



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

SPIRITUALISM.

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SPIRITUALISM VINDICATED!

CLERICAL SLANDERS REFUTED.

BY

EMMA HARDINGE-BRITTEN.

EXPLANATORY INTRODUCTION.

By information received from my Spiritualistic Friends in Liverpool, I learn that the Faith they profess, and of which I am one of the public exponents, has been repeatedly attacked by certain members of the clergy of that city, in sermons denunciatory of Spiritualism, and by the openly avowed "moral support" rendered to those travelling conjurers who profess by the exhibition of a few clumsy tricks to imitate and explain the modus operandi of Spiritual Phenomena. The last, and, as I understand, the most pertinacious of the clerical assailants above named, is a "Rev. J. H. Skewes."

Within the last few weeks, two Sermons have been delivered by this gentleman, reported in a paper called the "Protestant Standard," under the several (Editorial) titles of "Death-Blow to Spiritualism," and "Spiritualism in its Coffin!—Nailing Down the Lid!" It being the desire of my Committee in Liverpool that I should answer these discourses, I proceeded to do so in two Lectures, given at Rodney Hall, on the Sunday evenings of Feb. 18th and March 4th.

As Mr. Skewes stated in his second Sermon that there were still many points in Spiritualism that he had not noticed, my Committee followed up my Lectures by challenging him to debate the subject with me on a public platform, on conditions honourable to him and beneficial to the Charities of Liverpool. In answer to the repeated invitations to accept this challenge, addressed to Mr. Skewes both by public and private correspondence, the rev. gentleman declines, on the ground that he has had no fair report of my Answers to his Sermons.

As the only report that has been given of my Lectures is a series of paragraphs, headed "Howlings from the Pit," put forth by the "Protestant Standard," a report which is not only

interpolated by rude and unworthy personal remarks, but is most imperfect, and scarcely touches on half the matter contained in my first Lectures, my Committee have urged Mr. Skewes to debate the subject of Spiritualism either from the stand-points assumed in his Sermons, or any fresh ones he might be able to allege against the Spiritual Movement. As Mr. Skewes continues to base his refusal upon the absence of any authentic report of my Answer to his Sermons, I deem it my duty to the Cause I represent, to place my Answer to Mr. Skewes's attack on record, and in such a form as cannot be mistaken. It is with this view that I put the annexed statements before the tribunal of public opinion.

Before entering upon my task, I wish it distinctly understood that I make no profession to repeat, except in general terms, the Lectures given by me at Rodney Hall, in answer to Mr. Skewes's Sermons. I am not ashamed to avow that I speak in public under the inspiration of those whom I deem to be good spirits, whose wisdom supplies me with the ideas most appropriate to the occasion, and whose power far transcends my own to meet the demands which the spiritual rostrum makes upon me. Under these conditions I find it impossible to recall my Lectures by memory, or to transcribe them, as they were originally delivered.

The following Answer will, however, embody the sum of the arguments before used, and I have only to add, that, for any further elucidation of the question at issue, I still hold myself ready to meet Mr. Skewes in public discussion, under such conditions as may be agreed upon between him and my Liverpool Committee of Spiritualists.

EMMA HARDINGE-BRITTEN.

MRS. HARDINGE-BRITTEN'S ANSWER.

Mr. Skewes commences his first sermon by stating his reasons why he, as a Christian minister, and a minister of the Church of England, "claims the right to preach and think about Spiritualism," &c. Upon this point I am at one with Mr. Skewes, for I have again and again insisted, in my public addresses, that

it is not only the right of Christian ministers to preach and think about Spiritualism, but it is the bounden duty of ministers of every denomination to do so; and that not only are they called upon to do this, but in the present utilitarian and analytical age their mere assertions will be received as groundless, if they cannot

demonstrate their truth by some such proofs as the facts of Spiritualism furnish.

Ministers of religion profess to teach of God who "is a Spirit." Spiritualism, by proving the existence of a spirit, and defining something of its nature, offers the only actual demonstration that the Universe can afford of the reality of Deific Spiritual Being. Ministers of religion teach belief in immortality, on the ground that one rose from the dead 1800 years ago. Spiritualism proves that death only affects the body, but never touches the spirit; hence, that there are no dead; and its proofs of this position are not of the past, but continue to the present; not written in a book, but proved by the experience of living witnesses; not a revelation given to a handful of barbarians, in a small and remote spot of the earth, but one manifested to the most civilized nations of the earth.

The clergy profess to preach religion as the means of making the human race pure, righteous, and holy. If such be their aim, then they have utterly failed to realize it; for, although they have been preaching the doctrines they hold this day for 1800 years, it is proved by statistics that crime and want were never more rife in any age of the world than at the present time. Spiritualism, by proving that the spirits of those we have known and can trust are in actual states of retribution for evil, and compensation for the good deeds done in the body, offers the strongest motives that can move humanity to become pure, righteous, and holy. And these are some—but by no means all—of the reasons why the clergy should not only "preach and think about Spiritualism," but why they should accept its well-proven facts, and adopt its salvatory teachings.

After some preliminary remarks, not necessary to repeat, Mr. Skewes goes on to say:—

"I.—What is Spiritualism? In answering the question, I will do so from the best sources that I have been able to obtain access to. At the time of the death of the body, the spirits pass into a new state of existence in the precise state in which they left the body. These spirits, through a release from the body, have increased powers of mind, such as obtaining and imparting information, as well as a clearer conception of things. As on earth, so in the invisible state, those spirits are, according to their moral state, divided into those that are bright and those that are dark, but both being in a state of advancement, so that the spirits of the lower order may ultimately ascend to be companions of the higher order. Those spirits, bright and dark, are all around us, the bright ones to do us good and the dark ones to do us harm, or, at least, to do us good from an intent to do so, though it appears they are frequently employed by the bright spirits to carry out their plans, and thus put in a position for improvement. The generally accepted opinion that there are no sects in heaven, many of the leading Spiritualists, including Mr. Home, deny, asserting that as people die, or go to sleep here, so will they be in the next world. Baptists will be Baptists, Presbyterians be Presbyterians, Swedenborgians be Swedenborgians, Mohammedans be Mohammedans, and Episcopalians be Episcopalians."

With the exception of the last paragraph, Mr. Skewes's definition of the leading features of the Spiritualist's belief are correct, and quite sufficiently in harmony with common sense, it might be supposed, to prevent any minister of religion from running a tilt against them, or endeavouring to show that so much right was wrong, and so much that was good and harmless was absolutely "demoniac," a position which he labours to demonstrate farther on. In reference to the last paragraph, Mr. Skewes shows himself to be but half-informed, and illustrates the significant aphorism—"A little knowledge is a dangerous thing."

It is quite true that many Spiritualists retain their hold upon their sectarian faiths, such persons accepting the fact, and believing in the phenomena which prove that spirits communicate, but being either too bigoted to listen to anything that may conflict with their cherished beliefs, or afraid they may lose caste in society by renouncing popular creedal associations, they refuse to hear any spirit-teachings that do not endorse the particular dogmas of their faith. Thus, persons strongly bigoted in their own sectarian opinions, attract to themselves spirits who have entered upon the life

beyond with such positive views of creedal religion, that it is some time before they can shake them off, and relax the tension of mind with which they quitted the earth.

Those investigators who are candid enough to listen dispassionately to advanced spirit-teachings, soon learn that there are no sects in the spheres of love and wisdom, and that spirits gravitate to the place to which they belong, not in accordance with any national systems of religion or creedal faiths, but in virtue of the good or evil deeds done in their mortal state of existence.

Mr. Skewes's next statement is—

"Magnetism is used by the spirits to accomplish their purposes. Should the room in which the spirits work be very cold, or very sultry, or should there be thunder and lightning about, or should the medium be suffering from a headache, or a toothache, the spirits may be unable to work. But assuming that no hindrances exist, and that the medium is in a proper condition, certain noises are speedily heard, furniture in the room moves about, certain revelations are made about the dead and the living, and, at times, longer or shorter addresses are given by the spirits through the medium."

Mr. Skewes seems, in several parts of his discourses, to take considerable credit to himself for mastering what he is pleased to term "the science of Spiritualism"; but the candid reader who will consider the following statements, derived from a world-wide and practical investigation of the subject, must come to the conclusion that Mr. Skewes's views of "spiritual science" are singularly muddled, and either that he does not know, and hence is not qualified to teach, or that knowing he perverts the truth, and is not worthy to teach what spiritual science is. The conditions described above may be generally applicable to circles where a few persons are gathered together, with a view of developing latent mediumistic power, but the sum of spirit-communications have been made without any of these limitations.

In the first place, spiritual manifestations are just as well evolved under the tropical skies of India, China, Japan, Australia, and other southern lands, as in Norway, Sweden, Zealand, Russia, and Siberia. Mediums are sometimes frail and sickly, and just as often robust and healthful. I myself have frequently risen from a sick-bed, and been carried, almost powerless in physique, to the lecture-room, and yet delivered, under spirit-influence, some of my best lectures. My friend, Mr. D. D. Home, has frequently been the subject of the most powerful spirit-manifestations, when given up by the faculty as a hopeless consumptive, whilst phenomena of a similar nature have been given through Mrs. Guppy, Mrs. Everitt, and other ladies well known as remarkable mediums, whilst in the enjoyment of perfect health. Thunder and lightning have just as often proved favourable as the reverse in spiritual manifestations, in fact, the only absolutely essential conditions, such as fasting for intellectual phenomena, and harmonizing psychological states for physical demonstrations, the reverend teacher of the people has altogether omitted to notice. And it must be borne in mind that the conditions which may retard or promote spiritual manifestations in circles, relate to circles only, and these form but a very small percentage of the circumstances under which spirit-power has been manifested in the nineteenth century.

I have been charged by my spirit-friends to prepare a voluminous history of the Modern Spiritual Manifestations as they have transpired all over the world, and for the purpose of collecting testimony that can neither be disproved nor questioned, I have travelled through many lands, and held correspondence with the most reliable witnesses of nearly every country of civilization. Through these sources I learn that modern Spiritualism has, in nearly every instance, arisen spontaneously, without any circles at all. It has come sometimes by disturbances, apparitions, sights and sounds which were seemingly unconnected with mediumship at all. Again, I have proved hundreds of times that spiritual medium-

ship has manifested itself through the best instruments anterior to any circles, and independent of any of the conditions laid down by Mr. Skewes. Mediumship may be developed by mesmeric processes, or cultivated by the influence of harmonious circles, but in thousands of instances it has come spontaneously and unsought, and is almost always evolved in greater force and more exalted states by isolated contemplation than in circles. Mr. Skewes has doubtless proceeded to the solemn task of telling his people all about the science of Spiritualism, after the perusal of some of those leaflets put forth by Spiritualists in response to the reiterated enquiry as to the best methods of holding family circles. These are the only scenes in which such conditions as Mr. Skewes names could be available, and even then they should not be received as proven laws, whilst the circle itself can only be regarded as one of the methods by which spiritual manifestations have been demonstrated.

Methinks a gentleman who must have repeated a good many times in his life the text, "Now concerning spiritual gifts, brethren, I would not have you ignorant," does not manifest any extraordinary amount of obedience to this command, neither does he leave the world in much doubt why the people are so ignorant of "spiritual gifts," when they trust to Christian ministers to instruct them.

Another remarkable disclosure volunteered by Mr. Skewes reads as follows:—

"These addresses relate to all kinds of subjects, and are given forth by the medium in his, or her, unconscious state. As a general statement, it may be said that such revelations and addresses are, as to their grammar, their language, and their correctness, very much connected with the education and the knowledge of the medium, and of those who are present. A Greek-speaking medium does not speak in English, nor does an English-speaking medium ever speak in Scotch, unless a Greek, or a Scotch may be present. And should the medium be unacquainted with the rules of grammar, and should this apply to all those that are present, you may reckon upon bad grammar, in the writing and in the speaking.

"Assuming that all the sounds and utterances are produced by spirits, it must consequently be allowed that the spirits, in matters of language, spelling, and writing, do not appear to know any more than the medium and those that are present."

Once more, it is a sorry thing either to convict a clergyman of speaking falsely, or foolishly. From one horn or another of this dilemma, the preacher cannot escape who makes the statements quoted above. The whole history of the Spiritual Movement proves, that "the gift of tongues," is one of the most universal of its phenomena. Nearly all the public speakers in Spiritualism have been humble, uneducated, and often illiterate persons, and yet it is acknowledged wherever the truth is spoken, that for oratory, eloquence, logic, and the citation of historical and scientific facts, those children of the people who have filled the spiritual rostrums of England and America, have transcended many, and equalled most of the best orators of the world. As to the gift of foreign tongues, the writings of Judge Edmonds, Professors Alfred Wallace, Varley, and Stainton Moses, Epes Sargent, Robert Dale Owen, Wm. Howitt, S. C. Hall, and many others, bear witness, to the facility with which uneducated and ignorant persons have spoken and written in various languages, including the classics, ancient and modern.

I must now call attention to the following admissions, and ask the candid reader to compare them with the denunciations which their reverend author subsequently fulminated against the self-same practices.

"Try the spirits." Before proceeding to do so, let me remark, in favour of Spiritualism, that no man can believe it and yet remain an infidel or an atheist. There is in it something that has not been explained by science,—something that teaches that there is in man a mysterious something that proclaims him to be above a block of wood, and very far superior to the brute creation. As a fact, tables do move, raps are heard, and, through some kind of agency, forgotten facts are brought to the remembrance of those present, and their secret thoughts are revealed. And so astounding have been the manifestations, that multitudes that have taken part in seances, and did so as unbelievers, have become convinced that there was more reason for serious inquiry than for a

senseless laugh. They have refused to believe that there were any spirits at work, still, they have confessed to the presence of a mysterious power. Thus much I would consequently allow, that there is a force capable of moving heavy bodies, such as large tables, without any visible contact, but which force, in some unknown manner is dependent upon the presence of human beings. And keeping in mind the statement in Heb., xii., 1, about God's people being compassed about with a great cloud of witnesses, I see no reason for denying the opinions of some that glorified spirits of the sainted dead may be permitted, as in the case of a loving mother to a darling child, to minister, in some degree, to the need of God's people on earth. I would also allow that dark spirits are ever busy to deceive and to ruin men, but while allowing all this, I do not for a moment allow that Spiritualism, in the common acceptance of the term, is true."

After this, the reverend gentleman branches off into an acceptance of Spiritualism in every nation of the earth, although he brings forward no counter statements, except the assertion, that whatever occurred in Jerusalem was from God, and whatever occurred in any other country was from Satan; that whatever the priests and prophets of the Bible did was divine, and whatever they denounced, or anyone else did, was diabolical; still, these views of God's dealings did not seem entirely to satisfy his mind, until he was happy enough to find a friend and counsellor who set him right upon the whole vexed question. For the benefit of all other reverend gentlemen who may grow confused by the study of "Spiritual gifts," and need a wise and enlightened guide to direct their researches, we give the record of Mr. Skewes's perturbation of spirit, and mode of relief, in his own words. He says:—

"This examination I have, as far as time would permit, been carrying on for several years. Still, with all my efforts to get at the truth, I was far from being satisfied with the results. The coming of Mr. Irving Bishop to Liverpool, led me to put myself in communication with him. And as from a New York paper in my possession, dated April 13, 1876, I ascertained that at that time Mr. Bishop was a renowned opponent of Spiritualism, I felt assured that I was not dealing with a novice. I frankly and fully submitted to him my difficulties, and he, with the greatest frankness and fulness, did his best to explain them. And just as, about 7 years ago, (being then under twenty-three years of age), he received the newspaper-recorded thanks of some of the most eminent scholars of New York, so far as his candour and kindness he has deserved the same from myself."

Does it seem very wise for a clergyman—who, from the nature of his calling, is supposed to be, and doubtless is, a gentleman, and man of education—when his mind is in a state of confusion concerning those spiritual matters in which it is his solemn duty to be well informed, to resort for light and knowledge to an itinerant conjurer, whose business it is to pervert and misrepresent the very subject enquired of! Does Mr. Skewes pretend to say, that a man who makes his bread by misrepresenting Spiritualism, could inform him of its nature more correctly than honourable men who have devoted time, talents, and means, to the investigation of the subject, and whose learned and scholarly works are attainable to every honest enquirer? When Mr. Skewes's congregation look to him to inform them how to obey the charge of the Apostle, and become acquainted with "spiritual gifts," is it to a professional trickster he must go to learn the way, rather than to such men as Professors Crookes, Wallace, De Morgan, Barrett, Huggins, Zollner, Fichte, and the long list of scientists, statesmen, magistrates, doctors, lawyers, and authors, weekly published in the spiritual papers? It would be needless to dwell upon the immense flood of light which Mr. Skewes received from his friend and counsellor, the conjurer; the sum and substance is told in his own words, when, after returning to the charge about conditions, and what mediums can, and cannot do, as he before defined it, he winds up with the astounding information that—

"Common sense would respectfully suggest that mesmerism, electro-biology, or magnetism, causing mind to act on mind, may be the sword to cut the spiritualistic Gordian knot."

As the above quoted words are designed to summarize a very long tirade on the certainty that Mr. Bishop's tricks and "electro-biology," covered the

whole question of Spiritualistic phenomena, we must take leave to note a few of the leading items of the power demonstrated in Spiritualism, and see how far either of the above notable explanations (?) can be brought to bear upon them.

Dr. J. R. Newton, one of many highly-gifted healing mediums, has placed in my possession the affidavits of hundreds of patients who swear to his having cured the blind, deaf, lame, and persons suffering from every disease that flesh is heir to. Many of Dr. Newton's cures were effected in England, and the living witnesses are as accessible as the hundreds of others cured by Jacob, the Zouave, in Paris. Both these good healers claimed the aid of human spirits in their angelic work, and both have entrusted me with the published testimony for historical purposes. Mr. George Walcutt, of Columbus, Ohio, has placed in my hands an immense number of testimonials to the effect that he has drawn correct portraits of deceased persons, whom he never knew, saw, or heard of.

Mr. Wm. Mumler was publicly tried in New York, at the instance of the Editor of the "New York World,"—a religious paper—for swindling, by pretending to give photographic portraits of deceased persons, to their afflicted and much-abused relatives. After a very prolonged trial, Mr. Mumler was honourably acquitted of this charge, but not before hundreds of credible witnesses had come from different States of America, to testify voluntarily, that they had obtained correct likenesses of their deceased friends through Mr. Mumler's mediumship;—that many of these were recognised by all their acquaintances—that, in every instance cited, the parties were total strangers to Mr. Mumler, whilst numbers of photographic experts came forward affirming that they had watched, tested, and tried him in every conceivable way, and could never detect fraud or trickery in aught he did.

The Earl of Dunraven, Viscount Adare, and Lord Lindsay, have published statements over their own signatures, of Mr. D. D. Home's being floated out of one window, and brought in at another by invisible agency, at a height of 70 feet from the ground. Reliable witnesses, from monarchs and princes, to peasants and artisans, have borne public testimony that spirits have been seen and correctly described by strangers, tests have been given by writing, speaking, &c., known only to the buried dead. Hands have been formed and disappeared. Music has been made without human agency. Figures of deceased persons fully formed and recognised, have come and gone before the witnesses eyes. Flowers and multitudes of ponderable bodies have been brought into closed and locked rooms. Mediums have been levitated, elongated, and resisted fire, and all this in any place, and generally without any of the conditions Mr. Skewes has laid down. Can his conjuring friend imitate any one phenomenon above enumerated, under precisely the same conditions, or can Mr. Skewes's "electro-biology" account for it all?

Whether Mr. Skewes has thought out all these points, or whether his friend the conjurer has not been quite candid with him, and informed him that all these forms of spirit power, and others not as yet named, had to be accounted for before Mr. Skewes's "electro-biological sword" could cut Spiritualism in twain, or "The Protestant Standard" could put Spiritualists "in their coffin and nail down the lid," does not appear.

We now proceed to review Mr. Skewes's trial of Spiritualism by what he calls his "Bible test," and in doing this we may take the following paraphrase as the sum of his charge against us.

"The Bible is opposed to Spiritualism, and so strongly is it opposed to it, that it denounces it and condemns to death its advocates. In the Bible we find professed intercourse with the invisible world, designated as witchcraft, which appears to have had to do with spirits in general; as possessors of familiar spirits, who appear to have had very familiar connection with spirits in general, and as necromancy, which, as its name implies, had to do with the spirits of the dead. Concerning all three, the Bible speaks in unmistakable terms. In

Gal., v., 20, amongst the fruits of the flesh is witchcraft, and the declaration against those that do such a thing, is, they shall not inherit the kingdom of heaven. In Deut. xvii., 10, we read, 'There shall not be found amongst you a witch . . . a consulter of familiar spirits . . . or a necromancer . . . for all that do these things are an abomination unto the Lord. In Levit., xx., 6, it is written, 'The soul that turneth after such as have familiar spirits . . . I will set my face against that soul, and will cut him off from amongst his people.' You remember an illustration of this threat in Saul, King of Israel. Because of two things, one of which was consulting the witch of Endor to bring before him the spirit of Samuel, Saul was punished with death in Israel. And in Ex., xxii., 18, and Levit., xx., 27, we read, 'Thou shalt not suffer a wife to live,' and, 'A man or a woman that hath a familiar spirit shall be stoned to death.' Such are the very explicit statements of the Scriptures. Taking the most charitable view I can of Spiritualism, I can see no real distinction between it and those things to which I have referred. Such the case, the Bible is against Spiritualism, and tried by its test, the whole system is a gross delusion."

Besides the above quoted passages Mr. Skewes occupies much space denouncing the wickedness of the Spiritualists in denying the actual existence of a personal devil, with a countless legion of personal imps. In this as in other passages of his sermons, Mr. Skewes applies all the denunciations of the Bible against "witchcraft, necromancy," &c., to Spiritualism, and as he insists that Spiritualists tried by this standard are irretrievably lost, it behoves us to recall to Mr. Skewes's mind, that he has not as yet informed us what kind of a crime witchcraft is, or how it is connected with Spiritualism at all. It might be objected by some carping and materially-minded critic, that the human race has existed on the earth—as proved by science—for at least fifty, if not a hundred thousand years, whilst the popular translation of the Bible has only been vouchsafed to man during something less than five hundred years. Assuming, however, that the Bible is the only source of religious truth and knowledge, then does it become still more and more imperatively necessary that we should know the exact nature of the crime by which we are all to be judged and condemned to everlasting perdition.

Mr. Skewes must be aware—if he knows anything about the status of Spiritualism at all,—that its votaries number a great many millions, many of them being among the most distinguished and influential personages of this generation. If he will take the trouble to glance over any of the weekly issues of the Spiritual journal called *Light*, he will see a long list of the royal, noble, and scientific persons who have openly avowed their belief in Spiritualism, besides the mass of less distinguished, but, as a general thing, very respectable people, who make up the rank and file of the Movement. Now, according to Mr. Skewes, all these are souls—if not already too far gone—at least in imminent danger of eternal perdition. Is there a crisis as this, would it not be a humane act for Mr. Skewes, as a man, to say nothing of a Christian minister, to tell us plainly what witchcraft is,—and how Spiritualism is related to it? It cannot be the mere fact of communing with spirits, or exercising spiritual gifts, for Moses, the Prophets, and Apostles, from whom the Bible denunciations came, not only communed with spirits, sometimes called angels, sometimes gods, and sometimes men, but they often communed with them in ways that, at this time, would be deemed very shocking and highly improper. If we were not to go further than the examples of Isaiah in running without clothing and barefoot for three years, and Ezekiel lying on one side for three hundred and ninety days, and then turning over and lying on the other side for forty days, and eating food the very mention of which would be too abominable for ears polite,—these, and many other such practices, said to be commanded in direct communion with the Deity, might indeed lay the practisers open to the charge of witchcraft of a very horrible and disgusting nature. That Mr. Skewes does not seem to think much of these things, when committed by Jewish Prophets two or three thousand years ago, is evident, from the fact that in his second sermon he reproaches us for requiring, as he says we do, "fixed conditions," before we can obtain spiritual manifestations, whilst his model prophets require no such conditions, in proof of which he says: "Say the rules about spirit manifestations: sultry heat, extreme cold, thunder and lightning.

and nervous exhaustion are all unfavourable to mediumistic operations. The Bible appears to know nothing of such rules. It was too hot for Abraham to leave his tent; it was thunder and lightning and terrific storms in connection with Moses and Elijah on Mounts Sinai and Horeb; poor Hagar and Ishmael were more than exhausted; Elijah was faint unto despair and wishing to die; Daniel was weakened by fasting and weeping, and Jonah, in the stomach of the whale, must have been sadly cold and uncomfortable, and yet all these, in the midst of such unfavourable conditions, received the most striking manifestations from the invisible world." Always bearing in mind the very limited number of inquirers to whom "rules" or "conditions" apply, when seeking to investigate Spiritualism, we too would ask any candid or impartial reader, which conditions they would deem best for communion with pure and holy spirits, those cited above, as spirit circle rules, or those observed by Isaiah and Ezekiel? In this connection, however, Mr. Skewes has made another great mistake, and one which his Bibliolatry has led him into, just as surely as he has been led into error on "the science of Spiritualism," by consulting with conjurers instead of respectable Spiritualists. The mistake which Mr. Skewes makes in trying Spiritualism by the Bible is apparent, when he informs his readers that, though Jonah must have been sadly cold and uncomfortable in the stomach of the whale, he yet received striking manifestations from the invisible world. The fact is, Spiritualists of the nineteenth century do not believe in holding circles in the stomach of a whale, with or without conditions, and they don't want to learn the way, even if they could do it. They are often called ugly names, but they don't propose to imitate Elisha: curse their revilers "in the name of the Lord," and, by angelic power, cause two bears to come out of a wood, and tear forty-and-two of their enemies, especially if they should happen to be "little children." They don't want the power granted to one man to slay a thousand of their fellow creatures with the jaw-bone of an ass, and then ask the Supreme Being to cleave a hole in the instrument of murder, and fill it with water to refresh the murderer. There are thousands of things said and done by the Jews, whose Spiritualism Mr. Skewes alleges to be all divine, which, if enacted in the present day, would cause all mankind to rise up in horror and indignation against the perpetrators. Abraham may have been a model of faith for offering to slay his son as an acceptable sacrifice to his God, and Jephtha may have been a model of piety for putting his daughter to death for the same divine purpose, but we doubt if a nineteenth-century court of justice would hold modern Abrahams and Jephthas quite as guiltless as they would a party of ladies and gentlemen sitting in their own drawing room, conversing with pure and holy spirits, to whom murder in all its forms would be a heinous and unpardonable crime. And still notwithstanding all Mr. Skewes's wrath against us for suggesting that our circle rooms should neither be too hot nor too cold, he has not deigned to tell us what kind of a crime this terrible witchcraft is. Having often heard similar denunciations from similar sources, but never having been able to learn that witchcraft was anything but Modern Spiritualism, I now propose to tell my readers where they can ascertain something more about witchcraft than Mr. Skewes seems inclined to tell them. If they will consult Wm. Howitt's "History of the Supernatural;" Ennemoser's "History of Magic," Walter Scott's "Demology and Witchcraft," Upham's "History of Witchcraft in New England," Dr. Godwin's very voluminous account of the rites, ceremonials, and practices of the ancient Jews, and the acts that were allowed and those that were forbidden, in that section of his work, entitled "Moses and Aaron;" Dr. Mackay's famous work on "Popular Delusions;" Webster, and every other good encyclopædist, besides scores of other authorities that we have not space even to catalogue, he will find that the Hebrew word *chasaph*, like the Latin term *veneficus* (translated in the Bible "witch"), signifies "poisoner,"—and that the term was applied to those who by philters, charms, the evil eye, etc., afflict cattle, cause blights to crops, sickness or death to enemies,—in a word, who by "compacts with evil spirits" work harm and mischief. Those who "divine by a familiar spirit" were called *ob*, or *obi*, the meaning of which is "bottle," and this term was applied to the voice supposed to issue from an evil spirit imprisoned within the witch, "speaking as if from a bottle." To this order of diviners the Greeks applied the term "ventriloquists."

Thus the sum of all is—that witches, wizards, diviners, necromancers, etc., were persons who made, or were supposed to make, compacts with evil spirits for evil purposes. I should insult the common sense of my readers if I assumed that they needed to be told that in a book full of all sorts of Spiritualism, there must be some devoted to good, and some to evil; some obnoxious to the ruling powers, and some permitted; and that where denunciations of a violent and threatening character are used by practisers of such arts as are attributed to Moses and some of the prophets, it must mean either that the denouncers were jealous of rival wonder-workers, or that the arts denounced were practised through evil means and for evil purposes.

Again and again American Spiritualistic writers as well as those of the Spanish, French, and German spiritual journals, have shown the dishonesty of those priestly denunciations in which Scripture terms are used to scare ignorant readers, without the least attempt to draw the lines of demarcation between good and evil practices, or to point out wherein the denouncers differed from the denounced. This has now become an old clerical trick, and implies that the preacher that resorts to it has but a poor opinion of the common sense of his hearers, or their acquaintance with Biblical lore. Such scarecrow threats, too, are peculiarly inapplicable to the Spiritualists, who, as I have shown before, so far from courting the power that has fallen upon them, have been for the most part its involuntary recipients and often its opponents, until they found it brought them nothing but good.

Even now, with the exception of calm inquiry or the kindly social gatherings so often alluded to before as "circles," the Spiritualists practice no rites, ceremonies, invocations, or incantations, with the exception of opening their meetings with prayer, and conducting them by the singing of hymns. Mr. Skewes (even with the aid of his friend the conjurer) cannot lay his finger upon a single act, deed, word, or thought that savours of evil, or could be construed into a shadow of offence against God or man. If Mr. Skewes would send all Spiritualists indiscriminately to the domains of his great clerical ally, Satan, because they may not believe in his particular fashion—put their soul's salvation upon the acceptance of the thirty-nine Articles, and hang the chain of St. Athanasius's creed around the necks of their reason,—then we have to remind Mr. Skewes that facts are facts, whether they are in the Bible or not:—and if it be a fact that my good and wise father can speak to me as freely now he is a blessed spirit, as when he was a mortal man, I shall esteem the fact as one of God's most providential dispensations, whether it be endorsed or denied by the Jewish Scriptures.

What I or any of Mr. Skewes's neighbours think of the Bible is nothing to him, provided I and his neighbours lead good lives, and do as far as we can to all others, as we would be done by. That wicked people may force themselves into the ranks of Spiritualism, and make use of its great popularity and world-wide power to cover their tendencies of evil, none can deny. Neither could we expect anything otherwise in an age so wicked, corrupt, and fraudulent as this. But even then, it must be remembered, Spiritualism has not made society. It has to take it as it finds it; and if after 1800 centuries of Bible preaching, and 400 years of Bible reading, we find this generation full of war, crime, pauperism, and ignorance, the fault does not lie at the door of Spiritualism. Mr. Skewes says:—

"Wherever this book has been allowed to circulate, and its principles have been allowed to live and rule, there have always been the greatest peace and prosperity."

We wish Mr. Skewes could prove his words; but we fear "the peace and prosperity" he boasts of will not take the place of the ghastly crimes that disgrace our nineteenth century civilization, until Christian ministers teach the one unwritten commandment of their Master—namely, love to God and love to man, instead of the thirty-nine Articles; and prove their faith in their Master, by giving such signs of their belief as they will find commanded in the last chapter of St. Mark, verses 16, 17, 18. Meantime I earnestly hope that Mr. Skewes's zeal for Bible Spiritualism will not induce his congregation to hold circles like Abraham on the burning plains of Arabia, nor like Jonah in "the damp and uncomfortable" interior of any fish large enough to contain them. Despite a thousand such denouncers as Mr. Skewes, I am decidedly of opinion, that the millions of Spiritualists scattered over the world will

continue to hold circles in pleasant private rooms, with good fires in the winter, and the perfume of sweet blossoms streaming in through open windows in the summer. That they will continue to sing hymns of invocation to beloved friends, none the less beloved because they are holy spirits instead of fallible mortals. That they will listen with reverent belief to the charge of their spirit mothers, fathers, children, and friends, to build up the kingdom of heaven within them, and when the Christian organs of the day report these sayings and doings as "howlings from the pit,"!! (vide "Protestant Standard," Feb. 24, 1883), they will respectfully invite the truly Christian writer of such literature, to turn to the following significant text of his own Scriptures, "Whosoever shall say, thou fool, shall be in danger of hell fire."—Matt., v., 22.

The facts of Spiritualism exist, whatever books ancient or modern endorse or denounce them. The doctrines of Spiritualism are tried by their fruits, and that independently of any man or set of men's creed. Astronomy, geology, electricity, labour-saving machinery, and the entire array of arts and sciences, are facts, although the letter of the Bible is often found to be in direct contradiction to them. Bible worshippers put men to the torture or death, for introducing these facts, until they became popular, and then they adopted them, and pretend that they flourish only under a biblical dispensation. So will it be with Spiritualism, if it be worth the while of Spiritualists to wait till the human nature of the future repeats the human nature of the past. As to the fruits of Spiritualism, judged by its effects upon the lives, characters, and beliefs of those who have dared to advance beyond its mere scientific phenomena, and its religious significance, it ultimates into a creed, the which I venture to pronounce as representative of all the points of agreement that unite the immensely diverse and world-wide ranks of Spiritualism.

I believe in the Fatherhood of God;
The Brotherhood of Man;
The Immortality of the Soul;
Personal Responsibility Here and Hereafter;
And, Eternal Progress.

SPIRITUAL PHENOMENA.

THREE EXTRAORDINARY SEANCES.

It is almost as hard to know what is going on in Spiritualism, as it is for some people to know the state of their own minds. A London letter in the "Harbinger of Light," for March, says that the facts have accumulated to such an extent that it is unnecessary to add to them, yet, it is added, till the medium can be seen while a spirit is materializing, the philosophy of materialization will be nil. The medium has been seen while the spirit was materializing, many times, notably in the case of Dr. Monck, as recorded by the Ven. Archdeacon Colley, and yet the philosophy of materialization is as much nil as before in the estimation of some people. We know for certain that spirits do materialize, and that they derive the material from the medium and other persons present, and by a process of synthesis, which is continually going on in Nature, under the potency of Spirit, substances are transformed so that visibility is produced from invisibility. The clairvoyant is the proper observer of all such phenomena, the ordinary on-looker learns nothing. Clairvoyants have, in our presence, repeatedly described the process of building up the material form of the manifesting spirit, and to our mind, the philosophy of the materialization of spirits, is no more "nil" than is the philosophy of the ordinary materialization of spirit, as seen in every day humanity.

But the correspondent alluded to states that the manifestation of the Spirit was much more easily evolved five, three, or even two years ago than now. This is far from being in accordance with the experience of the mediums with whom we are acquainted. Five years ago, when promiscuous seances were just waning, and for the following two years, the phenomena were indeed unsatisfactory and intermittent. During the last two years mediums have been much more select in the arrangement of their circles, and are in better condition, so that now the power is remarkably strong, and the phenomena satisfactory. Yet this is not a universal realization. Those who have studied the laws of mediumship and endeavoured to work in accordance therewith, have had abundant satisfaction, whereas, where the principles of an unfortunate "Circular" prevail, the angels visits have indeed been few and far between. All this is to throw abundant light on the "philosophy of materialization." The thing cannot be done on purely materialistic principles, by seating a certain number of people round a medium, the predominant idea being watchfulness against trickery. The instincts of honour do not pass into the grave

at death, however little they may sometimes be visible in this life, and spirits, like those in the body, are subject to that fellow-feeling, which may make them wondrous kind, where they feel at home, or strangers, where the influences are grating to their sensibilities.

Recently, there have been in a semi-public manner illustrations of the present condition of mediumship, which have been going on weekly, and every night of the week, in private these last few years. So close are circles now held, that it is impossible to get a knowledge of what is going on; hence, phenomena that would have occupied columns to report them, are now passed over in silence, or, if the record of them meet the public eye at all, it is summarized in a brief paragraph.

On behalf of the Testimonial Fund to Mr. Towns a series of these seances were held at the Spiritual Institution, the salient points of which we will briefly notice:—

MR. AND MRS. HERME'S SEANCE.

This was the first of the series, and the attendance was so large that a circle was formed round the room, and then the circle was doubled in some places. There would be over thirty sitters present; most of them were good sitters, but at the last moment a gentleman brought in a party of friends so new to the subject that they could scarcely behave. This interfered considerably with the results, especially on their side of the room. It was a dark seance, and all persons held hands, the mediums included. The manifestations were varied, powerful and satisfactory. The usual phenomena of moving objects, performing on instruments, and touching sitters were abundant, but the most prominent feature was the spirit voice; that is, the spirits materialized vocal organs, and spoke close to sitters at great distances from the mediums. Several spirits thus manifested, and "Peter" recognised friends belonging to other circles, where he manifests through another medium. The spirit "James Lombard" exercised clairvoyance, and described the spirit relative of one of the sitters, and gave the name. "Mr. Robinson," who was a preacher in Lancashire when in the body, gave a most able discourse. It had such an elevating effect that deep and respectful attention was manifested throughout the room. "Peter" materialized so fully that he could be palpably felt and heard in some parts of the circle as he moved about. The mediums were so closely wedged in, that neither themselves nor any other mortals could have produced what occurred so abundantly. Many spirit lights were seen, particularly a large one which remained a long time up in a particular corner.

MR. RITA'S SEANCE.

On the following week, Mr. Rita sat in the same room. The circle was large, about twenty sitters, but so select were they that most perfect psychical harmony pervaded the whole. The spirits used the direct voice freely, carried the fairy bells about the room, and played them with fine effect. They also touched the ceiling with the instrument, making sounds and leaving the mark there, seen by all when the gas was again lighted. The grand manifestation of this sitting was the materialization of the spirit "Charlie." Only the bust was formed, so that the spirit could move round the whole circle, over the intervening table or in open space, and show himself close to the faces of the sitters. This he did by a light which he produced himself. He held it in his hands, and by breathing on it, caused the light to intensify, so that his features could be plainly seen. All the while he spoke freely to his friends in the circle.

MR. HUSK'S SEANCE.

The last of the series was that given by Mr. Husk on a subsequent Wednesday evening. There was again a large attendance, nearly as large as when Mr. Herne sat. Two clergymen were present, also Mr. W. H. Harrison, late editor of the "Spiritualist." The same conditions were maintained: a table being in front of the medium, which held him in one place, and all present held hands, so that the circle was in mutual good faith. Several spirits used the spirit voice. The most remarkable feature of the sitting was its musical tendency. The fairy bells were carried about overhead and played in accompaniment to hymns sung. The Lancashire spirit sang a verse of "Come home the childer and me." One of the controlling spirits opened the large book-case in the room and took therefrom a number of volumes which he distributed amongst the sitters, placing them in some cases on their arms in the most accurate manner, though it was dark. He said these books had remained there long enough. It was time they were put into circulation, to spread the light, and Mr. Burns was in no need of the money they would fetch. One gentleman promptly took the hint, and purchased one of the books as he passed out. "John King" spoke at this sitting, as at all the others.

These slight sketches are very imperfect. To describe fully what took place would occupy several pages. The sittings were equally successful, though there was a variety in the manifestations, probably due to the difference in psychical qualities of the mediums. These sittings supplied indubitable proof of the manifestation of spirits and of the existence after death of relatives, for the son of the spirit "Mr. Robinson" lives in Stratford, Essex, and at Mr. Herne's circles

has talked with his father thus, weekly for years past, and so has Mr. Lombard, also of Stratford, talked with his brother.

These mediums and others of equal power are constantly holding circles at which much more vivid phenomena occur, because of the more highly developed state of the circles. The fact remains that if sitters were harmonious, the spirits could manifest to a large number as well as to a small group of sitters.

Let every soul who sees the hand of Providence in the affairs of men, thank our heavenly Father for these most wonderful manifestations of his love and power. These humble, manifesting spirits are His servants. They demand nothing of us further, than that we love one another, to enable them to do their Creator's will amongst us. They ask as to give our hearts to God, for thereby do we express the holiest and kindest feeling towards them and towards one another.

MRS. GROOM'S CLAIRVOYANCE.—At the conclusion of her discourse, on a recent Sunday evening, at Birmingham, Mrs. Groom described twenty-eight spirits related to strangers in the audience, three only of which were not recognised. The peculiarities of form and character were so pointedly described that it left no loop-hole for doubt. One gentleman from the audience rose and said: "I have come from Walsall to this meeting, expressly to know something, if possible, of those that have passed away. I am a stranger to this lady (Mrs. Groom). The two children she has described are mine. The female described is my wife's mother, and if she stood before you as I do now, she could not be better described." "I, too," said another, "am a stranger and a sceptic, and have been here but once before, and have been a disbeliever until to-night. You have said there is a gentleman with me between fifty and sixty years of age, with grey hair, bald head, was troubled with heart complaint, and that would not tell an untruth to be made Lord Mayor. I am bound to admit it is my father. He died of heart disease at the age of fifty-seven." Many others made similar admissions. Here, in an upstairs class-room of a board school, in a side street, a few (comparatively speaking) are almost weekly receiving evidence of a life beyond, that cannot be refuted upon any rational grounds; while thousands flock to Secular halls, and are groping to find the evidence of man's soul in his anatomy, and tens of thousands go to their chapels and churches to hear preached a divine revelation of mystery, the expounders of which know no more than the Secularist; while the millions have no liking for either, but stay away and "enjoy themselves." A most deplorable state of things that the Light of Heaven must yet remove.—COR.

SPIRIT IDENTIFICATION WANTED.—To the Editor.—Sir,—On Sunday evening, April 15th, at our usual sitting a spirit communicated through our trance medium, who gave his name and address as "James Mortiboys, Butcher, 50, Blews Street, Manchester." He said he was 18 years of age, and had met with an accident by being thrown out of a cart; that he was now in a fog or partial darkness, and wished us to help him, and explain why he was in this position. He complained of the pains caused by the accident, and scarcely understood that he had passed away. We inquired, can you lift up your spirit to a loving Father? can you pray? Answer: "Ah! My mother taught me to pray when I was a lad, but since that, I am sorry to say, I have neglected it." He referred to his mother in a very touching manner, and longed to have a conversation with her. We promised to try to bring this under her notice. As the address is quite unknown to us, would some of our Manchester friends please investigate, and report.—I am, dear sir, yours in the Cause,
CHAS. GRAY.
139, Pershore Road, Birmingham. April 16, 1883.

TICHBORNE PROPHECY.—Dear Mr. Editor,—I am a constant reader of your paper, the MEDIUM. You did me the honour of inserting a letter of mine, Dec. 10, 1880, describing Mr. Tetlow's being entranced at my house, and giving a sketch of the life of Jean Luie, who was present, and uttering a prophecy regarding Tichborne. A gentleman wrote to ask me what the prophecy was, but I felt impressed that the time had not come to state it, hence I did not tell him. Doubtless he is a constant reader, and may feel interested with others in learning that the prophecy was, that in three years from that time Tichborne would be free. We have now got the tide running in our favour. Charles Orton and Mr. Daniel Smith went to Australia, arrived in December last. Charles and Arthur (the supposed lunatic in Paramatta Asylum) recognised and embraced each other. They together with Mr. Eckford, a member of the Australian Parliament, also a man named Peebles, (whom the claimant named as one who was saved with him), are also with the party, now on the bosom of the ocean, bringing the startling proof, that Arthur Orton and Roger Tichborne are two separate and distinct persons. What will the tricksters in authority say to this? and how the sanctity of their abettors, the "pulpit and the press," will be put to shame. God's truth and light have been trampled on by them sadly too long!—Yours obediently, T. HUTCHINSON.
158, City Road, Manchester. April 15, 1883.

QUEBEC HALL, 25, GREAT QUEBEC ST., MARYLEBONE ROAD.—Sunday, April 22, at 11 a.m., a Seance, Mr. Savage medium; Evening, at 7 prompt, Mr. MacDonnell: "Crucifixion of Jesus from a Roman standpoint."—Tuesday, at 8.30: a Conversational Explanation of Diagrams in the Hall, by Mr. Wilson.—Thursday 8.30, Developing Circle, conducted by Mr. J. M. Dale.—Friday from 3 to 5, Mrs. Hagon attends to see Women and Children for diagnosis and treatment of disease; at 8, a Seance, Mr. Hagon, Medium.—Saturday, at 8.30, a Seance, a good Clairvoyant medium attends. Mr. Hancock is present a half-hour previous to speak with strangers.—J. M. DALE, Hon. Sec.

NOTTINGHAM.—The meetings are very well attended, both on the Sunday and week-night. On the 8th we had an excellent trance address through Mrs. Haines, from the words: "Blessed are they who have not seen and yet have believed," and another, through Mr. de Wells, on "Harmony," the writer concluding with some observations on the Parable of the Sower. On Sunday, 16th, trance address through Mrs. H., from the words:—"Thou shalt remember all the way the Lord thy God hath led thee," which was dealt with both in its retrospective and prospective bearings. Normal address by writer on our "Spiritual blessings," the conditions on which they can be obtained and enjoyed. At this service there was also the gifts of healing and clairvoyance in active exercise. Surely these are blessings for which we cannot be too thankful.—GEO. HAINES, 12, Sherwin Street.

LEICESTER.—Silver Street Lecture Hall. On Sunday evening last Mr. Bent again occupied the platform, when there was a good congregation present. He took for his subject, Hebrews, xi, 16: "But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city." As usual, it was listened to with the greatest attention. Sunday evening next, Mr. Bailey will take the platform; also, probably, the Sunday evening following.—R. WIGHTMAN, Sec., 74, Mostyn Street, Hinckley Road.

MANCHESTER.—Mechanics' Institute, Major street. On Sunday morning last, at 10.30, our platform was occupied by Mr. R. A. Brown, of Manchester, whose spirit guides chose for their subject—"The New Religion," which was eloquently and forcibly dealt with. In the evening Mr. Brown again occupied our platform, from whose guides a trance discourse was delivered, entitled—"Weighed in the balance and found Wanting." Several eloquent illustrations were, given, showing how, if we do not wish to be found wanting, we must live a good and consistent life on this earth. At the end of the discourse the guides gave a grand poem on the subject.

SAMUEL CHESTERSON, SEC. M.S.S.S.

SPIRITUAL INSTITUTION.—On Sunday evening after reading a portion of OAHSP, "The Book of Inspiration," Mr. Swan gave an interesting account of Mr. Ruskin's Museum at Sheffield and the guild of St. George. Other speakers expressed their views on kindred subjects, and a very instructive evening was the result.

The quotations from OAHSP, given in the MEDIUM, are read with great interest, and many wish the price of the volume was such as to place it within their reach. It cannot be sold cheaper in its present form. It is a huge "family Bible," with many engravings, and cheap as a book. It is a "book of books"—a library in itself, and it cannot be compressed into small compass. To reproduce it in a smaller form would cost some hundreds of pounds. By forming "Oahspe Clubs," and putting in even a penny per week, many persons would soon possess it. How many thousands of pounds are spent on tobacco and alcoholics? If the shops that dispense spiritual light were as much patronized as those that provide the means of degradation and vice, we would have a different country.

GOSWELL HALL SUNDAY SERVICES.—I have very much pleasure in announcing that Goswell Hall will be re-opened on Sunday evening, the 29th inst., at 6.30, when our esteemed friend, A. T. T. P., will deliver an address. There has been a slight alteration in the mode of working, but all particulars as to future proceedings will be announced at the meeting; and the attendance of those friends who so kindly interested themselves in our work at the Hall last year, is earnestly requested. It is intended to have a tea meeting in a few weeks, particulars of which will be duly announced.—ALEX. BROWN, Hon. Sec.

JOHN C. McDONALD.—We fail to perceive any consistency or definite meaning in what you have written. Kindly excuse our stupidity.

Mrs. Showers has been unable to continue her Articles no "Dreams, Omens and Apparitions," because of serious illness in the family. She hopes to be able to resume the subject in a short time.

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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, APRIL 20, 1883.

NOTES AND COMMENTS.

Mrs. Britten's Answer presents several noteworthy features, in addition to its merits as a Defence of Spiritualism, in a general sense. There is a deep truth in the stress laid on spontaneous manifestations. It is only the incipient investigator that has recourse chiefly to the routine of the conditional circle. Experienced Spiritualists well know that where human motives are altogether laid aside, a beneficent spiritual power seizes the favourable opportunity, using it in a more effective way than mortals could devise. This introduces another truth, that the "spheres of love and wisdom," as Mrs. Britten aptly terms them, are very differently inhabited from those spheres in which reside the more earthly influenced spirits, that are subject to the shortsighted behests of mortals. And, further, we are brought face to face with the wholesome truth, that there are different classes of "Spiritualists": all grades of soul development in man, claiming their relationship to spiritual surroundings of a similar tendency. Thus self-examination and development, the religious life in its highest and truest sense, lies at the bottom of all beneficent Spiritualism. Unfortunately, other and lower kinds are regarded too frequently by the public as typical, but the candid and discriminating teachings of Mrs. Britten will do much to set all these misunderstandings right.

So also was the Gospel Spiritualism misconstrued. "He hath a devil," it was said by the predecessors of Mr. Skewes. Mr. Fowler has done his best to give grounds for forming an opposite opinion, by circulating amongst the clergy 4,000 copies of this issue of the MEDIUM. We pray—and we hope all readers solemnly join with us—that the spirit of self-sacrifice for truth, that which gave strength and resolution to bear the pains and shame of the cross, will accompany each copy, and prompt the better nature of every reader, to follow the precept: "Sell all thou hast, and follow me."

We can scarcely ask the Clergy to do what we are not prepared to accept in our own case. We are all the creatures of circumstances, the Clergy particularly so. Many of us may advocate unpopular truths openly without bringing utter ruin on ourselves and those dependent on us. The Clergy cannot do this, nor do we ask them. It is enough that they desist from a false position of antagonism to Spiritualism. Their eager alliance with false-professing conjurers has shaken the faith of thousands in the truthfulness and honour of the Clergy. From this oblique path many have stood aloof. We know not a few clergymen who are thorough Spiritualists and preach its advanced views, which are really Gospel views, in their sermons. They are with us, rather than against us. We have known clergymen leave the pulpit altogether because they

could not conscientiously occupy the position, and not speak out more plainly on the teachings of Spiritualism, while others teach what they can, and investigate in private.

Still, we have no hopes of seeing a Spiritual Dispensation inaugurated through the Clergy. The Judean Fishermen and their Master were not of the priestly order. While we aim our arguments at the Pulpit, we intend them to rebound back upon the People. An enlightened Public Opinion will make an enlightened Pulpit a possibility. Spiritualism is Religion's and the honest Clergyman's best friend, as not a few of them who peruse these columns regularly will admit.

Nevertheless, we adopt the noble position of Mrs. Britten. Let the Clergy fight against God, if they will. Those on the side of truth and liberality have an easy and pleasant task in their defence, but should any plausible accusation be brought against us, we will be glad to hear it, that we may thereby take the hint and, straightway, reform. It is not our fallible methods of experimentation that we enforce on public attention, but a grand and glorious spiritual work, which is not of man's hands, for it is heaven's gift of to-day, put into humanity's keeping, to be productively used, abused, or hid in a napkin. A responsibility, therefore, rests upon every soul, from which it is impossible to shrink.

Lastly, we would refer our religious friends to the deep spirit of piety which pervades this MEDIUM, and to the three remarkable seances at the Spiritual Institution, and the paper by Mr. Duguid, as illustrating the teachings, philosophy and manifestations of Spiritualism.

The Rev. E. H. Sugden, a Wesleyan, is doing well. His manner of work is set forth in an advertisement elsewhere. His professions are quite groundless, and, therefore, he is misleading the public, but he deserves our pity, as he is his own dupe, also. This "muscular action" dogma is all froth. Where was there any muscular action in the cases of spirit-descriptions recorded in this present No. of the MEDIUM: in the case of the materialized spirit, who described a spirit and gave the name; in the case of Mr. Tetlow, at Rochdale, on Sunday; and in the case of Mrs. Groom, of Birmingham? We commend these and thousands of such instances to Mr. Sugden and his friends. His "scientific explanation" is a playing into the hands of materialism—that is all. When will Revs. of all denominations learn to discern the finger of God, and not continually seek to make people believe it is the footprint of the devil?

The London correspondent of the "Argus" states that the late Archbishop of Canterbury was a member of the "Ghost Club," a Society for investigating a phase of Spiritual Phenomena.—"Harbinger of Light," Melbourne, Australia.

As a directory to those who may this week read the MEDIUM for the first time, and may desire further information, we refer all such to the List of Spiritual Meetings on page 253. On application to the Spiritual Institution, London, information will be supplied by post.

A SPECIAL YORKSHIRE "MEDIUM."

NEXT WEEK, APRIL 27, 1883.

This Number will contain an Original Spiritual Allegory, by Mr. A. D. Wilson, Halifax, entitled:

"THE FAR-FAMED CITY, AND ITS MONUMENTS,"

delivered recently at Leeds. It reads like a fairy tale, and is deeply, instructive. The merits and demerits of the various religious systems are skilfully analysed, and yet so as to give offence to none. Secularism is presented, and Spiritualism is set forth as the ideal we all strive to make it. Every class of Society will feel interested in this allegory.

To place no obstacle in the way of its extensive diffusion, we offer it at the following rates:—

Parcels of 24 copies and upwards will be supplied at One Penny Each, carriage per rail extra.

Parcels of 100 copies, carriage paid to any railway station, for 8s.

An order for 500 copies will be supplied for One Guinea,—that is, we contribute half the cost—thus reducing the MEDIUM to One-halfpenny.

We sincerely wish some Yorkshire friend would imitate the excellent example of Mr. Fowler, of Liverpool, and put 4,000 copies of Mr. Wilson's Allegory into circulation. We hope the Yorkshire brethren will take the matter up individually. Mr. Wilson is one of themselves, and they will feel proud to make his able production extensively useful.

Orders with remittances should reach us not later than Wednesday.

As we go to press we have received the order of our old friend, Mr. John Culpan, Halifax, for 500 copies. Well done, Yorkshire! Mr. Culpan will no doubt have good company in those who are to follow his lead.

We have printed an extra supply this week, for those who have not ordered in advance.

MRS. BRITTEN'S CHALLENGE.

TO THE CLERGY IN GENERAL.

Notwithstanding the withdrawal of Mr. Skewes from the defence of his position, it is to be distinctly understood that the Challenge still stands open, and Mrs. Britten is prepared to meet any other Clergyman in Public Debate on the subject of Spiritualism.

THE CHALLENGE TO REV. J. H. SKEWES, LIVERPOOL, TO PUBLIC DEBATE ON SPIRITUALISM WITH MRS. EMMA HARDINGE-BRITTEN.

Mr. John Fowler, Liverpool, has handed in for publication the following letter, addressed by him to Rev. J. H. Skewes:—

St. Ann's, Sefton Park, April 12, 1883.

Dear Sir,—Having supplied you with that which you protested from time to time kept you from accepting Mrs. Britten's challenge, I write to ask when it will be convenient for you to meet that lady, and debate that or any other subject or phase of Spiritualism you choose to take up,—you can select the Resurrection which you have been speaking upon lately, or any other topic; do not let it be said it was only a pretext, your asking for an authenticated reply to your sermons. You have now got that reply. You were the first to throw down the glove, and to represent Spiritualism in a false light, and when challenged to an open debate, shrink from it. The Church may be proud of its defenders, when none of them have the courage of standing by what they teach, when it meets an opponent. Let us have no more pretexts, but meet the challenge if you feel competent to do so.

On Monday evening next you will have the opportunity given you, or any other clergyman, to meet in a friendly way, and debate the subject—"Is Spiritualism of divine origin?" Mrs. Britten will open the debate in the affirmative, and after treating it for a short time, an opportunity will be given to those taking the opposite view, ten minutes allowed to each speaker, and the preference given to you or any other clergyman, to speak. We invite you to come, you will be heartily received, or any others who come; we will have no tricksters or conjurers, what we expect on both sides will be a flow of reason, and all in a friendly spirit.—Yours faithfully,

Rev. J. H. Skewes.

JOHN FOWLER.

Since the foregoing was in type, we learn that Mr. Skewes has declined to meet Mrs. Britten in public debate. Mr. Fowler closes the matter with the following letter, which he has addressed to Mr. Skewes:—

To the Rev. J. H. Skewes.—Dear Sir,—Your favour to hand. I am sorry to find that my prediction is realized, and that you, with all who would be expositors of Spiritualism, when challenged, are afraid to meet the same. Why should men defame and slander, and when called upon are afraid to come forward where they can be publicly refuted, and the would-be expositors exposed? We have your boasted request:—"Let me have a reply to my two sermons and I will then do so and so," and when you get the reply, to meet and debate what you have advanced, you decline. You say you have heard something from a nephew, of a Spiritualist in America, and that you may utilize the same some day. Hearsay, and something that cannot be proved, is what the Church depends upon: that suits them better than to have proof or facts. Have faith in hearsay, and publish the untruth often enough, and you will persuade people that hearsay is fact and not fiction.

I conclude by saying, that when a man is given to publish hearsay, he is always afraid to face the truth when called upon, as you have been, to defend what you have advanced against Spiritualism. It is contemptible in a man professing to be a teacher of others and a searcher after truth, to go and misrepresent a body of people who were not in any way interfering with him, and, when called upon, publicly, to come forward, is afraid. You were not afraid to join conjurers to malign us, but you are afraid of the truth.—Yours sincerely,

April 16, 1883.

JOHN FOWLER.

MRS. HARDINGE-BRITTEN AT NEWCASTLE-ON-TYNE.

Mrs. E. H. Britten will lecture on Sunday, April 22nd, at Weir's Court, Newgate Street; morning, at 10.30, subject—"Man, Spirit and Angel"; evening, at 6.30, subject—"The Gods of Men and the God of the Spirits." Collection to defray expenses.

A Grand Reception, Tea and Entertainment will be held in the above Hall, in honour of Mrs. Britten, on Wednesday, April 25th. Tea at 6 p.m., Concert at 7.30. Tea and Concert 1s., Concert only, 6d.—H. A. KAY.

"Scotch Gardener" has spoken of a sitting with Mr. Cusdin, at which himself and Mr. Baron, the well-known healer, were alone with the medium. "John Brown" communicated, desiring that his "Royal Mistress" should know that he had found "the pearl of great price." The spirit had not great power to manifest, and with difficulty controlled Mr. Cusdin's vocal organs. A. T.T.P. has also had a visit from the same spirit, but he has not yet been able to transcribe the message.

SPIRITUAL DYNAMICS.

PRACTICAL INSTRUCTIONS FOR CLAIRVOYANT SENSITIVES.

By A. DUGUID, PRACTICAL CLAIRVOYANT.

In drawing attention to the subject of Clairvoyance, it will be wise to inculcate a few thoughts that may be useful for discovering the existence of the faculty, and the qualifications necessary for its clear and full development; as mistaken evidence may lead to baneful results.

Some writers on the subject assert that every individual possesses, more or less, the faculty, and with due and careful attention may bring out this clairvoyance of vision and interior consciousness of unknown truths and unseen objects.

Now, I would lay down my testimony, from a wide field of observation, that it is not a quality found within every person, although many possess the material to develop the faculty, and a few have it in action; it being the predominating tendency of their organic arrangement. At the same time, it is possible to call forth the power and induce its development where no trace of it is to be found. This scarcity of clairvoyant vision is not because of the rarity of the ability, or impoverished state of the region from whence these gifts of the mind originally spring, for as we go on we shall find there is a perennial fountain, pure and abundant, awaiting receptive conditions amongst the children of earth.

In speaking of Clairvoyance, we use the term relatively, because much of that which takes place in the spirit-circle, under that designation, has a meaning intensely deeper than the common acceptance of the term conveys. We regard Clairvoyance and Psychometry as kindred qualities of the mind, manifested through favourable conditions, and when judiciously cultivated, working harmoniously with the other mental attributes; and, being under control of the will, invariably enhancing life's privileges, through the wide and clear survey of man's nature and surroundings which they afford.

As there are means for strengthening memory and improving our powers of calculation, so in like manner we can foster and cherish this superior qualification, and by assiduous attention to diet, to cleanliness, and stated times for experimenting, the power will become unquestionably clear and distinct, and conspicuous as a beautiful accomplishment of the human mind; and not the abnormal power so much sought after by many, to the exclusion of other mental and social qualities so essential to human life. What I mean is, that to cultivate Clairvoyance, it is not necessary to form ascetic habits, or make an absentee of oneself from the pleasures and associations of civilized life; but it is rather a power, in its purer cultivation, that tends to bind humanity together by the finest cords of sympathy and love, and, at the same time, prove a pioneer towards the goal of happiness in the social ranks of life. Therefore, beginning with this idea, we place Clairvoyance among the "fine arts," that can and will yet be sought after to a higher extent than is implied in the meaning attached to the term, as generally understood.

Who has clairvoyant ability, and how can it be properly developed? are the questions generally asked by parties interested, and to answer which would embrace a wide field of inquiry. I might say that some have asked these questions, who were in possession of the faculty to a wonderful extent, but felt confused in their ideas regarding it: not from want of evidence as to its existence in their particular case, for many inquirers have abundant manifestation of this quality of mind. They will state that while sitting in the seance room, with a darkened light, they observe sparks, balls of fire, and globes of light, forming and changing into innumerable shapes of earthly objects. Now, these objective forms must be the emanations of thought from those beside, or located near these seers; and as thoughts are always substances, these vapoury phantoms must be the thought-life or life-experience of some one; and in these cases adjustment and regulation of conditions, is all that is required to furnish the beautiful fruits of clairvoyant vision.

The darkened atmosphere of the room is like those black concave mirrors, a requisite to some for seeing and sensing these thought-emanations. When these indications are seen, it unmistakably settles the question as to the possession of the faculty. But we do not rest in the idea of holding dark circles for the purpose of development in Clairvoyance. The possessor of this gift can be more successful, by trying to define the objects presented, in an illuminated atmosphere, or even on a body which holds or contains condensed light, as a crystal or convex lens. When it is possible to obtain a distinct objective vision, without any intervening agent, then can the unfettered faculty operate freely, and, directed by the will, travel to distant objects and describe them as successfully as in the case of those in the immediate vicinity.

I admit it is not so easy a matter to obtain this result as it is to describe it, as, in most cases, clairvoyant sensitives have little will power, and what they do possess is often under the dominion of others, therefore, the first step towards a proper realization of the faculty is the strengthening of the will, and a consolidation of the nervous system. The inhalation of good air, the use of nutritious food, and the wearing of requisite

clothing, with thorough attention to cleanliness: to go over in detail these various conditions would extend our remarks too far, but suffice it to say that, in breathing, allow the lungs to be filled, by long artificial inspirations, and in course of time they will attain extended capacity, and afford a large surface for the oxidation of the blood, which is the beginning of thought or will-force, as it is afterwards expressed through the brain. In relation to food, we are right in following the vegetable regimen, although, in some cases, flesh meat would not harm, where there is a laxity of muscle, or softness in the fleshy parts of the body. In this respect the subject will obtain light and interior guidance (which must on all occasions be strictly followed) that will afford direction on these disputed points. Clothing must not be heavy, and every evening should be well-aired, even kept out of the bedroom, so that we enter on new conditions daily. Let the cleansing of the body be a thorough hydropathic treatment every day.

This government of the physical powers of the body will enable the mind to attain a healthy state of action, and, having in view the desired end, it will launch forth on new and extensive fields of observation, and gradually obtain supremacy over material conditions, and the effects of surrounding circumstances will fail to be the moulding influences of our life. Should loss or pain or trouble ensue, which unquestionably cannot be avoided, the effect will be weakened and almost overcome through foresight.

While we seek to inculcate the attainment of Clairvoyant powers because of their use and benefit to the individual possessing them, we wish at the same time to imbue the mind with a principle of pure love and devotion to duty, while exercising them on behalf of others. Because, there is a fascination about the idea, when we find that other parties can be influenced and, even at a distance, made to feel the spell of our presence, and that actual contact of soul exists through that mysterious sensibility which can interweave its charms around the object of our wishes: yes, and by the same cord of airy tenacity obtain for us a record of the doings and sayings of the person so remotely situated. There is a divine sublimity in this work, and it should be performed under the sacred domination of the Great Infinite Spirit. Morality should be a living virtue in the Clairvoyant, and no standard of morality can be safe without the centralizing point of Deity.

It is only necessary to draw attention to these facts, in view of the manifold and divers uses to which Clairvoyance can be applied. By purifying the fountain, the stream will be of a healing and invigorating nature. A long and dark catalogue of mischief has accrued to its history, and to avoid the snare of further evil, it is well to have a strong foundation of moral principle and a pure motive in the exercise of the faculty. Although this is candidly stated, it does not follow that Clairvoyance is by any means a forbidden agent, or that it blasts the life of those who use it. It is within the domain of created things; it is incorporated with the life of man, and may become a divine agent in reforming and regenerating mankind, and in place of the trail of misery which has marked its course in some instances, it is possible to make the record of its doings good and lovely,—an angel of heaven, sowing deeds of kindness, love, and peace. To my mind there is a parallel in the history of the unworthy use of Clairvoyance with that of the manufacture of alcohol from the nourishing grain: It is a crime of the blackest character to destroy the rich and beautiful food, for the purpose of extracting a vile and pernicious substance, which only deteriorates and demoralizes wherever it is used. Alcohol may be regarded as a quality of nature, but the Creator never designed its separation from those substances with which it is originally in beautiful combination; and, in like manner, Clairvoyance is only safe in alliance with virtue and goodness.

It is a worldly maxim that "Knowledge is power." There never was a more mistaken fallacy; as the actual knowledge of many of those mysterious combinations of the substances of nature has brought to light a heterogeneous mass of dangerous and deleterious agents; and discovery after discovery is going on, irrespective of the consequences and influences these exert on the family of mankind. If goodness had been equally prevalent, the hand of man would never have dared to lift from their sacred resting-places many of those powerful substances which are at this moment spreading desolation and woe instead of being a blessing, as the Great Original intended; and, until these substances, which are so hurtful when out of place, are deposited faithfully into their proper relations again, we cannot, as children of the Infinite, be prosperous and happy, but will ever be followed by retribution and misery.

When you find that you are a sensitive, by those peculiar feelings which attach themselves to you in the presence of others, and seeing around them what they are not cognizant of, then let your thoughts be directed towards a sure and certain development, and an unflinching adhesion to truth, whatever that means to you. Do not reason anything morally bad into a form of goodness; but keep hold, also, of the reins of reason, and only embark in speculations that have the golden colour of truth. However gilded any theory or representation may be, do not venture on an acceptance of it until you find the solid grains of truth. Those who have had experience

know the value of these thoughts, for nothing induces a system of the wildest speculation more readily, than opening up this clairvoyant faculty. It launches you forth into unknown fields, and fancy may draw the bow at a venture, and we are sure to strike some remarkable object. These abortive results are not, because they are conjured up through a diseased imagination, or the fetid exhalations from a wasting brain, but by reason of something existing, and a veritable world of cause and effect.

I have often thought that many of those Eastern tales about magic caves, gorgeous mansions, and elysian landscapes, hidden from common observation, were but concealed methods of stating the wonders and mysteries of clairvoyant vision. It is a fact that some of our most brilliant novel-writers were so imaginative that their scenes and characters became part and parcel of themselves; as Dickens relates of himself, that the persons he had conjured up followed him wherever he went. I remember on the street one day seeing by my side an airy shadow, which I conceived to myself as the most dejected picture of wretchedness and misery I had ever met with. I had not gone far on my way, when the actual embodiment of this ghost-like creature stood before me, in real and truthful personification, almost a perfect resemblance of the thought-picture. We might take the liberty and say—Coming persons cast their shadows before;—and behind, too, for we are continually imprinting the substance of our thoughts on the sensitized zones about us. You will see the force of my words, in calling attention to the fact of keeping our reason in active operation while traversing these inner domains of being,—the scenes are so bewildering and grand, the hidden springs of life so easily reached, that false steps lead to disastrous results. How often has that fruit of Paradise been taken unguardedly! and, through temptation of the "Devil," eaten passionately, to the mischief and misery of all concerned. A troop of demons has often been introduced, in place of opening a gate in the palace of light, and ushering in angel benefactors.

The idea of "guides," introduced sometime ago, in spirit circles, as attending on mediums and the operations of Spiritualistic investigators, is here fully admissible, and is, indeed, an absolute requisite. But the wise and good will not be without these attendants or ministering agents; and, although the clairvoyant subject has eyes and ears open to the doings and whisperings of the human heart, and walks amid the sublimities of the interior world of force and action, he is likewise beside earth's departed inhabitants, and communing with spirits disenthralled from mortal clay, who are mighty and grand in the potentiality of spirit force, and, therefore, exert a subduing influence on the mind.

The first leaf in the public life of Jesus should be taken and copied by all aspiring clairvoyants. He was tempted by the "Devil," a divine agent in this matter, and put to the test in regard to the nature and quality of the power he possessed: as to the effect of worldly power, the lust of wealth, even to the care of his body, and the use of food. All this is a transcript of the faithful preparation required when one goes forth on those errands of exploration, in the unknown regions of spiritual action.

I have been asked the question: Does Clairvoyance really furnish those useful means, of which writers so eloquently speak? This can be answered only by those who go beneath the surface of things, and find that men and women are but mere puppets, guided and controlled by unseen natural forces, or, otherwise and more powerfully acted on by the spirits of air, earth, and water, or even more directly by individualized human spirits—in the various grades and developments—who are incessantly flitting through the avenues of earthly life. Genius, which heralds the brightest thought and plans the finest mechanical contrivance, is but the projected utterance or concreted expression of this interior realm. The people of to-day imagine that they are the pioneers of what is known as "modern civilization." The delusion will vanish if we get a glimpse behind the scenes, and learn the interior mechanism of this outer material world. We are beset on all hands by causes and influences, and sensitives become aware of this, often in an embarrassing degree, through want of proper and judicious arrangements for the reception and use of the knowledge communicated. Within those filmy curtains, intersecting the boundary line of the seen and unseen, spring all the benefits that have come to man, and the good that will yet be communicated. Solomon, the sage of Israel said: "There is nothing new (or original) under the sun." It is perfectly correct, from this standpoint, as the whole outer world is but the embodied form of what has previously existed in spirit.

13, Oswald's Wynd, Kirkcaldy.

(To be continued.)

We feel that a baptismal glory will descend this Anniversary far exceeding any past occasion. Spiritualism has advanced to a higher standard of spirituality; and the hosts of heaven have grander labours outlined for humanity, which are about to burst upon us in a glorious flood of light. Realizing this we look to this occasion as being the inauguration of important events.—"Light for Thinkers," Atlanta, Ga., U.S.A., March, 31, 1883.

A COLUMN FOR THE YOUNG.

LONELY LITTLE LARA,
OR
OLD WILL'S WAIF.

BY HANS EDWARDS.

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(Commenced in No. 674.)

CHAPTER VIII.

"BUT THE PAIN OF SEPARATION MINGLES BITTER WITH
THE SWEET."

After a few words with the fishermen, who had gathered to witness the departure, Lara and Wycliffe continued their way to the "Nest."

"By-the-bye," said Wycliffe, "how did you find out we were drifting towards the rocks? For I understand that you really were lying awaiting our destruction. I heard some of the sailor lads discussing it as we passed, a while ago, and they pointed at you rather mysteriously."

"Aye, aye! poor fellows!" answered Lara; "there are many things their simple hearts cannot comprehend. It was certainly I who gave the information, but at present it is not exactly suitable for me to tell you how I came by it, although I hope I shall at no very distant period. Do not bother yourself over that, for it is simple enough;—but, Wycliffe (by way of changing the conversation)—When do you really intend starting, because I will have a few preparations to make?"

"Oh! I suppose the matter of three days will suit us all. Miranda, I hope, will be quite recovered by that time. We will go first to a little village about fifty miles south of this, and leave her at the residence of a lady, who is a proved friend of both of us, and then we will make all dispatch down to Westam, up anchor and away. Miranda was proceeding by sea with me to Westam, to see me off. Thereafter, she was to go straight to the house of the lady I have already mentioned, and reside with her during my absence. However, since Providence has altered our arrangements, we will leave her on our journey down, and save her the trouble of returning alone. She won't mind it now that you will be with me."

"Ah! here we are: and Miranda up and dressed too! Well, gentle coz! Glad to see you looking so well after such a terrible adventure. None the worse for your bath, I hope?"

"Oh, thanks, Hugh; not much—only a bit of a cough," and a faintness, but they will soon wear off. But how thoughtless you are, Hugh! You have not introduced me to your companion."

"Your censure is, indeed, well merited, Miranda. I forgot you were unconscious last night, and of course know nothing. This, cousin, is our noble preserver. But for him, last night, you and I would have perished on the Reefer's Rocks."

Hearing this, her beautiful face heightened in colour, as she stretched her hands to Lara.

"I am afraid words will fail to express my gratitude. Heaven alone can reward such deeds."

"And heaven alone," added Lara, "my gentle lady, you must thank for them. I am only too happy to have had the privilege of being an instrument for good in the hands of the Almighty. Besides, I was not alone in the path of duty last night."

"No!" broke in Wycliffe. "But you were alone in foreseeing the catastrophe. You were alone in encouraging your companions, and you were alone in saving me from becoming food for fishes, by braving a death amidst a group of rocks, so hideous that they would appal—"

"Now, Wycliffe, if you please—if you please. Sit down—really, really it is quite time we had something to eat. I, for one, am extremely hungry." Broke in Lara to stop his friend from speaking further.

Then the repast began, and a merry company they were: the strangers and Ben and his wife and Lara.

Miranda Wycliffe was a graceful young lady of about twenty years of age. Although of a dark complexion, and possessing great personal charms, any one could detect at a glance that Hugh and she were of the same blood; and yet no one could exactly explain the resemblance. She was beautiful—very beautiful—both mentally and physically, and Lara felt that to the full, as he now and again stole a glance at her. That evening was one to be long remembered by him: and Miranda Wycliffe became in his mind a standard of comparison, that nothing could eradicate. If ever afterwards he met a beautiful face, it had to be compared with hers; if ever a woman's lips moved to utter tones of gentleness, his mind reverted to the first true lady he had ever met. As he lay that night with her image deeply impressed upon his mind, recalling the words she had spoken, his innocent honest heart yearned to place itself at her service. He loved her assuredly, but only as a slave would his indulgent mistress. His was the adoration of the lowly: he never aspired to be her equal. He thought of her only as one far beyond his reach.

And what, you ask, were Miranda's feelings towards him, at that same hour? Can you wonder that she was captivated by the humble sailor lad, who had saved her life? Can you wonder that, ere her eyes closed in sleep, the truth had dawned upon her? She, who had escaped the snares of the most fascinating of society, had, indeed, yielded her heart to Old Will's Waif—to Lonely Lara—whose fortune lay within himself; whose knowledge was, to all appearances, confined to the sea before the cottage door.

But we must proceed with our narration.

The last day of our hero's residence amongst the fishermen of Foamy Head opened clear and cold. He was up early, because they were to start about midday, and he had promised to call on several of the neighbours and bid them farewell. What mingled feelings were his as he passed from cottage to cottage, receiving little tokens of remembrance, and the heartfelt wishes of the inhabitants. There was a joy in thinking of the future he had pictured to himself, but there was a deep sadness in his heart, as one after another wrung his hand; for, had they not been true friends? Had they not been kind and even tender! Ah! yes, he knew that, and his heart swelled within him, and he would have almost broken down, but for the support accorded by his spirit friends. True it is, that the most courageous are often the most humane and sympathetic. He would almost rather have endured the dangers of that stormy night over again, than that sad parting with those who had been his associates for so many years on the dark waters of the deep.

The last moment came. The coach stood before the door of the "Nest," with Lara's little bundle on the top. With graceful courtesy the Wycliffes took a kindly leave of the warm-hearted cottagers, but it was otherwise with poor Lara. Grasping Ben by the hand he spoke with choking words.

"Ben," he said, "do not think me heartless in deserting you. I have not forgotten your kindness nor that of your father. He will now be with me; you I leave behind. I shall never forget you—never forget you, Ben, for you have been more than a brother to me. This separation is instigated by those who can see further than either of us, and I am sure it is for the best. God bless you, Ben, and prosper you."

Unable to suppress his emotion any longer, he jumped into the coach and was driven rapidly through the hamlet. Many a face looked from the doors—many a kerchief waved a last farewell, and many a silent prayer for his welfare was raised to heaven, as the coach that bore away Old Will's Waif receded from their view. An old fisherman was heard to exclaim:—

"We shall all miss him sadly, for a gentler, kindlier heart ne'er warmed a woman's breast; a bolder never braved a storm beyond the Reefer's Rocks!"

The conversation on the journey naturally turned upon the prospects of the two companions, and the qualities of the yacht that was to be their home. Miranda spoke with a readiness and comprehension that showed she was not totally ignorant of nautical affairs. She made them promise to write to her from certain places, and although she could not answer them, as their course was to be so indefinite, yet while they would be facing many dangers, she would be quite safe with her friend till they returned.

The journey was broken that evening at a country inn, where they rested for the night. Very early next morning they were up and on their way again, and towards ten o'clock arrived at the house of the lady already referred to.

As Wycliffe was anxious to be on board that night, he resisted all the pressing invitations to delay his departure, and rose to go little after midday.

Miranda took a very affectionate farewell of him, and then turned to Lara.

"Lara!" she said, "you are about to travel with one worthy of your confidence—one who will never fail you in time of need. I have no fear for you in his company nor for him in yours. I will not again attempt to thank you for your valour on that fearful night, but I wish you to accept a trifle in token of my gratitude." Dislodging a gold watch and chain from her own person, she placed them on that of Lara. "They were my mother's!" she added, "but I have nothing else in my possession at present. Hugh will see the damage repaired; for the salt water has affected the watch, although not very much. Heaven give you health to wear them, and remember that in Miranda Wycliffe you will ever have a true friend."

"Aye and something more!" she sighed, as she wrung his hand and turned away.

Lara was deeply affected, and would have protested against her gift, but Wycliffe, who seemed with his keen grey eyes to have sounded the hearts of both, almost forcibly hurried him into the conveyance, and they were soon rattling off in the direction of Westam.

(To be continued.)

PLYMOUTH, Richmond Hall, Richmond Street. On Sunday next, 22nd, at 6.30 p.m., usual service, but instead of an address there will be a conference on the best means of improving the Society's position, and spreading the knowledge of Spiritualism. All Spiritualists around invited.—R. S. CLARKE, Sec.

PROGRESS OF SPIRITUAL WORK.

EXETER—ODDFELLOW'S HALL, BAMPFYLDE STREET.

I do not usually notice a trifling misprint, but there is one in last week's MEDIUM, too serious to be overlooked. I am made to say that the wise superintendence this work is under, does not need "any dictation or intelligence from us." What I wrote was "interference"—the last thing I should suggest would be that "intelligence" was not required on our part, though I will take this opportunity of saying that my idea of intelligence in this case, is being spiritually-minded, and not merely intellectual.

At the circle on Monday evening, of last week, there were sixteen present. Through the two mediums, Mrs. C. and Miss T., there was an abundance of phenomena, whilst the writer did his part in quickening the thoughts and spiritual aspirations of the company.

Tuesday evening, twelve present. This meeting was remarkable, not for phenomena, but for the deep spiritual feeling within our souls. This is the best work, because it is abiding. The fact is, this is a desideratum, and must be the primary object of all our meetings; not the amount of phenomena, but the amount of spiritual influence realized. The spiritual influence of our work will be exactly proportional to our own spirituality, the depth of the current of spiritual feeding running through our lives and operating in our meetings. Many people imagine, unless there be a certain amount of external phenomena for investigators to witness, the circle is a failure. There cannot be a greater mistake. The stranger is influenced far more by the spirituality of the sitters than by the phenomena, because it is through the soul influence of the sitters and not merely through the phenomena, that the spirits are able to reach strangers. It is not so much the table as the MIND that needs to be moved, and the mind is moved by and through other minds. We are apt to suppose that spiritual manifestations will make people spiritual. Nay, indeed, these may have the very opposite effect, if considered as an end and not a means. It is not the phenomena which will influence the souls of the people around us, but the light shining within our souls, the aggregate of spiritual influence contributed by individual Spiritualists. In proportion as we are spiritual, we shall spiritually influence others, and no further, whatever phenomena we present. Hence the desideratum is to deepen the current of spiritual life within ourselves; to increase the momentum and power of our own spirituality. Everything will yield to this.

Wednesday evening circle, Mrs. C., was controlled by one who said his name was "Samuel Salter," that on earth he lived at Crewkerne, Somerset, and that he was an insurance canvasser. He had been in the spirit world some time, and had left an "old Jade" and several little ones. What struck my notice was that he always referred to his wife as his "old Jade," and if there are any readers of the MEDIUM at Crewkerne, the writer would like to know if they have heard of such a person, and also whether it is common for that phrase to be used. It was not used as a term of reproach, on the contrary, he repeatedly declared that he himself had been an unkind husband, which he deeply regretted, and that his "old Jade" was a loving and forgiving woman. The medium on coming too, saw a man with a memorandum book and pencil in hand.

On Thursday evening a lady was controlled for the first time to write. She wrote that her sister "Elizabeth" was present. She acknowledged that she had a sister in the spirit world, called Elizabeth, but she had not been at all thinking of her, and said that the movements were merely the agitation of the nerves. It is amusing to hear the various theories suggested by mediums and others to account for the results at circles. One is afraid it is his own mind, yet acknowledges the communication to be altogether independent of his own thought or knowledge. Another thinks it may be the abnormal action of the brain, yet acknowledges that the physical phenomena cannot be that. A third attributes the latter to the agitation of the nerves, yet acknowledges the personality and name indicated in the communication. There is danger that this gratuitous theorising should be carried to the extent of perversity.

The meeting on Friday evening consisted of strangers, and was chiefly spent in conversation.

At the Sunday morning circle there were four kinds of mediumship—writing, clairvoyance, inspiration, and healing. At the evening meeting there were elements of disturbance, but this is always an inevitable concomitant of spiritual awakening. It is a common remark in orthodox revivals that "when God commences to work the devil is sure to begin." We must expect weeds as well as flowers, tares as well as wheat, and chaff as well as corn.

OMEGA.

WEST PELTON.—Mr. F. Walker, of Pelton Fell, will give an Address at the house of Mr. T. Simpson, on the 22nd inst., at 6 p.m. Mr. W. Pickford, of Parkins Villa, will deliver the late Mr. D. Heel's Funeral Sermon, on the 26th inst., at the deceased's late dwelling, Ewe Hill, at 6 p.m., prompt.

ANGLO-ISRAELISM IN SOUTH AFRICA.

During the course of a lecture at Cape Town, as reported in the "Cape Times," March 17th, Mr. Phillips proceeded to treat of the disappearance of the Ark of the Covenant, the Altar of Incense, the Tabernacle, and the stone on which Jacob slept.

At the time the Prophet Jeremiah was last heard of, these and the daughters of Zedekiah disappeared. From passages of Scripture, according to his interpretation, and, in profane history, from the traditions and most ancient manuscripts of the Irish people of the northern part of the Island, he contended that Jeremiah, with a daughter of Zedekiah, and the treasures above alluded to, landed somewhere on the coast of Ulster about 580 B.C.; that there Zedekiah's daughter married the reigning king. He then gave some interesting information as to the manuscripts (which were mostly written in Hebrew-Phœnician) and of the colony which sprang up where he supposed the prophet to have landed, showing the many Hebrew forms and words that were used for centuries, and referred to the excavations (now stopped for want of funds) on the supposed site of Tara. These had laid bare galleries constructed in the most finished manner, while all students of history knew that at one time the North of Ireland was the great seat of learning in Europe. As to the Ark of the Covenant, the Tabernacle and the Altar, he inclined to the belief that they were buried at Tara, and the Research Society would endeavour to prove or disprove that theory. As to the stone on which Jacob slept, he traced that down to the stone now in Westminster Abbey on which are crowned the kings and queens of England. Queen Victoria's Levitic descent he traced from the daughter of Zedekiah, through the kings of Scotland, ending with James VI. of Scotland and I. of England, and so on to the Queen, the lecturer concluding, by reciting the National and other Anthems associated with the Queen, amidst great applause.

Mr. Berks T. Hutchinson sympathised very much with the subject, and as a Mason had gone into it deeply. The Masons knew a great deal more about it than outside people imagined. Tara was really a Masonic temple, and corresponded greatly with the Caves of Elephanta, with Karnac in Egypt, Benares in India, and the cities of the Aztecs in Guatemala, besides other places. With regard to the stone in Westminster Abbey, it might be that on which Jacob slept, yet all around in England he had found, crime, misery, and poverty. It seemed to afford no immunity from these. For himself, he believed that so long as any man lived a true and pure life, he might be saved.

Mr. E. C. Baxter said he had heard it argued that the stone in Westminster Abbey was merely a piece of a particular kind of sandstone very abundant in Scotland, and that none like it had been noticed in the Holy Land.

Mr. Phillips said he heard the same argument, but the Rev. Mr. Glover at the age of seventy-one went to Bethel, and brought thence a specimen of stone which had been declared by a geologist called in by Dean Stanley to be of exactly the same geological nature as the stone in the Abbey, and such stone could not be found in Scotland.

ROCHDALE INVESTIGATING SOCIETY.—Mr. Tetlow, of Heywood, occupied the platform in the Coöperative Assembly Rooms, at the corner of Oldham Road, on Sunday last, and gave two trance addresses. In the afternoon the subject was—"Of what does the belief in Spiritualism consist?" which was handled in a very high manner by his guides, who treated the subject from various standpoints, and gave the most convincing proofs of spirit-communion. At the close of the lecture a gentleman in the audience asked permission for a question to be put, which, after Mr. Tetlow had gained the consent of his guides, was allowed. One question he asked thoroughly amused a large portion of the audience, viz.: "Can you give me a single instance, or can you prove one, where a spirit has come back and proved its identity?" Mr. Tetlow's guides, in answer, gave him proof by describing a little boy who had passed away, which several clairvoyants who were in the room saw, standing by him. Mr. R. Harper, of Birmingham occupied the chair. In the evening the subject was—"Was Jesus very God and very Man?" This was a very interesting discourse, the guides showing that Jesus never claimed to be anything but a man, and that it was the people who set him up as God; and they also showed that Jesus never performed any miracles, but what have been done by our various mediums of to-day, and that if Jesus was God so were the Fakirs of India. The control was listened to with rapt attention, as it was an intellectual treat of the highest order. Mr. Avery, the president of the Society, occupied the chair. Mrs. Yarwood, of Heywood, will give clairvoyant descriptions on Sunday, April 22, afternoon and evening.—W. GREENWOOD, Sec., 29, Russell Street, Rochdale.

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NOTES FROM TYNESIDE.

NEWCASTLE-ON-TYNE.—On Sunday, April 15th, instead of one speaker we had three. It was an experience meeting. The chairman, Mr. Kersey, opened by detailing some of his experiences, in which he had clairvoyantly seen the spirits of two persons whom he had known in earth-life, and whose bodies he had seen buried, one 12, the other 14 years before the occurrences. He was followed by Mr. T. Thompson, who also narrated some experiences, and enlarged in a very pleasing manner on the comforting and uplifting tendencies of Spiritualism. Mr. W. Morris succeeded, with a highly interesting description of the way in which he was drawn into the Movement, how he proved to be a physical medium, and how the spirits made him a total abstainer and rescued him from a life of drunkenness and misery. I will endeavour to obtain a more detailed account for your columns, as his experiences are exceptionally interesting. Mrs. Britten lectures next Sunday, both morning and evening.

GATESHEAD.—Mr. H. Burton lectured on Sunday last, on "Proofs of Immortality." He reviewed the old-world notions on the subject, together with those now current as taught by existing creeds. He then elaborated his own ideas on the subject, argued that if we could demonstrate a permanency, it would establish a proof of a necessary and eternal existence. He considered that this permanency was to be found in man, in his unchanging personal identity. Mr. J. Stephenson occupied the chair, and there was a good attendance. Mr. W. H. Robinson lectures on Sunday next.

The members of this Society held a social gathering amongst themselves on Monday last. A pleasing variety of songs, readings, etc., enlivened their social intercourse, and a coffee supper terminated a pleasant evening.

I hear that Mrs. Hall, of Gateshead, has resumed her sittings. On Sunday last she held a reception, when about 30 friends mustered, and some good phenomena were obtained.

NORTH SHIELDS.—On Sunday, April 15th, the gentleman expected not turning up, the meeting was addressed by Mr. Burnside, Mr. Crawford, and Mr. Appleby. These gentlemen fully sustained our Cause, to the pleasure of a crowded house. It is evident that the friends here will have to look about for larger rooms. Such is the thirst here for knowledge on this all-important subject, that the rooms are generally too small for the audience. Mrs. Britten is invited to speak here, and, if she accepts, the Oddfellow's Hall will be secured for her. I am glad to hear of this effort to utilise her when in the North, for if any one can stir up the lethargy of the masses it is her gifted tongue.

ERNEST.

HOUGHTON-LE-SPRING.—Eight months ago, the Society started with about half-a-dozen members. They took the Miner's Hall from November 26 till April, but some one has taken it for a year, so that they have now no public place of meeting. They have made rapid progress, and have now 30 members. The spiritual teachings were making a deep impression on the minds of the people. The meetings are now held in private houses. All the work is done gratuitously, travelling expenses alone being paid to speakers. The officers for the ensuing quarter are: President, Mr. James Cooper; vice-President, Mr. James Campbell; Treasurer, Mr. George Gordon; Secretary, Mr. Thomas Campbell. The accounts for the quarter ending April, as audited by Mr. John Crake, show that the income has been £4 3s. 10d.; derived from Member's Contributions, £2 8s. 6d., collections, £1 15s. 4d. The Expenditure has been £4 3s., leaving a balance of tenpence. On Sunday last, in the absence of Mr. Livingstone, who was to have spoken, an Experience Meeting was held, when there was a very good audience.

MIDDLESBOROUGH.—On Sunday last we had Mr. Grey, of Gateshead, when his guides gave two very stirring addresses. The morning subject was, "Love." We had a fair attendance to listen to this excellent medium. In the evening the subject was, "Philosophy of Death." Everyone seemed for the time being spellbound: it was, indeed, a treat for many that came to the meeting. We had a crowded house, everyone seemed to enjoy the discourse, indeed, they could not help it, for it was full of spiritual truths, that, we suppose, all who are honest to themselves could not help but appreciate. Let us hope that Mr. Grey may long be spared to continue in the good work. The guides gave three poems: one on "Livingstone," another on "Death, where is thy sting?" and, lastly, upon a gentleman who had lived in Middlesborough. We realized the largest congregation, also largest collection that has been yet.—H. GOODCHILD, Sec.

BATLEY CARR.—On the 15th inst., Mr. J. Armitage occupied the platform, when his guides spoke upon the words—"And I saw harpers harping with their harps, and they sang a new song." In the course of their remarks they said, that the vision was only typical of our times. The harp is an instrument very difficult of manipulation, and so is the human body. And the new song was a new mode of living: living more in accordance with the laws of health. This would in time create a new heaven and a new earth, a new religion and a more healthy body. The discourse lasted forty minutes, and was repeatedly applauded. A good feeling pervaded the whole of the time. The attendance was the best we have had for some time.—COR.

MEETINGS, SUNDAY, APRIL 22nd, 1883.

LONDON.

SPIRITUAL INSTITUTION, 15, Southampton Row, at 7.
QUEBEC HALL, 25, Great Quebec Street, Marylebone Road, at 11, Seance; at 7, Mr. MacDonnell: "Crucifixion of Jesus from a Roman standpoint."
CAVENDISH ROOMS, Mortimer Street, W., at 7, Mr. J. J. Morse: "God's Man."

PROVINCES.

BARROW-IN-FURNESS.—75, Buccleuch Street, at 6.30 p.m.
BATLEY CARR.—Town Street, 6.30 p.m.: Mr. Dent.
BELPER.—Meeting Room, at 6.30.
BINGLEY.—Intelligence Hall, 2.30 and 6 p.m.: Mrs. Sunderland, and Mr. T. Holdsworth, Keighley.
BIRMINGHAM.—Oozell Street Board School at 6.30: Mr. A. J. Smyth.
BISHOP AUCKLAND.—Temperance Hall, Gurney Villa, at 2.30, and 6 p.m.: Mr. Hopwood, Byers Green.
BRADFORD.—Spiritualist Church, Walton Street, Hall Lane, Wakefield Road, 2.30 and 6 p.m.: Mr. Morrell, Wade's Meeting Room, Harker Street, Bowling, at 2.30, and 6 p.m.: Mrs. Riley, Bradford.
Spiritual Lyceum, Oddfellows' Rooms, Otley Road, at 2.30 Miss Harrison, Shipley, and Mrs. Holgate, Bradford.
EXETER.—Oddfellow's Hall, Bampfylde Street, at 6.30. Rev. C. Ware.
GATESHEAD.—Central Buildings, High Street, at 6.30 p.m.: Mr. W. H. Robinson.
GLASGOW.—2, Carlton Place, South Side, at 11, Mr. Griffin; and 6.30.: Mr. Hay Nisbet.
HALIFAX.—Spiritual Institution, Peacock Yard, Union Street, 2.30 and 6 p.m.: Mrs. Gregg, Leeds.
KEIGHLEY.—Spiritualist Lyceum, East Parade, 2.30 and 6.30 p.m.: Mr. Shackleton.
LEEDS.—Tower Buildings, Woodhouse Lane, at 2.30 and 6.30: Mrs. Dobson, Batley Carr.
LEICESTER.—Silver Street Lecture Hall, at 11 a.m. and 6.30 p.m.
LIVERPOOL.—Rodney Hall, Rodney Street, Mount Pleasant, at 11 a.m. and 6.30 p.m.: Mr. E. W. Wallis.
MACCLESFIELD.—Spiritualists' Free Church, Paradise Street, at 6.30 p.m.: Rev. A. Rushton.
MANCHESTER.—Mechanics' Institute, Major Street, 11 and 6.30, Mrs. Groom, Birmingham.
MORLEY.—Spiritual Mission Room, Church Street, 6 p.m.: Local.
MIDDLESBOROUGH.—Granville Lecture Rooms, Newport Road, at 10.30 a.m., and 6.30 p.m.
NEWCASTLE-ON-TYNE.—Weir's Court, at 10.30 and 6.30: Mrs. E. H. Britten.
NORTH SHIELDS.—Bolton's Yard, Tyne Street, at 6.30 p.m.
OLDHAM.—176, Union Street, at 2.30 and 6: Mr. W. Johnson.
PLYMOUTH.—Richmond Hall, Richmond Street, at 6.30: Conference.
SHEFFIELD.—Psychological Institution, Cocoa House, Pond Street, at 6.30.
SOWERBY BRIDGE.—Progressive Lyceum, Hollins Lane, at 6.30 p.m.: Mr. A. D. Wilson, Halifax.
WALLSAL.—Exchange Rooms, High Street, at 6.30.

THE FERRY HILL DEMONSTRATION.

A Demonstration of Spiritualists will be held at Ferry Hill, on Whit Monday, May 14, 1883, when Trance and Normal Addresses will be delivered in a field kindly lent for the occasion. The following gentlemen are expected to take part in the proceedings: Messrs. Grey, Burton, Pigford, Scott, Dunn, De Main and Oyston. Mr. D. Richmond, of Darlington, will occupy the chair. Gates open at ten o'clock; speaking to commence at one o'clock precisely. Admission to the field 2d. Tea will be provided in the Board Schools at 3.30, 6d. each. In the evening an entertainment will be given in the Board Schools, when an excellent programme will be rendered. Mr. L. Winstone, of Durham, will preside at the piano.

Doors open at 6.30, to commence at 7 o'clock. Admission: Front seats, 6d.; Back seats, 3d. A few reserved seats, 1s. each.

C. G. Oyston.
 Committee: J. Dunn,
 S. Mariow.

Will the Friends of Middlesborough, Stockton, and neighbourhood try to get a certain number of Friends to go to the Demonstration at Ferry Hill, and send the number to the Secretary of M.A.S., so that arrangements can be made with N. E. R. Company for train to suit Friends in the Middlesborough district.—H. GOODCHILD, Sec. M.A.S.

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THE VACCINATION QUESTION IN PARLIAMENT.

The following Resolution will be moved by Mr. C. H. Hopwood, Q.C., on Wednesday, the 1st May: "That in the opinion of this House it is inexpedient and unjust to enforce Vaccination under penalties upon those who regard it as unadvisable or dangerous."

Having regard to the now admitted dangers incident to Vaccination, as disclosed by the Official Report of the Norwich Inquiry, (Return 385,) the medical evidence at the recent hearing of the charge against Dr. Dunlop, for causing the death of Ada Lillian Williams, at St. Pancras, and the Parliamentary Returns, 433 and 392, I respectfully ask your considerate co-operation to secure the adoption of the Resolution.

WILLIAM YOUNG, Secretary.

London Society for the Abolition of Compulsory Vaccination.
114, Victoria Street, Westminster, S.W.

MISS LOTTIE FOWLER'S TESTIMONIAL.

Miss Fowler is just recovering from a very painful illness, which has quite prostrated her. Her testimonial has stood long in abeyance—too long—far too long. We hope her many kind friends will lose no time in putting their good resolutions on her behalf into effect.

SUBSCRIPTIONS TOWARDS MISS FOWLER'S FUND.

	£	s.	d.
"Lily," Author of "Golden Thoughts in Quiet Moments."	1	0	0
Major Menars	1	1	0
Mr. Wm. Morris, Dafen	0	5	0
Sig. G. Damiani	0	10	6

Contributions should be remitted to Mr. J. F. Young, Honorary Secretary, Trafalgar House, Llanelli, South Wales.

MR. J. J. MORSE'S APPOINTMENTS.

LONDON, Sunday, April 22nd, Cavendish Rooms, Mortimer Street, W. Evening at 7. Subject: "God's Man."

Mr Morse accepts engagements for Sunday Lectures in London, or the provinces. For terms and dates, direct him at 53, Sigdon Road, Dalston, London.

Mrs. Haringe-Britten will lecture at Liverpool, April 15th and 16th; Newcastle-on-Tyne, April 22nd and 29th, Gateshead-on-Tyne, May 5th; Belper, May 13th; Cardiff, May 20th and 27th.—Address: The Limes, Humphrey Street, Cheetham Hill, Manchester.

Mr. E. W. Wallis's Appointments.—Liverpool, April 22; Oldham, April 25; Rochdale, April 26 and 27; Halifax, at 2.30, April 29; Sowerby Bridge, at 6.30, April 29; Bowling, Bradford, April 30; Leeds, May 1st.—Address, 82, Radford Road, Hyson Green, Nottingham.

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J. THOMAS is willing to correspond with those requiring advice or information upon conditions and surroundings. The fee for writing one entire sheet of note paper is 2s. 6d. No charge being made or advice. Address, Mr. J. Thomas, Kingsley, by Frodsham.

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