



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

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MRS. TAPPAN AT CLEVELAND HALL.

SUNDAY, FEBRUARY 8, 1874.

Mrs. Tappan delivered her usual Sunday evening discourse in the above hall on Sunday evening last to a fair, though not large, audience. After the introductory hymn, Mrs. Tappan gave utterance to the following invocation:—

Infinite Spirit, our Father and our Mother God! Thou whose life and light pervade immensity! Thou whose voice for ever fills space with the consciousness of being! Thou through whose laws the firmament is spread out, and worlds are placed in their orbits of light! O divinest Spirit! whatever name men may have given Thee; in whatever form they may praise Thee; before whatever shrine the human heart may pour out its offerings of devotion, Thou art still the same. The multitudes of men, the forms of religion and governments, pass and perish; the words wherein men are accustomed to address Thee fade away from the memory of man; but the light of Thy spirit, the surpassing glory of Thy soul, abideth for ever. Thou art one; Thou art eternal; Thou alone art unchangeable amidst the universal change; Thy power remains the same. O Divine Spirit, such is truth, and love, and wisdom, and goodness; they dwell with Thee for ever; Thy power and Thy love express themselves in myriad forms of beneficence and glory, but chiefest in that love that abideth for ever, in that goodness that is unapproachable, in that wisdom that never errs, in that divine beauty that pervades all essences and kindles every atom with some resemblance to Thee. We praise Thee, Thou loving soul; we would approach Thee, Thou divine and steadfast light; we would be uplifted by Thee, Thou supremest strength; we would come nearer and nearer to Thee; even our hearts, bowed down with sorrow, would approach Thee; and our eyelids heavy with tears, we would gaze upward, and the orbs wherewith the soul perceives the beauties of Thy universe would also penetrate beyond the outward, and see the inner spirit clothed upon with light, and beauty, and intelligence. God of life, and of strength, and of space, and of time, and matter, and sense, and soul, we are one with Thee! No soul so obscure, no spark of immortal life so minute, that Thy love does not permeate, and Thy power strengthen. We praise Thee for all the blessings of life, for the changes of the season that give beauty, and life, and love to man, for the adornments of the material world, each one arrayed with the breath of living inspiration; for the spring, the summer, the autumn, the winter, yielding their lessons and beauties to man; each building up new storehouses, and garnering those vast treasures wherewithal man shall be fed and clothed. But more do we praise Thee for that spiritual kingdom not made with hands, nor builded on earth of sense and time, the temple of the Spirit; the kingdom of the soul set up within the human spirit, even where Thou dost abide, where Thy voice is heard, where Thy intelligence for ever holds sway, that kingdom we would know more of. It is the temple of truth, the shrine of goodness and virtue; there abide the graces, Faith, Hope, and Charity; and within its transcendent dome all thoughts of loving-kindness and goodness abound; earth, air, sea, eternity itself is encompassed by it, and Thou dost abide there for ever, kindling our souls with thoughts of sublime and lofty prayer, enduing us with aspiration, with peace, with love, with holiness. Oh, let us enter this temple; let us bow our heads in solemn praise; let us uplift our voices; let our lives partake of its beauties; let our souls become one with Thee; let us praise Thee evermore in deed, in word, in thought; and unto Thy name shall be all our praises; all

our sounds of thanksgiving, all our aspirations, uniting with the voices and thoughts of angels that do Thy bidding evermore, and praise Thee without ceasing.

After the reading, by the chairman, of the 13th Chapter of Paul's Epistle to the Corinthians, and the singing of an anthem, Mrs. Tappan again rose, and delivered the following discourse on

"CHARITY."

If ever your feet have wandered in distant lands, and have traversed over mountains barren and desolate, crossed sandy wastes, where the burning rays of the scorching sun gave no refuge nor respite from care, and toil, and weariness; if across the trackless desert you journeyed where the breath of the hot simoom has threatened to destroy, and then perchance have entered a lovely valley that encircles and encloses the entrance to Araby the blest, you have beheld a spring trickling down the sides of the moss-grown rock, where some kindly hand has carved out of the stone a basin into which the drops fall as they trickle down one by one, and where travellers approach and quench their thirst. There man and beast lie down together beneath the shade, and take rest after their weary journey. Pilgrims from various shrines all gather there, and the cup of sparkling water is passed around; all unmindful of the various nationalities, and the various errands that bring them thither—the Mohammedan to his shrine at Mecca, the Christian to Jerusalem, all desert traders and traffickers, the sons of many climes and children—all nations take their fill of these waters. In the midst of such a wilderness, and in the arid wastes of life, the heart that holds a sweet spring of charity is likened unto this, and the journeyers through life's weary pilgrimage pause in vain beside palatial mansions, seeking, it may be, to find the well-spring that constantly rises in the desert. For the air, and the sunlight, and the waters, there is no limit. Each human being may breathe, may bask in the rays of the day, and drink at the unquenchable source; but that which is sublimest above all other things, and that which belongs, as the highest possession of humanity, to all nations of the earth, there is, we regret to say, the least to be found. That which constitutes the essential element of spiritual life, without which there is no abiding faith, no lasting hope, no permanent purity, no uplifting and elevating morality in the world—that chiefly is ignored and not possessed by man.

It is not alone as an ethical part of the Christian religion that charity in its essence is enforced. It belongs to the highest moral ethics of every nation beneath the sun, and is part of the possession of the Hindoo and Pagan as of the Christian philosopher and devotee. The stranger often receives hospitality beneath the roof of the man whom you name heathen. There is no suspicion and no Christian doubt resting upon your humanity and your human nature. That which is the highest possession of your life and your religion is there daily practised, and oftentimes the greatest hospitality and generous impulses towards strangers prevail in almost every land. But that enlightened charity, that abiding principle, and that steadfast purpose that works out more than the soundings of beautiful language and the mere tender impulses of the generous heart, is what the Teacher meant to enforce in his lesson of charity.

We have been asked many times to discourse upon charity. This above all others is the age, to-day is the hour, when this same lesson of charity is as much needed in the world as when first propounded by its master. It is a most singular fact that with this discourse upon charity which has just been read there should be any need to discourse upon the subject to-day. It is a most significant fact that with a religion predicated upon this utterance

there should be so little of the comprehension of its meaning and spirit. It is a most significant fact that with your Christian religion established throughout this land, the Mosaic law seems to be the accepted rule in all that pertains to man's government and man's influence with his brother man.

The reason of this is very evident; charity is only known in name and not in nature, and those rare and generous souls that rise above their time, beyond the period and land in which they exist, are so few and rare that they form an exception to mankind and to the usual tenor of human thought. The secret of all uncharitableness is undoubtedly selfishness, that prime mover of society, wherein the world of mankind, the king upon his throne, and even the peasant in his cot, look out upon all their brother men as foes. Selfishness is that which clothes the spirit in its weary mask, beyond which no ray of generous impulse, no light, no faith in mankind can ever penetrate, and until this mask is broken into and the spiritual germ within shall burst its fetters, the soul itself must remain isolated from its fellow souls and ever man walk the earth alone.

What are humanity to-day? Each endowed with the same organisation; each gifted with something of the divine nature; each understanding comparatively the same language and laws; but you walk the streets as strangers, you enter the place of worship or the abode as strangers; and if you gaze out upon one another through the windows of this temple—this temporal form in which the soul has taken up its abiding place—you look out with suspicion, as though armed hosts were there prepared to invade your sanctuary, prepared to break you from your castle and tower in which you have immured yourself. Selfishness—that which cares for the individual and cares not for the many, that which strives for the everlasting one instead of the everlasting humanity, that which thinks that that which belongs to "I," the individual, the absolute person in question, is of much more moment than that which belongs to a number—the primal law of Moses. The second commandment, is constantly, almost universally ignored, Charity! Why, side by side with the edifices that rear their domes and spires to heaven; side by side with the devotees that bow before the shrine of worship and breathe the name of God; side by side with splendid charities—those institutions of benevolence whose structures enlighten all the land and whose strength and power seem in themselves a tower of strength and Christian virtue, are prison vaults, dungeon-cells, places of debauchery and crime and misery; and the gallows on which the murderer is suspended stands side by side with the temple reared to the worship of God. This is true, and nearly nineteen hundred years has this lesson been in this present form. This is true, and nearly nineteen hundred years have these words been pronounced, perhaps yearly, from Christian pulpits. How often in the quietude of your own homes and in the seclusion of your closets have you read these inspired words; and yet when you go abroad you look upon mankind as your foes, and every human being is judged with suspicion. It is a law of your own courts of justice that, with reference to crime, those who are accused shall be considered innocent until proven guilty. But it is the law of common society that every man shall be suspected until he proves himself honest. In your dealings with one another, in your commerce, in your social communion, this spirit of suspicion, this involuntary lurking doubt will crop out, marring your pleasure, and destroying your happiness with one another. Were it not so there could not be the differences in society that exist; there could not be the criminals and outcasts; there could not be any so-called lower strata—the outcast of the world. If, abiding and permanently in your midst, and perpetually and all the time in all your dealings, the one prevailing spirit was with you, these things could not be.

But why is it? Somewhere behind the social and religious fabric; somewhere within your land and within the laws that govern it; somewhere, lurking down and hidden, maybe like the serpent that spoils the tree, that may not be discovered, is underlying the spirit of this human misery and lack of human charity. Somewhere lurks the root of that upas tree that overspreads society, and causes its sickening influences in all departments of human life, making that which should be a pleasure no longer a joy, curtailing the capacity of happiness, and making human misery most prominent before the eye of man. This is the lack of charity, the foundation of which, we may say, in the world is the theory teaching the doctrine or theory of the depravity of human nature. If we believe mankind innately wicked, and tell them so perpetually, shall we not sow the seeds and cultivate the germs of those very evils we wished to destroy? If confidence in human nature, in the primal, organic, and spiritual goodness of every human soul be cultivated, we shall have faith in human goodness, though we look through the mask of their crime, ignorance, and degradation. Whatever theologians may say or moralists may enforce, whatever philosophy or metaphysics may discover in the elements of human reason and human intelligence, this one fact is supreme above all others, that what men are taught to be, that they will become; and if through centuries of judgment and generations of instruction the only imperfect and imported sense of man is the belief that there is no aspiration, no light, no goodness, nothing but innate depravity, so will it weigh down the senses, destroy the aspirations, uproot all desire, until the very attributed moral state in the world will become the prevailing state. In domestic government see how it is! If there is a child more impressionable and passionate than the others, and the nurse, mother, governess, all who have to do with her, say: "You are wholly bad; you have no goodness in you;" and every little act and every little word is made the occasion of reprimand and rebuke, does it not invariably occur that that child becomes the black sheep of the flock? the one that causes mourning and

disgrace in the family circle? If it be so, in communities the fact is none the less the same. And you may trust the fallen of your prisons, the learned and skilful criminals in your midst to that subtle law of human analysis and sympathy that will, if told it is depraved, naturally tend towards depravity, and if told that it has alliance with the divine, with that which is just and good and perfect, will strive towards the good. We believe that the lesson taught in the world and rigidly enforced, constantly, daily, hourly, that mankind are inherently good, would do more to elevate the world, would lessen the number of criminals, would cause greater happiness in human families and human society than any one ethical proposition that could be stated. The fact that the child strives to deserve the praise that is bestowed; the fact that a constant succession of criticisms, fault-finders, and punishments invariably hardens a child; the fact that human law has taken upon itself the chastisement, punishment, and judgment of human beings with reference to their actions, entirely predicated upon the law of vengeance instead of justice, goes very far to explain the condition of the world to-day; and the fact that so much division exists in society as to make it possible for outcasts, criminals, and all forms of vicious persons to exist, shows the need of some supreme, some absolute power that shall go to the foundation of these things, and unravel that which is seemingly unsolvable.

We believe that the essential attributes, the absolute qualities underlying human nature, are so far from being vicious and so far from being criminal, that any such system as we have suggested, if fully and fearlessly adopted, would, even in a century of time, do more to ameliorate the condition of mankind, more to uplift and enlighten those who are deemed fallen, than all the strongest codes of morals, than all the positive and vindictive methods of punishment heretofore adopted in the world. In this generation, here in this nation, that professes the Christian religion, the law is Mosaic: an eye for an eye, a tooth for a tooth; the utmost measure of justice instead of the utmost measure of mercy and love. For criminals we have dungeons, the lash, the executioner; for those that are physically maimed—blind, deaf—we have hospitals and asylums. In the moral law alone is man severe, in that which pertains to the spiritual nature alone does man judge his fellow-man, and at variance with the old law, "vengeance is mine, saith the Lord;" mankind sits in supreme judgment upon the fallen brother or sister, and dares to take within its grasp the punishment of those offending the moral law.

Why not punish the lame man because he cannot walk? why not whip the blind man because he cannot see? or hang the one that is deaf? And as for those who are physically, absolutely imbecile, why let us have dungeons for them; and if any of you are ill, let us, perforce, confine you to solitary prisons and feed you upon bread and water, that you may become healthful! Yet such is the remedy prescribed by modern law and custom for the morally infirm. You build up hospitals and endow them, thinking thereby to cover the measure of penury and want; and for the blind you have letters that they may read and obtain knowledge; and for the deaf and dumb you have signs that they may not be neglected; and for those that are infirm and enfeebled physically you have places of resort and nurses; and Christian charity is building up for itself in the world a vast and enduring fame, that it follows everywhere upon the wake of Christian slaughter, and binds up, upon the battle-field, the wounds that Christian swords have made: but in the great world of moral infirmity, with its blind and deaf and lame and sick—these are sent to prison!

Where are your asylums for the blind of spirit, who cannot know the meaning of moral law when their bodies are starving for food? Where are your hospitals for the deaf of soul? We do not care for the dungeon cell, say they, because they are enervated for the want of bread and shelter. Where are your hospitals and infirmaries for those that are sunk in the depths of infamy and crime, with never a ray of light from the hour of their birth, with never one thought of gentleness, but only revelry and groans and intoxication their accompanying attendants? Where are the places provided for these, that their eyes, unaccustomed to the light and truth, and never having seen the rays of virtue, may be taken and trained up to a perception of these things?

Ah, you may wonder at the depravity in the world, and may gather the robes of your new choice lives about you! But it is a question for each one to answer: it is something that belongs to you to solve; it is this that fills the world with crime, with degradation, with wretchedness. Any human being, the lowest as the highest, gives expression to that life in which it has been born and reared; and the pauper, the criminal, the hardened outcast—he whom society surrounds continually with shame and temptation—is a subject of pity, and more a subject for your compassion than he who has simply a physical infirmity. This proposition would seem to be self-evident; it would not seem to need to be enforced or taught in the world; and yet it not only needs enforcement, inculcation, but is actually at variance with that which you are accustomed every day and hour to think. The moral aversion, the condemnation, the scorn that is constantly visited upon those who are less fortunate in their moral and spiritual organisation, the condemnation of the law, its vindictiveness upon those who have violated its supreme mandates, are the subjects of so much pity, inquiry, and investigation, that the wonder is how any human being can sit still in peace in the midst of this enlightened age without most serious inquiry into these subjects. The philanthropist, he who seeks to build up the physical condition of man, strives to ameliorate the condition of the poor; he who feeds the body and clothes it, he who endeavours to penetrate the mysteries of that secret place where vice and degradation abound, deserves

the praise, the benediction of mankind, of his fellow-men. But he who comprehends the spiritual infirmities of mankind, who, raising himself from physical to spiritual contemplation, will ferret out and unite those forces of moral and spiritual infirmity in one grand measure of release, he will be the greatest benefactor that can come to the world.

He is chiefly to be found in your own souls; he has spoken in the deeds of his life; he is still admonishing you, still in your midst, still crying out against that selfishness and narrow-mindedness that shuts the door of all compassion, and hope, and faith, and love against your fellow-beings. Jesus said, "A new commandment I give unto you, that ye love one another: the fulfilling of the law is love." Where its supreme and benign influence abides, you cannot hate your brother. Wherever it is found it overleaps all possible barriers that seem to divide you from your fellow-man, and brings you face to face with his soul, his living spirit.

A mother's love, likest to that divine love, follows her child through every stage of life, from the cradle to the grave. He may wander far in many paths of sin and shame. The child may be allured by temptation and yield, may become the victim of all-consuming folly and crime, and the dungeon-cell may receive the sweet breath of his life; but continually, day and night, that vigilant eye and loving heart, that ever-prevailing love and ever-earnest soul still struggles and strives and wrestles with the divine spirit for the welfare of that child; following him to the dungeon-cell, praying on the very threshold of the grave; even when the scaffold receives the form, there the mother bends, praying that even at that last moment the spirit of her child may be received by infinite mercy. Such is the love that when once it is fully possessed, the human spirit overcomes all obstacles, penetrates through every mask, pierces the coating of crime, and sees only the living and abiding soul. This love is likest to that which Jesus felt when all thought of himself passed away, and he only knew the sufferings, the temptations, the wrongs of humanity; and this love it is possible that every human being shall feel. Then perchance ignorance, pride, and self-love shall yield before its benign and beneficent influence.

Consider, if you please, that beneath the eye of the angels, within the world of the spirit, the laws of earth do not abide; there are no such courts as those you denominate of justice; there are no such erections as those prison vaults in which you immure fellow-beings; there are no such garbled odes as those wherein man seeks to defy intelligence and logic by binding his fellow-man; there is one supreme, absolute law, and that law is love. Into its hallowed presence every soul, of light or of darkness, of good or of evil intent, of life perfect or imperfect, enters; and when death, the subtle and soft-winged messenger, takes you away from the material body, what presence do you think receives the spirit? Hosts of condemning angels, accusing messengers, and reviling spirits, the dungeon cell, the prison vault? and does the judge sit there in solemn state to pronounce the decree of everlasting vengeance? No! Into the supreme presence of the all-pervading Love enters the soul. For imperfect as it needs must be,—few pass from earthly life that are perfect—for imperfect as it needs must be in the light of this abiding love, that imperfection becomes to the spirit a most supreme consciousness; and shrinking within itself, it hides from the eye of that consuming fire, that benign love, because of its imperfections. Pitying angels withdraw for a space and conceal their shining faces that the soul may not be overpowered with designed humiliation. There are no accusing voices, but the voice of conscience; there are no reviling words, but the angel speaking within. Then, disrobed of the outward mask that you compel yourself to wear, you suddenly and actually enter the presence of beings that can read your thoughts, penetrate your lives, understand the secret impulses of your natures. Would you not pine, shrink away, unless some great pitying voice were to speak its words of encouragement and cheer? Oh, if judged to-day by other than this supreme and perfect love, who could lift up their heads? who could raise their eyes to the majesty of that divine kindness and not be afraid? And yet you condemn your fellows; and yet you try to demark the line between those who are worthy and not worthy, and you presume to sit in judgment upon one another; and yet you, if placed in the same position, would have done the deed and performed the error that they did.

It was once said of Wilberforce, the philanthropist, that every criminal he saw he imagined that he might have been like him. Perhaps the very thought that made him feel thus gave him such power as to resist all temptation. But you must remember that the lowest criminal who treads the earth, the most ignorant being whom you despise, but represents what you might have been; and if your deeds and thoughts are to be compared with absolute goodness and purity, in the eyes of the angels, and in the presence of the Searcher of hearts, you are as far short of that perfection as those are whom you condemn. But every heart is full, and every mind is gifted, and every soul bears the stamp of that infinite love, without which the world will go on with its strife, and wrangling, and contention; without which prisons will be builded, and kingdoms established upon the fallen bodies of your fellow-men; without which, in all ranks of life and everywhere, condemnation and the word of blame will be spoken, and pass from mouth to mouth; without it there will still be suspicion lurking in your hearts, and sentences pronounced from your lips, and vindictive hatred to your fellow-beings. With it there is mildness, and peace, and pity. With it all forms of humanity become precious, and he who is the most in darkness is the most deserving and the most needful of your care; he who walks in the lowest pathways has the most need of pity. Yield, and you will

get from your high path and high tower of individual safety and security to point him to the better way.

Let us not be tender simply from compassion. That impulse of temporary benevolence that would give out of the consideration that it does not wish, that it does not seek to witness suffering—true charity is not this. You wish to shield yourself from the consciousness of human suffering by the bribe you confer. Often for the physical welfare of your fellow-beings you give alms to the poor; do you give love as well? You give to the hospital; do you feel for humanity? You endow institutions; but is your heart and spirit there? You give to the pauper by the wayside if the man importune you; do you love him as a fellow-being? Do you look into his eyes and think: Behind that form, behind those bent and decayed members, there is a soul, a spirit as nearly allied to Deity as you are—partaking of the divine essence, endowed with the same immortality? You do not. And the name of charity is pronounced with lips that have no music of love, and from hearts that are turned cold as stone, because of the lack of that very word in the world. Let us see to it, everyone, that we shall not expect from others that charity that we do not feel ourselves. Let us see to it that we first feel for others as we would that they should feel to us; transposing the golden rule; and bring back the Arabian example of thinking aught of our fellow-beings. Let us see to it that the great spirit of charity shall mean, not simply a bestowal of gifts or of alms to the poor, nor the building up of asylums, but that ever-burning and fervent fire, that flame of human love that binds us to our fellow-beings, and makes us one with the Infinite Spirit.

Oh, were the everlasting Compassion at your door, were the very spirit of his force and life to fall upon you, would he find this charity in the world? Would he not go up and down as a traveller in the desert, as a wanderer in the wilderness, to find the spring of sweet water that quenches the thirsty lips? Would he not indeed say, This is a waste place, a garden wherein all noxious weeds are found, but the one sweet blossom whose seeds I have sown has not been nourished; it has been choked and quenched and dwarfed, and its shining light illumines not the barren and waste places of the dreary earth? But lo, it shall shine! for there shall come a new voice, a new impulse from the same power, teaching mankind, above all forms, all creeds, all doctrines, above all thoughts of error, teaching to them the life of the spirit, teaching the immortal nature of the soul, the abiding fervour of that gift that—most beneficent of all—uplifts and secures man from the thralldom of ages. Each one must work for this, each heart aspire to this, each soul must clothe itself with the light of this divine pity as with a garment; and then the angels whose presence you invoke, the spirits whose voices you covet, the very God to whom you pray, will witness the light of his coming into the world.

We see now, with the eyes of the spirit, those souls that have passed from earth, those minds that have risen from their places in your midst, shaken off the fetters and shackles of the earth, clothed anew with the life of the spirit; and what think you is their occupation, their pursuit? What think you do they fill the hours and moments of their celestial life in performing? What think you, the lofty purpose and aim of those who are disenthralled from time and sense? See where they wait, those silent, voiceless messengers, filling the air with their forms of light, and uplifting mankind from the fear of the tomb and the darkness of the sepulchre. Lo! with swift wing, and on many an errand of mercy and life, they wing their way to earth. There is no vengeful voice, no vindictive spirit, no wrathful presence; but with one accord, and with viewless wings and matchless voice, they uplift their voices in praise and thanksgiving. Deeds of mercy, thoughts of gentleness, prayers of peace often visit the lowly, the dungeon-cell is illumined with their radiant forms, the hovel of sickness and suffering is visited by their unseen and unheard footsteps. They are not heard in palaces; but wherever a suffering soul, a weary spirit is seeking to burst the bonds of sense; lo! when the lamp burns dimly and the light goes out, these tender angels whisper of peace and love and gladness, and the dying criminal uplifts his heart with hope, and the sufferer by the wayside feels the soft token of their presence, and he whom the world despises is blessed and smiled upon by them. Their winged messages of charity, their life and light, all offerings of praise and beauty are offered with love, and they bring this message to earth, That ye shall abide in Faith, sure in Hope, but chiefest of all in Charity.

WE voyaged by steamer down the Lago di Lecco, through wild mountain scenery, and by hamlets and villas, and disembarked at the town of Lecco. . . . We saw interior Italy now, . . . The peasants and their children were idle, as a general thing, and the donkeys and chickens made themselves at home in drawing-room and bed-chamber, and were not molested. . . . Every three or four hundred yards, it seemed to me, we came upon the shrine of some saint or other—a rude picture of him built into a huge cross or stone pillar by the roadside. Some of the pictures of the Saviour were curiosities in their way. . . . Here and there, on the fronts of roadside inns, we found huge coarse frescoes of suffering martyrs, like those in the shrines. It could not have diminished their sufferings to be so uncouthly represented. We were in the heart and home of priestcraft, —of a happy, cheerful, contented ignorance, superstition, degradation, poverty, and everlasting, un aspiring worthlessness.—"The Innocents Abroad," by Mark Twain.

GOSWELL HALL.—Miss Keeses will speak in the trance on Sunday evening and Mr. Morse on the Sunday following. We hear that the meetings are being well attended, and the committee look forward with fresh hope and courage to the prosecution of their task.

LETTER OF MR. HOWITT ON THE NATIONAL ASSOCIATION OF SPIRITUALISTS.

(From the *Spiritual Magazine*, December, 1873.)Dietenheim, Bruneck, Tyrol,
October 19th, 1873.

MY DEAR SIR,—Your circular, dated October 13th, inviting me, amongst others, to co-operate in drawing up a constitution for a "National Association of Spiritualists," and to act upon the Council, I have just received on the eve of our returning to our winter residence in Rome. As you wish, however, for a prompt reply, I give it you at once. I regret, as far as my real regard for you and others engaged in this design is concerned, that I cannot comply with your wishes.

For nearly twenty years I have been an avowed assertor of the truth and the infinite benefits of Spiritualism; and during the whole of this long period I have seen with increasing wonder the amazing, the unexampled manner in which it has marched forward and prospered: overturning all opposition and opponents; regardless of all obstacles; insensible, as it seemed, to all contempt, persecution, misrepresentation and slanders. Like the sun, like the wind, like the ocean, it has rushed on with a force steady, sublime, irresistible; godlike in its strength; godlike in its calm; godlike in its victorious essence; advancing, conquering, and to conquer. How often have I been reminded by its resistless march of the words addressed by the Psalmist to the future Messiah: "Gird on Thy sword upon Thy thigh, O Most Mighty, with Thy Glory to Thy Majesty; and in Thy Majesty ride prosperously, because of truth, and meekness, and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the hearts of the King's enemies, whereby the people fall before Thee."

And were these amazing spiritual conquests effected through the means of National or other Associations? Was it necessary for men to combine, and counsel, and struggle for these superbly accomplished ends? There were no such combinations, there were no general associations of Spiritualists. The progress was the sole work of the Great Invisible Spirit, calling forth from individual hearts and intellects the necessary thoughts and actions, as the sun calls forth the flowers and the harvests of earth. Has this spiritual form failed? Are there any signs of its decadence? I am not aware of it.

There is no other fact of spiritual diffusion that can be compared with it. Christianity itself, with its most marvellous conquests, equalled not the rapidity and the extent of its expansion. It has convinced its many millions; it has flown with wings of lightning over both the old and the new worlds, of which the early Christians knew nothing; over the vast Americas, over India, over Australia and New Zealand. It has scattered round the globe the heavenly seed of wonder, of conviction, and revived the sublime faith of the immortality of our race.

And is it this unparalleled, this evidently divine afflatus that you are intending to encourage, direct, and protect? Is it this most grand and imperial fact of history that you are now intending to take under your care? Do you imagine, can any man imagine, that you can add fresh force to this power, that you can enlighten its friends and restrain its enemies, more than it has done through its invisible autonomy; and that the zeal and spirit of a mortal corporate body can add to its operations the elements of a more decided success?

Can you give fresh wings to the wind? Fresh impulse to the tides of ocean? Add fresh speed and brilliancy to the light? But Spiritualism is light, the light of the universe. It is the wind of God's spirit; it is the ocean of God's power. It is as clear as the sun that it is one of those sublime elements that no hand but that of its Creator can wield: that needs no conductors or associations of men to advance it to its ends. I say, can any set of men have been so unobservant as now to suppose that they can give the least accession of force and victory to its career of twenty years, in which it has rushed in like an archangel, triumphing, not by favour, by human cares or plans, by human aid or wisdom, but in direct opposition to all the forces and intellectual subtleties of humanity? Its alimant, its strength, its glory, have been the sneers and the malice of the wise and religious, the learned and scientific. Like Mithridates, it has lived on poisons. In vain have the churches banned it as demoniac: in vain has science pretended to dissect and expose it: in vain has the press a thousand times announced that it was detected as a base fraud and annihilated. To-day it stands up before the face of its enemies more robust, more ethereal, more gigantic and ubiquitous than ever! Like the angel in the Apocalypse, its feet are on the land and the seas; its outstretched wings overshadow the poles!

So far myself from thinking of coming in aid, banded with others to the rescue or the triumphs of this mightiest fact of history, I do not even ask myself whether I am satisfied with its progress. I can only follow with admiration and thankfulness to God its career of glorious energy and victory of development. Never shall my hand be outstretched to destroy that Ark of the Covenant held infallible by the Divinity within.

My friend, I have no fear of any enemy of Spiritualism. I have no fear of its slanderers or distorters. I have none of any injury from the press, or pulpit, or scientific tribune; but I have a serious fear of its friends!

Are we then come to the day of combinations and associations for the advancement of Spiritualism? Believe me, that the day of combinations on any great religious or psychological cause is

the fountain of its troubles. The day of combinations is the day of divisions. It is not I who say it, it is history. Spiritualism is a Theocracy. By theocratic power and government it has hitherto prevailed, and has it shown any sign of decadence or defect? No; Spiritualism is still in supremest theocratic action.

Well; the Jewish government was a Theocracy. Men thought they could govern better by a monarchy, and God gave them a monarchy with—a warning. The temporal government immediately clove the nation asunder, and out of the yawning cleft rose civil wars, national disasters, superstitions, and ruinous dispersions. Christianity was a Theocracy, and went forth an astonishment and a world's salvation. But from the moment that there were associations to stimulate and protect it; when they set up presbyteries, synods, and councils, there came contentions, heartburnings, persecutions, and oppressions that shivered the Church of Christ into atoms, and have kept it thus to this day.

Out of this construction arose the great Satanic parody of Christianity—Popery; which has drenched the world in the blood of independent believers; which has introduced spiritual despotism and spiritual serfdom, delusions, inquisitions, suppression of the Bible, national massacres, and at this day is convulsively endeavouring to bring back our civilisation to the chaos of the middle ages, and the darkness of death.

From the shadow of this spiritual nightmare Protestantism, under Wickliffe, Cobham, and the Lollards, would have restored Christianity to its divine unity through freedom of conscience: but again, a "National Association" of king, lords, and bishops checked its opening march, and through the compulsion of a State Church, and the inevitable resistance of Dissent, severed Christianity into a hundred fragments, in which it yet remains.

God forbid that Spiritualism should undergo these afflictions from the combination of its friends. Yet it probably will. These things begin with the best intentions, but they speedily run into the most melancholy results. The first framers of associations may be earnest, self-sacrificing, devoted men; but are soon succeeded or superseded by men of a different stamp—men of selfish ambition; who seize on organisation as a means of ruling: hence come assumptions, dictations, creeds—the iron-boots and thumb-screws of spiritual domination.

And here I would ask, By what authority do you propose to establish your "National Association"? An election by every individual, independent Spiritualist in the kingdom? By anything short of this, a corporation styling itself a National Association would simply be a national usurpation.

For my part, so far from assisting in any such design, as an individual I enter my solemn protest against it, and my solemn warning of evil that, sooner or later, will assuredly spring from it. Those who do not approve of such public machinery will dissent and oppose, and here you have at once a second box of Pandora, probably more prolific of mischief than the first.

For my part, I thank God most heartily and gratefully that I have lived in the glorious time of the persecution and contempt of this Church of the latter ages, whilst the ambitious have had no desire to set themselves aloft in it: but have allowed it to go on in its own divine strength; and I for one shall stand clear of any attempt to supplement what cannot be supplemented. I desire to dictate to no one, and will accept no dictation. My only desire is to stand my time as a private soldier in the ranks of that countless universal host, visible and invisible, which is now marching with victory on its banner over a free earth.

My remarks do not apply to any local associations—in the conduct of worship, of schools for children, for lectures, and for the management of the private affairs of such local unions. These work on the natural plane for natural purposes, but associations aiming at a national character for the direction and advancement of Spiritualism, are plainly stepping into the government of that movement which, of all that has appeared since the rise of Christianity, bears upon it the most unmistakable marks of the government and direction of the ever-present God. At present, Spiritualism, the world over, stands free and independent. No man or set of men can claim any right to say to another, "Do this, or do it not." Every soul which has embraced the great truth stands an equal in power and privilege before the great, unseen, immortal King, who palpably Himself directs the movement of the infinite hosts who are marching forward in perpetual victory; who have done such unexampled wonders, and will do still greater, still more glorious ones, if men do not rashly and impatiently break the divine unity of action by an interference against which all history protests.

Summarily and finally,—if it be true, and no one can deny it, that Spiritualism, through its whole career, has maintained and disseminated itself infinitely beyond what all combined human powers could have done, then to establish National Associations to maintain and disseminate it is clearly unnecessary and uncalled for. If it be true, which it is equally so, that the dissensions and disruptions of all great spiritual bodies have sprung out of the attempts to incorporate them, then to attempt to incorporate Spiritualism in National Associations is not only unnecessary but mischievous. If it be true that it is the peculiar glory and privilege of Spiritualism, as its greatest advocates have always contended, that it has always been as free and universal as the air we breathe; that it is the common property of all lands, peoples, and faith, without distinction; that it has never surrendered its oecumenical unity, nor narrowed itself to a sect;—then, to endeavour to enclose it in partial boundaries, and with partial cognomen, is at once to strip it of this exclusive glory and privilege, and reduce it to the level of other sects, parties, and professions. It is to dim this renewed

Covenant of God with man, to blot this great Charter of Immortality with localism, and to inflict upon it a wound of so fatal a magnitude that no lover of it ought for a moment to contemplate, much less to perpetrate.

With these solemn convictions, I pray God to enlighten you and all that are moving with you in this matter, and I remain,

My dear Sir,

Yours faithfully,

WILLIAM HOWITT.

To Thomas Everitt, Esq.,

As President, *pro tem.*, of the National Association of Spiritualists.

A WRITING MEDIUM.

Mr. J. Burns.—Dear Sir,—At the request of Mr. Fitton, of Manchester, I forward you the enclosed communication. If you think it adapted and worth inserting in the *Medium*, it is entirely at your service to make whatever use you can of it. I may state I have been a writing medium for the past nine months, and am now obtaining communications of a character similar to the enclosed; but my spirit-friends desire me to give as great publicity to them as I possibly can, either by delivering them as orations or sending them to you for insertion in the *Medium*. Will you kindly give me your opinion and advice as to whether it will be of utility to continue to sit for this specific purpose? If you should deem it worth inserting, I shall be glad to furnish you with any particulars respecting my mediumship you may consider would be beneficial and encouraging to your many readers, and to other writing mediums who, like myself, are endeavouring to ascend from out of the dark and tortuous mines of a lifeless theology into the blessed life-giving sunshine of a spiritual life and existence in God.—I remain, dear Sir, yours truly,

W. WILLIAMS.

33, Harper's Terrace, Undercliffe, Bradford.

[We append the communication to which our correspondent refers. We shall be glad to hear more particulars of Mr. Williams' mediumship, and also to have a selection from the messages received. He should obey the injunction to ascend the platform. He would soon be an inspirational speaker.—Ed. M.]

Father of infinite life and light, Thou Fountain of all goodness and mercy, who art well pleased when Thy children draw nigh unto Thee, impelled with feelings and emotions of love and gratitude for the many mercies with which Thou dost bless them, and for the infinite solicitude with which Thou dost watch over and care for them with more than a mother's love! To Thee would we at this time ascribe praises from the altars of our hearts, made pure and holy by Thy Divine Spirit, and entreat Thee that, whatever our future in life may be, be it one lighted up with the sunshine of Thy bountiful love and blessed with the gifts of Thy bountiful goodness, or shrouded and darkened with the clouds of adversity, grant, we pray Thee, that, guided by Thee in all the changing scenes and circumstances of life, and upheld amidst the many dangers seen and unseen with which it is fraught, we may at last reach the home of rest and peace Thou hast provided for them who fight a good fight and endure unto the end; and Thine shall be the praise, and Thine the glory, for ever and ever. Amen.

Friend,—Without making any introductory remarks, I will at once commence writing what I wish to communicate, and that is a few observations respecting spirit-forms, and how they are manifested.

The spiritual body is too ethereal in its nature to be ever seen or beheld by mortal eye. The conditions in which it lives and moves are so different to what human beings have any conception of, that it would be almost futile to attempt to describe them; in doing so we should have to use words and coin phrases which could not by any means convey an adequate meaning of what we wished to let you know. The constitution of the spirit-body is formed of a substance resembling in its essence those subtle agents of nature—such as heat, electricity—which permeate the universe in one way or other. This being the case, it can, with ease and with the swiftness of the lightning's flash, transport itself wherever its volition impels it. It can float through the atmosphere, hovering over the bright sunny plains and the flowery vales of earth with their limpid, gurgling brooks, and their groves in which Nature's minstrels warble forth their notes of praise to the Great Creator; it can wait itself with the quickness of thought from pole to pole; or, transcending the limits or boundaries of the planetary system, it can dive deep down in the abyss and immensity of space, and view with wonder the innumerable systems of stars and constellations never yet discovered or observed by man. Outstripping the comet in the rapidity of its flight, it can visit your sun, and look upon and examine into the nature of those mighty forces which make it the source of light and heat to your earth. In fact, not being subject to the laws of gravity, with a life-giving principle within itself, needing no repose, requiring no food but knowledge, its capacities for improvement are, we may say, almost infinite, its powers are unlimited, having the universe in which to roam, an universe everywhere filled with the glorious works of God.

Now I do think you will believe me when I state that the spirit-form is not immortal in the strict sense of the word. Like the natural body on your earth, it has its gross and material particles, which have to be sublimed ere it can ascend into those regions which are occupied and inhabited by the highest and purest of angelic intelligences alone. It has to struggle, not with the same class of evils and privations which in the natural body it endured on earth, but with others which are peculiar to the spirit-life. Were it not so, and did the spirit after parting with or from the body at once enter a perfect and absolute state of happiness and enjoyment, lacking nothing to make the cup of its bliss perfect, then would there be no progression, no striving, no self-endeavour to ascend nearer the great white throne of the Infinite Creator.

My object, however, is not so much a scientific exposition of the nature and constitution of spirit-forms, as to give or impart unto you some idea of their powers and capabilities, and also a few reasons wherefore they make known their presence to those whom they have left upon earth. The spirit after escaping from earth-life cannot help looking back upon the earth, where are yet dwelling those who are near and dear unto it. Memory with all its powers brings before it vividly the scenes

and haunts of its childhood's day, and the many bright spots on which it gambolled with boyish glee and delight. It (the spirit) remembers the place where it first breathed forth the vows of its youthful love, the home of its young day, around which cluster reminiscences of joys and pleasures long since past away, but never forgotten. These and a thousand other scenes are fondly dwelt on by the spirit when first the confines of the spirit-land are entered. Is it any wonder, then, that it should desire once more to return to the home of its young days, and look down in love and affection upon those who mourn the absence and loss of one whose presence they miss? Again, spirits are impelled with a desire to impart unto their loved ones left behind that instruction and advice which they so often sought from them when on earth, and the want of which they so much feel and deplore. To watch over the welfare, then, of those they love; to guide and direct by their influence, and ward off dangers that threaten, and avert calamities lurking round and about their pathway; to lift their minds heavenward, and in the hour of sadness and weariness in life's struggle to breathe into the hearts of those they love a holy peace, which shall elevate and lift them above the jars and din of life into an atmosphere of holiness and angelic purity, by the inhaling of which they may be strengthened for the future before them; to be present in the hour of sickness and disease; to bring rest to the weary and cessation of pain to the suffering; to be the first to welcome the enfranchised and liberated soul into the glories of a higher and a better life,—these are the reasons why spirits with all their powers are present to bless and direct you in the race and journey of life. They are always present noting the many stumbles and falls you make, observing the many efforts by which you strive to reach honourably and fairly the goal of your wishes. They are also ever present marking with sorrow your mistakes and acts of folly and ignorance, your deeds of selfishness, your notions of pride, and your prejudices, rejoicing when you rise above the petty and paltry feelings of daily life, and cherish within your hearts those nobler feelings and emotions of love and kindness and benevolence which render it the temple and dwelling-place of the spirit of God. Human existence and individual life, these are the objects of the spirits' solicitude and care and watchful attention; and whenever a good deed is performed, whenever a broken heart is bound up and its sorrows alleviated, whenever a brother or sister, fainting under the burden of life's sorrows and troubles, and knowing not whither to turn or go for relief, is helped and assisted; whenever the cry of penitence is heard, or the prayer of gratitude resounds, then also resound the songs of angels and glorified spirits, who rejoice to behold such deeds, which fill them with the hope that ere long the earth, no longer the arena of strife and bloodshed, of selfishness and cruelty, shall, like Eden of yore, be lighted up with the glory and brightness of angels and God, and become the abode and habitation of all that is bright and lovely and Godlike.—From the Spirit of JONAS FRENCH.

THE FAGGOT AND THE THUMB-SCREW.

A very violent editorial article was, on the 16th of January, in the *Christian Shield*. Condensed, it was—"That Spiritualists were palming off on the public their miserable tricks; that means should be adopted by the authorities to punish them."

Though the Editor is a minister amongst the Congregationalists, his proclivities seem to be the faggot fires of Smithfield and the thumb-screw of the Tower.

At once I sent a reply as follows:—

"To the Editor of the *Christian Shield*."

"Enmore Park, S.E."

"Dear Sir,—Somebody has sent me a marked copy of the *Christian Shield* of 16th January, 1874. I presume the 'leader' is by the Editor: if so, I have somewhat tersely to state that I am a Spiritualist. That I have not 'palmed off' on you, or anyone else, 'miserable tricks.' I have been a Spiritualist for about nineteen years; and am considered by many who know me to be of the ordinary stamp of thinkers and observers, and can tell a locomotive engine from a donkey as well as any editor. Hard words are not hard arguments. Allow me to suggest that you ponder over the advice given to the learned and unlearned, as detailed in the Acts of Ap., chap. v., ver. 35, 38, 39.—I am, yours truly,

J. ENMORE JONES.

"N.B.—For titles, scientific position, professional skill, and business aptitude, the thousands of Spiritualists in England are not second to the Independents of the same nation. There are loafers, dishonest dependents, among the Independents, from the pulpit downwards. Doubtless there are the same amongst the Spiritualists; but I have yet to learn that the exception of loafers is to be taken as the rule. J. E. J."

On the 30th out came—

"GHOST OR NO GHOST."

"Mr. J. Enmore Jones, of Enmore Park, S.E., has boldly entered the lists as an apologist for the Spiritualists of all classes, good, bad, and indifferent."

Followed by a garbled copy of my report of a seance with Miss Cook, on the 14th of November, 1873, in parallel columns with that made by a person who created a disturbance at a seance on the 2nd of December, but suppressing the rebutting testimony of many credible witnesses. In my case the suppressions were so unfair, so unrighteous, that I sent a reply as follows:—

GHOSTS.

No man ought to object to a searching examination of spiritualistic phenomena, under law and order. By that method, Spiritualism has risen to its present magnitude, and Spiritualists are to be found in almost every social circle, and are second to none in influence.

Spiritualists object to the suppression of leading evidence, and the elevation of minor incidents so as to produce the appearance of a result in agreement with a foregone adverse opinion. To my mind, the article in the *Christian Shield*, of the 30th of January, is open to that charge. It has neglected to narrate the precautions taken in my presence to prevent the medium from moving from the recess. It leaves the idea on the mind that Miss Cook (a young girl of 17) simply went into the recess and walked out in a white dress, as if a ghost. It deprives me and others of a character for even ordinary common sense. Though we pursued our examinations in the light, under law and order, our state-

ments are mutilated, and then ignored as untrustworthy; whereas those who pursued their examinations lawlessly, disorderly, and excitedly, are elevated to the position of credible witnesses.

The unanimous testimony by written declaration of competent and known persons as to the real facts is withheld. Doubtless it was by some such plan the Jewish rabbi powers induced the people to disbelieve the facts of spiritualistic phenomena, produced by our Lord Christ, and gave the cry, "Crucify him."

The testimony is abundant that at the seance where a disturbance took place, only some six seconds elapsed between the seizure of the ghost and its being free, and during that time the substance form did not "melt." Foolish man, Jew though he be; I ask, "How long did it take to 'melt' the angel who wrestled with Jacob?"

Some hundred and fifty persons in the middle and upper classes of society, many of them distinguished in the ranks of literature, medicine, law, and science, have, during the past two years, witnessed the same kind of evidence I have, in seances of about seven persons. Many hundred persons now in London have witnessed spiritualistic phenomena of various kinds, very many of them similar to those narrated in the Acts of the Apostles.

Personally, I have in the quiet of my own home, and in full light, witnessed miracles. Personally, I have had the joy of letting phenomena be witnessed by persons whose names are household words to thousands of "Congregationalists," and in the quiet of private life, when the "conditions" are favourable, they freely tell their experiences.

To me it is a bitter knowledge that the ignorant utterances of ministers in denying the ministrations of "ministering spirits" in a way cognisant to our senses (unless done by "Old Nick"), has forced many who knew better to leave the Protestant Churches and go to the Roman Catholic, where communion with saints and angels is a part of the creed.

To a Spiritualist, the New Testament narratives as to angels seen and miracles effected excite not the distrust they do to materialists. The "not possible" is at once met by personal experience, and the teachings received with thanksgiving.

If it were not occupying too much space, I would narrate many miracles that have transpired in my own home and the homes of personal friends, miracles which prove by sight, not by faith, that our Heavenly Father's hand is not withered, nor his ears dull of hearing the cry of his children, though He is some two thousand years older.

To me, it appears that if miracles have ceased, so has salvation. Christ, by voice, coupled them for an obvious reason. Who are they who dare to be greater than the Master?

J. ESMOND JONES.
Enmore Park, S.E.

SPIRIT-PHOTOGRAPHS FROM PARIS.

We have just received, per favour of Mr. Gledstones, who is at present in London, a packet of spirit-photographs from our good friend Leymarie, of Paris, accompanied by the letter printed below. The photographs are perhaps the best specimens of spirit-photography we have ever seen. They may be inspected at the Spiritual Institution, where there are other collections, so that comparisons may be instituted. This is the letter addressed to us by the editor of the *Revue Spirite*:-

Sir.—Your readers will be interested in learning that for the last seven months Mr. Bugnet, 5, Boulevard Montmartre, Paris, has been obtaining spirit-photographs. About ten out of twenty have been recognised as likenesses of relations or friends who have disappeared from earth, while the appearance of their beloved features shows they still exist as the same individuals. By their being able to materialise themselves they prove to us that in the great atmospheric workshop they find in abundance the elements necessary, with the assistance of the medium, to put themselves into the form.

The group I send you is a good specimen of Mr. Bugnet's mediumistic art. Mr. Veron is the gentleman before whose eyes the spirit has placed his hand. The lady who accompanied him, and who was afterwards herself photographed, had just said to him as he was waiting to be taken, "Don't stare so with your great eyes." This remark was evidently heard by the spirit, and one may suppose that it was in consequence of it that he thus placed his hand. This spirit, whose image appears four times in succession with three different persons, is recognised by the lady's mother as her husband. He died when his daughter was too young to remember him, and she little thought upon showing the photograph to her mother that it was a likeness of her own father.

What better proof can one have of the immortality of the soul; of the continuation of individuality; of the power of memory with spirits? As they were not born painters or sculptors, and yet show themselves to us in the form as they lived when we knew them, it is evident that Allan Kardec was perfectly logical in saying that every spirit, upon leaving the life of flesh, carries with him his *perisprit*, or semi-material form, which represents the mould of what the form was while in earth-life. With the assistance of the *perisprit* we can understand that an invisible being can fix his features upon the photographer's prepared glass, just as a person in the flesh can. I have taken many people who did not believe in the existence of spirits to Mr. Bugnet, yet who have been able to carry away with them a proof of the existence of those looked upon as dead for ever, thus acquiring the consolation of thinking that all is not over after this life of trial. I have also taken men of science who, having taken their own plates, have been present at the entire operation of development, and yet spirit-portraits have been obtained.

Mr. Bugnet became a spirit-photographer in 1866. Every night he had extraordinary visions; he, however, paid no attention to them, till one day he was greatly surprised to find an unaccountable appearance on the plate while photographing a person. A friend to whom he showed it saw immediately what it was, and explained to Mr. Bugnet that it was evident that he was a medium, and that he had only to continue taking portraits when he would become a good spirit-photographer, and such has proved to be the case.

P. G. LEYMARIE, Editor of the *Revue Spirite*.

HELP TO MR. GEORGE REBY.—Received:—Miss S., 5s.; Mr. Collier, Midland Spiritual Institute, 5s.; Mrs. Ward, 1s.; Mrs. G., 2s.

SPIRITUALISM AND MORMONISM.

The well-known medium, Charles H. Foster, paid a passing visit to the Mormons on his way to California. In reporting his mediumistic it would appear that the orthodox Mormon paper "cooked accounts," as the following letter, from the *Salt Lake Tribune*, points out. Indeed, it would be hard in any part of the world to find an orthodox institution which could do honest service towards the truth universal. Brigham and his crew are no worse in that respect than other priesthoods, who, being more in the majority, are thereby deemed more respectable. The following is the article from the *Salt Lake Tribune*, a paper established by our friend Mr. Godbe. The Spiritualists have been the party which has done most to disintegrate the Mormon rule:—

"The *Herald* of Sunday morning contains an extended and cautiously written notice of the seances of the celebrated medium, C. H. Foster. Said notice bears visible impress of having been concocted, or at least scrutinised and corrected, by a solemn concave of the 'presiding priesthood' in Zion. The editors of that paper were placed in a peculiarly embarrassing position—that is, embarrassing to any but an honest, straightforward nature. On the one hand they dare not incur the vengeance of their master 'in the Lord' by indorsing his distinguished rival to the character of 'prophet, seer, and revelator,' and, on the other hand, they wished to avoid offending the large number of their subscribers who have tested—to their perfect satisfaction—the powers of the wonderful medium who is now in our midst. Hence, the article is constructed as nearly as practicable on the principle of a whole box, to row either way. If the editors of that paper were what they profess, independent, honest journalists, they would have said to the world what at least one of them, so I am informed, said to Mr. Foster, namely, that 'he had always believed in this thing,' meaning spirit communication, and that no man but 'Heber C. Kimball could have talked as Mr. Foster did, under trance conditions,' to the aforesaid 'independent editor.'

"A miserable attempt is made to bolster the pretensions of a—so far as spiritual matters are concerned—soulless and powerless priesthood by the worn-out dodge of 'sour grapes.' The cry is, 'everybody's trees bear sour apples but ours.' But the misfortune is that 'ours' happen not to bear any apples at all. It used to—at least so say those who should know—but for some unexplained reason it has borne nothing for a long time but promises, which are never fulfilled. Mormonism, as it is called, was founded on the principle of revelation, or communication from the world of spirits to the world of mortals. People were told that it was the privilege of every person joining the Mormon Church to enjoy revelation for himself or herself, and thousands joined it in foreign countries and emigrated to Zion in the expectation of living in the full blaze of revelation and in the enjoyment of intimate communion with the spirit-world, only to find it one of the 'dullest' places on the earth, so far as any spiritualistic manifestations are concerned. Brigham Young knows that there has been great discontent among his followers because they have not been 'guided by revelation as in Joseph's day'—though it must be confessed that wicked unbelievers fail to discover the pecuniary or practical advantages resulting to the people even in 'Joseph's day' from such 'divine guidance.' So it becomes necessary to quote the Bible and the Book of Mormon to prove that everybody else's 'apples are sour but ours,' and that the 'prophet of God is not afraid of any competition that may arise in the market over these spiritual fruits.

"But here comes a man who gives people more revelation in ten minutes than they have received through Brigham Young in twenty-five years, and more than they would receive through him in the next thousand years were he to live so long. Is it any wonder that the 'priesthood' feel it necessary to caution their dupes against being 'carried away by these strong delusions'? One remark made by our *Herald* friend is sadly true—the 'revelations of the Lord' through His 'holy priesthood' have been generally very unacceptable to the world, and are likely to be, so long as they inculcate blind obedience, physical and mental slavery, polygamy, treason, titbings, oppression, blood-atonement, and other similar barbaric virtues.

"It is not the design here to discuss the reality, or the truth or falsity of the revelations coming through these spirit-mediums—the question is not between the revelations of Charles H. Foster and other mediums, and the revelations of Brigham Young and the Mormon Priesthood, for the latter do not have any; but it is for the Mormon people to decide whether they will have these revelations or none at all—to accept the latter or renounce the principle *in toto*.

"We have yet to learn of one person who has visited Mr. Foster in a spirit of candour and sincerity, and come away without being at least convinced that he either does possess some inherent extraordinary and wonderful power, or that he is in constant communion with the spirit-world, and we will venture to say that nine out of every ten who thus visit him are perfectly satisfied of his wonderful mediumistic powers, and that he has brought them into close contact and converse with their friends in spirit-life. But we know scores, hundreds, thousands, who have thoroughly tested Mormonism, and have found it in every instance only 'keep the word of promise to the ear, but break it to the hope.' They have proved Brigham Young and all his professed prophetic and seerical qualities to be an unmitigated fraud, and the whole system a humbug, so far as the objects for which it was professedly established are concerned.

"Friend 'Charles' charges enough in all conscience, but we have failed to find any one who does not think he gave them the worth of their money. But 'Brother Brigham' makes the people pay ten times as heavily and gives them nothing in return. If any man deserves to be sued for obtaining money under false pretences, surely he does. But there is another very weighty reason why the faithful should be warned against this 'delusion.' The 'Prophet of God' is not quite prepared to have all the things that have been done in secret in Zion proclaimed upon the housetops. I am informed that certain mediums have been the means of giving information that has resulted in the arrest and conviction of more than one violator of his country's laws. Now, though no man's life or liberty can be imperilled on the testimony of a ghost or ghostess—invisible at that—yet it would not be a bad idea to get one of these mediums—no matter by what power they do it—to give the clue that will lead to the arrest, and conviction on sufficient evidence, of the murderers of Dr. Robinson and some of the scores of others who 'have perished in this Latter-day Zion.'

ASTROLOGY.

To the Editor.—Dear Sir,—I would advise "Fritz" to study the science himself, investigate it, and test it as he would Spiritualism. He need not go deep into its intricacies to do so. If its enemies would learn to cast their own nativity, if they would only prove for themselves by a little close study if it really be a "humbug," there would not be so much ridicule and disbelief of that which they cannot comprehend.

The first books I made use of were "Zadkiel's Handbooks of Astrology," 2 vols., the author of which is, undoubtedly, the most learned astrologer of the present day. A useful addition to these would be "Raphael's Manual," "Lely's Introduction" (Zadkiel's edition), and "Wilson's Dictionary of Astrology." In the latter every technical and abstruse term is explained, and the different systems and opinions of various authors set forth. If he wishes to go further, he should obtain "Ptolemy's Tetrabiblos," which is considered the text-book of the science; "Gadbury's Nativities," and the works of Placidus de Titus, Partridge, Seibly, Ramsey, Middleton, Simmonite, &c. Some of the old works on this science and occult philosophy are scarce, and highly prized.

Astrology is a very ancient science; so ancient that its commencement seems lost in oblivion.

In these days there seems to be a universal ignorance of its principles, although its usefulness is sought after by many. Mr. Ashmand, the translator of the oldest work on the science that has come down to us, the "Tetrabiblos" of Claudius Ptolemy, says: "Of all the sciences which have at any time engaged the attention of the world, there is not one of which the real or assumed principles are less generally known in the present age than those of astrology." History is full of the predictions of it, and, like Spiritualism, it can be traced in all the countries of the world, and among eastern nations of the present day it is still largely practised, and what a grand array of noble and intelligent men might be named who have studied, practised, and proved its truthfulness. "It is remarkable," says a writer on astrology, "that from the days of the Conquest down to the time of Lord Bacon, almost every man of note, as a mathematician, was an astrologer; which shows how universal was the belief in the science at that age."

I have no doubt the following, which is a spirit's opinion of this noble science, and an excellent opinion too, will be interesting to "Fritz" and other Spiritualists. It is extracted from the *Banner of Light* for August 17th, 1861. The medium, in answer to questions on astrology, replied as follows:—

"Astrology may be called the foundation of the sciences. Astrology may also be called the index of all things found upon the material plane. Astrology is a mystery, and the world knows but little as to what it is. The ancients conceived it to be the foundation of their religion—out of this science grew all the religions of the past. Mortals know but little as to how much they are controlled, bound, held each in their respective spheres, by the different planets which people the universe. When man shall more fully understand that science, or fully comprehend it, the race will seem, as it were, lost upon the sea of non-free agency. They will be led to cry out, 'What am I, since I am possessed—held in control by the worlds that swim in the air?'"

"Each and every planet has its direct and positive influence upon each and every human form. The science of astrology has much to do with modern Spiritualism—or this new religion, if we may so term it—much to do with it, we say, because the peculiar position of the planets of the nineteenth century have given tone, as it were, to this new thought—this new flood of thought overwhelming and oversweeping old religious creeds, and letting in new currents of thought the effects of which shall never pass away.

"Astrology is, at best, an infant with the races of man. The mighty minds of the past thought they understood the science, but they found they had scarcely taken the first step, and gazed only upon a single manifestation. The mighty minds of the present think their intellect enfolds much of it, but they know very little. Though they may point out the position of the planets, and show their line of march, as connected with human birth, yet they see not the great chain and the many links that unite every soul in the universe to every other soul.

"You have what you call your four seasons. They come and go in perfect obedience to law, and ever observe a perfect obedience to the planets that march along the heavens, and they roll on ever in perfect obedience to the higher law. If this be so, we must suppose, yes and come to a knowledge also, that each and every form of change is brought about by the movements of the planets that surround your earth; and those changes and phases of the planets affect those who have passed beyond your mortal condition, as well as those who dwell with you."

What a wide field for investigation the sister sciences of astrology, termed Occult Philosophy, present for Spiritualists, and contained in the works of Agrippa, Barrett, Paracelsus, Cardan, Parkins, Dee, Smith, Sibly, Rabbi Solomon, Sir Michael Scott, Reginald Scott, &c., &c. There are astrologers existing in the present day, though few, who have the power of producing the most extraordinary phenomena, eclipsing even table-rapping, walking, &c., such as was practised by the Cabbalists, Rosicrucians, &c. P. B. Randolph is the only modern spiritualistic writer, as I am aware of, who touches upon any of these mysteries (practically). His works are well worth perusing, especially his "Seership."

The astrologian, unfortunately, has not the freedom the modern medium has. There is an Act of Parliament, which I dare say you are aware of, which tells hard against him if he receives pecuniary reward for his labours, and there is anyone vile enough to convict him; although that law was never intended for such a purpose. This is why these things are kept so much in the dark. But in the face of all he can exclaim, and truthfully exclaim, "There are more things in heaven and earth than are dreamt of in the philosophy of the masses."

FREDERICK W. SHEARING.

[There is a department in the Progressive Library for works on astrology, but the collection is not as yet large.—ED. M.]

WOODBURY M. FERNALD, so well known as author of "God in His Providence," and other works, died on December 10th, 1873, at the age of 60 years.

MRS. JACKSON'S LECTURE.

On Wednesday evening week Mrs. Jackson lectured on "The Antiquity of Spiritualism," at Mr. Cogman's Institution, 15, St. Peter's Road, Mile End. There was a good attendance. Mr. Burns presided, and introduced Mrs. Jackson to the meeting, stating the reasons which led Mrs. Jackson to take up the public advocacy of Spiritualism. At Mrs. Hollis's seances Mr. Jackson, now in the spirit-world, was in the habit of coming and talking to Mrs. Jackson and other sitters in an audible voice as he did when on earth. In this manner Mr. Burns had himself conversed with Mr. Jackson about matters of which no one in the circle was informed. By this method of communion Mr. Jackson had urged his widow to compose a series of lectures, in which labour he would sustain her by his inspiration. She had done so, and that was the second occasion on which she had attempted the delivery of her compositions.

Mrs. Jackson then commenced to deliver her lecture, and for upwards of an hour she deeply interested her hearers. She prefaced her subject by a very clever introduction, evincing considerable literary power on the part of the speaker. The subject was thus approached from an intellectual aspect, and first discovered in the heavenward aspirations of the fathers of religious thought in the nations of antiquity. The spiritual philosophies of Egypt, India, China, Persia, the Hebrews, Greece, Rome, &c., were glanced at in a comprehensive manner; and having laid this universal basis the speaker proceeded to notice the abnormal phenomena of spiritual revelations which are illustrated by the experiences of Pythagoras, Apollonius of Tyana, and other celebrated arch-ecstasies. The theme was richly studded with practical reflections on free thought, mental progress, and spiritual enlightenment, all calculated to be of use to the student of Modern Spiritualism.

An interesting discussion followed the lecture, and there was a hopeful indication of a series of papers being given by amateur writers. Mr. Whitby promised to give an account of his thoughts and experiences in Spiritualism for the next meeting. Mr. Cogman's Institution promises to do work of a more purely intellectual stamp than any other in this country, and we are pleased to see that he is well supported in the attempt.

We can heartily recommend Mrs. Jackson to the attention of committees and others desirous of promoting a knowledge of Spiritualism. We should be pleased to see her occupied several evenings in each week with the delivery of her highly intellectual discourses.

EXTRAORDINARY ENCOUNTER WITH A WITCH.—A correspondent in Skye sends us the following story:—"In a district in one of the parishes of Skye, which for obvious reasons must be nameless, lives a young man of about thirty years of age. This young man is one of the most powerful and stalwart men in Skye. On a recent Sunday night, as he was returning home, in a lonely part of the road he met a large black dog, which ran in between his legs and threw him down. While in the attempt to rise, the young man to his horror saw the dog gradually change into a monstrous pig, which knocked him down as often as he attempted to get up. At the same time the pig gave utterance to the most horrid and hideous sounds imaginable. It must be here remarked, however, that while the pig was in the dog form he was quite silent. At length, however, the young man by determined efforts regained his footing, but no sooner did he do so than he was confronted by a large he-goat, into which the pig was gradually transformed just as the dog had been transformed into the pig. Soon the young man and the goat were in 'grips'; but, strong and stalwart as the young Skye man is, the goat brought him to his knees several times. But still this only roused his courage and energy to the utmost pitch; so, by a desperate effort, he managed to catch his antagonist by the horns, which, he affirms, were more like those of a stag than a goat. Then a terrific struggle ensued, in which the stout Highlander was coming off second best; and, in all likelihood, the goat would have 'done' for him, if he had not fortunately thought of trying what effect 'blessing' would have on his goatship. He had 'blessed' himself often enough before, but still to no purpose; and, let him bless himself ever so often, and strike the monstrous animal which wrestled with him ever so powerfully, with his hands and feet, still he felt his hands and feet rebound off his goatship's hide as off a drum, or off a skin filled with wind; while the goat once or twice nearly broke his back in the wrestle, and nearly smashed his ribs with his feet, and at the same time he was nearly deafened with the dreadful roaring of the unearthly beast; but as soon as he 'blessed' the goat, to the young man's utter amazement and horror, the dreadful animal suddenly changed himself into an old woman of the young man's acquaintance in the neighbourhood. His new acquaintance then told him that she met him in such array, and punished him so frightfully, because of the insinuations he had been casting and the reflections he had been making about a certain woman, at a certain occasion, on a certain night. It is said that she came over several other matters to him as well, and at last she wound up with a terrible threat that if he ever disclosed who she was that met him that night to anybody, she would certainly drown him the first time he went to sea, as sure as she met him there that night. She then left him, and the young man, fearfully frightened and not a little hurt, found his way home. On arriving at home his people were alarmed at his appearance; so, after relating the above adventure to them, he took his bed for a few days, and though he is now going about, he still complains of a sore back and of pains in his sides, occasioned by the rough usage he received from the goat, while his woe-begone countenance betokens that he has not got over the fright yet. The adventure has created a great sensation in the district. People go daily to see the scene of the combat; and it is said that the road still bears the unmistakable marks of mortal strife. The young man, it need hardly be said, is much commiserated by his acquaintances, and he is constantly interviewed by them; and some are so curious as to ask him to tell them the name of the uncanny woman, but no cajoling has been successful in eliciting that secret from him."—*Glasgow Herald*, Saturday, January 31st, 1874.

S. KRINTON, BIRMINGHAM, relates his first introduction to Spiritualism at the Midland Spiritual Institute, and comments on the hearty way in which Spiritualists abuse and suspect each other in his town. Perhaps, on reflection, he will admit that his letter is slightly in the same direction.

paper under the table. The following communication was given, the spirit tapping with the pencil when he had finished:—

AM To

Self em

VB mas

Another attempt was made, which was equally successful.

As VM

EM To

Self em
L. G. W.

This was addressed to Mrs. Burns, "squaw" being the Indian term for woman or wife. The spelling used is characteristic of the pronunciation of the spirit when he speaks in the audible voice. In common phraseology it would be, "So, I am come to see you, madam."

By comparing these specimens with the one given last week, the similarity will be at once perceived. These were written with the pencil, which renders the lines more uniformly thick. The envelope given last week was written with a pen, and being intended for the use of the post-office people, no doubt "Ski" exerted his best abilities on it.

SPIRITUALISM IN THE MONEY-MARKET.

Many years ago, when I was quite a young man, I was prevailed upon to insure my life. I thought little of it at the time, but as the premium was small I readily yielded to the solicitation of the friend the value of whose advice I was not in a position then to estimate. At a much more recent date I had to provide means for the promulgation of progressive truths, but I had no money. What, then, was to be done? I thought of my life policy, which I offered to a friend as security, and he readily advanced me a sum of money to use in my undertakings. This good friend is now well advanced in years, and he desires to bring his affairs into narrower limits, and so he requests me to find another party who would advance this sum, and to whom the life policy could be made over. It is with the hope of meeting with such a party that I now write this letter. I am desirous of promptly acceding to the wishes of the kind friend who obliged me when few others would have done so, and as I cannot do this at present from my small capital, I must endeavour to find someone who will accept the security I offer. The life policy is ample security for more than the sum I require, but full particulars will be given to those

who desire to enter into negotiations. I am willing to pay the market rate of interest. In short, my proposal is purely of a business nature, in which the advantages will be mutual. I have often wondered why more money has not found its way into this movement. Spiritualists frequently call and complain of their inability to subscribe as they would wish because they have recently lost so many thousands in an unfortunate speculation. They had plenty of money, more than they could use, and being greedy to possess more, they risked their money in the expectation of reaping a greater return than a fair profit would afford, and so lost the stock. I often wish the love of truth and human progress were as deeply implanted in the souls of my fellow-believers as the love of money is. Where is the man who will risk his thousands to see the cause of spiritual education flourish? yet I gladly confess that I have met with such men, who have put their hands to the plough, and now have far more satisfaction with their acts than the man who lost his speculation, nay, even than the man who is so fortunate as to win. In my case there is, commercially speaking, no uncertainty at all. There can be no loss, while the profit is sure. My position is now so good for the investment of capital in works, the publication of which I have secured, that if I had several thousand pounds at my disposal, it would now bring in a rich return.

This statement I earnestly commend to the thoughtful attention of men of business who love this work and have a few pounds to spare. My character for honest dealing and good management is widely known, and with funds I could soon do much to promote the cause of Spiritualism, through the channels of legitimate business, in a manner which no one else would dare attempt, for my position is such an advantage as could not be bought with money. After a dozen years of hard work, publicity is about all that I have attained, for my resources have been continually impoverished to sustain this public movement, from which my business is entirely distinct, except in so far that the latter has been made to support the former much more than it ought.

How has this position been won? Not by money, not by favour, not by individual prestige, not by aught else but honest hard work and faithful adherence to principle. I extend this letter and allude to these matters for the encouragement of young men who may be in the same part of the race of life as I was twenty years ago. To every man and woman who may not have advanced too far in life, I say, Insure your life in a good office,* and follow a life of noble independence, purifying economy, and soul-elevating industry. These are the divine trinity that will not only take you to heaven at death, but keep you in heaven all your life on earth, even when in the midst of trouble, hardship, and disappointment.

But I must not forget the main object of this letter, which I hope will be remembered by those who can comply with its prayer. Those who have the means and desire to increase them by fair trading will be welcomed.

15, Southampton Row, London, W.C.

J. BURNS.

GATESHEAD SPIRITUALISTS' ASSOCIATION.—The above society beg to intimate that they held meetings every Tuesday at 8 o'clock for the propagation of the principles and philosophy of modern Spiritualism. Addresses will be given, papers read, and discussion invited. All inquirers are earnestly invited to attend.—JOHN STUBBS, Sec., 5, Denmark Street.

BIRMINGHAM.—We hear that Dr. Monck had two good meetings on Sunday, the evening one being particularly full. On Monday evening he attended a meeting of Anti-Spiritualists who had a table on the platform which they tipped by pressure, as it always rose on the side opposite to that at which the operator sat. The affair is fully reported in the local daily press. We hear that Dr. Monck intends giving other lectures in and around Birmingham before he goes north to Yorkshire.

YORK.—A letter from Mr. J. Salter intimates that the inhabitants have been considerably interested in Spiritualism by the buffoonery of Mr. C. Sellars, who on the 4th instant gave a stump oration on "Shams," of which he was himself the chief illustration. A discussion followed, when Mr. Austick protested against the showman's conduct, who had a number of grotesque cartoons on exhibition, intended to ridicule spiritual phenomena and the chief actors therein. The Spiritualists propose following up the advantage thus gained by discussions and other public meetings, and they have great hopes of very much popularising the subject. Mediumship increases in the city, and many families are looking into the subject.

LYING SPIRITS.—A lady gives an account of falsehoods told by spirits to her brother, a noble, pure-minded physician in Australia. He found that spirits could control his hand to write, and amongst some things that were true much was stated that was false. He was told that his sister died in London some months ago, which caused him great grief and disarranged his affairs. Our correspondent asks, What confidence are we to place in spirit-guides if lies can thus be told to the well-disposed inquirer? The physician was told that in his eagerness he had been too excited, and evil spirits obtained control of his arm. Beginners are frequently served in this way. Several times of late we have published letters of correspondents stating predictions which, we fear, have never been verified. The testimony of others is always abused when it is allowed to occupy the place of personal experience. The most ignorant people are bookworms, who gain all their knowledge second-hand. Much that is stated in newspapers is untrue. The same law of imposture appears to reign in the lower realm of spirit-life as is met with so frequently on the earth-plane.

* Send on a post card, with your address, and I will send you the prospectus and advantages offered by the British Imperial Insurance Corporation, in which so many Spiritualists have insured.—J. B.

A COMMUNICATION FROM LYE.

To the Editor.—Sir,—When I read last week your "History of the Sunday Services," I said, "Well done, Brother Burns!" Our circle fully endorsed that exclamation, and hereby send you the enclosed P.O.O. for 10s., as an evidence of their appreciation of your outspokenness, and as some poor acknowledgment of your long and hard service in the cause.

I am also desirous of giving you a few of my thoughts upon a subject which I think is of no small importance to the movement. I have put myself to no small amount of trouble, and have spent a considerable sum of money, as a poor man, with a view of satisfying myself of the genuineness or otherwise of the phenomena of modern Spiritualism. I have also had to relinquish positions of honour in the so-called Christian Church, and forfeit to some extent the good opinions of my professed friends, but though the items of cost in the aggregate may be set down as considerable, yet I have reason now to thank God for what I know, and reckon that the knowledge and its results are worth far more than the cost. Now, my dear Sir, I have no doubt but there are hundreds and thousands who are anxious and thirsting for the same kind of evidence and knowledge that I now possess, but who cannot, under present circumstances and arrangements, obtain it. It is true we have the *MEDIUM* and other excellent literature connected with the movement which we can place in the hands of inquirers, all very good as a means of calling the attention of the people to the subject and posting us up with the news, but this is not all that is wanted. The people are asking for something more convincing than testimony, or the simple narration of facts and phenomena. They want to witness the facts and phenomena for themselves, and the moment we are once satisfied of the truth of the matter ourselves, I think we ought to do all we possibly can to bring the full force of that truth to bear upon others, by making it as easy of attainment and as inexpensive as possible.

Now, one of the greatest obstacles to the more rapid progress of the movement is the great difficulty of getting mediums sufficiently developed to secure phenomena that are calculated to make favourable impressions upon the minds of reasonable and intelligent investigators. Many of our mediums, as soon as they find themselves in the incipient stages of development, get inflated more or less with the idea of their importance, and are not slow in coming to the conclusion that they have a right to make a living by a display of their gifts. Now, I would be the last man to put a muzzle upon the ox that treadeth out the corn, or to deny the reasonableness of the proposition that those who are set apart to preach the gospel should live by the gospel if need be, yet I have a decided conviction that so long as the guinea-consultation-fee and the five-shillings-admission-fee system prevails, but very little comparative progress will be made. Thousands of intelligent, earnest inquirers are thus practically shut out from the inquiry; others are prejudiced against it from the same causes, and thus the great masses of the people cannot be reached.

We want now a grand display of the philanthropic and self-sacrificing spirit that has more or less characterised the efforts of other great social and moral reformers. Disinterested, united, brotherly, beneficent action, with a firm, loving, persistent, and fearless advocacy of the truth, will soon break down the barriers of prejudice and opposition, the great masses of the people will be reached, and the victory will be won.

The plan I propose—to supplement and aid the already existing agents and instrumentalities—is to bring about local organisation, establish as many circles as circumstances will admit, having the meetings as far as is possible on different nights in the week; bringing the different circles into accord by making the card of membership a sufficient recommendation for admission into any of the circles in the district; holding periodical local conferences, and making appointments at those conferences for mediums who are sufficiently developed, for persons who are known to possess developing power, and for those who have had experience in arranging and conducting circles; to visit the different circles in the federation as may be deemed advisable, without any charge or cost, beyond the necessary expenses of the journey, similar to the "preachers' plan" in use amongst the different Methodist bodies. By this means a very powerful impetus may be given to the movement generally. The power and talent of the movement can be brought to bear upon the people in every direction; every part can be kept in motion and sustained. By this means we shall be able to carry conviction to the minds of thousands we otherwise could not reach; we should open up a vast field for our public advocates, and we should soon flood the districts with light that would free the mind from doubt, chase away the influences of a repulsive and dogmatic theology, lead humanity up the peaceful pathway of hope, and surround the eternal future with a halo of glory. Though these lines have run out to a greater length than I intended, I trust you will place them before your readers; and if the result should be any practical good, it will gladden the mind of your sincere and earnest well-wisher,

JOHN PEARSON.

Lye, near Stourbridge, Feb. 5th, 1874.

[Our correspondent's eloquent and sensible letter will no doubt be read with pleasure and profit. He is right; literature, testimony, and public service will never stand in place of private individual effort. There is a vast amount of disinterested, unselfish work done in the cause of Spiritualism which never sees the light. We wish some of these workers would give some account of their operations. The Marylebone Association is a federation of the kind suggested by Mr. Pearson. Will those engaged kindly give a sketch of their proceedings? The Bishop Auckland District Association, and many others of a more private nature, can give valuable experiences as to the best mode of introducing the facts to the public. But by all means induce the investigator to form a circle for himself. A stranger will be disposed to laugh at, and estimate lightly, incipient phenomena in a strange circle, when he would go into ecstasies over them if they took place under his own jurisdiction. It is in this normal way that the spirit-world leads inquirers on. At the same time we can scarcely dictate to public mediums as to how they shall conduct their business. While the progress of Spiritualism does not depend upon their services, yet they supply a want which less pronounced phenomena could not satisfy. They furnish a standard of reference which corroborates and illustrates the more general phenomena, and stimulates to renewed effort in private circles. It would be a waste

of the energies of a learned professor to set him to teach the alphabet to little children. That is best done in the nursery and the Kindergarten school; and if said professor did not protect himself by some difficulty of access and fee, he would soon be worked to death by those who would urge him to attend to their questions. So it is with our more notable mediums. Their wondrous faculties often depend upon such precarious conditions, that it is the fee alone which prevents them from being rendered utterly incapable of working. And here let us say one word for the generosity of our public mediums. Mr. Williams, Mr. Herne, Mrs. Hollis, Miss Fowler, Mrs. Dickinson, Mrs. Olive, and others, give in free seances and free admissions to their ordinary seances much more than some of our rich Spiritualists give in money. This we know to be fact, and for the fair fame of Spiritualism we are proud to acknowledge it.—Ed. M.]

MR. MORSE AT DARLINGTON.

Mr. Morse gave a telling discourse to a very attentive though not large audience at the Mechanics' Hall last night, subject, "Christianity and its Miracles, Spiritualism and its Manifestations; an Analysis and Parallel." The discourse was indeed a probing deep into the sores and corruptions of the present ecclesiastical systems of religion, and an unveiling of the hollow pretensions of the professing ministry and followers of the meek and lowly Jesus. He demanded of them, as proofs of their discipleship, the works of the Master, promised, without stipulation, in his farewell discourse, last chapter of Mark's gospel, and held that the entire absence of those spiritual gifts, while they were professing to believe on his name, cast an odium upon the character and truthfulness of Jesus who gave that promise. Alluding to conjurers and mediums, he drew a picture, just such a one as we have had in Darlington recently. He said, Suppose a play were enacted in which a prison scene was shown, with a man whose name might be called Peter exhibited in the centre of the dungeon, chained down hand and foot, with guards asleep close by him, and an angel entered (wings and all, if you like) and, approaching the prisoner, struck off the iron chains, bid the prison doors roll back and set the captive free, and then an actor should step forward and tell the spectators, this is the sort of stuff that Christians believe in—wouldn't there be a storm of indignation aroused? Yet ministers of the gospel and a host of good Christian people crowded in to see a conjurer thus imitate spiritual phenomena in this place not many days ago, and there gloated, with inward satisfaction, to see, as they thought, spiritual manifestations utterly demolished—manifestations, withal, that spring from the same source, and are directed by the same kind of unseen intelligence that instituted and originated the so-called miracles upon which their religion is founded. He continued, O ye Christians, when will ye learn Charity?

G. R. H.

GATESHEAD.—Mr. J. J. Morse, trance medium, of London, delivered a discourse in the Constitutional Hall, Gateshead, on Thursday, February 5, 1874, the subject being "Spiritualism Analysed, and its Satanic Origin Refuted." He handled the subject in a masterly manner, the refutation giving general satisfaction. There was but a meagre audience, no doubt in consequence of the great election excitement. Several questions were answered at the conclusion of the address. The meeting then passed a vote of thanks to Mr. Morse, and several persons expressed their delight at the eloquent discourses which they had heard through Mr. Morse. Mr. Morse suitably replied in his normal condition.

PARIS.—Mr. Gladstones has brought us a letter from Mdlle. Huet, written in very good English. She says: "I thank you very much for the *MEDIUM*. I am very much satisfied with it because I read in it all the extraordinary accounts of spirits. By Mr. Gladstones I send you a spirit-photograph, for which I sat. My mother came on it; I recognise the resemblance. Pray put my address in the *MEDIUM*—Rue St. Honoré, No. 173, that English Spiritualists who visit Paris may favour me with a call." While this lady was in London she gave many tests. Mr. Gladstones speaks highly of her mediumship. If any of our readers will call on Mdlle. Huet they will meet with a hearty reception.

BIRMINGHAM.—Mr. William Perks sends us a copy of the *Birmingham Sunday Reporter* containing a Sermon on "Spiritualism," by Mr. E. W. P. Taunton. We have no objection to the Sermon, which is just the stupid kind of thing which such performances usually are, but we decidedly object to the title, which is a downright misnomer. Mr. Taunton urged his hearers to have nothing to do with it, a bit of advice which all intelligent readers of the Sermon will heartily wish the preacher had taken to himself. He quoted Mrs. Tappan's experiences, and stated that her extraordinary power to teach spiritual truth was due to Satanic agency! Really, such a farrago of nonsense makes one blush for the age which can give it life. We commend our Birmingham friends to place a little enlightenment in the hands of the preacher's audience. We will donate a packet of Mrs. Tappan's Orations in the *MEDIUM* if some of our friends will be so good as give them away at Wood-street Chapel.

BISHOP AUCKLAND.—Mr. Rowland Buxton Fawcett, in the course of a kind letter, gives some account of progress, in which Mrs. Fawcett's psychometric mediumship is mentioned: we select one extract:—"On another occasion a letter came by post, which, on opening, was found to contain a letter sealed in another envelope, on which was written, 'Please read the contents without opening the envelope.' Mother then placed it upon her forehead, and read the letter through; after which Tom opened the letter, and we found the contents exactly what she had described; but, more remarkable than this, mother has learned the contents of sealed letters in another way; she has lain upon her side and placed the letter under her ear, when she has heard each word of its contents sounded or spoken into her ear. Tom, also, is nicely developing as a psychometrist. I have tried several articles with him. And doubtless there are hundreds in whom this power lies dormant, who do not even know of the existence of such power, and I hope, if the interest of any is awakened to the subject, that they may pursue it; not for the gratification of idle curiosity, but for the advancement of the soul in knowledge."

THE FORM OF DISEMBODIED SPIRITS.

To the Editor.—Dear Sir,—In reply to the question of "J. G. S." touching the use of the limbs of the spirit-body, I beg to ask you to reprint the following answer given by "Tien-Sien-Ti," through Mr. Morse, in the *MEDIUM* for May 10, 1873:—

"Q. Do the limbs and organs of the spiritual body serve any useful purpose, and do they change their form in time?—A. The question is scarcely a reasonable one, for why should nature develop organs unless she had a use for them? On entering the spirit-world the limbs supply the very same functions as on earth—the feet to walk, the hands to grasp, &c. Gradually other means of locomotion and touch are developed, and higher and nobler functions preserve the identity and conditions of the individual."

I imagine that the apparent inconsistency between Mrs. Tappan's reply and the above arises from the different states of the various spirits. Through Mr. Wallace's mediumship it has been announced (according to a report in a former number of the *MEDIUM*) that "the spirits do not necessarily require food, but they partake of fruits and drinks for mere pleasure. In the lower spheres, however, the spirits absolutely desire food, and they toil laboriously to provide what they think necessary to appease their appetite." Mrs. Tappan also said (in the *MEDIUM* for November 21, 1873), "Those spirits that inhabit the immediate spiritual world surrounding your earth have a permanent spiritual body that corresponds to yours, only a finer structure. The highest spirits have not the same body, but have another elemental body that is composed of the nature of the sphere they inhabit, and so on, until you come to the realm of pure spirit, which does not require a body for its manifestation."

It seems, therefore, that whereas the lowest spirits have all the organs and senses of the physical body so little changed that they are unable to understand that they are "dead," on the other hand, those that have progressed more develop very much higher senses and powers. I conclude, therefore, that no general answer can be given (applicable to all spirits) touching the nature of the spirit-body.—
Yours truly,
FRITZ.

Manchester, February 7, 1874.

MISS FAUCITT'S MEDIUMSHIP.

Mr. G. Metcalf, New Shildone, wrote on the 9th:—"Yesterday I introduced another friend of mine to my friends the Faucitts, at Bishop Auckland, and while having some conversation with Mrs. Faucitt Miss Faucitt came into the room, when her mother desired her to play a piece on the piano, to which she sat down. No sooner had she done so than her spirit-guide 'Velleena' took control and gave some wonderful tests to my friend. Last week other two of my friends got similar excellent tests. Miss Faucitt has become quite a test medium of a superior order, and should not be kept in obscurity."

SUCCESS WITH PLANCHETTE.

To the Editor.—Sir,—Until within the last fortnight I was disinclined to believe in, or even discuss, Spiritualism; and notwithstanding the circumstances about to be alluded to, I certainly do not intend now to say that I believe anything in particular. So ignorant was I on the subject, that I had never even heard of "Planchette" until a friend incidentally left one with my wife, laughingly speaking of its alleged peculiar properties, which, however, she herself, the friend in question, had in vain tried to demonstrate.

My wife knew very little more of Spiritualism, practically, than I did, but a few evenings since she, half in joke, half in earnest, showed me the Planchette, and suggested a game. I very reluctantly withdrew my attention from a newspaper to take part in what I considered to be almost nonsense. After united action for a few minutes without effect, I impatiently dismissed the subject as frivolous, and resumed my reading. My wife then (having probably the more belief of the two) said she would try it a little longer by herself, and in about five minutes I happened to turn round and was startled to see the pencil moving, which it continued to do, though without any intelligible word. My wife then said perhaps it will answer something, and thereupon she asked a question, and to my astonishment the pencil immediately traced a reply. Other answers were given, and from that time to the present there has not been the slightest difficulty in obtaining scores of responses, sometimes in French (which language we have used occasionally as a sort of test), and some of these answers are so astounding in character, and on matters known to me only—that is to say, wholly beyond my wife's knowledge; moreover, they are so eminently consistent with each other, that although I have the reputation of being a hard-headed practical lawyer, I am pretty nearly prepared for anything! I may, however, say that Planchette will not move for me alone at all. As to my wife, she has a large quantity of long brown hair, and several friends accredit her with considerable magnetic power. Planchette now replies to her almost instantly, even when she uses one hand only; she does not know what is written until she sees it, indeed she can talk on other subjects while writing—and in English while Planchette is writing French!

I am too well known in my professional avocation to make it politic for me to attend promiscuous public seances, at all events until I know something further about the subject; but I have resolved to give a calm consideration to the question, and if any private individual (whose social status vouches honest belief) will give me an entrée, I shall be very glad to avail myself of the opportunity of acquiring knowledge. A letter addressed "Lex," Kimpton's Library, Great Russell Street, British Museum, giving real name and address, will assure a similar confidence on my part.—Yours, &c.,
LEX.

D. P. T. DOWLAIS wants to know the conditions of the spirit between the time of death and the day of judgment. As far as we have been able to learn, the day of judgment is every day, and we stand daily under judgment for the actions therein performed. Spirits teach that life in the spirit-world is a continuous act of progress, and there is not such a judging process as theologians teach. Much that is contained in the Bible is the remnant of an old system which the people who made the Bible did not even understand, so that any speculation thereon is worthless. Read the "Book of God."

THE BOOK OF GOD.

PART I.

We do not propose to give a review of this book on the present occasion, but we hope to occupy a few columns with some account of its contents at the earliest opportunity. Unless we had ample time as well as space at our disposal, we might desire to be excused the analysis of a huge tome consisting of 650 pages, and of such material weight that it costs eightpence to send it by book-post. These simple definitions of its physical conditions will give some idea of the bargain which is being offered to the purchasers of *Human Nature* for this month. That strangers may understand what is here meant, it may be explained that for several years the publisher of *Human Nature* has issued a coupon or certificate with each number, entitling the holder to purchase a valuable work at a greatly reduced price. By this means the subscriber to *Human Nature* for 1873 had the privilege of securing £2 8s. 6d. worth of valuable works for £1 5s. 4½d. The offer of the "Book of God" this month is an excellent illustration of the system. The volume is published at 12s. 6d., and from the description we have given of its size it will be seen that it is a cheap book at that price. By spending the preliminary sum of sixpence, however, in a copy of *Human Nature* for this month, the "Book of God," usually sold at 12s. 6d., can be had for 6s. Many are availing themselves of the opportunity. A number of copies were ordered in advance, and some who have read vol. i. now send for vols. ii. and iii., for which they pay 14s. and 16s. respectively, so deeply interested are they in the work. This is just the kind of book for the age. With the exception of a few individuals, the whole of the population, even the clergy and the so-called educated, are grossly ignorant of the origin and history of the books called the Bible. Popular theology is a tissue of sectarian absurdities because of this ignorance. Terms indicative of trinities, creeds, atonement, and saviour are glibly used, but their spiritual significance are not in the remotest degree understood. To the relief of such a state of things comes the bulky work before us; not that we agreed with all its views and the special treatment given to every subject, but it imparts such an amount of information as is seldom to be met with, even by profound students.

The "Book of God" is not "dry reading." Our readers will understand us when we say that our brain gets wearied out with mental labour and overlaid with the consideration of spiritual themes, yet while perusing this volume it afforded us exquisite pleasure to snatch half an hour from the midnight, and in our weariest moments enjoy genuine mental recreation from the food which this volume bestows. We name this for an obvious reason: it is a popular idea that all such works are dull and uninviting. So they are in general; but when with every line the reader is gaining hold of some important fact, sublime truth, new idea, terse thought, graphic illustration, or well-merited invective, he is led on unwittingly to hours of profitable and pleasurable study, to which he would be a stranger were it not for such writers.

We did not intend to say so much, but can scarcely refrain from indicating a path which all who take it will thank us for pointing out.

OBITUARY.

Passed to spirit-life from Eastbourne, Darlington, February 3, 1874, Mary Ann Hind. A faithful wife, a devoted mother, and a true friend, she was naturally somewhat of a desponding turn of mind, which the growing infirmities of the body tended much to strengthen.

She was from early years a consistent believer in the orthodox faith (being a member of the Church of England), and therefore viewed the approaching change with the dark uncertainty and dismal forebodings which are so frequently experienced by those whose only prospects in a future life are embodied in a blind faith.

All those doubts, however, were dissipated like mists before the rising sun when the bright truths of Spiritualism and its positive evidences were brought home to her consciousness. From that blessed moment the grim monster death was transformed into an angel of light, and the crisis she had so much dreaded was constantly longed for, in the full assurance that He would conduct her waiting spirit to the coveted society of long-lost angel friends.

Her knowledge of spirit-communion sustained her in the sunset of earth-life, and illumined the dark valley with a halo of light, the prophetic dawn of a glorious and eternal day that knows no decline.

Her remains (which were interred in harmony with the principles of the spiritual philosophy) were placed in a coffin covered with white woollen cloth paneled and trimmed with silver lace, the breast-plate a plain silver shield, inscribed with gold letters, and bordered with a beautiful wreath of natural evergreen laurel and white flowers. The service was conducted by Mr. G. R. Hind, a son of the departed, and was gleaned and composed by him for the occasion, which, together with an address delivered in the chapel of the cemetery, brought into bold relief the superior consolations afforded by our divine religion in such events as that transpiring. It was a sight for angels to rejoice over. A touchingly beautiful but brief address so very suitable for the occasion was delivered through Mr. J. J. Morse (who was present) by his spirit-guides, which was deeply affecting, conveying as it did an inspiring message from the unseen world to all those present.

Flowers were thrown in upon the coffin instead of earth when "dust to dust" was said, each carrying a small bouquet for the occasion in their hands. There was almost an entire absence of black and the appearance of mourning, which would be more in harmony with the wishes of the newly-liberated angel, who no doubt was rejoicing in a new and happy existence.

The memorial cards are printed in gold letters on a pure white surface.

MR. CROOKES'S WORKS.—The announcement which appeared last week, and which is repeated this week, has created a very lively demand for Mr. Crookes's works on the "Phenomena called Spiritual." Preparatory to bringing out a new edition, we now offer the second work, "Psychic Force v. Modern Spiritualism," at the rate of 6s. per dozen copies, being just half price. This offer can only remain open for a short time, but those who desire to act wisely will not omit to take advantage of it. Now is the time to send Mr. Crookes's works flying about in all directions.

"SPIRITUOSO."—A lady reader desires you to be "more explicit in respect to clairvoyants burning old cloth and furniture from various classes of society." She thinks you are a shade mysterious over the matter.

IOTA.—Allow us to point out a very great difference which exists between the principles which rule our conduct and the policy which tyrannises over yours: we have no end of reasons for doing our duty; you have no end of excuses for evading yours. We see the spirit—the grand purpose of effort; you the microscopic laminae which cover the cuticle thereof. We leave you to rejoice in your abode amidst epidermal parasites, whilst we aspire to the realm of spirit. Good bye.

THE FOUNDATIONS OF SPIRITUALISM.—"Will you be so kind as to inform me through the MEDIUM whether the doctrine of Spiritualism be founded on works or prayer?—JOHN HINCHLIFF, *Churwell*." Spiritualism is founded on facts; facts are the exponents of truth; truth is our conception of the divine polity; prayer is the desire to attain truth; work is the means of applying truth to the welfare of man and the glory of God. Now that we have so far explained ourselves, we leave our correspondent to work out the problem for himself.

ON-LOOKER.—We withhold your letter because it does not appear that either side has made their case good. The evidence is not sufficient to make it certain to the public that Mr. Volkman had hold of the medium, however satisfied he may be on that point himself. At the same time there is not the slightest testimony as to its being a spirit. The genuineness of the phenomena on other occasions is no proof. Each manifestation has to testify for itself, and each manifestation of spirit-phenomena should give opportunity for the thorough satisfaction of the investigator, or the matter becomes degraded to the level of a common exhibition, in which the search for truth is frustrated. We utter these words in kindness and impartiality; we are neither apologists for, or enemies of, any party. In the interests of truth, however, we must be permitted to point out such general principles of action as scientific investigation demands.

MR. JOHN STUBBS, Gateshead, complains bitterly of the slanderous conduct of a Newcastle paper which gives long diatribes abusing all connected with Spiritualism, and calling Mr. Morse an "impostor." Really our friends must try to rise above being hurt by such harmless black-guardism. It is a first-rate advertisement; the eyes of the public itch to see an "impostor." The greater the "impostor" the greater is public curiosity, and when the so-called "impostor" is heard, and his deportment is found to be gentlemanly and his philosophy logical, then the hearer feels that the villanous newspaper has told malicious lies, and his desire to know more of Spiritualism is all the greater in consequence. We intend visiting Newcastle shortly, and we particularly desire that all the penny-a-liners and newspaper adventurers in the land turn out and abuse us roundly. It would serve our purpose admirably. We speak on this important matter from experience. One of these penny-a-line gentry has for several years been doing the best which poor blood and a weak stomach can do (brains are not to be mentioned) to abuse us, but the consequence has been that it has put several hundred pounds into the resources of the Spiritual Institution. Unfortunately he has just enough sense to discover his mistake, and we regret to learn that he is about to shut up. Our sorrow is sincere at the loss of such a trumpeter.

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

WEDNESDAY, FEBRUARY 18, Mrs. Olive at 8 o'clock. Admission 2s. 6d.

THURSDAY, FEBRUARY 19, Seance by Mrs. Olive, for the benefit of the Spiritual Institution, at 8 o'clock. Admission 2s. 6d.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, FEBRUARY 14, Mr. Williams. See advertisement.

SUNDAY, FEBRUARY 15, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7. Mrs. TAPPAN at Cleveland Hall, at 7.

St. John's Association of Spiritualists. Address at No. 86, Goswell Road, at 7 o'clock, by Miss Keyes.

MONDAY, FEBRUARY 16, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advertisement.

TUESDAY, FEBRUARY 17, Seance at Temperance Hall, 103, Mile End Road, at 8.15. SOUTH LONDON ASSOCIATION, 21, Lower Stamford Street, Blackfriars, S.E., at 7.30. Write for admission to Mr. Weeks, at the above address.

WEDNESDAY FEBRUARY 18, Marylebone Association, 90, Church Street, Paddington, Lecture at 8 o'clock, admission free.

THURSDAY, FEBRUARY 19, Dalston Association of Inquirers into Spiritualism, Seance at their rooms, 74, Navarino Road, Dalston, E., at 6 p.m. Particulars as to admission of visitors on application to the Secretary.

St. John's Association of Spiritualists, at Goswell Hall, 85, Goswell Road, at 8, for members only.

Mr. Williams. See advertisement.

Mrs. Dickinson at 9, Somerset Street, Portman Square, W., at 8. Fee 2s. 6d.

SEANCES IN THE PROVINCES DURING THE WEEK.

SATURDAY, FEBRUARY 14, NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Newgate Street, at 7.30 for 8 o'clock.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

SUNDAY, FEBRUARY 15, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

ROWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

BOWLING, in Hartley's Yard, near Railway Station, Wakefield Road, at 2.30 and 6 o'clock.

MANCHESTER, Temperance Hall, Grosvenor St., All Saints, at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

GAUTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift, Test and Healing Medium.

MORLEY, Mr. E. Baires's, Town End.

HALIFAX Psychological Society, Hall of Freedom, Back Lord Street, Lister Lane, at 2.30 and 6.30. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Children's Lyceum at 2 p.m. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m. Healing and Trance-speaking Medium, Mr. John Crane.

BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 6 o'clock. Notice required from strangers.

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate Street, at 6.30 for 7 p.m.

LIVERPOOL. Public Meetings at the Islington Assembly Rooms, at 2.30 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritualist Association, Free Assembly Room, above Hinde Bros. Stores, Ridsdale Street, Yarm Road. Public Meetings at 10.30 a.m. and 6 p.m.

SOUTHESEA. At Mr. W. H. Stripe's, 31, Middle Street, at 6.30.

BIRMINGHAM, at Mr. Perks's, 312, Bridge Street West, Well Street, Hockley, for Spiritualists only, at 6 p.m. Physical and Incipient Trance-Medium, Columbus Perks (boy medium, twelve years of age).

LOUGHBORO'. Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 6 o'clock.

GLASGOW Association of Spiritualists. Public meeting, 11 a.m. and 6.30 p.m., at 164, Trongate. Seance at 5 p.m.

HULL, 5, Strawberry Street, Drypool, at 7.30.

NEW SHILDON, at 16, Strand Street, at 6 p.m.

HECKMONDWICK. At Mr. W. H. Chamberlain's, Lower George Street. Developing Circle on Wednesday and Friday.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, addresses at 6.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station, Service at 2.30 and 6 p.m. John Kitson, medium.

MONDAY, FEBRUARY 16, HULL, 42, New King Street, at 8.30.

GLASGOW Association of Spiritualists. Seance at 164, Trongate. Doors closed at 8.30 p.m.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

TUESDAY, FEBRUARY 17, KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

ROWERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

WEDNESDAY, FEBRUARY 18, BOWLING, Spiritualists' Meeting Room, 8 p.m.

MORLEY, Mr. Emmanuel Baines's, Town End, at 7.30, for development.

OSSETT COMMON, at Mr. John Crane's, at 7.30. Healing and Trance-medium, Mr. John Crane.

DARLINGTON Spiritualist Association, same place as on Sundays. Public Open Conversation Circle at 7.30 p.m.

GLASGOW Association of Spiritualists. Public meeting at 164, Trongate, at 8 p.m. Occasional seances during the other nights of the week.

BIRMINGHAM, Mr. Perks's, 312, Bridge Street, at 8, for Development.

BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 8.

LEEDS, Britannia Buildings, Oxford Place, close to the Town Hall, seance at 7.30.

THURSDAY, FEBRUARY 19, BOWLING, Hall Lane, 7.30 p.m.

GAUTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.30.

BISHOP AUCKLAND, at Mr. Fancitt's, Waldron Street, at 8 o'clock. Notice is required from strangers.

NEWCASTLE-ON-TYNE. Old Freemasons' Hall, Weir's Court, Newgate Street. Seance at 7.30 for 8.

BIRMINGHAM, Circle at Mr. Thomas Godrides, 16, Court House, 12, Wrentham Street, at 7.30.

BIRMINGHAM, Developing Circle for Spiritualists only, at 208, King Edward's Road, at 7.45. Doors closed at 8.

FRIDAY, FEBRUARY 20, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 8 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8 p.m.

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