



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

SPIRITUALISM.

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OUR CHRISTMAS NUMBER.

The engraving of Professor Zollner, which was to have appeared on this page, not having arrived from Germany at the time of going to Press, it will be held over till the first Number in 1883, when it will appear on the first page.

The contents of this number of the *MEDIUM* are well adapted to set forth to the intelligent public the facts of Spiritualism in their various aspects. Of scientific testimony to the most extraordinary phenomena, the very highest is offered; for in addition to Zollner and his colleagues in Germany, we have, by implication, Crookes in England, and, in Zollner's work, a host of other eminent witnesses. The phenomena of Spiritualism are, therefore, as firmly established as any other fact in science. And to what issue do these manifestations point? Crookes testifies to conversations with the spirit, "Katie King," in material form, and Zollner, addressing Crookes, makes use of these significant words: "A new class of physical phenomena which proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world." What does this mean? It is neither more nor less than a scientific declaration, that a spiritual state exists, and that man is immortal!

What, then, must we think of "Church and State" supporting fifth-rate conjurers—unprincipled adventurers—who pretend to show that Spiritualism is simply a matter of trickery and conjuring? We must come to the conclusion that our clergy who are in alliance with the conjurers, are utterly ignorant of the strongest proofs of the truths they are paid to teach, or that they are unfaithful; and as for the so-called "men of science," who have persecuted such men as Crookes and Zollner, and lent themselves to popular prejudice to "expose mediums" on hypothetical grounds,—they are obstinate stumbling blocks in the pathway of Truth, and history will yet mete out to them their full deserts for their humanly and unscientific conduct.

But mediumship has been grossly abused, and thereby the enemies of Spiritualism have placed within their reach the whip handle, which they are in no wise loath to grasp and to use. Dr. Slade, when in London, was made the tool of denominational cupidity. A clique of so-called "friends" bated the bulls of materialism to attack him, and, at a premium of a guinea a hit, they were not backward in accepting the challenge. This auction market style of dealing out spiritual phenomena worked a grievous wrong to poor Slade, and unspeakable disgrace to the Cause; but in the use made of Dr. Slade by Prof. Zollner we have the reverse side of the shield presented. Shall we say "happily," the laws on the continent do not favour the indiscriminate merchandise in wonderful phenomena, hence, Slade was protected by a power which Spiritualists are not yet wise enough to exercise on their own account; and, as a set-off to the London horror, we have the magnificent results narrated in "Transcendental Physics." The moral is that pointed out by "Epes Sargent,"

in another column: that the spirit-circle should only be accessible to minds in a fit condition to take part in spirit-communion.

The comments of "Ada Byron," on her father, Lord Byron, given through a medium, affords an example of trance mediumship. Hundreds of such messages have been given through the same medium, forming one of the most interesting literary collections which the world contains. The one published this week is an acutely thought out and powerful essay. Its idea of human redemption, applied to Byron's case, is that indicated in "Oahspe," and vastly differs from that taught by the sects.

Another instance of mediumship is given in "Angel's Work," a narrative which has been running for about a couple of months, and will conclude next week. The lady who writes it is one of the most experienced and best-known clairvoyants. She has received from spirits many personal narratives, when she has recently commenced to commit to paper. Some people will at once determine that such a thing as describing the career of spirits is all wrong, because it appears in a Spiritualist paper. For a precedent we can point to "Macmillan's Magazine," of this year, for an instance of a similar story, and as a classic, Milton's "Paradise Lost" may be named. The teaching is morally and religiously sound, so that the influence of the narrative is good.

A time of great activity is being manifested in spirit-circles. The process of purification, as "Epes Sargent" intimates, is going on in good fashion. The spiritual basis is being relied on: that is—the sitters are to be fit and proper persons; the circle is to be sacred to spiritual purposes; the medium is not to be subjected to degrading tests, the result of mean suspicions on the part of sitters, who ought not to be permitted to enter the circle; the spirits are to be allowed to manifest in their own way, and thus succeed in giving satisfaction and rendering tests unnecessary. This programme is becoming universal. The old form of mercenary seances, to paying sitters, is being abandoned, and, as a result, powerful mediums are cropping up everywhere, as our reports this week show, in an encouraging manner. "Lily's" poem gives the true ring of the genuine spirit-circle. There is also a beautiful "Spiritual Carol," this week, from the pen of the author of "Golden Thoughts in Quiet Moments."

Mr. Ware's Sermon shows how ministers of the Gospel might continue to preach under the regis of Spiritualism, from the "Good Old Book," and with much greater propriety, than under the blighting frown of sectarian dogma. Spiritualism is a religious movement. It is the power of the Angels of God operating on man through his immediate spiritual surroundings. How essential, then, that all Spiritualists exalt their aspirations, that a truly spiritual influence may be received by them from the agitation of these unseen friends. According to our own state of purity or impurity are our spiritual communications.

KARL FRIEDRICH ZOLLNER.

This year should not be allowed to pass away without a slight tribute to the memory of the eminent and dauntless champion of unpopular truth, whom it has taken, apparently, from our midst.

Here was a man in the very prime of a life, and in the mature vigour of an intellect, which had been employed in the successful researches of orthodox science. Public respect and reputation, a highly honourable position, distinguished friends, an outlook the most serene, prospects the most favourable: all these things, four or five years ago, might have made any aspirant for scientific fame and intellectual happiness pronounce Zollner a truly enviable man. He was so, indeed; but in a sense, and for a reason which, I fear, would excite the emulation of very few of the cultivated youth of our generation. For, beneath that professorial exterior burned the fire of a martyr's spirit. There was no abuse or prejudice of the age, no cherished dogma of materialism, no superstition,—political, religious, or scientific,—which Zollner was not ready to expose and combat. His "Scientific Treatises," composed when his already established position secured them from neglect by even the most bigotted or arrogant opponent, abound in polemics against the postulates and assumptions on which scientific materialism ultimately rests. He opposed the abuses of academic influence—very powerful in Germany—on public and ecclesiastical questions. He dragged into light the horrors of the Leipzig laboratory, throwing himself with characteristic vehemence into the anti vivisection agitation; and, in conjunction with two or three colleagues, as brave, honest, and distinguished as himself, he conducted and published to the world those famous experiments with Slade, which are among the most convincing evidences of phenomenal Spiritualism. Then came the storm. The Press of Germany is almost exclusively in the hands of the materialist party, largely represented by Jews. Vituperation, ridicule, misrepresentations, were poured forth in daily articles and letters. Some of these he traced to colleagues and pretended friends, who still maintained the semblance of private cordiality. But the disguise was soon thrown off, and there was a painful rupture of old and intimate relations.

Zollner was a man of quick sensibility, with, perhaps, defects of temper sometimes observed in connection with spiritual and intellectual ardour. He turned fiercely on his assailants, and, still more, with generous indignation, upon Slade's. He showed that in personal controversy he could become a keen and merciless antagonist. Yet, through it all, we catch glimpses of a free and genial disposition, and of a not unkindly humour. The rest, whatever seemed bitter and angry, was but transitory. As he says himself, with touching eloquence, in his dedication of "Transcendental Physics" to Mr. Crookes:—

"Every polemic, even the justest, has in it something uncongenial, like the sight of a battle, or a bloody battle-field. For hereby is man reminded impressively of the imperfections and faults of his earthly existence. And yet are gathered the noblest blossoms of the human heart, in its self-renouncing devotion of the dearest to the Fatherland, round the graves of the fallen warriors. The poetry and history of all peoples glorify these blood-saturated spots with their noblest breath, and the returning Spring sees crosses, woven with roses and ivy, where, a year before, the battle raged. So, hereafter, will this literary battle-field appear to the generation growing up. They will have understood the moral necessity of the strife, and, in the morning splendour of a new epoch of human culture, will have forgotten the repulsiveness of my polemic."

His life went down in clouds and tempest; and his fame at present smoulders beneath the damps of prejudice. But its glow is felt, and in the just

hereafter it will tower into the monument of fame which finds perpetual fuel in the admiration of mankind for their truest heroes.

C. C. M.
December, 1882.

PROFESSOR ZOLLNER'S SCIENTIFIC INVESTIGATION OF SPIRITUALISM.

The English public are greatly indebted to Mr. Massey, the writer of the foregoing beautiful and touching tribute, for his translation of that portion of Professor Zollner's works giving an account of his investigation of spiritual phenomena. In this work the translator has no interest. A high-priced edition having been sold, it is now issued in a cheap form for the good of the Cause. The following is the title page:—

"TRANSCENDENTAL PHYSICS. An account of experimental investigations. From the Scientific Treatises of Johann Carl Friedrich Zollner, Professor of Physical Astronomy at the University of Leipzig; Member of the Royal Saxon Society of Sciences; Foreign Member of the Royal Astronomical Society of London; of the Imperial Academy of Natural Philosophers at Moscow; Honorary Member of the Physical Association at Frankfurt-on-the-Main, etc., etc. Translated from the German, with a preface and appendices, by Charles Carter Massey, of Lincoln's Inn, Barrister-at-law."

Mr. Massey, in his preface, says (speaking of Zollner who was then in the body):—

He is Professor of Physics and Astronomy in the University of Leipzig, and has taken place in the front ranks of the scientific men of Europe. He has published many works, among which are "Sketches of a Universal Photometry of the Stars and Heavens," "Physical Nature of the Heavenly Bodies," "The Nature of Comets," and these Treatises.

By "treatises," Mr. Massey alludes to his works on Spiritualism and other matters. His coadjutors are thus described:—

William Edward Weber, born 1804, is a Professor of Physics and known as the founder, in common with his brother, of the doctrine of the Vibration of Forces. He has published an exhaustive work on "Electro-Dynamic Measurement" (4 vols. 1846-1851). No scientific reputation stands higher in Germany than that of Weber.

Professor Scheibner, of Leipzig University, is a well-known and highly distinguished mathematician.

Gustave Theodore Fechner, born 1801, is eminent as a natural philosopher, and is likewise Professor of Physics at Leipzig. Among his works are "The Soul of Plants," "The Zendavesta," "The Things of the Future," "Elements of Psychophysics," "The Problem of the Soul," and "About the Life Hereafter."

The greater portion of Mr. Massey's preface is occupied with a hearty and manly defence of Dr. Slade, as an honest medium of great power, against the imputations cast upon him by the persecution to which he was subjected when in London. Those who desire to know the true bearings of the "Slade Trial" will find what is required succinctly stated in this preface.

Professor Zollner thus opens his dedication to William Crookes, F.R.S.:—

With the feeling of sincere gratitude, and recognition of your immortal deserts in the foundation of a new science, I dedicate to you, highly honoured colleague, this Third Volume of my Scientific Treatises. By a strange conjunction our scientific endeavours have met upon the same field of light, and of a new class of physical phenomena which proclaim to astonished mankind, with assurance no longer doubtful, the existence of another material and intelligent world. As two solitary wanderers on high mountains joyfully greet one another at their encounter, when passing storm and clouds veil the summit to which they aspire, so I rejoice to have met you, undismayed champion, upon this new province of science. To you, also, ingratitude and scorn have been abundantly dealt out by the blind representatives of modern science, and by the multitude befooled through their erroneous teaching. May you be consoled by the consciousness that the undying splendour with which the names of a Newton and a Faraday have illustrated the history of the English people can be obscured by nothing, not even by the political decline of this great nation: even so will your name survive in the history of culture, adding a new ornament to those with which the English nation has endowed the human race. Your courage, your admirable acuteness in experiment, and your incomparable perseverance, will raise for you a memorial in the hearts

of grateful posterity, as indestructible as the marble of the statues at Westminster. Accept, then, this work as a token of thanks and sympathy poured out to you from an honest German heart. If ever the ideal of a general peace on this earth shall be realized, this will assuredly be the result not of political speeches and agitations, in which human vanity always demands its tribute, but of the bond of extended knowledge and advancing information, for which we have to thank such heroes of true science as Copernicus, Galileo, Kepler, Newton, Faraday, Wilhelm Weber, and yourself.

"Transcendental Physics" is illustrated with ten engravings, the frontispiece being the room at Leipzig, in which most of the experiments were conducted. The first chapter has reference chiefly to the author's philosophical speculations. "On space of four dimensions," by which it is sought to show that the passage of matter through matter, is a tenable hypothesis. The demonstration is given in the tying of four knots on a cord, the ends of which were joined and sealed. An engraving of the experiment is given. This manifestation occurred in the presence of Dr. Slade. In chapter fifth, this form of manifestation is further illustrated through the agency of other mediums. Then is described and engraved the experiment of making knots of a twisted kind on leather bands, the ends of which were fastened and sealed. The Professor placed his own hands over the bands, and felt them move while the knots were being made on them. The time was, at most, three minutes.

Another interesting class of experiments of a cognate nature, is the passing of matter through matter, in the placing of wooden rings on the stem of a table, without removing the top, and the removing of said rings from a loop of catgut, fastened at both ends, and yet no fracture made in it to allow the rings to be removed. It is interesting to observe that the same experiment of making knots on an endless cord, as practiced in the presence of Zollner, occurred at Mr. Herne's seance, during which "Zollner" materialized, as described by Professor Sellin below.

In the ninth chapter, experiments are described such as the passage of articles from and into a closed box; and direct writing, describing facts unknown to anyone present. The remainder of the book is chiefly occupied with accounts of direct writing, with illustrations of the manner of receiving it, and facsimiles of the messages thus given. In reference to a seance given to the Grand Duke Constantine, at St. Petersburg, A. Aksakof, Imperial Privy Councillor, thus testifies:—

"I can, as a witness, testify that the writing was produced upon a slate which the Grand Duke ALONE held under and close to the table, while Slade's hands were on the table and did not touch the slate. Slade has since had the honour of being invited to two seances by the Grand Duke.—AKSAKOW."

Communications have been repeatedly received in six languages on one slate, by direct writing.

Take it as a whole, "Transcendental Physics" * is one of the most valuable works in the whole range of spiritual literature, and every intelligent person should make himself acquainted with its contents.

THE MATERIALIZATION OF "PROFESSOR ZOLLNER."

During his visit to Hamburg, referred to below, Mr. Herne telegraphed to us a message respecting "Zollner," but it had got confused in transmission, so that it was not intelligible to the post-office officials. It was a short announcement of the sudden death of the renowned Scientist. Hearing of the success of Mr. Herne's seances, we desired our constant reader, Professor Sellin, to give us an account of the manifestations, which he kindly did, and the narrative has lain till now, that it might grace our Christmas Number:—

* The current edition of "Transcendental Physics" is a handsome large octavo volume of over 300 pages, with ten illustrations. The price is 3s. 6d., post free, 4s. It may be obtained at the office of the MEDIUM.

DEAR MR. BURNS.—You wish a short account of Mr. and Mrs. Herne's last visit to Hamburg, especially in order to impart to your readers the fact that through these mediums, "Professor Zollner," the highly honoured and courageous champion of Spiritualism in Germany, was enabled, only three days after his death, to give to his friends a proof that the dead still live, by a greeting from the other world. I should long ere this have complied with your request, had it been but in gratitude to our English friends, but that professional occupations, as well as other engagements, particularly a visit from our friend Harry Bastian, which followed close upon that of the Herne's, did not give me leisure to do so. I am, however, at present, almost glad of this delay, as it enables me to give to your readers not only an account of "Zollner's" first material manifestation, but also of two others, one through Mr. Bastian and a second through our Hamburg materializing medium, Mr. M.

I shall add a few words about the other manifestations experienced during the seances held with Mr. and Mrs. Herne at my house, from the 13th of April till the 8th of May, as the readers of your paper are, on the whole, well acquainted with the manifestations obtained through these very good mediums. Nor can I resist expressing my satisfaction at the fact that they have progressed in their development; most especially the trance phase, as also that of direct voices, among which a German voice was this time to be heard, have greatly increased in strength. Less satisfactory are, it appears, the materializations, which were, however, in some instances, sufficiently distinct to admit of recognition.

The seance in which "Zollner" materialized, took place on Thursday, April 27th, and was the seventh held here by Mr. and Mrs. Herne. On the evening of Tuesday, 25th, only a quarter of an hour before the beginning of the seance, I had received a telegram with the news of Zollner's sudden death, which had occurred on the morning of the same day. The seance, probably in consequence of the frame of mind called forth by this news, had been less satisfactory than ever before. But already on the following day, and still more on Thursday, when we were again to have a sitting, this depression had subsided. We have, indeed, not lost Zollner. We know that our departed friend, after the termination of his mission on earth, will never tire of seeking out all means and channels known to him so as to continue the work begun, from the opposite shore. Besides I had had, on the afternoon of the day after Zollner's death, two trance communications, the one as coming from "Sir Ashley Cooper" and the other from "George Stephenson," the inventor of the locomotive; both equally beautiful in form as in contents, and reflecting to perfection the joyous feelings with which a true Spiritualist should look upon the death of a man, who, after so highly blessed a work on earth, is freed of his burdensome shell, only to take part in our joint labour with more effect.

The circle which assembled at my house on Thursday, the 27th, consisted of only ten persons, and I was the only one amongst them who had known and been on terms of friendship with Zollner during his earthly life. One of the ladies had seen a photograph of him, but to the other members of the circle, he was known only from his writings; and yet this almost stranger-circle, was to receive his first greeting from the other world. I must confess, I did not at all myself expect that "Professor Zollner" would attempt to materialize: firstly, because I thought materialization so short a time after death very improbable, if not impossible; and secondly, because, besides myself there was not a single personal acquaintance of his present. But on that evening a very good, harmonious frame of mind prevailed throughout the little circle, and the atmospheric conditions were so excellent, that it is principally to this circumstance, that I am obliged to ascribe the fact, that our friend's first attempt to show himself succeeded immediately and perfectly. The physical manifestations in the dark seance, which preceded the materializations, were more vivid than ever. The spirit friends spoke remarkably little, probably so as not to waste power, but on the other hand surprised us by the support of a large book, which they fetched out of the locked room of one of our friends, Mr. H., who lived at about half-an-hour's distance, and at whose house the mediums had dined with me on that day, without however, having entered said room for a minute. With cheerful spirits, heightened by this manifestation, the sitting in subdued light, which was to form the zenith of all the manifestations during the visits of Mr. and Mrs. Herne, began.

I must here mention that the cabinet used by me, is a double cabinet, like that of Mrs. Esperance, in Newcastle, but that on the evening in question, the partition, fastened by a reticle, had been removed. Mr. Herne, in deep trance, sat in the compartment furthest from the light. The sitters placed themselves in horse-shoe form before the cabinet, and were seated so that Miss R. (the lady who knew "Zollner" from his photograph) and I sat at the brighter end of the circle, while Mrs. Herne and our Hamburg medium sat at the darker end. At first two forms, which were not recognised, appeared quickly one after the other: then, after a rather long pause, a figure in spirit raiment, with its face partly concealed, came out of the brighter half of the cabinet, where I sat, but soon retreated before the rather bright light, to show itself, after a

while, more distinctly and for a longer time at the darker side of the circle. But even now Mrs. Herne and our Hamburg medium could only distinguish that it was the figure of a man without a beard, and we were beginning to exchange surmises as to the apparition, when "Peter" called from the cabinet: It is "Professor Zollner!" I now begged of our departed friend, that if it were possible for him to do so, he would once more step forth from the compartment best lighted, on my side, and about three or four feet from me, in order to render recognition on my part possible. I did not doubt that I should be able to do so, if the figure could but bear the light long enough to show its right cheek, which, with "Zollner," was much larger than the left. And scarcely had I expressed my request, before the curtains were parted, and the figure stepped forth for several seconds, with its cheek, evidently purposely, uncovered, and nodded kindly when addressed by me. Whoever may have seen a photograph of Zollner will comprehend that there is scarcely a face more easily to be recognised, under materialization, than his. I now requested our friend, for I could hardly any longer doubt that it was really he, to speak a friendly word to us if it were in his power to do so. This request was also immediately granted; but the merely whispered tones, which however sounded like German, to my great regret, remained unintelligible to me as well as to the other who sat nearest the apparition. Here, again, "Peter" came to our assistance, by calling from the cabinet the meaning of the German words which "Zollner" had spoken: "God is great, and beyond comprehension by mortal mind."

A few minutes after the figure of "Zollner" had retired, "John King," more beautifully materialized than I have ever seen him before, stepped forth, first from one side of the cabinet and then from the other, and remained standing out before it, in our midst, for more than a minute. In his usual deep voice he asked us all if we had seen "Zollner" well, and me in particular, if I had recognized him, to which I of course answered in the affirmative. He said that he himself had helped "Zollner" to materialize, and that the latter was highly pleased at having succeeded with the kind assistance of the Herne spirits, in surmounting the difficulties attending the process of forming a temporary body.

So much on the subject of this seance, which will certainly be a memorable one to those who were present. I, too, was exceedingly happy, although I regretted that no one else of those present was personally acquainted with Zollner, in order to confirm my testimony perfectly and entirely.

I hoped that our friend would perhaps find an opportunity during the following seances, to show himself once more, but in vain. According to "Peter," he did indeed twice again attempt to materialize, but, be it that sufficient power was wanting, or owing to unpropitious atmospheric conditions, he did not succeed. Especially at our last sitting on the 5th May, a sultry evening, "Peter" said that "Zollner" had been obliged to give up attempting to come once more, on account of the heavy atmosphere. But he did not do so without leaving to us some other sign of his presence, as "Cissey" informed us in a trance-communication on the next day.

During the materializing seance, a perfect knot was tied in a cord, the ends of which were fastened together and sealed to a piece of cardboard; the same manifestation which Zollner had at one time received through the mediumship of Dr. Slade. "Cissey" told us that it came from "Owasso," who had come, with "Zollner," at whose request he had made the knot in the endless cord.

I should far exceed the space which your esteemed paper can grant me, were I to attempt to render ever so brief an account of the trance-communications relating to Zollner's death, and especially to the speech given at his funeral by the Rev. Bauer. I cannot, however, close without expressing my thanks to Mr. and Mrs. Herne for the services done by them to our Cause, and in particular for the fact, that by the sittings with them, our own medium, Mr. M., has developed with surprising rapidity. Already, during their stay, the trance phase, direct voice, and independent writing, etc., had developed, but within a few days after their departure, materialization of full forms began, whose faces were, it is true, still concealed, but they have increased from week to week in strength and distinctness, so that a few days ago, "Zollner" was able to materialize through him also. On this occasion, however, his face was partly veiled, and he could not, therefore, be recognised. "Zollner" repaired this deficiency by taking my hand in both his and slowly pressing it to his swollen cheek.

But to our friend, Harry Bastian, also, I must express my gratitude for the services rendered Spiritualism by his thrice repeated visits to our city. His gift is in full strength, and this time also he gave us the opportunity in the five seances which he held during his stay, to see and recognize many of our departed friends in our midst. The figures which show themselves through his mediumship, are beautiful and clearly developed, though we must regret that they did not, as was the case on his former visits, in some instances, have the power to say a few friendly words to us. From Hamburg, Mr. Bastian went to Brunswick, where, as a friend writes to me, he also held three successive seances, in which, as in Hamburg, twelve to fourteen figures came out of the cabinet; and among them that of our friend "Zollner."

Excuse me for the present, if I can give you no information with regard to the state of the movement in Germany, excepting to say that from all parts of the country the news reaches me, that our Cause makes satisfactory progress. Everywhere one hears of mediums who are developing, or are fully developed, and of societies formed to investigate, and propagate Spiritualism, so that we may hope soon to be able to dispense with the co-operation of our English and American friends in our work.

So soon as I am more at leisure, I hope to give you more accurate information, especially that we have learned by the bad courses Spiritualism has taken now and then during the thirty-four years of its development.

God bless you for your long and faithful labour.

Yours sincerely, C. W. SELLIN,
Hamburg, July 18, 1882. Prof. on the Johanneum.

A DAUGHTER'S OPINION OF HER FATHER. A CONTROL BY "ADA BYRON, COUNTESS OF LOVELACE."

(Recorded by A.T.T.P., November 10, 1882.)

[The Medium through whom these communications are given is the unconscious trance, is an uneducated working man. The Recorder is a gentleman, retired from the legal profession, and of ample means, so that he has no pecuniary interest in these communications.]

The Sensitive brought me a picture of Lord Byron's daughter, the late Countess of Lovelace. Whether it is like or not, I cannot say; but it is a well done picture, with two lines from Byron at the foot:—

"Fare thee well, and if for ever
Still, for ever, fare thee well!"

He at once went under control and said:—

There can be an immense amount of mischief perpetrated by a slanderous tongue. He, that was the author of my earthly being, has been here, still actuated by misanthropy, and guided towards a splenetic mood by memories of his earth's injuries. I, who was on earth Ada Augusta, Countess of Lovelace, was the only child of that unhappy soul, whose powerful intellect has made his name known wherever the English language is spoken; and there is she, whose bitter and slanderous tongue made bad seem worse than dreadful: she, who abusing the confidence reposed in her, dared to lay the charge of an unnatural crime against him, whom I believe before God to have been thoroughly innocent in this respect. I will not dare to exculpate his future action; he alone was responsible then and is now.

This slanderer succeeded in alienating two fond hearts. I remember my father only in those lines that reached me occasionally; proving, that although I was apart from his life, still that I held the first place in his thoughts and affections. Think you, that I could not realize him in those lines that he has made immortal? Think you, I could not in memory see his handsome face, bowed down with sorrow, scorning the life he was leading,—longing like the thirsty hind for a pure stream for his affections? Think, how often I dwelt on him, a lineal descendant of a Royal House? how often my heart beat at the noble part he bore in that glorious struggle for liberty, which Greece made.

As for my mother's final verdict, it separated me for life from my father. I had never the slightest sympathy for her. First: it is no part of the lady's life to raise the tiring woman to the rank of a confidant; nor is the perpetration of one wrong a sufficient cause for the committal of another, and that other being the listening to slander, vile slander, against the honour of him, whom she had sworn to love, honour and obey. True, my mother was of noble birth: this mother of mine was equal in station to the descendant of kings, my father: but high birth is no excuse for a cold and unforgiving heart. I have heard, how he pleaded for the right of explanation, and how with a cold unmoved countenance my proud mother, heiress to the Barony of Wentworth, spurned him, and shut her ears against all explanation. Well might he have written: "Is thy face like thy mother's, my child Ada, the sole heir of my house and heart?" Yes, through all his after mad career he loved me. His grandson bore his name, Byron, Viscount Ockham; a sufficient proof that my thoughts were ever resting on him, and that my prayers were ever ascending to a forgiving God on his behalf. But the breath of slander has always existed, and even now they cannot let the dead rest. One, whose opinions, through a facile pen, have held thousands in attentiveness, and who, although her name shone bright and fair, yet must indeed rake amidst the ashes of the past, and bring again to public note the dreadful slander, that separated my father from my mother.

Here the Control asked, whether I knew to

whom she was referring, and I said inadvertently :
 "Campbell, the poet."

"No, Mrs. Beecher Stowe."

As for my mother, I have not seen her in the spirit-world ; but if a daughter's love can save a father's soul from dirt, that love I tender him, as a just return for the love he bore to me. My father was proud ; but pride is not arrogance. Arrogance is proud injustice, perpetrating a wrong, knowing it, and being proud of it. I dare not judge, but I can form an opinion. There are many, who form ridiculously high notions of their own virtue, and who are unjust in their opinions of others. Among these it is undoubtedly my opinion that my mother must rank. How often would I have made my father a theme between us, had not the disdainful loftiness, and the cold and contemptible manner unmistakably bid me pause. My mother was proud, where she should have been sorrowful ; for it has been said there are none perfect under heaven ; no not one. Destitute herself of mercy ; ignorantly presuming that she possessed qualities of which she was utterly destitute, with an ignorance that became oppression. For, think of my earth-life, parted through her judgment from him who, loved me so well. She was vain also. In all there is a desire and a love of deserved praise, but she was vain of her paraded martyrdom : vain of an act, in which I failed to see any worthiness : carrying herself as if she were haunted by her sorrow, which only fed her vanity.

My father has been here ; I dwell on this fact. Remember, in earth-life men loved him. He was true to his word ; not courting Society, yet with a soul swayed greatly by affability. None were too low or too mean for his notice. It is always so with those, who possess the greatest claim on their fellows, they are amongst the most humble and affable amongst men, whilst the hypocrite and the pretender extort civility and affability from others, by haughtiness of speech and a burlesque dignity of deportment. All that was amiable in my character on earth, I owe to my sire and nature ; all that is liberal now in my thoughts and opinions, is due to him. He was liberal without prodigality ; his was not an obtrusive liberality, which has for its basis selfishness. He did not give to all who begged from him, indiscriminately, hoping for flattery, and purchasing the reputation of being a charitable man. Many a frugal man is a liberal man ; true liberality springs from a proper idea of frugality : charity to be efficacious must be guided by reason and not by impulse. It is not liberality to support knaves and parasites, hypocrites and liars, nor is it benevolence ; but to be equitably liberal is what all should aim at, and my Lord Byron tried to be equitably liberal. * He tried to be equitable, and continued his benevolence in every transaction ; and when he gave, it was in the spirit of that charity, which crieth not aloud ; for God, who gave him riches, endowed him with a heart to give liberally, but to be guided always with reason.

Neither do I infer that my mother or any of her or his family were uncharitable. I am only speaking of a virtue, which he possessed, and which he exercised. Surely, if men are too ready to speak of his faults ; it becomes my duty to speak of his virtues. All men do search for happiness. He was not one, because of his riches, to live voluptuously, neither was his world a world of refined flattery. He lived the life of freed thought ; he dared to be original, not only in his writings, but in his actions.

How few there are who dare to live apart from Society's ruling. He did not tremble for the loss of liberty, for his individual life was a life that bade defiance to Society's rules, and although his life was passed apart from his countrymen, yet he wielded skilful authority over many of his country's rulers. He understood, perhaps, as well as any living man, the principles of government. He had wisdom, if he did not possess prudence. He had courage, if he was not guided by virtue ; but what was the incentive and from whence received, that drove him from virtue's path ? What sent him in vigorous health, and nobleness of strength, to live a hermit's life apart from his kind ? Such was the fiat that custom imposed on him, and which he obeyed. He was not so willing to renounce his freedom ; and, in his strength and youth and beauty, he was unwilling to abide by the judgment of a frail and sinful woman, he rushed extravagantly into pleasures which Society condemns. But who shall judge his actions ? would he have been willing to live under moral considerations as he certainly lived apart from them ? I, his daughter, think he would,—at all times he would have been original in thought, but custom would have guided him from going into extremes ; but he hurled defiance at that Society, which had condemned him, and he lived his own life, forgetting at times the divinity of his soul.

His mind was deeply seasoned with the consideration of death, and the corruptible nature of all things. He realized that knowledge was dual : there was a knowledge of the earth, that could be acquired, and a knowledge of the soul or mind, and, however wrong may be the conclusions to which he arrived, his patient studies remain undoubted ; such studies must be bonded with virtue, else they will be subject to distinct and lying delusions. He did not take virtue with him in these, his studies ; hence, the confusion of ideas, which come

out all the stronger now, for being restrained when on earth ; but God is merciful.

Strange, that it is absolutely necessary for men, to be in their right senses on earth, to know sorrow, anguish and pain. This anguish is being brought by the unseen Hand of the Disposer of all things, and the disposition of his soul, which was truly great, is in the hands of a God of mercy. His condemnation is, according to the real truths of modern Spiritualism, but the condemnation of a day. Love and mercy will at last breathe on the repentant one, and then shall the glory of the soul appear, and psalms of praise arise from the liberated soul.

I shall hear his shout of glory. I feel sure that God is faithful to His promise, and that his anger does not endure for ever. I shall see him—of this I am assured ; in this hope I have a strong and unyielding faith. His vicissitudes are but a part of his era of expiation. I know I shall be known, even as I know him. It is no sacrifice on my part seeking him ; for, with him, when the cloud of delusion is lifted, will be all that is great and noble. He was faithful to his opinions with a rugged fidelity, that gave defiance to change ; true to where his sympathy rested, with an unalterable and unyielding faithfulness. These are qualities which make greatness of soul.

He is now undergoing that which Scripture calls "the still small voice of conscience," which is telling him painful truths ; making his eternity a bed of thorns—but he has possessed virtue, and virtue never leaves the heart entirely barren. He has found all that a man aims at on earth insufficient for eternal happiness. Ambition—he possessed it, and every aim of his ambition was filled. Pleasures—he waded through them. Distinction—the world was at his feet ; and, yet, he was not happy. He was wealthy—could wealth confer happiness, either on individuals, communities, or states—but he had remorse : he had a past life to think on, in anticipation of a certain future ; he left nothing but virtue untried, and morality he degraded. He retaliated by outraging propriety, but he knew the wrong—no man better. He knew, from his belief in one God, that virtue was his only hope for happiness in the world of immortal souls. As for the absence of orthodoxy, this does not need any excuse from me.

He neither believed in Jewish, Greek, Roman, nor Turkish churches : his own soul was his own temple. He did not believe in any man's special mission, be that man king or prophet ; he believed that all God's revelations were universal, and not partial, and never had at any time been so. He believed he would rise again : of this he had no doubt, and he believed that he would be again called on to act his part on earth. Here was the beginning of error : the doctrine of metempsychosis had taken hold of his mind, and he realized the ultimate of soul as perfect union with God, "Nirvana." He did not, nor ever could, realize the sacrifice of God, the Creator, and he put down as fabulous the many claims made by Christians. He lived, guided by his innate moral conceptions, until he gave defiance to the world's opinions, and then he lived in antagonism to this innate conception. I mean, that he as freely condemned himself and his actions—quite as freely, as many who have so freely criticised him.

He did not fear the last summons into our world. He knew that disease was but the work of a moment, and would leave godlike man a helpless and unreasonable animal. Often he anxiously asked himself—"What ultimate object am I serving ? What is my destination ?" He knew that the earth, the water, the air, were peopled thickly with various forms of life, and he was deeply versed in anatomy, from the cryptoneura to the highest form of mycelo-cephala.* And, in his studies, there came the thorough realization that perfection throughout each stage was philosophically and intellectually proved, that life was a vital power existing from the beginning, and created for eternity. In his studies the changes from the grub to the butterfly, and from form to form, paved the way to the study of reincarnation ; a study that has not been the peculiar portion of ignorant minds, for many thorough and expert scientific men, in the psychological anatomy of man, have had strange and original thoughts on spiritual man.

I shall see him!—To me this is a glorious promise, and I realize it as a thing to take place. Neither shall I seek for him in Hades, nor in the lower sphere of the Shell of the Hebrew, nor the earth-sphere of the Spiritualist. You have recorded his words, and they have been classed as the ravings of the nondescript Byron, by those critics still in the form, who publicly charge protecting and guardian ministering angels, sent by God, with lying and cheating, and giving false names, and failing to prove their identity, but when they give day, and date, and circumstances, with a more than biographical knowledge, such credentials are by such critics ignored.† Hence, "Dr. Harvey" must be Tom Smith, and the "Lord Byron" Guy Fawkes, or anyone else. But to those who believe that we, from our side, are permitted to guide human steps, and preserve those we love from danger ; to those who so believe,

* Scientific terms are frequently mispronounced through the Sensitive. In the present instance the term used is subject to correction.—A.T.T.P.

† This evidently has allusion to a correspondence on the identity of "Byron," which appeared in the "Medium," March 12, and April 30, 1880.—Ed.M.

I say, that it is the fact that I believe that my father has controlled, and it has brought me here with an unswerving determination to seek for him, to speak with him, to converse with him and love him.

Who knows but that it may be given to me by God to join the hands of those, who have been so long divided: to make my father and my mother happy, with a happiness that was never theirs on earth. I am going to speak of one, who was with me at the home of the Sensitive: one whose portrait will in all probability follow mine: one who told me that it had pleased God to initiate her, whom he had left behind, fully into the fact of spiritual communication: that she had communicated many times with him her husband, since he has joined our side. If this communication be possible between husband and wife, divided from each other by the grave, what then is to keep me apart, where there exists no such division: for I know that God's spiritual world contains both our spiritual forms, and I will seek for him: ask I will for him from those who surround you: and then my intercessions and prayers shall prevail with him, that he might offer his services to the Everlasting throne of Heaven. For he was born to be a leader of men on earth, and a conqueror of souls in the spirit-world. It is but the era of expiation. There is light, there is dawn awaiting him. Ere the close of many days; there is freedom, and liberty, and God's work awaiting him. May heaven bless you!

Although I had no personal acquaintance with Ada Byron, Countess of Lovelace, beyond what I knew from her father's poems, still there were certain connecting links that enabled me to converse and ask a few questions. Among these was the fact, that her husband, Lord Lovelace, was sometimes the chairman of the Surrey Quarter Sessions when I was Mr. Briefless, and also the fact, that the second wife of Lord Lovelace was the daughter of a very old acquaintance of mine, and also another fact, that many years ago I had a conversation with Scott Russell on the subject of her son, Lord Ockham, who was then working as a mechanic in his ship-yard. As to the conversation consisting of domestic matters, I shall say nothing; but on the subject of her son's departure from his social position, she took me up sharply and spoke with anything but regret, and said he had an example of one in a far higher position of life, in the Czar of the Russias doing the same.

I only wish my surroundings would permit some third parties to be present and bear testimony to the thorough independence of suggestion by the question to the answer. I can come to no other conclusion, than, that every word of the above control was the idea of "Ada, Countess of Lovelace," speaking through the lips of W. L.

SKETCHES FROM LIFE; OR, LEAVES FROM A CLAIRVOYANT'S NOTE-BOOK.

No. 2.—ANGEL'S WORK.

(Commenced in No. 655.)

[This is the history of a husband and wife, who were very wicked worldly people when on earth, and, now that they are in the spirit-world, have to occupy their time with self-improvement, and the elevation of others. They have already overcome many evil habits, and take a pleasure in the duties of existence.]

Now commenced a time of busy labour. The foundations were dug, the walls built up, the roof covered in, gardens laid out, the lake cleansed and its margin bordered with flowering shrubs and drooping trees, and orchards and fields of grain were planted.

In all this labour Ralph and Peter took an active part, assisted by some spirits whom Claude introduced, saying they were only idling about, and that a little hard work would be good for them; and so it was, judging by the speedy improvement apparent in their appearance.

Randolph's ideas gradually broadened and expanded, and now nothing would satisfy him but to erect a temple for the

worship of God, where Claude and Hester's father, who was now almost constantly with them, might instruct those who were eager to learn, as to all the wonderful dealings of God with man's eternal spirit. So it was done, and a beautiful white marble edifice erected; the seats inside, as well as the door and window frames, made of some of the wood Adelaide had so beautifully polished.

On the building, where, on earth, a steeple is usually placed, Randolph erected a tall slender tower, the top of which was reached by a spiral staircase of seventy steps. From thence he could see over a vast tract of the surrounding country.

"For what purpose do you erect this?" asked Hester's father, when he first saw it.

"As a post of observation, from which we may quickly perceive any poor creatures who may be trying to escape from those wretches in the cave; or any poor lost travellers on the surrounding heath,—like Jane and Lucy, whom our darling Allen found, faint and hungry, in the woods the other day, and whom, to the great delight of us all, Claude and Hester say, are Ralph's and Peter's counterparts."

"If it is so," said the good Mr. Snow, "may God bless them, and make them as happy as my child and Claude!"

"Amen," responded Randolph. "Or as Adelaide and I are."

"Yes, we are happy; are we not, darling?" said Adelaide, approaching, and slipping her hand into his.

"So happy," Randolph continued, "that it makes me restless and excited, and so eager to do something to show my gratitude to God, and my love for all His creatures, that I fear, some day, my zeal may outrun my judgment, and I may do more harm than good."

"I know what will prevent that," put in Adelaide.

"What?" asked Randolph, kissing her eager upturned face.

"Let us always consult our darling Hester before we begin any new undertaking. She said, the other day, we had already too many irons in the fire, when I proposed doing something."

So they went off, hand in hand, and spoke to Hester, who, smiling lovingly upon them, said—

"Since you ask me, I should most certainly advise that your house and grounds should be finished, and the houses for all those people whom you have induced to come and dwell here, before you commence anything fresh."

"I think it is your singing which draws many here," replied Randolph, "and, for the rest, it seems so like working for self, that both Adelaide and I are almost afraid of it."

"To endeavour to perfect your own spiritual condition, is not working for self in any objectionable way; indeed, it is really necessary, in order to fit you for the duties which your Heavenly Father may destine you to perform."

"Thanks, dear friend," said Randolph, fervently. "I see you are right, and will at once set about rectifying my error, truly grateful to the Divine that it is only an error, no longer a sin, as most of my former misdoings were."

"By the way, Randolph," said Hester; "do you think you and Adelaide could spare Claude and me for a little while? We want to go to the place where dear Allen was brought up, there are some friends there who want to see him."

"You do not wish to leave us altogether?" exclaimed Randolph, in accents of terror. "Oh, what have I done that you should want to take my Allen from me?"

"You have done nothing to make me wish any such thing, and I am quite sure Allen would not consent, if I did; he loves you and Adelaide far more than he does me,—for your strong powerful natures are more akin to his than my own weak and timid one."

"I can hardly believe it," said Randolph, pleased, in spite of himself, by this assurance of his boy's love; for the lad had become inexpressibly dear to both himself and Adelaide, who was, if possible, fonder of him than even his father was.

"You will be sure to bring him back soon, and come yourself, and Claude, also, it will be very dreary without you all," he added, regretfully.

"And," said Adelaide, "whatever shall we do, if anything unforeseen occurs in your absence?"

"My father will stay with you while we are away, if you would like him to do so," said Hester, softly, touched by their unwillingness to part with her.

"Yes," said Randolph, "we should like it very much, it will not seem quite so much like losing you for ever."

"No," said Mr. Snow, coming forward; "You must hold me as a hostage till their return, and I must try and prove myself equal to supplying my daughter's place for a little while."

"No one could do that in our opinion," said Adelaide, turning to Randolph, who smiled a very sad assent.

About a week after Hester's departure, as Adelaide was occupying herself with training some flowers on a trellis, which Randolph had put up to divide off his land from the rough moorland which stretched between it and the part where the cave was situated, she heard loud screams and cries for help; and, running out, she saw a poor terrified woman flying towards her, pursued by several others, screaming and cursing in a fierce frantic fashion. When the woman saw her, she ran forward and fell at Adelaide's feet, crying, "Save me! save me!"

Adelaide, who had a long piece of wood in her hand, pointed at the end like a spear, with which she was about to prop up one of the shrubs, flourished it over the kneeling woman, and threatened to stick it into the first one who approached.

They all stood for a moment quite silent; then one of them said, in a tone of amazement,

"It is Kerne's wife! How fine she is!" and another said, "Stand back, let us see them fight it out."

Adelaide made them no reply, but stooping over the prostrate woman, tried to lift her from the ground. The woman resisted, crying—

"Leave me alone, if you are Kerne's wife. I hate you; he was content with me before you came; then he drove me off with blows and curses; and I hate you, I do!"

"Do not speak like that, but let me take you out of the reach of these women. Go!" she added, to the jeering wretches, who stood by, mocking and laughing derisively. "Bogone," she said, "or it will be the worse for you."

Just then Mr. Snow came up, and the furious women slunk off, awed by his calm dignified appearance.

"Who is he?" said the woman, in a whisper. "He is like an angel."

"He is one," replied Adelaide. "Do not tremble so," she added, "he is very kind, and will help you to become one also, if you will but allow him to help you. Come, now, let me lead you over there, to that tent; you can rest there in safety, while I get you some food."

"But I dare not see Kerne," said the woman, with a shudder; "he will kill me. I was false to him," she whispered, covering her face with her hands; "and he swore, if ever he saw me again, he would murder me."

"Indeed he will not hurt you," said Mr. Snow, while Adelaide went to find some food. "He is good and kind now, and will only feel compassion for your sad state, and sorrow for any evil you may have committed together."

"Has he really become so good?" asked the woman, incredulously. "We heard something of it, down there, but I did not believe it; they said he had two wives on the earth, and that the first was an angel, and she had reformed him."

"Yes," said Mr. Snow, "she was my daughter, she is very good. She will be back here soon."

"Oh, I must go," said the woman, rising to her feet, but sinking back again exhausted; "I cannot see them; they are too good for me!"

"Not at all," said Mr. Snow, gently. "All are as fallible as yourself, and will be only too happy to assist you to lead a new life. I am sure," he added, with a gentle sigh, "you have not found the life you have been leading, lately, a very happy one?"

"No, indeed!" said the woman, mournfully; "it has been getting more and more hateful to me. But what could I do? I was not fit for any other, and no one cared whether I was good or bad."

"Oh, that is a mistake," said Mr. Snow. "The good kind God, the Father of all, He cares for you, and has been grieving over you, and calling to you to forsake the paths of vice and wretchedness; and putting your hand into His to let Him lead you. Oh, believe me," he added, fervently, "His ways are ways of pleasantness, and all His paths are peace."

"Oh," said the poor creature, sobbing; "You break my heart; you talk like my old grandfather used to. He was a parson, but he died when I was very little, and never knew how I shamed my father's name, and broke my mother's heart."

Adelaide now returned with some bread and milk, which, with much tenderness, she begged the forlorn creature to accept, saying sweetly, as she noted the uneasy glances which she cast around,—

"Do not fear; I have told Randolph you are here, and he will not come until you no longer fear him."

"How kind you are," said the woman, gratefully. "Please forgive what I said just now. I do not hate you, you have been so kind and considerate; and, if you will make Kerne forgive me, I will bless and even love you."

"He bade me tell you," said Adelaide, "that he has nothing to forgive, but that he will pray more earnestly than ever, that God will forgive you both."

So the poor thing was reassured, and stayed contentedly in the tent until Hester's and Claude's return, learning many lessons of love and wisdom from the good Mr. Snow, and, by degrees, growing less fearful of Randolph, who, indeed, was too much ashamed of the life he had led while in the cave, to have any but the tenderest feelings of pity for anyone who had been so unfortunate as to have dwelt there also.

(To be concluded.)

A SPIRIT ("EPES SARGENT") GIVES SUGGESTIONS ON MATERIALIZATION CONDITIONS.

In Melbourne, Australia, Mr. George Spriggs frequently sits entranced, and gives utterance to communications which are taken down as spoken. The following is an example. Many of the spirits who thus communicate have been identified. Mr. Sargent was an eminent American man of letters, and wrote several books on Spiritualism, of which he was an indefatig-

able student. We quote from "The Harbinger of Light," November 1st, :—

Good morning, Friends,—I have great pleasure in meeting you both this morning. I have been very much interested in my experience in spirit-life, and I promised to come and speak to you on the subject of Materialization. During my earth-life I devoted much of my time to the phenomena of Spiritualism, and I can safely say that it kept me from travelling into the dark crevices of materialism. This I have found has been a great blessing to my spiritual development. I have of late been trying to understand more of the laws that govern the manifestations. I agree that to the scientific mind it seems impossible, but so do the more simple phases, such as direct slate-writing. I find there are two most essential conditions in a circle held for materialization. First, a circle must be in a state of harmony, and leave impure thoughts outside. Second, the medium is required to be in a similar condition, and to feel at perfect ease and at home with the circle. Then come the spiritual conditions that are required by the controlling spirits. They must be in harmony with the medium and circle, and, if they are in advance of the circle, they are bound for the time to come down to the conditions, development, and aspirations of the medium and siter. I see, before it can be understood, the circles must be put on a higher footing than that of a show, and spirits must have purer motives than just manifesting themselves to enable their mediums to make a few dollars. As soon as the circles become purified, manifestations will come more spontaneously, and a more intelligent class of spirits will manifest themselves. Now, concerning the laws, I have much to say. It is necessary for all to understand that in spirit-life we have bodies perfect and symmetrical the same as on the earth, and to us they are substantial, and I am obliged to exclaim, as many have done before, that the spirit-life is the substantial and real life, while the earth-life is in comparison only shadowy and a dream. The spirit-friends come within the radius of the circle. As soon as they enter they partake more or less of the elements or mediumistic forces emanating from the circle. I advocate, and experience teaches me it is necessary for the completion of materialization, that the medium should be secluded from the gaze of the circle. But first be assured of the honesty of the medium, the honesty of the circle, and of the spirit-friends. Then you can rely upon the manifestations, and allow the spirit-friends, who are the factors, to prove, as they always do, their truthfulness and genuineness. I was with you and the circle when you each went and grasped hold of the hand of the medium. I can see that the medium could not be exposed to the light without pain or suffering to himself or the spirit-friends. To the the investigator who has gone on and worked up the path of progression, full-form materialization is one of the grandest phenomena in the universe. This being so, then I consider you cannot be too careful as to the conditions, and the mental capacity of those you admit into the circle. I shall speak further on this.

EPES SARGENT.

Mr. and Mrs. Hagon have now removed to 19, Farringdon Road, corner of Great Bath Street. At one of their seances (as stated in their advertisement on another page), Mrs. Hagon described a spirit to a young man who had only attended the seance twice, and had said "he would never believe in Spiritualism, whatever might be told him." The chief control said there was a young woman in the room who had passed away. She then described her, and also stated the work she used to do when she was on earth. From this description the young man recognised the young woman to whom he was engaged to be married, before she died.

Mrs. Skilton, of Brentford, has lately developed a very interesting form of mediumship. On receiving the initials of an individual, especially if on a letter written by the party, she will perceive these initials in a floral form, symbolical of the character of the person indicated. She has no command over this result, and sometimes has to wait a long time to get her instructions. She then rapidly sketches the initials, and with water-colour paints them in a very artistic manner. She sometimes receives by impression the spiritual state of the individual, and is able to communicate very suggestive matter respecting him or her. Specimens may be seen at the Spiritual Institution.

MAGNETIC HEALING.—In the MEDIUM, for December 1, a lady reported the cure of her husband, 75 years of age, through the magnetic manipulations of Mr. Hawkins. "Three highly respectable medical men pronounced his case of heart disease critical. Dropsy filled both legs from the thighs to the toes, to an immense size." Under the best medical care the patient got weaker. We repeat the case to point out a misunderstanding that might arise in the mind of the reader. A clairvoyant having been consulted as to a suitable healer for the particular temperament of the sufferer, pointed out Mr. Hawkins as being "compounded" of the proper elements. No "compounds" in the sense of drugs were used at all. The treatment was commenced on August 6th, and the lady states that her husband is quite well. Any sufferer requiring further particulars may address her through the Editor.

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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.

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

Tuesday.—Mr. Towns, Clairvoyance, at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 22, 1882.

GOOD WILL TO ALL!

It is an easy task to appear gracious, when all around smile with kindness and respect, but painful is the duty, when the soul is pierced with the darts of malice and revenge from many enemies.

We have experienced both conditions; but, all the same, the soul must come to the point, that, however much others may oppose and injure, and however much one may dissent from their views and practices, yet, Good Will towards them must reign on the throne of God in the heavens within, else it becomes the throne of the devil, and hell is that one's portion.

The Dark Day, when the New Year is born, has come many times when our lot has been more bitter than it is this December 21. We never before experienced such a genial soul in the Spiritual Movement, and such a high tone in its adherents. For the many good wishes that have reached us we are truly grateful; they are the cement that hold together the spiritual temple. These good things we most sincerely reciprocate, inviting all to partake of that Good Will and Devoted Service, which it is our chief joy to minister to all who will partake of it.

May all have a blithe and happy Yule Tide and a joyful and prosperous New Year!

SUBSCRIBE FOR THE "MEDIUM" FOR 1883.

By remitting 8s. 8d., the MEDIUM, all through 1883, may be received weekly, post free. What a seasonable New Year's gift! lasting throughout the whole year.

By our regular subscribers sending in their renewals promptly, and before the first issue of 1883, much trouble is saved at this office. We hope all will follow the excellent example of Mr. Charles Blackburn, of Didsbury, who renewed by remitting £1, for one copy, two weeks ago.

INSTITUTION WEEK RESPONSES.

Mr. William Hunter, High Street, Gateshead, writes enclosing 10s. 6d.:—"I can now more fully sympathize with you in your public efforts for propagating Spiritualism, and, as a token of my appreciation of your efforts, please accept enclosed."

Many other kind letters have been received, notice of which must stand over till next week.

Mr. C. G. Oyston, Hfunwick, in remitting 2s. 6d. writes:—"Experience has taught me that of all the agencies for the dissemination of spiritual thought, the MEDIUM has been the truest exponent, and possesses the best credentials of inspiration. Therefore, as a servant of the spirit world, I duly recognize its claims, feeling apprehensive that if such an important channel of spiritual communication was to become destroyed, a void would be felt and an impetus to spiritual

activity would be wanting; especially among the hard toiling and earnest workers in the Spiritual Movement."

Dear Mrs. Burns,—I herewith enclose you my collecting card, and the amount I have collected amongst my friends. If I had the power to do more for you and Mr. Burns, I would; but as I am young, only eleven years old next birthday, my power is very small, and so is our means. I have enclosed you my saving for the Institution, hoping others with better means will do their best to assist you: I mean those that have got the Light of Spiritualism, and who wish to help their fellow creatures, that are low. May God bless you and yours, and the Cause you have so much at heart, for the benefit of others. Again I say, God bless you,—remaining yours, M. E. WILLIAMS, 6, Apple Terrace, Fulham, S.W.

GRAMINGTON.—The friends in forwarding 10s. to the Liabilities Fund, say they do so with a feeling of pride and pleasure. Good progress is being made. Mr. Bowley, Wolverhampton, is thanked for a present of books for library.

A large number of ladies, and even children, are taking interest in the Institution Week Contribution this year. In recognition of their kind efforts we have given a Subscription List on page 814, with the addition of our heartfelt thanks. A further list will appear next week.

NOTES AND COMMENTS.

Some special matter which we hoped to insert this week, we have withheld, to make room for local reports, which are of more than usual interest, and bristle with spiritual facts. There is also a goodly list of holiday meetings to announce, and we did not like to treat our friends inconsiderately.

Professor Sellin, writing from Hamburg, on Monday, says:—"The Movement, in spite of many obstacles, is going on without interruption in Germany. Mediums are developing everywhere, and we hope to be able to profit by the lessons the history of the Movement affords from elsewhere."

During the last few days, a great many visitors have inspected the spirit drawings at the Spiritual Institution, lent by A.T.T.P. The portrait of "Ada Byron" is amongst them.

Mrs. Hardinge-Britten, (The Limes, Humphrey Street, Cheetham Hill, Manchester) will lecture at Belper, Dec. 31st.

Mr. Herne, through whose mediumship "Zollner" materialized, as described by Professor Sellin, resides at 8, Albert Road, Forest Lane, Stratford, E.

Dr. Mack has recently returned to London from his short American trip. He is in excellent condition for healing, and may be seen as usual at his residence, 26, Upper Baker Street, N.W.

DUDLEY COLLIERY.—Six friends are at work. They order fifty Christmas MEDIUMS for distribution, which it is hoped will do some good.—THOMAS FOGGON, Secretary.

The seance given by Mr. and Mrs. Herne on behalf of Mr. Vango, was quite satisfactory. The sufferer is under the care of Mr. Johnstone.

WEST PELTON.—On Saturday night a meeting will be held at the house of Mr. G. Carr, Twizell, to be addressed by Mr. J. G. Grey, Mr. W. Pigford, and others. Afterwards a coffee supper will be given at the house of Mr. T. Pinkney. A kind invitation is extended to all.

MIDDLESBOROUGH.—Mr. Mahony did us good service on Sunday. On December 24, Mr. Pickering, Felling, and on December 31, Mr. Livingstone will speak. On New Year's Day, the First Annual Meeting will be held, when a Coffee Supper will be provided. Mr. Scott, of Darlington; Mr. J. Dunn, of Shildon; and Mr. De Main, of Howden-le-Wear, are expected to take part in the meeting. Tickets, 6d. each. Doors open at 6.30., to commence at 7. All friends cordially invited to make the First Annual Meeting a success.—H. GOODCHILD.

QUEBEC HALL, MARYLEBONE ROAD.—On Sunday evening, Mr. MacDonnell, gave an address appropriate to the season, on the "Birth of Christ," in which he reviewed the numerous phenomena on that occasion, and treated them as genuine Spiritualistic demonstrations of the relationship of Jesus with the higher orders of the spirit world. The miraculous conception he regarded as a possibility, but an utter improbability, neither necessary, useful, or instructive in any way,—and placing Christ out of the category of humanity, and therefore, no example to mankind. An intelligent sceptic addressed the room, which led to a lively passage of arms with the lecturer, in which the meeting was much interested.

"EOLIA," OR, "THE THREE SISTERS."
By "LILY."

This little Poem illustrates by personal experience the power of harmonious hearts in spiritual aspiration, to attract those in the Spirit Land, who are most to be desired; and it is published, in the humble hope that it may lead others to seek for Spirit Communion in THIS, the ONLY way it can be SATISFACTORILY obtained.

The latter part of the Poem is in allusion to the failing health of one of the Sisters, rendering it more than probable that she will ere long add another to that lovely Spirit Band, in holy intercourse with the earthly Sisters.

I sing of Friendship, pure as the early dawn
Of the bright summer's sun in opening morn,
Whose golden rays bedeck all Nature's brow
With life and light and gladness ever new.
E'en so the golden rays of friendship's sun
Illume the hearts of Sisters, three as One.

I sing of love between these Sisters three,
Such love as e'en the angels love to see;
No taint of earthly guile doth stain impart
To the pure love that reigneth in each heart,
But each in the other's mind is mirrored there
In form of beauty, bright beyond compare!

I sing of the sweet harmony of Soul
That binds these Sisters, as with one control,
Together. As the strains of music flow
Through various strings, in one harmonious glow,
So doth the music of their souls combine
In one sweet glow of harmony divine.

I sing of the pure essence that outflows
From hearts like these, when prayer upward goes
In one harmonious strain, ascending high,
E'en to the Almighty Source of Purity!
Bringing the very angels down to see,
And mingle with, such heavenly harmony!

I sing the blessings that such holy love
Brings in the sacred commune from above:
Blest in such blessings from "The Better Land,"
Blest in the love that draws the Angel Band—
Ye Sisters three! Oh, may that love increase
In brightness and in purity and peace,
Until the music of the Tri-une Soul,
Shall form a link beyond the earthly goal,
For her, who first must cross the "Sacred Stream,"
To bring her to her Sisters back again!

I sing the beauty of that sacred time,
When Spirit shall with earthly Sisters join
In holy intercourse; through rays of love
Woven on earth, but formed to shine above
In sweet affection's bower,—there to be
A loving link between the Sisters three!

And now my Song is sung, my rhyme is o'er,
And sweet Eolia's strains are heard no more!
Adieu, ye gentle Sisters; angels aye
Attend ye: And with blessings from on High
May ye be blest; and ever may ye be
In loving union, through Eternity!

On Sunday evening, the last day of 1882, J. Burns, O.S.T., will deliver a discourse at the Spiritual Institution, 15, Southampton Row, entitled: "Spiritualism, an Aristocratic Religion." To commence at 7 o'clock. Afterwards he will proceed to Quebec Hall, and take part in the meeting which terminates Mr. Dale's management there.

A tea meeting and watch-night service will be held at Quebec Hall, 25, Great Quebec Street, on Sunday, December 31. Tea at 5 p.m., punctually. A prolonged musical service, with speeches and social intercourse will occupy the evening till the dawn of 1883. As that evening will close Mr. Dale's long service as manager of the meetings, a warm and brotherly feeling of appreciation may be expected to prevail. Friends are cordially invited.

QUEBEC HALL, 25, Great Quebec Street.—Sunday, Dec. 24, 7 p.m., Mr. MacDonnell: "Beauties of Christianity." Monday, December 25, the Secretary's last Christmas in office: will attend from 7 till 10 p.m., to meet friends who may call. Friday, 29th, Mr. Dale present from 8 till 10 p.m. to sell literature and speak with friends. Saturday, at 8, a good clairvoyant medium.

SOUTH DURHAM DISTRICT.—On Christmas Day, Dec. 25th, 1882, there will be a social gathering at Temperance Hall, Gurney Villa. Tea will be provided at 4 o'clock, and Entertainment at 6.30 p.m. The Lyceum Scholars will be entertained at 3 p.m. The friends in the District are kindly invited.—J. DUNN, Sec.

A SPIRITUAL CAROL.

A SONG OF LOVE.
By "LILY."

Oh, that I had a thousand tongues, my Father's love to sing;
A thousand harps to tune their strings, to Him, my God and King!
Oh, that this Soul could swell in love, to many Souls in one;
That power thousand-fold were mine, to sing a Heavenly Song;
That should awake the Echoes through, from arch to arch, again,
In Heaven's vast; to multiply the glorious refrain
Ten thousand times,—that Song should be: "Our Father-God is Love,
Is Love to all His Creatures here; is Love to all Above!"
Love is the essence of His Soul; Love is His Golden Star;
Love is the magnet that attracts His children from afar;
Love is the all-pervading air, the atmosphere Divine;
That permeates His Universe, with rays that ever shine
In pristine beauty! Then, awake, ye Echoes, once again,
The vault of Heaven! multiply the glorious refrain
Ten thousand times in ringing song: "Our Father-God is Love,
Is Love to all His Creatures here; is Love to all Above!"
Oh, all ye Creatures here below! Oh, all ye Saints on high!
Ye Angels that look down on Earth, in loving sympathy;
Ye Suna and Stars that day and night reflect His Love Supreme!
Ye Cherubim and Seraphim, around His Throne who beam!
Unite with me in Song; awake, ye Echoes, once again,
The vault of Heaven! multiply the glorious refrain
Ten thousand times in grand acclaim: "Our Father-God is Love,
Is love to all His Creatures here; is Love to all Above!" —AMEN.
November 11th, 1882.

A SERMON FOR CHRISTMAS.

SPIRITUAL WORK AND ITS VARIED RESULTS.

BY THE REV. C. WARE.

"And all that heard it, wondered at those things which were told them by the Shepherds. But Mary kept all these things and pondered them in her heart. And the Shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.—Luke, ii, 18, 19, 20.

The matter that chiefly attracts our attention in this passage is the DIFFERENT EFFECTS of the announcement here referred to; the VARIED RESULTS produced by the events that were then transpiring.

The announcement made to the inhabitants of that eastern village and district was, that certain wonderful phenomena had taken place; certain spiritual manifestations; appearances and voices of spirits; communications from the unseen world concerning a great event that was then taking place, the BIRTH of a CHILD, who was destined to inaugurate a new era in the spiritual history of the world.

The report was that a "company of spirits" had manifested their presence, and communicated a message to a few shepherds in the night, whilst they were in the field, and what specially attracts our notice is, the varied effects of this announcement upon the people at large. As Spiritualists, as those who have experiences very similar to that of these shepherds, and who are labouring in every way to make known what we have seen and heard, our study of this will be of some value to us. It is worth our while to notice these varied effects upon different minds and character; and careful observation will show us that there is a striking parallel between the varied effects produced then, and the varied effects produced now, by testimony to similar facts.

The PEOPLE listened with wonder, regarding the matter probably as very curious; mixed with their wonder, there was no doubt a good sprinkling of ridicule and scornful incredulity. MARY, representing a certain class of individuals, thoughtfully pondered and reflected upon the subject; an example of an honest mind always open to receive truth, and pay due deference to matters of fact, and not given to hasty conclusions, much less to ridicule what had not been examined and experienced by itself; she thoughtfully pondered the matter in her heart, and endeavoured by quiet reflection to understand and realize the full significance of these strange and novel things. The

SHEPHERDS, still of another temperament, knowing what they had seen, heard, and experienced, were full of enthusiasm and delight; and received with satisfaction and joy, the intelligence and teachings communicated to them.

The advantage to us in considering these different effects, will be in the light which this throws upon human nature; they illustrate great principles; they reveal certain characteristics which belong to human nature, and thus they furnish us with principles to guide us in forming our estimate of people with whom we have to do to-day; and in making our calculations in connection with our efforts to spread the Truth, and in making known the knowledge and experiences we have.

We must remember that human nature, in all essential principles is always the same. True, humanity is always advancing in intelligence and moral improvement, but THE VARIETY IS ALWAYS PRESERVED, and thus the grand lesson we shall learn from what we find here is, that human nature is the same now as then; and that in any announcement of the truth we have to make, and in all our efforts, we shall meet with the same characteristics, and this will save us from a mistake we are apt to fall into; viz., that the announcement of Truth will have the same effect upon one as upon another. Nay, truth is differently viewed by each person, and produces different effects upon each temperament.

Our study of this subject will not be in vain if it leads us to realize that some will listen with mere wonder, and investigate with mere curiosity; others, again, will thoughtfully reflect upon, and ponder over these strange things; whilst a third class, more impulsive and susceptible—perhaps, quicker of apprehension, especially better informed than others—will be full of warm interest and enthusiasm and pleasure, realizing the full significance of the facts brought to their knowledge. These are actually the varied effects, which to-day accompany the announcement of the grand facts and truths of Spiritualism, and that we should recognize these features, is one important purpose of our studying this subject.

We will first consider:—

I.—THE ANNOUNCEMENT.

What was it taking place in that eastern village and neighbourhood at that time, to cause all that public excitement; what was the nature of the rumours afloat in that rural community?

We are here taken back as it were, beyond authenticated history, to a very remote period, many hundreds of years ago; and to a remote eastern village. Let us remark and remember in passing that we are far more immediately and practically concerned with what is taking place to-day, than in anything belonging to the past. The present time is our time, we are specially called upon to consider what is transpiring now, to consider the time in which we live. We do not undervalue the events that took place at Bethlehem or Jerusalem so long ago: we do not underestimate any event of the past: we are interested in all past history because it is the family record, but whilst interested in all past events, we are specially concerned with the present, and with what is taking place now. We are chiefly concerned with the times in which we live. Thomas Carlyle says: "The present time, youngest born of Eternity; child and heir of all the past times with their good and evil, and parent of all the future, is ever the 'New Era' to the thinking man, and comes with new questions of significance however commonplace it looks. To know it, and what it bids us do, is ever the sum of knowledge for all of us. This New Day sent to us out of heaven, let us interpret it."

The great evil of the present time is, that the minds of the people are fettered by the traditions and teachings of the past. As Spiritualists, we claim that our minds have been delivered from these fetters: we have been brought to realize the significance of the present

and the future, and however it may seem to shock superstitious orthodoxy, we assert that the SPIRIT CIRCLE that you are holding to-day, is a far more important place to you than either Bethlehem or Jerusalem. Therefore, we say to you, study the present, the time in which you live; investigate the science and the facts of the present; listen to the revelations, inspirations, and teachings of the present; live and walk in the light, the broad daylight of the present, compared with which, the events of the past are but twinkling stars. We go back to the past to learn lessons which illustrate the present, and "distance lends enchantment to the view."

This is what we are doing now, we are going back to a very remote period, to consider certain events and their effects, transpiring in a humble eastern village, and our purpose is not to pay a superstitious reverence to those events, places, or persons; but to gather lessons from these to illustrate events and facts now transpiring, for our own present practical use.

What then were the facts at that time transpiring? What were the reports that were being circulated among the people? It was simply that there were certain manifestations from the world of spirits; spirits had been seen and heard in the darkness of the night, speaking and singing, and that these spirits had delivered messages, and had made certain announcements concerning the significance of a certain birth, and the character, dignity, and greatness of a certain child, and of a New Spiritual Era that was thereby inaugurated. It was simply what would now be called SPIRITUALISM—what it was then called we do not know; at any rate from the Jewish point of view it would be rank heresy, for it did not correspond with the orthodox system at all. But in principle and design, it was nothing more nor less than what is taking place to-day in the spirit circle. We have to look at the plain bare facts of the case; we must not put on the coloured spectacles of superstition, tradition, dogma, or prejudice; it does not matter to us what dogmas men have founded upon these remote events; we have to look at the facts as they are—just as we should regard such things to-day.

There are people who will treat with contempt and indifference the idea of spirits appearing to men, and delivering messages to mankind to-day; at the same time that their whole religious belief and hope are based upon similar phenomena that took place hundreds of years ago in another part of the world. But this is a glaring inconsistency. If spirits could come to earth and communicate with men then, they can now, and if the world needed it then, it needs it now. The facts here stated are, that spirits, the inhabitants of the invisible world, came to earth, manifested themselves to these peasants, delivered to them a message, accompanying the same with expressions of congratulation and delight, and we beg to say that this is what Modern Spiritualism means—spirits of the departed returning to earth, manifesting their presence to their friends, and delivering messages to the world concerning the fact of immortality, concerning the nature and realities of the Spiritual Universe, concerning the meaning and destiny of our life, here and hereafter. This is the meaning of Spiritualism—the dwellers of the spirit land are in communication with their earthly friends, for the most important purpose and with the most important results.

Notice that THIS MANIFESTATION TOOK PLACE IN THE DARK—Why so? Prejudice has made a good deal of capital out of dark seances, but this was a dark seance, and some of the most striking manifestations of the Bible took place in the dark. Shall we ask why? Perhaps natural light is positive to the spiritual aura, and darkness negative thereto. Why are not the stars seen in the day time? It, at least, stands to reason that spiritual manifestations can be made more conspicuous and more clearly defined in the dark than in the light, just as a candle is.

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These, then, were the transactions at that time transpiring; priestcraft has thrown a great amount of superstitious glamour over these events, but we are not entitled to make more of them than the facts will allow. When you look at the simple facts of the case, you will see that the whole of the circumstances were of the humblest character—think of a stable and a manger, and a babe therein, with the father and the mother sitting patiently by; think of those few men, there in the field, keeping their lonely watch; think of that mysterious visitor in his glorious robes, suddenly and silently appearing in their midst; think of their sudden fright, and the kind words of their celestial visitor; think of the message delivered, and the grand chorus that followed from the heavenly choir. Spirits work through channels open to them, and in accordance with conditions supplied. Perhaps there was no medium so suitable as were found in these shepherds, and no conditions so favourable as the darkness of the night.

Following this successful communication, from the pioneer spirit, came the grand outburst from a multitude of the heavenly host, rejoicing with men that the Sun of Righteousness had risen—that the day of the New Spiritual Era had dawned for the world; that one was born who, with the trumpet-blast of truth, would arouse the world from its stagnation, shatter the hard rock of Materialism, and clothe the skeleton of religious profession with new life and power. What interests us is, that the announcement was made by spirits: everything was the result of communications from the spirit-world.

If spirits could communicate with men then, they can now, and this is what they are doing—inaugurating a New Grand Era of Spiritual Knowledge and Life, not by a casual communication, but by continuous working. And the advent of the Great Teacher was made known to the world at a dark seance!

The purport of the communication made at Hydesville, thirty-five years ago, was, that a new era had dawned, and that the communication there first established, between spirits and men, would extend throughout the world.

II.—THE EFFECTS OF THE ANNOUNCEMENT.

We have next to consider how these Spiritual Revelations were received, and the effect of the shepherds' testimony upon the people. The results were very varied. First, we have the UNTHINKING CROWD gathering around their fellow villagers, listening, with open-mouthed curiosity, to the story. These shepherds were living amongst themselves, well known to them, and to hear such things from their own acquaintances in that quiet village—things so different from the ordinary routine of daily incident! We can easily imagine how it went through the place: we can imagine the smiles of incredulity, and the expressions of ridicule at the idea of *Spirits coming back to earth, conversing and singing*. Such a thing could not be—these men were impostors or deluded. We can imagine it all; the local gossip, the scoffs of tavern frequenters, the hatred of the priests, and the persecutions of the vicious. It was so then, it was so at Hydesville at the inauguration of Modern Spiritualism, it is so now. Fancy, for instance, the contempt born of ecclesiastical vanity and religious pride, at the idea of the Messiah being born in a stable. Fancy the scorn of the proud Pharisee and the orthodox Jew, at the idea of the Messiah coming in that way—announced to shepherds in the field, and in the dark, too! It was all bosh and imposition!

It is the same to-day. People, and especially the bigotedly orthodox, scoff at the idea that the Grand Spiritual Era, which they call the Millennium, should come in this way,—moving tables, controlling mediums, materializing themselves in dark seances, and what not; forgetting that the spiritual blindness, which prevents their perceiving the significance of these phe-

nomena, necessitates these very methods; forgetting that it is their own sheer and shameful ignorance which necessitates the spiritual revelation being introduced to them in this A. B. C. fashion. Let them become wiser and better, more enlightened and more spiritual, and then spirits will come to them in a more direct and dignified manner. To this blind and ignorant class of minds, then, Spiritualism thus comes.

But all are not like this. Nay, there is a large class who possess humble teachable minds, who receive all important testimony, and every new revelation of Truth, with thoughtful reflection. We recognize such in our congregations—there has been a selection going on. When such persons hear of this Truth of Spirit-Communion; when they hear of spirits manifesting their presence and communicating with their earthly friends, they are profoundly impressed—they begin to think, they reflect seriously upon the subject, and, in due course, after honest and candid investigation, spirit-communion becomes to them a reality. There was such a class of people in those days—Mary, Simeon, Anna, &c., and there is now. They know it is not wisdom to treat with ridicule and contempt what has not been examined or experienced, simply because it is new—these are the weapons of the ignorant and the prejudiced. They may not go about proclaiming their impressions, opinions, or doubts, but they quietly ponder these matters in their hearts, until at length the seed germinates, and they are enabled to realize the beauty and value of Spiritualism, because it reveals the facts of their nature, and their true relation to a spiritual world and a future life.

There is still a third class—people of another temperament—like the shepherds, more susceptible and excitable, perhaps better informed. These are filled with enthusiasm and joy. We do not wonder at the enthusiasm and delight of the shepherds, when we consider what they had seen and heard: neither are the enthusiasm and exultation displayed by many Spiritualists to be wondered at, when we consider what they have seen, known, and experienced.

Besides this, many are more susceptible than others; spiritual experiences appeal to their emotional nature; they realize the blessedness of it, they have more feeling than others. It is probable that the shepherds were of this susceptible, impressional temperament, and having received the truth, realizing its blessedness, conscious of what they had seen and heard, and having borne their testimony they went their way, "glorifying and praising God, &c." There are some of us here to-day who are borne along in this glorious Cause by our unbounded enthusiasm, superinduced by our impressional temperament, and the blessedness of our experience. Many among us can say, "He hath put a new song into our mouth, even praise unto our God." "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Of all people, Spiritualists ought to be a praising people, and a happy people, and, by the help of the angels, we will go praising and rejoicing all the way to heaven!

EXETER.—ODDFELLOWS' HALL, BAMFYLDE STREET.

At our circle on Monday week there were eight present. It was discovered that Mr. B. possessed excellent clairvoyant powers; he saw the luminous aura issuing from the sitters, and also letters written upon the table. Being very nervous and perplexed respecting his strange experiences, the spirit controlling Mr. H. wrote and spoke many encouraging words to him. The control of Mr. H. took Mr. B. kindly by the hand and said, "Your friend, 'Ex-Judge Edmonds,' wishes to say that you are to be a co-worker with your friend (Mr. H.) in this great cause. Do not resist, do not fear; but allow your guides to control you." It should be remarked, that Mr. H. and Mr. B. are both young men, of earnest religious character, members of an influential denomination; the former having as his whole aspiration and desire in life to be a missionary of the gospel. That aspiration we believe will be fully realized, though in a manner far different from his conceptions, as has been the case with the writer of these lines. It is remarkable that, notwithstanding the extraordinary communications given through him from disembodied intelligences

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Capt. W. C. Copperthwaite	5	0	0
G. S.	0	5	0
Towards Christmas Number	1	0	0
Mr. Evan Williams	0	2	6
P. P.	0	11	4
R. M. S.	1	0	0
Mr. Joseph Bowskill	0	5	0
Mr. Wm. Hunter	0	10	6
Mr. J. Vaughan	0	1	0
Luos	0	5	0
A Lady Friend	0	2	0
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A PERSONAL STATEMENT.

By B. F. LARRABEE, 94, Southampton Row, London, W.C.
TO THE ENGLISH PUBLIC.

IT IS said by the Poet, that "a pebble in the streamer's bed has changed the course of many a river," and it is certain that the little incidents and accidents of life very materially determine one's future, and happy is the man who fully comprehends the meaning of his life-experiences, and understands how to make them put money into his purse and contribute to his well-being. Previous to 1870, my life had been active and energetic, all my zeal being devoted to business pursuits. From my ancestors I had inherited a vigorous constitution, and I stopped at no undertaking out of physical considerations. I was one of those of whom Virgil observes, "*Perisunt quia posse videtur.*"

In 1862, during the great Civil War in America, I contracted malaria, which is so prevalent in the hot latitudes of the Southern States. This troublesome ailment, as all know, is a favourable basis for the worst of chronic diseases, and from the first it took a firm hold upon my usually vigorous constitution, and, do what I might, I could not shake it off. In 1870 it was more mischievous than in 1862, and seemed to settle in my head, producing the most distressing giddiness and headache, and when I needed most the fullest command of my faculties, it completely unfitted me for the extensive business I was pursuing, so much so, that, having acquired a competency, in 1871 I retired from active commercial life, and exhausted all known resources for the restoration of my health. In 1873 I made a trip to England and the Continent, on the advice of my physician, but the change of climate seemed to intensify my disorder, whatever it was, and when I got aboard the steamer *Siberia*, at Liverpool, *en route* home, I was prostrated with a severe attack of typhoid fever, and only the utmost care kept me alive.

When I reached my home in Boston, I was overcome by a relapse, and nothing but the natural vigour of my constitution brought me through such a serious crisis. For several years I was unfit for active life. In 1878, when travelling in Pennsylvania, I was prostrated in a railway carriage, and for two hours was unable to move. Eventually recovering, I returned to Boston, but one day in September, 1879, while walking along Washington Street, on the way to the head-quarters of the New York and Boston Dispatch Express Company, which I organized, and of which I was principal shareholder and a director, I was a second time prostrated, and carried to my home in an almost unconscious state.

During all these years I was attended by the most faithful physicians, but they did not seem to understand the secret of these frequent prostrations, bilious and typhoid fevers, nervousness, "blues," irregularity of appetite, shortness of breath, extreme pain in my heart, periodic headaches, exhausting cough, chills, fevers, numbness of limbs, night sweats, etc., all of which symptoms indicated, I now see, the terrible disease of which I was then unconsciously a victim.

After this second prostration, the physicians said I had neuralgia and enlargement of the heart, and treated me for that, but after months of experiment the heart pains continued much as before, and I secured the services of a celebrated specialist, who pronounced my disorder to be Bright's Disease of the kidneys in the last stages. I protested that this could not be, because I had never had any pain in them, but he assured me that all the ailments I had suffered for ten years, unmistakably pointed to chronic kidney disease, which, he said, may long exist in the system without the knowledge of the patient or practitioner.

I then began, for the first time, to realize my perilous condition. Nevertheless, hoping, not expecting, I continued the best medical treatment, but I did not recover. I was tapped under the left arm, and forty-six ounces of watery humour were removed. The agony of that fearful operation pains description. I was so bruised I could scarcely move. I was obliged to maintain a sitting posture in bed for three months, existing almost wholly on the simplest gruels. The pain in my heart was as constant and intense as I could not sleep for days at a time, my lungs were nearly full of water, my breathing was, in short, convulsive gasps, and I was in continual fear of suffocation.

My physician said I could not recover, and gave me up. My family expected my death every hour. I was suffering, the Doctor said, the final symptoms of extreme activity of the bowels, with partial pneumonia of the lungs; my paroxysms of coughing were terrible and exhausting. But I was determined to live. By what means I did not know.

In this extremity an incident occurred which determined my future. While sitting on my couch I noticed, in a paper on the foot of the bed, the words, "Bright's Disease." Filled with a strange hope, I bade my nurse read the article. It recounted the history of the discovery of Warner's Safe Cure,—specific for Kidneys, Liver, and Bright's Disease. My hope took definite shape. I sent for this specific, dismissed my physician, began to use it, and, when I had taken twelve bottles, I was able, after eight months of close confinement, to go out, to the utter amazement of my physicians and friends. I continued the use of the medicine, taking it strictly according to directions, until I had taken forty-one bottles, when my kidneys resumed their natural functions, my liver, which had been greatly enlarged, was reduced to its natural size, my head and heart troubles disappeared, the tone of my stomach was regained, my strength returned, the swelling left my eyes, limbs, and body, and I have since been, so far as I know, a strong and healthy man.

After my recovery, I permitted the Boston papers to publish an account of it, which, coming to the attention of Mr. H. H. Warner, the well-known patron of science, of Rochester, N.Y., he invited me to Rochester. I learned from him that he had himself been given up to die of Bright's Disease, and that this medicine had cured him. Being a man of large means and of very generous impulses, he determined, at whatever expense, to make known its virtues to the entire world, out of gratitude for his unexpected recovery, and he persuaded me to come to England and introduce his Safe Remedies to the English public.

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