THE MEDIUM TO BE ONE PENNY?

To the Editor.—Sir,—I am anxious to see the MEDIUM sold for a penny instead of threehalfpence, so as it may be within the reach of the poorest of our fellow-men; and the quickest way to do it, in my opinion, will be for everyone who can afford it to pay twopence a week for their paper until such time as the Spiritual Institution is self-supporting. In the meantime let everyone try and secure another subscriber to the MEDIUM. I have got two subscribers during the last twelve months, and I have got another to say, "I think I will take it too." As I get my MEDIUM through an agent, I must send the extra halfpenny a week direct to Mr. Burns. I trust that hundreds will follow my example and do likewise; and to the wealthy Spiritualists let me say, *be as liberal as you possibly can.*

Enclosed are 2s. 2d. in stamps, my halfpenny a week in advance for twelve months.—Yours &c., "SCOTCH GARDENER."

HACKNEY. To the Editor.—Sir,—The tea-meeting at the Hackney Spiritual Evidence Society takes place on the 9th of May. Tickets 1s. each, which must be obtained before date. After tea, Spiritualists' Experience Meeting, to be followed by a seance for the manifestations of spiritual gifts. Miss Barnes, Mrs. Cannon, and other mediums will be present. From the present demand for tickets I anticipate the most successful meeting we have ever had.—Faithfully yours, C. R. WILLIAMS, 6, Field View, London Fields.

MARYLEBONE PROGRESSIVE INSTITUTION, Quebec Hall, 25, Great Quebec Street, Marylebone.—On Sunday last Mrs. Treadwell gave a very interesting trance address. On Tuesday a few friends met and a spontaneous seance occurred. On Friday (to-night) Mr. Howell and Miss Bessie Williams (see separate notice). On Saturday the usual seance at 8 p.m. Mr. Hancock will attend half-an-hour earlier to speak with strangers. Mrs. Treadwell, who is giving the greatest satisfaction, will attend as medium. On Sunday morning at 11.15, meeting for conversation, &c. In the evening at 6.45 Mr. Iver MacDonnel will speak on the first two chapters of Genesis. On Tuesday, May 4th, Mrs. Olive has kindly offered to give a healing seance for the benefit of the association, admission fee according to means. On Tuesday, May 11th, Mr. J. Burns's phrenological examinations.—J. M. DALE, Hon. Sec.

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### THE WONDERFUL THREE.

How wonderful is Life!—life with its childhood's innocence, its wondering gaze at the present (for it has no past or future); life with its youthful ambitions, its eager yearnings for the future which, when it comes, will be too often filled with yearnings after the past; life with its struggles and sighs, its restless aspirations, its alternations of hopes and fears, its joyous spirits and its wasted hopes, its constant changes, its active energies, its yearning after a beyond all it sees, and hears, and feels.

But more wonderful is Death!—death with its icy coldness, its awful stillness, its solemn silence; there is no pleader so powerful, no arguer so unanswerable, no arbitrator so successful, no mediator so beseeching, no peacemaker so reconciling, no friend so influential, no preacher so eloquent as death.

And most wonderful is Love!—love with its joyous bounds, its sacred happiness, its soft murmurs and its silent depths, its passionate fervour, its jealous doubts and fears, its confiding trust, its blissful dreams, its holy aspirations, its yearnings to be the happiness of another, its unselfish longing to devote itself, its ineffable sweetness, its unutterable rest. Love knows nothing of time; past, present, and future are one when love meets love, when two hearts mingle with an answering echo for all each others thoughts and feelings. What can part two souls whose silver cords of life are entwined in a true lover's knot? What shall unloosen that sacred coil? Death, you'll say. No, Love knows nothing of death. Death lays his hand on everything in life but love—over love death has no power; it cannot stop its heart-throb for one second any more than it can stop the soul's immortal life-beats. Death parts loving hearts but it cannot part their love. The purest, and brightest, and loftiest-souled may be "taken," and the one less pure, and bright, and lofty "left;" the one is "taken" to help to prepare a heavenly home and welcome for the other who is "left" to get ready for the glorious change, the blissful reunion.

And love, all powerful, faithful, true and happy love, can almost see through the veil, almost clasp hands across the "narrow stream," and almost feel the heart-throbs of each other—and some privileged ones can quite, they say. Who will not envy these, and help to dispel the mists of doubt that veil the higher life, help to conquer the sins and "iniquities" that hide the face of the Heavenly Father, help to lessen the barriers which evil, and falsehood and distrust have put between here and hereafter? I. H. C.

### "HISTORICAL CONTROLS" ON THE CHANGE OF GOVERNMENT

One of the most remarkable issues of the MEDIUM, or of any paper that ever appeared, was No. 502, published on Nov. 14, 1879. It contained as two special articles the account of the casts of spirit-faces by Mr. Oxley, and the control of "Mahomed," communicated by A.T.T.P. A second edition of many hundreds was printed, yet before the week was out all were sold, and there has been a fruitless demand for it since. As correspondents keep reminding us of the foresight displayed by "Mahomed," we republish his words, seeing that there are no further copies to be had of the original edition.

The spirit commences by giving a sketch of his earth-life, and of the egotistical pride, which was his ruin. From being a spiritual worker he became a tyrant, and murdered and ruined all who did not bow down to his dictation. His spirit-teacher left him, and he became the instrument of lower influences. History repeats itself: We see men who promise well; when they get position and notoriety they kick over the ladder that raised them, just as Mahomed did.

As an expiation he now takes interest in the welfare of nations: their statesmen, warriors, and lawyers, and thus he speaks of the situation in England, as viewed by the spirit on October 15, 1879.

And then among the present living statesmen who love their country are two, both of whom have served it well. The chief in position now [Beaconsfield] will soon be called away, and he [Gladstone] that lost, will again assume his Premiership. He is blessed with knowledge, and is possessed with love for his God; he upon whom has been bestowed a loving partner, as much God's minister as he of the State, one whose commanding figure I have often followed, visiting with God-given charity the bedside of the poor and the dying of this land. Yes, God hath blessed him with her; he is also blessed with having the love of God in his own possession. Oh, if it rule that he shall once more reign, his last Premiership shall be blessed with his greatest political success, and who so worthy? No one in my opinion. His talents make him courted amongst the learned, and his loving courteousness makes him respected—a statesman that his countrymen may well feel proud of; a patriot whose patriotism has been often proved; an eloquence unsurpassed in depth of matter and musical, harmonious action. Yes, I admire him, and I love him, for he possesses qualities which, had I possessed, they would have saved me from remorse—they would have saved me from crime.



Garnet Wolsley is then spoken of as "the statesman to give peace and harmony where all is rioting and disorder in that part of Great Britain known as Ireland." The "spurious teaching" is deprecated of those who counsel a "false independence and dastardly murder." Yet

Ejection should not follow non-obedience of the landlord's will upon any matter, political or otherwise; and this will be proved at the forthcoming battle for place, where the strongest and most energetic party cries must be raised ere a majority can be obtained; and they will be raised, and prominent amongst the battle cries will be a revision of land tenure. Yes, men will think ere they help to place again in power those who counsel disobedience and murder, and to whom is unknown any middle course. The condition of Ireland will indeed be ameliorated, and truth and more charity will prevail. The thinking minds of this part of Great Britain recognise that this is their time to stir the blessing of the new secret system—that which proved so disastrous in the last election will favour the good work of organisation. They will increase this liberty of voting for representative statesmen; the demagogue is losing his power; the man of action will only succeed.

The allusion to Mrs. Gladstone is very remarkable. She has faithfully accompanied her husband during the struggle in which "energetic party cries" have been raised, and the ballot has again astonished all parties. The elections in Ireland have also somewhat modified the position of the "demagogue;" and the Irish party is now split in two portions, in one of which mind dominates, and this will control the brute force of the other.

Another Control, "Patrick Wynne," on Feb. 4, 1880, as published in the MEDIUM of Feb. 13, alludes in similar strains to the state of Ireland, the tendency of the elections, &c. The forecast of both Controls appears to be in part realised by the efforts now being made in this country and America for the amelioration of Irish distress, with the Duke of Edinburgh administering the relief with his own hand. The "justice" of England is to save the Irish—not Home Rule.

It appears to be undeniable that these Controls afford indications of genuine prescience which has been realised to the letter. "Pro Bono Publico" a few weeks ago, before the elections commenced, gave a similar statement, but alluded to troubles which must be smoothed down before the Cabinet gets into comfortable working order. As reported last week, A. T. T. P. says he received repeated indications of the tendency of the elections months in advance.

#### FAITH, HOPE, AND CHARITY;

OR, A SHORT CANTO ON CHRISTIANITY.

Faith, Hope, and Charity—three glorious graces,  
As taught by Paul in Christianity;  
But Charity this great apostle places  
In the position greatest of the three.  
Yet Christianity—belief embraces  
That naught but Faith saves souls eternally;  
By thoughts ideal the last may be the first,  
But is it real, the best may be the worst?

If so, the doctrines by this holy sect  
Denounced as false, with truth may be allied;  
And thus by reasoning of their own elect,  
Confusion dire o'ertakes them in their pride.  
The very "signs" and "gifts" that they reject  
As of the devil, their professed guide  
Declared should "follow those that did believe;"  
Then where's the proof that they his words receive?

Ye priestly despots—fellow human dust,  
Shall ye our ways condemn or justify?  
In vain ye quote your time-worn creeds—we trust  
The voice of reason, history may lie!  
Our motto is your master's: Judge each must;  
And if all men this principle would try  
A little season—not two thousand years!  
It may transform this bickering vale of tears.

"The mystery of godliness is great!"  
'Tis Christianity, the text should say,  
At least 'twould seem so when its preachers prate  
In doubting words to dim each other's ray,  
That beckons souls to heaven's blest estate;  
Faith seems forgotten in this frantic fray.  
If faith they have not in each other's preaching,  
Should they denounce those who reject their teaching?

DEAR MR. EDITOR AND READERS OF THE "MEDIUM,"—May I be allowed to attribute the above piece, inspirationally, to "Lord Byron"? It is one of a series that, even by many anti-spiritualists, are admittedly Byronic. It was produced through the medium who was the subject of the "Moody and Sankey" verses.

I have now no time to offer theories on "Byron's" spiritual condition; and in fact before I get your judgment as to my assumption with regard to the above verses, my theories would be out of place.

I ask as a favour, though I think in all fairness, that as we are discussing this subject for the good of Spiritualism—to prove recognisable spirit control A. T. T. P. furnish us through these columns with a versified specimen of his "Byron." However, if this request be deemed uncharitable on the ground of the unfavourable organisation of the medium's brain, I will not press it. Clairvoyance may prove "Byron's" presence with his medium, but A. T. T. P. should not forget that it may also prove the presence elsewhere. I claim to have seen this spirit thus, and to have heard him clairaudiently.

Apocryphal to this subject I may mention, with a view to proving the activity of my spiritual perception as well as the individuality of the spirit in question as I recognise him, that in consequence of a communication through my own mediumship that he would manifest in my presence through a medium whom I had never seen nor spoken of, I

went to the Spiritual Institution, where on the same evening the promise was fulfilled through Mr. Howell's mediumship, and the company did not seem inclined to dispute the claim of the spirit to the name of "Byron."

Will it be of interest to A. T. T. P. to note that weeks before I saw any allusion from him to the fact of "Byron" and "H. Kirke White" being together, it was so stated through my mediumship in the house of a well known Spiritualist—Mr. Butcher.

The company requesting the latter to give an impromptu demonstration of his poetical powers, the following lines were immediately written:—

We come, we come; from a sunny clime,  
Where bells of love ring a joyous chime;  
Sweet flowers of Truth in our hands we bring,  
Which in garlands bright at your feet we fling;  
Oh gather them up! oh gather them up!  
And store them in the heart's deep cup!

This verse evidently flowed from a poetic mind, and, I must admit, one more fertile in *impromptu* rhythmical phrase than is mine. If it be not in the general style of H. K. White, it at least displays a spirituality worthy him, and Spiritualists, I imagine, will not cavil over the tone of cheerfulness which might be supposed to have been developed in the "happy bowers" 'neath the "azure heavens."

This spirit did not seem to recognise the assumed low, spiritual condition of "Byron," but a soul-overflowing charity and sympathy agent in the cause of truth and liberty.

By mentioning this fact, it will be seen that, though the theories advanced by A. T. T. P. and myself are inharmonious, the facts of spirit-presence are more in unison.

Authors, as a rule, are not supposed to adopt their literary phraseology in conversation with friends, and this practice seems to meet the views of "Tom," or if I may be allowed, "Thomas Paine," in company with his "Beloved Steadfast," when his usual clear and critical style is transformed to friendly and complimentary terms, to which ordinary tongues could be moved by ordinary affection. Will A. T. T. P. allow this theory to tone down his strictures on the "Moody and Sankey" Byron?—Yours fraternally,  
J. K. L.

Dear Mr. Burns,—In answer to one of your notes in the MEDIUM last week, I may just say that on the 16th of November last, myself and Mrs. Wightman were out visiting, and during a private seance "Lord Byron" controlled Mrs. Wightman. I can assure you he is suffering for his bad deeds on earth, for he seemed in a miserable state. He told us a great deal of his earth-life; one thing he said was, Never curse God for being afflicted, as he said he had done because he had a club foot. I could say a great deal more, but I think this will be sufficient at present, as it will be taking too much space of your valuable MEDIUM AND DAYBREAK; one word more I must add, that is, he told us he had got a work to do, and he said he should do it to gain his happiness.—Yours faithfully,  
R. WIGHTMAN.

56, Cranbourne Street, Belgrave Road, Leicester.  
March 9th.

DIFFERENCES IN AN AUTHOR'S STYLE.—Mr. A. J. Park thus writes in the course of a communication:—"At the end of his work, entitled the 'Age of Reason,' Thomas Paine has affixed a few remarks on the future state; but his reasoning in this instance is so unlike that contained in the former part of his work, that I can scarcely regard them as the expressions of the same writer. We need not, however, go far to find the cause of this, for whereas in the former instance the author has before him a tangible subject, in the latter he has to deal with that upon which at the best he can but form a surmise." If a writer can thus appear in different literary aspects when in the body, is it not to be expected that when the theme is again changed, and a medium used, the tone of discourse may be even more changed?

#### A YORKSHIRE GHOST STORY.

A correspondent, writing to a North-country paper, describes the following incident, the scene of the occurrence being an old mansion in the north of Yorkshire, cozy and cheerful, though large and lonely in point of site:—

What I am going to relate happened to myself while staying with some North-country cousins, in July, at their house in Yorkshire. I had spent a few days there in the summer of the previous year, but without then hearing or seeing anything out of the common. On my second visit, arriving early in the afternoon, I went out boating with some of the family, spent a very jolly evening, and finally went to bed—a little tired, perhaps, with the day's work, but not the least nervous. I slept soundly until between three and four, just when the day was beginning to break. I had been awake for a short time, when suddenly the door of my bedroom opened and shut again rather quickly. I fancied that it might be one of the servants, and called out "Come in!" After a short time the door opened again, but no one came in—at least no one that I could see. Almost at the same time that the door opened for the second time I was a little startled by the rustling of some curtains belonging to a hanging wardrobe which stood by the side of the bed; the rustling continued, and I was seized with a most uncomfortable feeling, not exactly of fright, but a strange, unearthly sensation that I was not alone.

I had had that feeling for some minutes, when I saw at the foot of the bed a child about seven or nine years old. The child seemed as if it were on the bed, and came gliding towards me as I lay. It was the figure of a little girl in her night-dress—a little girl with dark hair and a very white face. I tried to speak to her, but could not. She came slowly on up to the top of the bed, and I then saw her face clearly. She seemed in great trouble; her hands were clasped, and her eyes were turned up with a look of entreaty—an almost agonised look. Then, slowly unclasping her hands, she touched me on the shoulder. The hand felt icy cold, and while I strove to speak she was gone. I felt more frightened after the child was gone than before, and began to be very anxious for the time when the servant would make her appearance. Whether I slept again or not I hardly know; but by the time the servant did come I had almost persuaded myself that the whole



affair was nothing but a very vivid nightmare. However, when I came down to breakfast there were many remarks made about my not looking well—it was observed that I was pale. In answer I told my cousins that I had had a most vivid nightmare, and I remarked if I was a believer in ghosts I should imagine I had seen one. Nothing more was said at the time upon this subject, except that my host, who was a doctor, observed that I had better not sleep in the room again—at any rate, not alone.

So the following night one of my cousins slept in the same room with me. Neither of us heard or saw anything out of the way during that night or the early morning. That being the case, I persuaded myself that what I had seen had been only imagination, and, much against everybody's expressed wish, I insisted the next night on sleeping in the room again, and alone. Accordingly, having retired again to the same room, I was kneeling down at the bedside to say my prayers, when exactly the same dread as before came over me. The curtains of the wardrobe swayed about, and I had the same sensation as previously that I was not alone. I felt too frightened to stir, when, luckily for me, one of my cousins came in for something which she had left. On looking at me she exclaimed, "Have you seen anything?" I said "No," but told her how I felt, and without much persuasion being necessary, I left the room with her, and never returned to it. When my hostess learnt what had happened, as she did immediately, she told me I must not sleep in that room again, as the nightmare had made such an impression on me. I should imagine (she said) all sorts of things, and make myself quite ill. I went to another room, and during the rest of my visit—a week—I was not troubled by any reappearance of the little girl.

On leaving, my cousin, the eldest daughter of the doctor, went on a visit with me to the house of an uncle of mine, in the same county. We stayed there for about a fortnight, and during that time the "little girl" was alluded to only as my "nightmare."

In this I afterwards found there was a little reticence, for, just before leaving my uncle's my cousin said to me, "I must tell you something I have been longing to tell you ever since I left home. But my father desired me not to tell you, as, not being very strong, you might be too frightened. Your nightmare was not a nightmare at all, but the apparition of a little girl." She then went on to tell me that this "little girl" had been seen three times before, by three different members of the family; but, as this was some nine or ten years since, they had almost ceased to think anything about it until I related my experiences on the morning after the first night of my second visit.

My cousin further went on to tell me that her younger sister, whilst in bed one morning, about daybreak, to her great surprise, had seen a little girl with dark hair, standing with her back to her, looking out of the window. She took this figure for her little sister, and spoke to it. The child not replying or moving from her position, she called out to it, "It's no use standing like that; I know you. You can't play tricks with me." On looking round she saw that her little sister, the one she thought she was addressing, and who was sleeping with her, had not moved from the bed. Almost at the same time the child passed from the window into the room of her (my cousin's) sister A., and the latter, as she afterward's declared, distinctly saw the figure of a child with dark hair standing by the side of a table in her room. She spoke to it, and it instantly disappeared. The "little girl" was subsequently again seen, for the last time before I saw it, by my cousin's father, Dr. H. It was in the early daylight of a summer's morning, and he was going upstairs to his room, having just returned from a professional visit. On this occasion he saw the same child (he noticed its dark hair) running up the stairs immediately before him, until it reached the room and entered it. When he got into the room it was gone.

Thus the apparition has been seen three times by the family, and once by me. I am the only one, however, that has seen its face. It has also never been seen twice in the same room by anyone else.—*Daily Gazette*.

#### MRS. OLIVE IN A NEW SPHERE.

A new sphere it certainly is; for the old one was beset with influences which injured, without the least fault of her own, both her mediumship and her health, and had they continued, the consequences, her guides assure me, would have been disastrous. She is now in a house of her own, 121, Blenheim Crescent, not far from Notting Hill Station. Her position here is assured to her in a way which will relieve her of all anxiety. At the time I am writing (Sunday) it is unfurnished except by two or three chairs, yet, at the desire of "Dr. Forbes," I was yesterday honoured by having the first seance in it, when several historical characters manifested their presence; and thus, as it were, consecrated and baptised with their aura her new abode. Here, surrounded by congenial influences, her guides are sanguine that a new departure will be taken, and her development carried on to a much greater extent than hitherto. Great results are anticipated, and a correspondingly large sphere of usefulness will be opened out to her. She has carried out her work unremittingly amidst all kinds of annoyances and discouragements, and is worthy of all the sympathy and help that can be afforded to her.

This morning's free seance was held in the new house, upwards of twenty persons being present, among them several strangers, who were treated by the Doctor. Some of them showed considerable timidity at the thought of being manipulated by a spirit, but this was soon moderated by the control's gentleness and tact. He accurately pointed out the seat of pain, as was confessed by the patients; and healing power, when it had been experienced, was thankfully acknowledged.

The seance had been opened by "Mary Stuart," who congratulated the company, and gave her blessing in a few gentle and loving words. She was followed by "Sunshine;" and when "Hambo" stood up, and with genial cordiality chatted and laughed in the midst of the throng of interested listeners, even the most timid was at her ease, evidently attracted by his sunny smile and genuine good-humour.

Mr. Howell joined us after the business had commenced, and seemed to enjoy the influence which pervaded the room. Thus satisfactorily ended our inaugural free seance under the new conditions.

May the blessing of God continue to attend, and to extend, the good work in which our medium is engaged!

April 26.

#### ANSWERS TO THE QUESTIONS OF INQUIRERS.

A letter recently received contained the following questions. We answer them publicly for the benefit of others besides the questioner:—

1.—Q. Do Spiritualists believe in everlasting punishment?

A. No.

2.—Q. Can clairvoyants really see spirit-forms, or is it imaginary on their part?

A. Clairvoyants see spirits when related to them in accordance with the laws of psychology, just as we in the body see objects in accordance with the laws of optics.

3.—Q. Can spirits trouble the rest of a sleeping babe if so disposed, or can spirits do good or harm to the human frame, at a seance, for instance, or at night?

A. Babes quite unconscious of physical surroundings have been observed to follow with their eyes spiritual objects, and some of the most extraordinary cases of spirit-communion have occurred through infants. The sphere of the mother, if a good woman, protects the babe from spiritual evil. All babes are not equally sensitive, but those that are so are benefited or injured by the spheres of those who come near them. Convulsions may be caused by strong passion on the part of parents or others in the care of babes. Some persons also draw their vitality from them, and many of the obscure ailments of the young are due to psychological, and, through these, spiritual influences. Many of the moral and physical diseases of mankind are due to spirits who can reach the subject of their operation as well when alone as when at a seance. In fact, if there be a good influence in the circle, the spiritual parasite may be removed. We have repeatedly seen "Ski," in Mrs. Billing's circles, "pick something off" sitters which was annoying and depressing them. This is a large question, and cannot be exhausted just now; But, it may be said in conclusion, that sensitives should be very careful in what circle they take a seat. These jaded mediums of low moral type, who sit with promiscuous sitters of inferior motives, are centres of spiritual contagion, and they cannot be interspersed with without imparting spiritual poison, and drawing the vital power from spiritual natures; gross evil habits in ordinary persons render them similar centres of spiritual uncleanness. Just as the unwashed vagrant is swarming with physical vermin, so is the morally polluted one crawling with spiritual parasites; and if we have in ourselves any moral weakness, these low spirits fasten on to us at these tender spots.

4.—Q. Do spirits make themselves heard in any way, i.e., by the creaking of furniture?

A. Very frequently. These occurrences are quite common where the atmosphere of mediumship exists, but people are too ignorant and superstitious to be observant of such phenomena.

5.—Q. Is "The Antiquarian Ghost Story" possible?

A. We gave our views of it when we reproduced it in the MEDIUM, No. 511, Jan. 16, 1880.

6.—Q. Can clairvoyants speak with the departed? A clairvoyant I knew once said: "There is a spirit looks like a doctor near you now." So I said: "Ask him if it be So-and-So," a relative of mine and a medical man, lately deceased; but the clairvoyant said it was not. Is this possible, and could I have ascertained who it was?

A. A spirit may be seen by a clairvoyant, and yet be unable to speak to the clairvoyant; just as you may see a man on a hill a long way off, or through a window, and not be able to communicate with him. Some mediums present all the conditions for entering into communion with a great variety of spirits; other mediums are quite restricted, and can only communicate with one class of spirits, or through one method.

If any of our readers can add to these answers we will be glad to hear from them.

#### REFORM IN CIRCLE HOLDING.

A correspondent thus expresses himself:—"Like yourself, I do not feel the necessity of physical manifestations (and yet I get them on my own person in the shape of touches and frequent kisses from my children at all seasons of the day and year); but one is compelled to admit their necessity for minds of a more materialistic cast.

"My only concern is that those who seek for communications with their friends at seances are too often—far too often—doomed to disappointment.

"In a more than dim and not always religious light a white substantial form is seen; it bows, perhaps squeaks, then retires, and when the circle is broken up a name is sometimes given, but more often not.

"Now such a seance, even under strict test conditions is not satisfactory to an intelligent, pure-minded man or woman, but I grieve to say that I do not see how we can expect anything better whilst promiscuous circles are held for investigators who, by their habits and want of (spiritual) education, hold back the phenomena to the dead level of their own spiritual surroundings.

"Would that we could have circles of various degrees of development—refinement answering to the practices of the societies of old!—then should we obtain gifts of healing and clairvoyance, &c., that would prove to the world that we are indeed the ambassadors of heaven."

#### OBITUARY.

REUBEN SUTCLIFFE.—Dear Mr. Burns,—Another of the oldest Spiritualists has passed on to the spirit-world, on the 8th inst., Reuben Sutcliffe, of 57, Thomas Street, Manchester, and Cobden Villa, Heaton Chappel. He did much for the Cause in its earliest days. Even so far back as 1857, meetings in connection with the Nottingham Organisation (J. G. H. Brown, medium) were held at his house every Sunday for many years. At his house, too, was inaugurated the Manchester Association of Progressive Spiritualists in 1866, of which society he was treasurer and J. P. Hopps president. He was one of the old school who did not believe in tests or paid mediums.—Ever yours in the Cause, ALICE WILSON, 24, Cavendish Street, Manchester. [This notice was received in December last, but was unfortunately mislaid. Mr. Sutcliffe was an historical character in Spiritualism, and it is of importance that these facts respecting his connection with the Cause should be placed on record.—ED. M.]



## THE VACCINATION QUESTION IN THE NEW PARLIAMENT.

Speaking a few days since, Mr. William Tebb, who is well known as an opponent of the Vaccination Acts, said that anti-vaccinators asked with some anxiety "What will the new Parliament do for us?" They knew that hundreds of petitions were sent to the Tory Parliament by parents who had seen the injury caused by vaccination, and those petitions had fallen upon the Government like a shower of waste paper. (Laughter.) He thought the new Parliament would do something for them. It had been especially elected to carry out reforms demanded by the people, and there was no reform so imperative as to reform the Vaccination Acts out of existence. (Hear, hear, and a voice: "Pure blood for ever.") At the head of the new Government would be a statesman of transcendent ability, and one whose ability was only equalled by a conscientious desire to remove injustice. (Loud applause.) Mr. Gladstone in a letter to Mr. Pitman on the subject said, "I regard all compulsory legislation like that of vaccination with mistrust and misgiving." (Hear, hear.) In his (the speaker's) own borough of Marylebone, Mr. Gladstone in a recent speech had expressed his sympathy with the anti-vaccination movement, and he took such expressions as an earnest of what he would do. (Hear, hear.) Mr. W. E. Forster had been alluded to that evening. He thought that gentleman had made some progress within the last few years in this question, as in the debate on Mr. Pease's Bill he most earnestly besought the Government to repeal the cumulative penalties. With regard to Mr. John Bright what did that gentleman say? He said, "The law which punishes parents again and again for non-vaccination is monstrous, and ought to be repealed." (Hear, hear.) Sir Charles Dilke, the able member for Chelsea (applause) had declared his interest in the question, and he said, "I am for a complete inquiry into the operation of the Vaccination Act," and Sir Charles would probably be a member of the new Ministry. (Hear, hear.) In addition to these gentlemen there were Mr. P. A. Taylor, Mr. Samuel Morley, Mr. Jacob Bright, Mr. Roger Leigh, Sir Thomas Chambers, Mr. Mundella, Mr. Serjeant Simon, Mr. Hinde Palmer, Mr. Otway, Mr. Passmore Edwards and many others (hear, hear) who were not only in favour of a Royal Commission for amending the Acts, but also in favour of repealing them altogether (hear, hear), and to this it must come at last, for nothing less would allay the widespread public anxiety. It was not by passive obedience to bad laws that they got them removed. They valued the liberty they enjoyed, but how was it obtained? Not by acquiescing in, but by resisting tyranny. It was in this way that Catholics had obtained emancipation, Dissenters exemption from the payment of church-rates, and unjust taxes had been removed, and in the United States by thirty-five years' persistent agitation of William Lloyd Garrison, Wendel Phillips, Theodore Parker, and others (where the Fugitive Slave Law had been trampled under foot), a public opinion had been created which resulted in the emancipation of four million of slaves. Let them then take courage from the past—let them continue to agitate until they get the Vaccination Acts repealed, and he believed soon following the repeal of the law, vaccination left to itself would be relegated to the limbo of exploded medical superstitions. (Applause.)

## THE TESTIMONIAL TO E. W. WALLIS.

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The friends of Spiritualists and Spiritualism, and also Spiritualists, are kindly requested to help to realise the amount that is desired to assist our Brother Wallis.

The letters forwarded with some of the donations are full of sympathy and warm-hearted acknowledgments of kindness received from Mr. Wallis.

W. YATES, Hon. Sec.  
39, Lower Talbot Street, Hoxton.

Mr. W. EGLINTON has left Vienna, and is now at Munich, Bavaria.

BOLTON.—Dear Mr. Burns,—Mr. Wallis desires me to send announcement to the MEDIUM as to speaking in Duke Street Reform Room, on Sunday, May 2, and you will kindly oblige. With kind regards, yours, &c., J. E. CROSS, 42, Poplar Street, April 27.

BIRMINGHAM.—On Sunday evening next, May 2nd, Mrs. Groom, with her guide, have kindly consented to give a trance address in the Meeting Rooms, 312, Bridge Street West, Hockley. Subject of the address, "Glimpse of Heaven through the Veil." Doors open at half-past six o'clock. Collection at the close.—ROBERT BRAZNER, *Winson Green*.

FEATHERSTALL.—At Whitelees Road, Alice Hannah, the beloved daughter of John and Sarah Dearden, passed to the higher life on April 24. Mr. E. Wood will deliver two trance addresses at the same place on Sunday, May 2. Subjects: "Bloom and Blossom," and "Entrance into Spirit-life."

J. L.—We cannot guarantee that any healer that advertises in our columns will most certainly produce a cure. The most orthodox and respectable medical practitioners can afford no better ground for hope than the so-called quack. Do we not constantly meet with families with heavy doctors' bills to pay, and yet the sole result, in a medical sense, has been to the advantage of the undertaker? No doubt all healers, of whatever school, do their best, and with it, must be confessed, similar results. Our readers must be guided entirely by their own judgment in choosing assistance from those who favour us with advertisements.

## MR. J. J. MORSE'S APPOINTMENTS.

NEWCASTLE-ON-TYNE.—Sunday, May 2, at 2.30 and 6.30 p.m. Monday, May 3, same place. Evening at 8.  
NORTH SHIELDS.—Tuesday, May 4. Odd Fellows' Hall. Evening at 8.  
LONDON.—May 20.  
GLASGOW.—June 13 and 14.  
LIVERPOOL.—May 16.  
CARDIFF.—May 23, 24, and 25.

Mr. Morse is open for engagements in all parts of the United Kingdom. For terms and dates address him at 22, Palatine Road, Stoke Newington, London, N.

## MR. E. W. WALLIS'S APPOINTMENTS.

BOLTON.—Sunday, May 2.  
OLDHAM.—May 3. Happy Evening Entertainment, at 7.30.  
GLASGOW.—May 9 and 10. WEST PRITON.—May 23.  
NEWCASTLE-ON-TYNE.—May 16 & 17. NOTTINGHAM.—May 30.  
NORTH SHIELDS.—May 18.  
LONDON.—June 1 to 10.—Reception at 15, Southampton Row, June 4. Gosw  
Hall, June 5.  
KEIGHLEY.—June 13.

Mr. Wallis will accept calls to deliver trance-orations in all parts of the United Kingdom. Apply by letter, to him at 338, St. Ann's Well Road, Nottingham.  
N.B.—Mr. Wallis also gives entertainments, consisting of songs, readings, and recitations. Write for programme and terms.

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On Tuesday evenings, at 7.30. In order to obtain the highest manifestations none will be admitted on Tuesdays unless they arrange to attend twelve seances. They must also have a knowledge of the conditions required at the spirit-circle.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SUNDAY, MAY 2.—GOSWELL HALL, 290, Goswell Road (near the "Angel"). Conversation and Seance at 11 a.m. Address by Mr. Herbst, at 7 p.m.  
Mrs. Ayers, 45, Jubilee Street, Commercial Road, E., at 8, also on Tuesday and Thursday.  
6, Field View Terrace, London Fields, E. Seance for Development, at 7. Miss Barnes and other mediums. Collection.  
TUESDAY, MAY 4.—Mrs. Prichard's, 10, Devonshire Street, Queen Square, at 8.  
THURSDAY, MAY 6.—Dalston Association of Inquirers into Spiritualism, Rooms, 53, Sigdon Road, Dalston Lane, E.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAY 2, ASHTON-UNDER-LYNE, 1, Bradgate Street. Meeting at 6 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, at 6.30 for 7, free, for Spiritualists and friends.  
BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m.  
BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 p.m.  
CARDIFF, Spiritual Society, Heathfield House, West Luton Place. Public Meeting at 6.30.  
DARLINGTON, Mr. J. Hodge's Rooms, Herbalist, High Northgate. Public Meetings at 10.30 a.m. and 6 p.m.  
GRIMSBY, S. J. Herzberg, No. 7, Corporation Road, at 8.  
GLASGOW, 164, Trongate, at 6.30 p.m.  
HALIFAX Spiritual Institution, Peacock Yard, Union St., at 2.30 and 6.30.  
KEIGHLEY, 2 p.m. and 5.30 p.m.  
LEICESTER, Lecture Room, Silver Street, at 10.30 and 6.30.  
LIVERPOOL, Perth Hall, Perth Street, at 11 and 6.30. Lectures.  
MANCHESTER, Temperance Hall, Grosvenor Street, All Saints, at 2.30.  
OLDHAM, 186, Union Street, at 6.  
OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station), Lyceum, 10 a.m. and 2 p.m.; Service at 6 p.m.  
SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
BOWERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.  
MONDAY, MAY 3, LIVERPOOL, Perth Street Hall, at 8. Lecture.  
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.  
TUESDAY, MAY 4, SEAHAM HARBOUR, at Mr. Fred. Brown's, in the evening.  
WEDNESDAY, MAY 5, BOWLING, Spiritualists' Meeting Room, 8 p.m.  
BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, for Development at 7.30., for Spiritualists only.  
CARDIFF, Heathfield House, West Luton Place. Developing Circle, 7.30.  
DERBY, Psychological Society, Temperance Hall, Ourzon St., at 8 p.m.  
MIDDLESBRO', 38, High Duncombe Street, at 7.30.  
THURSDAY, MAY 6, GRIMSBY, at Mr. T. W. Asquiths, 212, Victoria Street, South, at 8 p.m.  
LEICESTER, Lecture Room, Silver Street, at 8, for Development.  
NEW SHILDON, at Mr. John Mensforth's, St. John's Road, at 7.  
SHEFFIELD, W. S. Hunter's, 25, Netherthorpe Street, Portmahon, at 8.

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## RATIONALE OF SPIRITUALISM.

BY F. F. COOK.

J. BURNS, 15, SOUTHAMPTON ROW, W.C.

"'Spiritualism,' as Mr. F. F. Cook points out in his very able paper, 'is Revolution, not simply Reform.' This is exactly the view that I have long had impressed upon me. There is very little Conservative about it; little that is orderly, any more than there was in the great Revolution that left us Christianity. It is an upheaval, and is attended with all the apparent disorder and chaotic confusion of an earthquake. \* \* \* In order rightly to estimate the progress of the Movement, it is necessary to view it from within, and from the standpoint of the Spiritualist. In no other way can any clue be got to what seem its manifold absurdities, contradictions, and vulgarities, to say nothing of other more serious blemishes. In this pamphlet Mr. Cook points out with much shrewdness and force, that the Movement which we call Spiritualism is controlled and governed by spiritual methods from a spiritual plane, and that what we see around us here are the results of causes over which we have comparatively little command."—M. A. (OXON.) in *Higher Aspects of Spiritualism*.

"This 'paper' is full of indications of fresh free thought. Its writer has the genuine spirit of a seeker after truth, and there is something most refreshing in his treatment of a subject that too often calls forth the drivel of denying bigots, or the hysterics of affirming fanatics. Mr. Cook is a hundred times more of a 'philosopher' than many of the sublime persons who would have their doubts about listening to him. We will only add that the paper covers thirty large pages, that it is presented by the printer in a high-class manner, that it is published at the nominal price of twopence, and that we commend it to such inquirers as may still be humble enough to suspect that, after all, they may not know everything, and that they have not yet exhausted the boundless possibilities of the universe.—*Truthseeker* for April.

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