

ON AND AFTER FRIDAY, JANUARY 7, 1876,
THE PRICE OF THE "MEDIUM" WILL BE ONE PENNY.



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

SPIRITUALISM.

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

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MR. MORSE ON THE POWER AND PURPOSE OF SPIRITUALISM.

AN INSPIRATIONAL DISCOURSE DELIVERED AT DOUGHTY HALL,
DEC. 5TH.

In all systems that appeal to the intellectual and spiritual natures of mankind with the voice of authority, as being capable of successfully guiding them to higher developments of truth, there must be on the part of those addressed the power of criticism. By this it may be determined whether such systems are really what they claim to be, or are spurious imitations; whether the golden coin of eternal truth be presented, or such an alloy as would amount to imposture. In pursuance of this principle, we shall endeavour to direct your attention to the subject of Spiritualism, which perhaps we may be pardoned for saying is a legitimate subject for critical investigation. And if its high-sounding claims can sustain their position, we may reasonably assume that there is some foundation in them. To maintain that Modern Spiritualism should be above criticism would be the wildest sophism. Spiritualists, of all people, should well know by their past experience the value of critical investigation, since it has been by that avenue they have reached the conclusion that spirit-communion is absolutely true. If we deny it should be criticised, we should but be foisting upon the public a system of philosophy that was alleged to be complete and finished, and which, if it did not represent the tyranny of other religious institutions, would be a respectable imitation thereof. Therefore, in speaking to you on "Spiritualism, its Power and Purpose," our examination will be in part critical and in part affirmative. We must speak what we think. To round off and soften down our words that you might not be wounded would be to act the traitor to our higher mission.

Now, Spiritualism rests its claim upon one substantial reality. That substantial foundation is that humanity receives certain communications, made through certain phenomenal evidence, which it claims are produced by a certain order of beings separate and distinct from the natural or terrestrial order of life; and that these beings are living in a separate and distinct state of existence, into which they have passed from this world, where they once lived, or, putting it in the ordinary way, that you receive communications from the spirits of your departed friends. The phenomenal facts sustain this position. Twenty-seven years of investigation into this matter is a period sufficiently long to arrive at some definite conclusion, and what is it? You find a unanimity of opinion that these manifestations are produced by such agency as we have stated. Then we may assume that the foundation of Spiritualism is undeniable; that spirit-communion, which is the central point, is a sure reality. On this one fact of spirit-communion all classes of Spiritualists are agreed and united, no matter what opinions on other subjects may be entertained. When we leave that fact to inquire into the many issues which have radiated from it, we are liable to find ourselves on a sea of doubt and perplexity, and may be in the condition of a ship whose rudder has been dismantled, and whose chart has been lost.

The first consideration we have to make in connection with this central fact, is the power which that fact exercises—its influence upon the realm of thought to-day. At the first sight there may be many who would say, that the fact is of itself of very little value outside of those who believe in it. It will not, it may be

said, make the world wiser, or enrich the philosophic lore of the age; and, instead of thinking it a glorious revelation, there are not wanting persons who would disparage it, because they are not themselves sufficiently acquainted with the phases of modern thought. A little attention would convince them that this central fact has a most potent value to the whole world outside them. It is a distinct affirmation of the radical spirituality of human nature, and of the survival of the individual man after death, as opposed to the other school of philosophers who assume that man is an automaton, the puppet of material forces while alive, and at death returning whence he came. This school of philosophy is claiming the attention of the ablest and best thinkers of the present age; and when it is considered that these are the men whose opinions are all but omnipotent on the community at large, it must be admitted that they are the worst enemies that religion has to contend against. The fact that that philosophy has gained acceptance with such minds, provides an argument that religion has not the power to enchain their minds, therefore they cut themselves loose from the old and take up with the more illusive new. Here it is Spiritualism comes in with its simple central fact, a fact which makes it so far the ally of the Church and the opponent of materialism. If the Church could only become fully inspired with this fact, and come over in other respects to our side, the fact itself would receive such an accession of power and influence that the arguments for materialism would be speedily dissolved before the thought of the age.

It is supposed that the power of the popular religion of this country and of civilisation is on the wane, and that the faith of the educated portions of mankind is rapidly diminishing. Now we talk of the providence of God. It is true some deny it, as they do God himself. We speak of it in a mysterious manner. But we ask, supposing that there exists a God, and that that God be endowed with the attribute of beneficence, and has cognisance of the destinies of humanity, yet allows this materialism to gain headway, and to sweep away religion from mankind, and to limit man's interests in existence to the brief span of mortal life, then would we say the beneficence would need a great amount of pressure to believe in it at all.

Now, in the divine order, this little fact of spirit-communion has been inserted into the modern history of the world, to purify religion and to bring back the lost facts of Spiritualism to the common ideas of mankind to-day. The consideration of this circumstance reveals to us a God who has the highest interests and well-being of human nature ever in view, and the beneficence so doubtful under the former supposed course of action comes back to cheer us. The power, then, that this central fact exercises is, in its ability to disprove and overthrow the hypothesis of materialism, and that man is simply an animal, destined ultimately to sink into oblivion.

There is another important power which this fact exercises. It goes to the Church, and says to that Church, "You have preached truth" (pardon us, if we say, latterly she has in this matter preached wiser than she knew)—"you say man has a soul, man is immortal, there is a life where man is rewarded and punished. In this you have been substantially correct. We have the power to prove to you the truth that you have announced," and the Church unfortunately wraps its robes of dignity and exclusion around it, and says, "Get thee behind me, Satan!" It may be

the Church will say that once too often, and Satan, losing his forbearance, will go in front instead; and then we shall be presented with the fact of Spiritualism being recognised by the masses, whereupon the Church will immediately exclaim, "We always said so; it is exactly what we believe!" We may console ourselves with the reflection that the people of that coming age will be wiser than those of this. Then the Church will be too wise not to believe, and there will be no admission for the theologians, unless prepared to enter in.

The power will be manifested not in the overthrow of what is called The Church. That is a mistake. There is a popular supposition that Spiritualism is purely iconoclastic—intended to root up. In some sort this is so, but not only so. That is carrying the argument beyond the point of veracity. If Spiritualism tore up everything, that would be tantamount to saying that there never has been a good and wise thing in the world. That is absurd, and would at once stamp the man who said so as a fool. For humanity, from the world's dawn of human life down to the present age, has made its mark on history, and therein has been reserved the highest expression of the ages. Good has been here before to-day, as good will come hereafter.

The power of spirit-communion appears in another direction. We come to the personal and particular. It wraps itself up in our daily life, and associates itself with the ordinary occurrences and flow of existence. It may be that life has gone smoothly with you—that the sun has shone with all its genial warmth upon life's varied labours, and has ripened them into abundant fruitage, thus making life one long summer's day; but in a brief and unexpected hour a chill wind blows, the air becomes sharp and frosty, and in the night some of the lovely fruit passes away—the wife, the child, the parent may have been called to pass over the swiftly flowing stream, seemingly never to be seen again, and with the wild, tumultuous sorrow surging in your heart, and with racking agony of brain, you have looked in the morning upon the cold clay, and thought that all the purposes of life have been snapped asunder, and nought remains in the outlook but darkness and despair for the rest of your days. But a light comes, and a voice speaks to you—"I am not dead; I am not sleeping, but living in a world, waiting to greet you when your life has run its course—waiting to stretch forth the hand to welcome you when you come to the world wherein I now am." Then the chill frost disappears, the cold death-blast has been dispersed by the living rays from the summerland, and all is fair and sweet. The voice of the loved one has sounded across the river of death; immortality has revealed itself to you. With fresh confidence in the goodness of God, and no longer bowed down with endless sorrow, you walk once more erect onward in the pathway of life. A man feels himself indeed a man again, and withal assured that he is under the providential care of Him who rules us all.

This central fact exercises another power, for it is in antagonism to the power of the materialism of to-day. Unfortunately, the tendency of material thought has taken hold of science, and the facts of nature are brought against the existence of a spiritual nature in man. The highly educated scientist tells us that there cannot be a spiritual nature and a God, because the constitution of the universe forbids it. We cannot forget, however, that there has been a class of people who have said that there could not be constructed a long railroad, because the surface of the earth forbids it. Such people, and they were recognised scientists of their day, predicted that the Atlantic could never be crossed by a steamer, and that the ocean presented difficulties insuperable to the laying down of an electric cable. Yet by railroads you fly, as it were, to and fro all over the earth; the great ocean has been bridged by lines of steamers, and almost in an instant it is possible for your thought and message here to be conveyed along the electric chains that rest so securely in the ocean-bed. It may be that the philosophers and scientists who deny the spiritual nature of man as opposed to the constitution of the universe, may have to be classed in the same category. We grant you that so great is the obstinacy of many of the thinkers of the time, that it is highly probable the only method by which they will be convinced of the truth is by death itself, when, to their surprise, they will find themselves living in a spirit-world. That takes the conceit out of the most conceited. If the great fact of spirit-communion be, as we have said, established, we are legitimately entitled to infer the existence of a spiritual universe, for there must be a state wherein these communicating intelligences abide. Though science may say there is no spiritual nature, you who have received these facts know that the scientist is ill-informed, and not thoroughly acquainted with the constitution of the universe. This is a mild way of putting it. Then he speaks of matters about which he does not know, and with what weight of authority such statements as the scientist makes should be received it is not difficult to determine.

Let us now proceed to consider the purpose of Spiritualism. Here we encounter a difficulty. We have been discussing the power of spirit-communion. When we discuss Spiritualism, we tread upon dangerous ground, for we leave the area of fact and experience. It may be said, This cannot be. We answer, It is. We ask, and ask earnestly, for that consistent philosophy of spirit-communion that will be accepted by all parties. That such a system can be found and will be found we are convinced. It will manifest itself before you, and that at a time when you are capable of receiving it, and when you will hail it with acclamation. The elements of it are abroad in our midst to-day. Humanity is indeed a curious institution when viewed from a spiritual standpoint. Divest yourselves of your garments of flesh, and come with us to

the spirit-world, and unbosom yourselves, and become universal in your observation. You will then see humanity like ants toiling in the ant-hill, each aiming at something that means personal aggrandisement, the furtherance of schemes, parties, politics, religion. Each is building up his pet plan or purpose. And it may be that meanwhile all are working together to build up the great truths of humanity, each one working in the sphere for which he is by nature best fitted. The whole is comprised in a well-arranged scheme of universal labour. So is it with Spiritualism. While each strives for his own pet plans, you are, while labouring in your particular departments, furthering the purposes of the spirit-world behind you.

What is Spiritualism? Our expression on this matter is simply our conception of it. It is not binding on anyone. If you cannot follow it, do not. If it does not commend itself to your understanding, for the love of your own soul do not receive it, for no one is entitled to give assent to anything that is contrary to his judgment. Evidently the primary purpose concerned in this matter is the dissipation of the cloud and of the fear that surround the change called Death. On that there can be no dispute. It is here all powerful. But we have to ask, What facts flow from this? We interrogate those who have gone before; and in answer they tell us, "Say unto the inhabitants of earth that we spirits took up the thread of life where it was laid down ere we passed the river; that in standing on the shores of immortality we are not divested of anything that makes up the nature of man the individual, that every faculty remains intact, and that we are as much men and women as we were in this world." Asked again, "What are the conditions of your life? Are you happy, or the reverse, and what is the determining cause thereof?" They reply, "We enjoy conditions of happiness, while some undergo those of suffering, the determining cause in either case being the nature and the quality of the motives underlying our lives." The theologians forthwith take alarm because motives underlie their actions in this world; and, say they, "Happiness can only be obtained by believing in Jesus and the Christian religion." The Church takes alarm. Spiritualism and so-called Christianity are thus at war. The doctrine which is vaunted as the foundation of true religion, viz., the sacrificial atonement of Jesus, is one of the most delusive and debasing creeds that humanity has ever been called upon to receive.

It is again asked, "Do you always remain in your condition of happiness or suffering?" And the angel-hosts thunder back, "No; because to the vilest there is the possibility of development. In the vilest there are the germs of the eternal nature, the latent spark, which, under favourable conditions, may flicker into brighter light, while we who are in the enjoyment of happiness aspire to more. Our state does not meet our aspirations, and we long and toil for something higher and yet higher, and thus are ever passing from stage to stage of loftier being; but to none do we ever pass without earning the right to take the step higher up. Progress—eternal progress is a fact." But says the Church, "There is no progress in the after-life—man goes at death at once and for ever to heaven or to hell." By the way, hell is rather falling out of use just now. Perhaps the chief stoker is away for a holiday, and the furnace is getting cold; and theologians do not like to talk about it till it gets back to the proper heat.

Then we ask these inhabitants of the spirit-world another question:—Have you any memory of your past lives, and are you drawn to your earth-friends? "We say that our lives do not cease when we lay our hodies down, but cherish them as of yore. To this, of course, the Church does not assent. Briefly then, our conception of Spiritualism amounts to this; we, the inhabitants of the next world, take up life where we leave it. Progress is the law of all being in the spirit-world; the memories of their past loves cling to them, and they longingly desire to communicate with and minister to those in the world."

There is yet another purpose of Spiritualism. The power of Spiritualism to overturn materialism, and to dispel dogmas and creeds is all very well and very grand. The return of friends is all very cheering; but is it to stop there? If your grandfathers, and grandmothers, and friends, are only to come back and talk pretty things to you of the spirit-world, the work would not indeed be complete. The genius of Spiritualism would be thereby turned on one side. The spirit-world, to be of use to those in this world, must bring you truth grander and superior to anything you have hitherto possessed, or that runs current in the world of faith or thought; truth, too, that will uplift you higher in the spiritual planes of being than any other agency of the age. If it cannot do that, close your doors to it. The end of your natural life will come to you in a few score years at most; and if this spiritual philosophy cannot lead you higher than the agencies you possess, it does not substantiate its claims or realise its purpose; for, if it only carry you as far as any other system of religion or philosophy, and no further, you may as well be without it. But we claim there is something more.

We have spoken of the facts, the external realities of Spiritualism. It is their importance to the internality of existence we have now to consider. Let it be remembered that you are happy or miserable, according to the motives underlying your conduct in this life. It has been said that the overt actions and deeds of a man are themselves the determining elements as to whether he is good or bad. We enter a protest against this, for a man who is a so-called villain may do a good action if it suit his purpose, and the good deed itself may but be the cloak of an evil purpose. History is full of notable examples of such conduct, and individual life much more. Actions judged by such a standard would show

a world of moral goodness, which is unhappily not the true world of humanity of this day. It is the motive underlying the dead that is the true index of the Spiritual status of the individual. You judge a man by the external presentment. We judge him by the internal motive. It is there that lies the life of every action, and we commend this for your thoughtful consideration. If this philosophy is to be taken up earnestly and consistently, it must be lived out thoroughly and conscientiously. For this you must look within; you must seriously question the correspondence between the action and the motive. Nor only so, but the further inquiry must arise whether the motive is the noblest and the truest of which you are capable. If the one vibrate in sweet accord with the other, then "life is real, life is earnest." In this way will you approve or condemn yourselves; each man must be his own chief judge. If this fact of the potency of the internal motive be not true, then is Spiritualism no better than theology.

We would further ask, Has Spiritualism any connection with or influence upon the practical business of human life? "What!" say some, "introduce Spiritualism into commerce! Spiritualism would be contaminated thereby! Introduce Spiritualism into politics! It would be degraded! Introduce Spiritualism into society! It would be out of place!" What fine compliments are these to pay to your own institutions! Is Spiritualism, pure and holy, to be contaminated by being brought to bear on the morals of commercial life? Then how rotten, how hollow must the whole system be, and how much it needs the purifying fire of holier truth! Is Spiritualism to be tainted by being brought into the political atmosphere? Then how reeking with vile poison must that atmosphere be! Is Spiritualism to be excluded from society? Then society must be too advanced to benefit by it or too corrupted by prejudice to receive it,—which it is, it were not difficult perchance to determine. We say, if Spiritualism is to be regarded alone for its phenomenal aspects, if you are to rest satisfied with raps, tipping chairs, tilting tables, passing on of iron rings, levitations, elongations, the spirit-voice, and spirit-lights, and even with materialisation,—if Spiritualism is to end there, then is it little better, though better it may be, than a parlour entertainment. If you wish to make Spiritualism a solid reality, take it into practical life, and it will prove itself worthy of its lofty name. Take it into commerce, and it will endow it with loftier aims; take it into politics, and it will subvert chicanery by sound principles of government; take it into social life, and it will exalt it out of hollow conventionality into the solid reality of true friendship and communion.

Are we speaking of matters that should be excluded from the spiritual rostrum? No. Spiritualism deals with the spiritual in man, and all those interests by which it is affected. Its aim, its legitimate aim and purpose, are to improve that spiritual condition, and to do so must exalt and elevate his surroundings at the same time. You are all spiritual beings to-day. Every living man in this world is, in his higher nature, a spiritual being, no matter whether he be merchant, statesman, or quietly floating along the stream of social life. As such spiritual beings, Spiritualism has to do with you.

Now, we ask a plain question, "Can you point successfully to any system in operation to-day among the civilised masses of mankind that has the same direct and positive advantages for the advancement of all classes of the community as has Spiritualism, with its noble aims and purposes?" We should have to wait long for an affirmative answer. It may be a dream, that every statesman should turn out a true philanthropist. It may be a wild dream, that mankind should become one vast brotherhood. But these have been the prophetic hopes of all the good men of the past. And Spiritualism would truly fail if it did not help on that glorious day when these things shall be realised—when human liberty, fraternity, and social equality shall become the truth of the age. There will always be social grades, but there yet may be perfect community of interests in the practical affairs of life; and if Spiritualism promotes these grand objects—and we contend it does—it asserts a claim to respect which no known system of philosophy or religion can command. It goes to the root of the matter in its main purpose of the spiritual elevation of mankind, for from that spiritual elevation must flow out all the advantages and consequences that can alone establish human exaltation.

Are these achievements for humanity possible? We answer "Yes." It is no fancy's dream, nor visionary theory. And our reason for that opinion is this: the spiritual world is peopled by an innumerable host which contains within itself the good and the wise of all times. There are the law-givers, the sages, the philosophers, the philanthropists, the teachers of the past, who in their now higher spheres of spirit-life have not ceased to aim at the advancement of the human race. The themes that occupied their minds on earth are not banished from their spirit-homes, and there, in many a council, these questions are discussed: With what result? That the results of their more exalted deliberations descend, as it were, to the minds of men upon earth, who, grasping the influence and the thought from those spirit-spheres, proceed to agitate the same questions among the leaders of mankind. And thus the purposes born and bred in spirit-congresses of mind and thought become unfolded in the life of humanity below. The power of this inter-communion is growing stronger day by day. As soon as there exists more complete accord between the natural and the spiritual worlds will the advanced sages, and philosophers, and philanthropists of the spirit-life be better able to instruct and guide human beings in all these matters. It is but the God-like work of beneficence carried on in the spirit-spheres.

The power and purpose of Spiritualism may be summed up in its ability, through its factarian basis, to overcome all speculative doubts and theories; to sustain what is true and incontrovertible in the religious ideas of the present age by the practical demonstration of their truth from a spiritual standpoint, and by a demonstration to all of individual immortality, and of the human race.

The purpose of this Spiritualism is that it may enter into every relation of life—into the motive of individual action—and thus entering into individual consciousness, shall govern the life, and raise man spiritually, morally, and intellectually higher than before. If it can accomplish this, it will vindicate its title to be one of the grandest philosophies the world has ever seen; and though you may among yourselves differ upon minor points, beneath them all lie the great truths of the universe, which in the process of time will reconcile all. When the day dawns that these will be fully recognised, the veil that so long has darkened the intellect and reason of mankind will be drawn aside, and humanity will be spiritually purified, intellectually developed, and morally exalted. Mankind will become one brotherhood, under the fatherhood of God.

TWELVE MONTHS IN HEAVEN. (1)

[Poems from the pen of Mrs. Morris appeared frequently in the *Medium* while she was on earth. The following poem was printed in the *Malvern News* of December 3. The subject matter and notes indicate that it has been communicated from the spirit-world. A prospectus of Mrs. Morris's works may be obtained on addressing the Editor of the *Malvern News*, Malvern.]

"The mystery of the spirit's birth
Out-fathoms human skill;
Though one's in heaven and one on earth,
They are together still.
And thus affection lives, beyond
Death's dark and withering will;
No power hath he to part the fond—
They meet, in spirit, still."—CHARLES SWAIN.

Twelve months to-day I've been in heaven:
Its joys to mortals are not given;
Nor can I them relate.
"No eye hath seen; no ear hath heard;
No heart conceived," so saith the Lord,
"The glories of that state!"
Yes; 'tis just twelve months, this very day,
That I, from earth, was called away,
To stand at God's right hand.
I left you, love, with great regret,
Your throbbing heart, I see it yet:
You do not understand!

Weep not, my love; I'm happy here,
And you, my happiness shall share,
If you will walk aright:
From heaven I witness all you do,
Can see the motive through and through;
And, therefore, "Seek the Light!" (1)

You kissed me when I passed away,
But, then, you only kissed the clay,
The "vital spark" had fled.
The kiss was printed on my brow,
And broken sobs began to flow,
About that lifeless head.

Ah, me! I thought, if you could see,
How very happy I shall be,
No briny tears you'd shed:
But, rather, you'd rejoice and sing,
All praise to God, my Saviour, King,
Who triumphed o'er the dead.

I suffered very little pain,
In passing into life again—
"The Better Life," (1) I mean.
I tried to make you understand,
My going had been wisely planned,
From you the world to wean.

The Rest for which I breathed that prayer, (1)
I found awaiting me, up here;
It was a welcome rest:
A rest from suffering, sin, and pain;
You would not have me back again,
My love, to share your best?

The pomp and all the pageantry
That followed after, I could see;
And where my clay was laid.
You strove to carry out my view, (1)
But powerless what could you do?
You only wept and prayed.

I told you, if I passed away,
In spirit I would come some day,
If what I thought was true, (1)
And give you such a striking proof,
No longer should you hold aloof,
But act upon my view:

I came. Do you remember, love,
The "Scrap of Paper" (1) from above?
That song, the first you wrote.
The secret you've kept very well.
Who "Bertie" is, (1) you now can tell
To anyone of note.

(1). These allusions are fully explained in the "Life of Mrs. E. Morris," now the poem was communicated to her husband; and who "Bertie" is, a person different from the one supposed, whose name is appended to several songs which have appeared in the *Malvern News* this year.

Don't think that I am far off now,
My hand, "dear heart," is on your brow,
And by your side I stand.
Yes; heaven is nearer than you think,
E'en here, you are upon its brink:
"My Own," you understand?

You must not think that heaven is strange,
You'll only see a better change;
A glorious world in view:
Aye, worlds on worlds, throughout all space,
Inhabited by every race,
The whole creation through.

We've trees and birds and rippling streams
In all reality—no dreams:
We've fruit and flowers gay.
The roses and the lilies bloom:
With us they never find a tomb,
Because they ne'er decay!

We've hills and dales and wide-spread plains,
The noble steed, without his reins;
And "faithful doggies," too: (1)
We've animals of every kind,
Yea, every thing that hath a mind,
Stands open to our view.

You feel this strange, my dearest love?
Your earth is like the world above,
But not so bright and fair:
Up here we have what you enjoy,
Unmixed with sin or dark alloy,
Or any earthly care!

You wish to know how we're employed?
To tell you, I shall be o'erjoyed:
But you can't comprehend.
We go about from state to state, (1)
And all the Saviour's love relate;
To earth we often bend:

We sing and dance, and work and play,
We've only universal day—
A day that's always bright.
On mercy's errands we are sent,
To aid the fallen to repent,
And take the path that's right.

We ask you all to look within,
To cleanse your hearts from inward sin,
And on the Saviour call.
So, when you live a holy life,
And with your neighbour have no strife,
How happy are we all!

I've seen the grave this morn, my love; (2)
I'm looking at it from above,
And thank you from my heart:
It tells me that I'm still "Your Own,"
As plain as flowers can make known,
Their silent language-art:

Chrysanthemums and dahlias white,
Fit emblems of celestial light,
You placed upon the sod;
Do you, my love, prepare to meet,
"Your Only" at the mercy-seat,
And ever be with God.

I'll wait, my love; you'll join me here?
Within this bright and happy sphere,
I am at God's right hand.
'Tis always day; but never night,
And all is joyous, glorious, bright,
And near the King we stand.

Our glories none can ever tell;
I feel them, that I know full well;
And you will feel them, love.
"No eye hath seen; no ear hath heard;
No heart conceived the great reward,"
Awaiting you above!

Malvern Link, Nov. 21st, 1875.

ELIZA F. MORRIS, (3)

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses at the Cavendish Rooms, as usual. In the morning he took up the subject of "Nature and Providence," endeavouring to show that the two were perfectly in harmony, and that the laws of nature presented no barrier whatever to the operation of the care of God for his children. In the evening the discourse was entitled, "Man, a Spiritual Being," which the doctor treated with his usual ability. He showed—1. That man possessed a spiritual nature. 2. That he was largely influenced by spiritual laws, even while in this world. 3. That there was a spiritual world to which we were all hastening. He pointed out that communion with the spirit-world had been recognised in all ages. The discourse created a considerable amount of interest, and was received with great attention.

On Sunday next, as Dr. Sexton will be away in Scotland, Mr. F. M. Parkes will deliver a trance address in the morning at eleven; and in the evening, at seven, a discourse will be delivered by Dr. Hallock, on "The Phenomenal Aspects of Modern Spiritualism, together with its Relation to the Needs of the Age."

(2). On the anniversary of her passing away, 21st Nov., special decorations, consisting of white chrysanthemums and dahlias, were placed on Mrs. Morris's grave. In the language of flowers these mean "truth"—"dignity"—fit emblems of her character during her earth-life.

(3). This is one of Mrs. Morris's favourite measures, as might be seen on a reference to her work, "The Voice and the Reply," and that makes the communication more striking.

MR. HERNE'S PRIVATE SEANCES.

Mr. Editor.—Dear Sir,—The series of eight seances given by Mr. F. Herne at the Spiritual Institution for the purpose of materialisation of spirit-forms having been brought to a close on Tuesday evening, November 23, and thinking it may interest your readers, I forward a report of some of the manifestations which took place, if it is not taking up too much space in your valuable paper.—I am, dear sir, yours truly,

G. H. H.

Seance No. 1, Tuesday, October 5, 1875.—The sitters formed a circle in a back room, which is divided from the front by folding doors, all joining hands except Mr. Herne, who sat in the centre. After turning out the gas and singing a few hymns Mr. Herne was controlled by the spirit of "Cissy," who soon afterwards told us to go into the front room, which we did, leaving Mr. Herne in the back room, which is used as a cabinet, dark curtains being drawn across the doorway. We sat in front of the curtains, all joining hands, when after singing one or two hymns and songs, the curtains were drawn back and the form of a lady was seen who appeared to be about five feet in height. She retired, and immediately the curtains were opened in the centre, and a form about four feet in height was seen. The next to appear was "John King," fully materialised, the features and beard being very distinct. He retired, when after a short time a lady was seen, with large quantities of white drapery floating about her, with a train of the same material several feet in length. After showing herself several times she finally retired, and immediately a little child, apparently between three and four years of age, appeared. It had fair hair and a very thin face. Almost before the last form had gone behind the curtains we saw another one a trifle taller, but with fuller face and dark hair. It disappeared, and we thought the seance was finished, but it proved otherwise, for we soon heard "Peter" say, "Oh, never mind your head, show them your body." Immediately the curtain was drawn back, and we saw the body of a baby in long clothes supported by invisible means. The curtains being replaced, the spirit bade us good night, and the seance was closed. After Mr. Herne came from the cabinet I noticed that he was not so tall as "John King," and when he knelt on the floor at my request, in that position he was about a foot taller than the little child with fair hair we had just before seen.

Seance No. 2, Tuesday, October 12.—Sat in the back room as last week. Mr. Herne was controlled by "Cissy," but no manifestations took place until we sat for materialisations in the front room. After sitting for some time and singing, we heard "John King's" and "Peter's" voices. After a long time "Peter" showed himself. There was also a diminutive form, said to be "Cissy." She retired, and not having any further materialisations, the seance was closed.

Seance No. 3, Tuesday, October 19.—Sat as usual in the back room. Mr. Herne was controlled by "Cissy"; sitters were touched by a tube, "Peter" shook my hand; I felt a lady's hand stroke back my hair and pat my cheek. "Katie King's," "John King's," and "Peter's" voices were heard, and other manifestations took place, after which we were told to go into the other room. We sat as usual in front of the curtains, which were soon drawn back, and "John King" appeared, who, while standing in full view, spoke to one or two of the sitters. He retired, when the form of a lady about five feet in height was seen. The next to appear was a little child, which was recognised by one of the sitters as her sister. She had hardly disappeared before we saw the form of the tall lady I have before described. After she had gone we heard several voices, some of which were recognised, but Mr. Herne being suddenly disentranced, we were obliged to close the seance.

Seance No. 4, Tuesday, October 26.—We sat as usual in the back room. I was touched by a lady's hand, and in answer to a question I put to "Katie King," she said, "Yes; God bless you;" at the same time I felt a lady's hand on my head and patting my face. We then went into the front room, arranged ourselves, and commenced singing, when we saw the form of a lady, who, although she came out farther than as yet I have seen at this series of seances, we were unable to recognise. She retired, and another form appeared, but we were again unable to recognise her. After she had disappeared, "Peter" told us a giantess was coming, and directly a form stepped out so quickly as to startle me. She was asked to stamp her foot, which she immediately did; she came out several times, and Miss Fowler was asked to go up and try to recognise her, but she was unable to do so, although she described her features. We were then told it was Mr. Herne's new control, in place of "Katie King." Her height, by comparison, was a little over six feet.

Seance No. 5, Tuesday, November 2.—Arrangements as usual. Mr. Herne was controlled by a spirit who gave the name of "Joe," who seemed in a very miserable state, caused by remorse for his career in this life, where he began by treating his mother badly, and finished by dying in prison, to which he had been committed for theft; but after being talked to and advised by members of the circle, he said he felt much happier than he had since his death, six years before. He having left, Mr. Herne was controlled by the spirit who had brought him ("Joe") there, who thanked the sitters for trying to do him good. We sat for materialisations, but there were none, so the seance was closed.

Seance No. 6, Tuesday, November 9.—There were neither manifestations in the dark seances or any materialisations; the reason given by the spirits was that the medium was upset by some remarks he had heard in the evening.

Seance No. 7, Tuesday, Nov. 16.—Sat in the dark for a short time, where a few of the usual manifestations took place, after which we formed a semi-circle, facing the curtains in the front room. After sitting for a time the curtains parted and the form of a small child was seen; it soon retired, when the curtains were again opened, and the form of the tall lady before described was seen, but she also soon retired. "Peter" then said he should try. He appeared several times at different openings in the curtains. Then he pushed the guitar under them. Soon they again opened, and "Peter" appeared and stood on the guitar some seconds. He told us he did it to prove that it was not Mr. Herne personating a spirit-form, as his weight would have crushed it. The next we heard of "Peter" his voice appeared to come from the floor. Soon the curtains opened, and we saw his head enveloped in white drapery moving about the floor apparently without a body, and speaking to us through a tube. The curtains were closed and suddenly thrown open again, and the middle leaf of a dining-table was thrown

into the front room by a tall white figure, who bade us good night. In two seconds we were in the back room, and found Mr. Herne lying on the sofa.

Seance No. 8, Tuesday, November 23.—This seance, being the last of the series, was begun as usual, but we did not have any manifestations in the dark. After sitting about five minutes, we were told to sit for materialisations. We arranged ourselves, and after singing, the curtains were parted, and the form of a man appeared, who waved the curtains backward and forward so far that Mr. Herne could be seen in the cabinet. The next time the curtains were drawn open, a lady's form appeared, with dark hair. We were informed she was for one of the sitters. She came the side I was sitting, and bent forward to enable herself to be recognised by me. She then appeared at the other side of the curtain in a kneeling position, when, at the request of Mr. Wootton, she uncovered her head, and gave some of her hair to him to feel and look at; he pronounced it to be dark, silky, and very soft. After she retired, the curtains were drawn back, and we saw a form lying on the floor. "Peter" then tried to materialise, but could only succeed in showing us his leg, hand, and part of his drapery. After a short time, we heard Mr. Herne speak in his normal voice, when we found that the spirits had so securely tied him to a chair, and fastened his hands, that he could not move, and we could not untie the knots, but were obliged to cut the tape to release him. The seance was then closed, the sitters apparently being highly gratified by the numerous materialisations they had been witnesses of.

G. H. H.
J. WOOTTON.

J. RUTHERFORD.
E. RUTHERFORD.
H. WOODERSON.

A SEANCE WITH THE BAMFORD BOYS AT MACCLESFIELD.

To the Editor.—Dear Sir,—I write to acquaint you with the results of a seance we had with the above-mentioned mediums last Wednesday evening. The circle consisted of myself, three friends from Manchester, Mr. Bamford, and the two boys. My three friends were all sceptical upon spiritual matters. The first portion of the business was conducted in full gaslight round a small table. First a bell was placed on the bottom of an open basket, and the latter was then pushed under the table, and when all were at least one foot from any portion of the table, the bell was rung violently for some time; the accordion was also played upon when held bottom upwards in one hand of medium, the other being in full view. We next enclosed a sheet of clean white paper within the pages of a book, which was particularly examined by all of us previously, and then one of us tied the book twice round with a piece of string, and placed a piece of pencil beneath the string, also noticing the numbers of the pages which enclosed the paper. The book was then held by the medium in one hand under the table, the other hand being in view. We shortly heard the pencil writing, and upon producing the book, we untied the string and took out the paper, and upon the inside of the sheet of paper was written a short message to one of the circle. Everything was found to be precisely the same as when given to the medium. We then tied the hands of the medium securely behind him, and placed him in a bag with drawing tapes at the top. We tied these round the neck, and then fastened him to the chair with other tapes. This done, we placed him in a recess in one corner of the room, curtained off, so as to form a cabinet. The bell and tambourine were placed on his knees, and before the curtains could be drawn together, they were both playing at once. The same occurred with the accordion and fiddle, the latter being made to stand straight up. Upon being examined, he was found to be exactly as he was tied.

Afterwards, we had a dark seance, when there was something lively occurred; but as we all considered the light sitting to be the most satisfactory, I will not take up your valuable space with details.

I can only say that my friends came away firm believers in the phenomena of Spiritualism. I would recommend Spiritualists in the district to have a sitting with these youthful mediums. Trusting you will find space in your next issue,—Yours fraternally,

ARCHIBALD PROCTOR.

19, Elsworth Street, Cheetham-Hill Road, Manchester,
December 4th, 1875.

A REMARKABLE CASE OF TRANCE.

Dear Mr. Burns,—We have a most remarkable case of trance-mediumship here in Rochdale. A young woman, the daughter of a farmer, while in the shippon, milking the cows, on Saturday, Nov. 20th, became entranced, and, astonishing to relate, has remained in that state ever since, now ten days ago, and according to her controls, will yet have to remain so another fourteen or fifteen days. She seems to be under the power of a number of spirits, foreign and English. Certainly she has given ample proof of the genuineness of the controls, as the following instances will show:—One of the controls, speaking in the foreign tongue, and English as well, by that means was enabled to explain in English what he had spoken in his own tongue, and to inquiries as to what country he belonged, he replied he was an Italian. A gentleman present desirous of testing his assertions, there and then posted off for an Italian who resided in the neighbourhood, and in a little time returned, bringing a respectable Italian and his wife. Immediately upon their entrance, the medium stretched out her hands to greet them, and exclaimed: "E brackeo rotti?—Is your arm broken?" the Italian having his arm in a sling. She then conversed in short sentences, such as telling the Italian if he committed sin he would stain his garments, which the Italian interpreted for us, and was confirmed by his wife, both of whom seemed bewildered, not knowing anything of Spiritualism. Upon their retiring from the room, the medium bid them farewell in Italian, shaking hands with them at the same time. To the fourteen or more persons present, who knew her to be an uneducated woman, it was certainly very satisfactory. The medium has been tested by bringing articles from a distance, belonging to friends who have passed away, when they have been fully identified by the owners themselves, taking control, and speaking about the articles, and giving names and particulars. This evidence I can vouch for. It is a most astounding case. According to her statement, this had to take place in her twenty-second year, and in her twenty-fourth year something more wonderful will happen.—Yours truly,

JAMES SUTCLIFFE.

21, Elliott Street, Rochdale, 30th Nov., 1875.

HUMAN NATURE FOR DECEMBER.

Human Nature for this month is almost filled with a Poem by George Barlow, entitled "Another Year's Meadow-Sweet." It is one of the most extraordinary productions which have appeared during the year, or, we may say, any other year. The reader might possibly be misled as to the author's meaning. He takes up the materialistic philosophy of the day, and idealises it in the full fervour of poetic expression, nailing down his soul and dearest feelings to its level, hoping for nothing beyond what materialism promises, and drinking to the dregs its sensuous cup.

In a prefatory note he says, the "sad outline needs to be filled in and enriched by the produce of the spiritual sense," and the editor regards the poem as a satire upon materialism as a philosophy of human life. Viewed in any light which may be presented, the poem is an extraordinary one. It cannot be denied that it expresses, in the first place, the ordinary life of humanity upon the sensuous plane, where the monitions of sense regulate choice of action. Nor should this physical monitor be disregarded. It is plainly the voice of Deity speaking through that department of being, and we are all safest and most able to meet the difficulties in our path when we give heed to its teachings.

With every normal requirement of existence there is positive enjoyment to the unperverted taste, the pleasure attending the act being apparently the Creator's blessing accompanying the proper step. It is when the sensuous sphere is regarded as the all-in-all that error steps in; but Mr. Barlow has rendered the prospect so dismal, and the momentary enjoyment so desperate and intoxicating, that his picture will repel rather than attract, unless overshadowed by the brilliant rays of spiritual light.

What will the didactic and dry-as-dust philosophers say to the poet who has enshrined their so-called philosophy in the ardent phrases of poetic measure?

With the December number of *Human Nature* is presented as a premium volume, "Where are the Dead? or, Spiritualism Explained," by F. A. Binney, at the reduced price of 2s. This concession to the purchasers of *Human Nature* is due to the kindness of the author, who has made a special grant of copies to the publisher at a reduced price. "Where are the Dead?" is a very popular work, being now in a third edition. It is well adapted for introducing the question to outside inquirers; its range of information is considerable, and it meets the reader in the position where novitiates are usually to be found. The published price of "Where are the Dead?" is 3s., but the book and *Human Nature* for December may be obtained post free for 2s. 7d.

AN APPRECIATIVE READER.

To the Editor.—Sir—In your instructive and fact-revealing periodical I chanced, since my return from the continent, to observe a notice of a very original work, designated "Will-Ability," by a Mr. Hands, of the medical profession.

I would state that the title of the book incited me to procure the work, the reading and study of which I must confess afforded me unqualified gratification. In the different essays making up this interesting volume, it would appear that the author not only explains and enlarges upon the difficult and too little understood truths and facts appertaining to will-energy and animal magnetism, &c., but he discourses most aptly upon other subjects of no less import to mankind in general, viz., free-will and inevitable necessity; and whilst so doing he advocates most nobly, and with the deeper feelings of benevolence, the true sympathy of real philanthropy, at the same time urging all legislatures to employ their utmost efforts and influence for the improvement and amelioration of the afflicted and unhappy.

The conception and publication of such sentiments as are herein discussed cannot be too highly prized and commended, especially in this age of wealth-storing selfishness. I have been for many years an investigator and seeker into these somewhat occult subjects, so ably and forcibly entered upon by the talented and evidently deep-reflecting writer of the tome in question.

I can testify to many of the principles and circumstances therein detailed, and I beg to express, through means of your truth-advocating journal, the high appreciation and respect I feel towards one who so gracefully, and yet fearlessly, comes forward to give to the world thoughts and opinions little understood and frequently derided by those who are at present unhappily ignorant of too many of nature's laws and capabilities.

In conclusion, I would solicit the insertion of the foregoing observations in your magazine, with the hope that their publication may induce others to read, and, like myself, reap pleasure from the perusal of this treasure of instructive information lying before me. Wishing you, Mr. Editor, every success in your arduous efforts in fighting for the true philosophy, I subscribe myself, yours, &c.,

E. LANFTON.

Holland Road, Kensington, 20th Nov., 1875.

PROOF POSITIVE.

To the Editor.—Sir,—Mrs. Basset visited Mr. Parkes's private circle on Friday, the 19th November, 1875. Among the phenomena that occurred through her mediumship, was a loud direct spirit-voice, who called itself a "Mr. Robinson."

At the next seance, which took place on the Friday following, the same sitters were present, with the exception of Mrs. Basset. We had not sat more than five minutes, and while all our mediums were in a perfectly conscious state, the exact voice of "Robinson" spoke to us. At the first salutation of "Good evening," we all remarked, "That's 'Robinson,'" which opinion the voice indorsed. The sitters were—Mr. and Mrs. Parkes, Mr. Nunn, Mr. Johnstone, and Mr. and Mrs. Williams, and yours respectfully,

ALBERT G. OGAN.

Hackney, Dec. 4th, 1875.

JOHN WALL, Old Tower Yard, Hale Street, Coventry, is a Spiritualist much advanced in years, and willing to devote himself to the circulation of spiritual literature. He has had a parcel of works from Mr. John Scott. If any of our readers can send him Mr. Hopps's "Lecture on Hell," "The Dialectical Report," or any other works or papers, he will make good use of them in lending and distributing them. We have already sent him various small supplies.

MR. MORSE IN THE PROVINCES.

Societies and Spiritualists in the provinces desirous of securing the services of the above widely-known and popular trance speaker are notified that he will leave London at the end of the present month on a lecturing tour northwards. Arrangements are pending for visiting Liverpool, Wolverhampton, Birmingham, Darlington, Newcastle, Glasgow, and other points. The labours of the spirits controlling Mr. Morse are capable of doing much good, and it is to be hoped they will be pretty generally utilised during the present season. All letters to be directed to him, Warwick Cottage, Old Ford Road, Bow, London.

DR. MONOK AS A POWERFUL HEALER.

It is not generally known that Dr. Monok possesses remarkable healing powers. He has only occasionally used them hitherto, as he felt the exercise of this gift would weaken his physical mediumship. There are, however, numerous cases of persons in all parts of the country who have been restored by him. One instance is that of a gentleman who for sixteen years had had his ankle so looked by rheumatic gout that he had not been able to even move it for that long period. Dr. Monok just touched it, and the joint was instantly released, and he was able to move it freely. Dr. Monok's power over gout and neuralgia is something marvellous in the extreme. He has never "touched" for these without effecting an immediate cure. Such an important gift should not remain idle. We are able to state that his guides have urged him to make it known and exercise it, as they can now keep his vital powers up to working point both for healing and other phases of mediumship. He has not, however, consented to make full use of the healing gift at present, but his guides have directed him to magnetise pieces of scarlet flannel, which can be obtained without cost, simply by sending him a stamped envelope to 14, Wells Terrace, Totterdown, Bristol. Full particulars of the malady of each applicant should accompany the letters. We shall be glad to hear that great good has been done in this way.

A CLERGYMAN ON DR. MONOK'S MEDIUMSHIP.

To the Editor.—Dear Mr. Burns,—Now that Dr. Monok has terminated his visit here, after two months labour with us, I write to suggest that as a missionary medium he can best serve the cause after the manner we have found so successful in Hampshire. We entertained him among ourselves, and thus saving him hotel expenses, he in turn was able to give us free seances. The paid-medium objection is in this way, reduced to very small proportions—not that I object to it; the labourer is worthy of his hire—moreover, I am a sort of paid medium myself, for if I did not get my pay, the church, perhaps, would not get my services. And no loss either to the former in the non-getting of the latter, some of the unkind orthodox might say. Well, be that as it may—for it is a mere matter of opinion—the fact remains. Anyone worth his salt is a paid medium of some sort, or ought to be; for my motto, taught by a shrewd father, when he called me Tommy, and I called him dad, is, "Beware of things that cost nothing." Still the paid-medium objection is one that is urged against us by certain folk that may be described by a word of five letters, and the way we have adopted here meets this, and adds to the comfort of one who comes to minister to us in spiritual things. We surround these sensitive and strangely-conditioned creatures of impulse with quiet home influences, they are at home and feel at home, and then the power that is resident in them, or channelled through them, flows more freely, and, in a social rather than professional way, the marvels of spirit-intercourse become familiar as household words to those of your own household, and those who, as friends, add to the number of your household at every family sitting. For if impertinent curiosity-mongers, unfriendly to the teachings broadly comprehended in Spiritualism, sit at a circle, they perhaps damage it and get no good themselves, and are better away. Yea, if unwilling conviction thereof should be forced on them regarding the truth of the matter, yet in nine cases out of ten they will profane it and turn it to evil. Indeed, if Spiritualism is not received as an angel of light, it will prove a curse, and play the very mischief with those reluctantly compelled to accept it. Therefore, I say, only those disposed to be friends should be invited to join your spiritual household. Let the self-satisfied be left to themselves. Let those content with their old notions, social and religious, not be urged to come into danger of having them upset. Spiritualism is only for those who are dissatisfied with the present arrangement of things, and who yearn for something higher, holier, and better.

Well, I calculate that in the way advocated Dr. Monok has given some forty free seances during the time he has been staying with us, and I should suggest travelling expenses, &c., being paid, that wherever he is invited, £ s. d. should form no part of the contract. He should be welcomed as a friend who is to be a guest with those best able to entertain him for a week or a fortnight. A sitting should not be looked for every night—that would be too exhaustive—but every other. Then the earliest opportunity ought to be given for investigation to the members of the Press—newspaper editors and such like. In this way a favourable notice of the matter in the local prints is secured, and as Dr. Monok has a facile pen, he is at hand for taking part in the correspondence which is sure to ensue. Great excitement follows, agitation takes place, and the local tea-pot storms of pragmatic little fussy provincial gods are hushed in the mightier war of questions vast, and matters spiritual and profound.

Let Dr. Monok be supported in this way as a missionary medium, and invited here and there, after the manner adopted here, and I, forgetting the priest, will turn prophet, and predict as great results elsewhere as those effected at Ventnor, Southampton, and Portsmouth.

THOMAS COLLEY, Curate of Portsmouth.

"CLAIRVOYANCE EXTRAORDINARY!"

The Hampshire Advertiser of Saturday last contains a letter, under the above heading, from the pen of a well-known merchant at Southampton. The well-authenticated phenomenon recorded therein is alone sufficient to establish a medium's reputation for mediumship of a very high order, and we are not surprised to gather from the letter that the writer "could tell of numerous marvels of this kind connected with Dr. Monok's mediumship in Southampton." There are large numbers

of intelligent investigators in all parts of the country who have borne similar testimony, to print even a tithe of which would occupy a whole number of the Medium.

There were other details connected with the vision in strict accord with the facts, and from which it appears certain that Dr. Monok's guide, "Samuel," must have been on board the "Monarch" at the time of the accident. The letter says:—"The 'Monarch,' ironclad steamship, was damaged by collision with a merchant vessel last Sunday, at four o'clock in the morning. On that Sunday morning Dr. Monok came straight from his bedroom to me, my wife, and daughter, and exhibiting great concern, said, 'I have had a vision, in which I saw the 'Monarch' in collision with a foreign vessel. The 'Monarch' was severely damaged.' He added that he had often had similar visions of events occurring far away, and as they always proved to be correct, he feared the 'Monarch' must have suffered in the way described. He explained that two of her officers had frequented his seances at Portsmouth, and a friendship consequently existed between them; hence he was *en rapport* with them, and would be likely to have early intimation in this singular manner of anything of importance that affected them. When, on a subsequent day, we read of the disaster we were astounded. Dr. Monok could not possibly have obtained the information previously by any ordinary means. The vision occurred at the precise time of the accident, and the doctor related it to us about six hours afterwards. I could tell of numerous marvels of this kind connected with his mediumship in this town, having reference not only to my own family, but also to those of several public men, in particular of a local alderman and a physician."

INSTITUTION-WEEK SEANCES.

MRS. OLIVE'S SEANCE ON 8TH NOVEMBER, 1875, FOR INSTITUTION WEEK.—The sitters had all arrived about 8.20 p.m., and were seated in a circle round the room, Mrs. Olive being seated in an arm-chair at the head. In about ten minutes the medium passed quickly into the trance-state, the controlling spirit being "Sunshine." After saluting one or two sitters, she called upon the writer to come forward, and, shaking his hand, told him that his uncle "William" was present, and was desirous that he and his parents should recommence their sittings and experiments in spirit-photography, and promised that they would be successful. He was satisfied of the identity of his relative, "Sunshine" then called on two or three more in the circle, and spoke to them privately, at the same time requesting the rest of the circle to engage in conversation amongst themselves, so that we could not glean the exact nature of the tests given, but each sitter who was so favoured as to be called forward was very pleased and satisfied with the genuineness of their communications. Mr. Wootton received three or four excellent tests from this good spirit. "Hambo" then took control of the medium, and spoke in his quaint, humorous style. A lady present questioned him as to his nationality when on earth. He said he was of Jamaica, and had died sixty-five years ago. His description of the slave trade, and his experience, satisfied the lady, and others present, that he was well informed on that subject. He was asked what became of idiots, when they passed into the next world? to which he replied, "They are put into a hospital, and nursed back to a proper state of mind." He also gave a Mr. Pearson an excellent test respecting his spirit-controls and home-sittings, and gave some good advice on the proper time to hold home-circles and conduct them. "Dr. Forbes" then assumed the control, and gave those of the sitters who requested him a diagnosis of their ailments, and prescribed the proper remedies for same. One gentleman, in particular, who was rather sceptical, and, to all outward appearance, in perfect health, was told of the pains in his back from which he suffered, and the means whereby he might be cured. The gentleman seemed very grateful and pleased with the test. This terminated the sitting, which had occupied just an hour, and many were anxious to congratulate Mrs. Olive on the success of her controls when she had returned to her normal state.—H. S.

Mr. Burns's lecture on "Love, Courtship, and Marriage" was given on Thursday evening. The attendance was small, but the lecture was very highly appreciated by those who heard it.

A large circle met on Friday evening in answer to the invitation of Miss Eagar and Mr. E. W. Wallis. Under the control of "Veena," Miss Eagar described a number of spirits attending the sitters, some of which were recognised, others were guides who had not been known in earth-life.

Mr. Wallis was controlled by his grandfather, who had been a Baptist minister when on earth, and gave a very fine spiritual address. It was superior to anything which Mr. Wallis has yet offered, and indicates the useful career which is before him as an inspirational speaker when fully developed.

Late in the evening Dr. Monok, who had come up from the South Coast, came into the room quite unexpectedly, and was received with gladness by all. Close by where he sat a lady was entranced, and her sister manifested through her, giving tests of identity, which were a source of solace when communicated to her afterwards. Dr. Monok had to manipulate this lady's throat before the spirit could speak through her. The doctor exercised a strong developing power on those with whom he came in contact. He then took his seat next Miss Eagar and received from her a number of tests, his father, sister, and brother in spirit-life being well described. He also gave tests in his own peculiar fashion, giving names and initials, some of which were recognised. Miss Eagar's mediumship afforded much satisfaction, and showed how much it might be improved with a few sittings with Dr. Monok.

Mr. Wallis was controlled by one of the doctor's old schoolfellows, who gave evidence of identity and described the characteristics of an old tutor of theirs who had recently passed to the spirit-world.

The seance was altogether of a very interesting and harmonious description, and was protracted to a late hour, during which various other mediums were partially controlled.

On Tuesday evening, December 14th, Mr. F. Herne gave a seance for the Institution Week movement, at 16, Southampton Row. The company were of the most respectable and intelligent class. The first part was a dark seance, for the purpose of gathering power, when "Cissy" controlled the medium, and gave instructions how to proceed; and that the spirits would try to materialise themselves. Another female spirit then took possession of the medium, and gave some very pitiable details of

her career in earth-life, and sympathy towards certain individuals with whom she was connected when on earth. The spirit has lately passed away. A light being called for, the second part of the proceedings commenced. After singing and waiting awhile, the spirit, "Peter," saluted us in the direct voice, and conversed with the company, affording each present an opportunity of gazing on his full materialised form. He also shook hands with some of the friends in the room. The celebrated and well-known spirit, "John King," also made his appearance, and talked to us as we beheld his manly and noble form. We were favourably impressed with the appearance of "John King," it was so like all that we have heard of and seen in his portraits, and we enjoyed his presence. Two other spirits also appeared in full form, one much taller than the other, and beautiful to look on. I must also state that "Peter" pulled the medium in front of the cabinet, so that we could see him while a musical instrument was being played inside.—THOMAS BROWN, of Howden-la-Wear.

MR. AND MRS. EVERITT AT BIRMINGHAM.

At the Spiritual Institution, Athenæum, Birmingham, on Sunday last, about fifty friends assembled to take tea with Mr. and Mrs. Everitt of London.

In the evening, the hall being completely filled, the service was commenced at half-past six by singing the first hymn in the Medium. Mr. Harper offered up a most eloquent invocation, and afterwards read an extract from "Judge Edmonds's" "Letters and Tracts." After another hymn Mr. Harper, in a few well-chosen sentences, called upon Mr. Everitt for his address upon "Facts from My Diary," whereupon Mr. Everitt proceeded to give, in a very pleasing and deliberate manner, a review of some of the most remarkable phenomena that had come under his personal observation through the mediumship of his gifted wife. The simple earnestness with which he narrated the most extraordinary occurrences had a great effect on the minds of his listeners. Specimens of direct writing in Japanese, Latin, English, and other languages were exhibited in illustration of his address, and excited great interest. We were assured that these and many other writings had been given in an incredibly short space of time, as many as 900 words having been written in seven or eight seconds, and (more strange still) in perfect darkness, though the lines were perfectly straight, even, and close, and the letters beautifully formed. The lecturer observed that the question would naturally arise, "How did we know that the writing in question was actually performed in the time stated?" In answer to this query he would say that on several occasions, after writing has been heard going on, the gas had been turned on, and a sheet of paper previously initialised by the sitters would be found covered with writing on one side only, the other side being left blank. The exact time being ascertained, the light would be instantly put out, the writing commencing again at the same moment; in a few seconds the gas would be relighted, when both sides of the sheet would be found written upon, often at the almost inconceivable rate of 100 words a second upon reference to the time. This was indisputable evidence that the writing was done at the time stated. Many theories had been held as to the *modus operandi*. He would observe in passing that Mr. T. A. Reed, editor of the *Phonetic Journal*, is the quickest shorthand writer in the kingdom, he being able to write at the rate of 200 words per minute (in phonetic shorthand, not ordinary longhand). They would thus see that it would be a physical impossibility for the medium or anyone else to attempt such a feat in the dark. Yet Mr. Reed had sat at their seances and witnessed this wonderful phenomenon.

Rapping also they had constantly, from the tiniest tick to the most hurricane blows, that shook the room to the foundation. He had heard these raps on the mountain tops, in the fields, in the street, on his cane when held in the air, in the railway carriage, indeed anywhere and everywhere.

Brilliant lights were often to be seen at their seances, and Mr. Crookes, the eminent scientist, has witnessed and tested them repeatedly. Mr. Everitt also spoke of articles transported for days by the unseen intelligences and suddenly returned; of the passing of books through solid walls, and the development of the direct voice. At the conclusion of the lecture many questions were put and answered, and the last hymn from the Medium brought the meeting to a close.

On Monday evening a private seance was held at Mr. Sunderland's studio, Bull Street. About twenty-seven of the leading Spiritualists were present. The proceedings commenced with prayer and reading of portions of Scripture selected by most decisive raps by the intelligences. The selections read were Ezekiel, vii. 2-3; Ezekiel, xi. 1; Acts, ii. 2-4; Rev. i. 9-11. The gas having been put out, the most delicious perfumes were wafted over us; this grateful manifestation taking place at intervals throughout the evening. Soon flashes of light appeared, darting sometimes quickly along, at other times remaining stationary or gliding slowly about like a ball of luminosity.

Mrs. Groom, the Birmingham medium, being present, was soon entranced, when "Mr. Hawkes" spoke in the direct voice, congratulating the sitters upon their good fortune in sitting with such worthy and gifted people as Mr. and Mrs. Everitt. The tube and fans were carried round the room, and the sitters tapped playfully with the same. "John Watt" and "Nippy" then spoke in the direct voice, giving much valuable advice, and carrying on an animated conversation with the sitters.

This most successful seance was brought to a close about twenty minutes past ten by Mr. Harper tendering the thanks of the meeting to Mr. and Mrs. Everitt for their devotion and kindness.

W. RUSSELL, Cor. Sec.

Mr. Morse addressed a crowded meeting at Mrs. Bullock's hall on Sunday evening, and the services of his guides gave great satisfaction. The collection was good, and the whole proceedings were in excellent keeping.

Dr. Morse called upon us in passing through London on his way from the south coast to Bristol. We were glad to see him in such excellent health and spirits. His mediumship seems to be very much developed, and more spontaneous in its operation. He expects to leave for Spain soon. Should we not give him a "God-speed-you" meeting before he leaves the country, at which his friends in the cause could express their good wishes in respect to his mission?

MR. THOMAS BROWN AT DOUGHTY HALL.

On Sunday evening, Mr. Thomas Brown, from county Durham, addressed his first meeting in London at Doughty Hall. The attendance was moderate, but highly respectable. The service was conducted by Mr. Burns, who read the parable of the loaves and fishes, and observed that Spiritualism had commenced with even smaller fare than that recorded in the parable; but these elements had been multiplied by the power of the spirit to such an extent that millions had been fed, and yet the baskets of fragments were greater than ever. He then proceeded to show casts from spirit-hands which had been obtained the previous evening, as described elsewhere.

Mr. Brown, when controlled, uttered a few sentences in an unknown tongue. As we understand, "Brettime," his guide, was not an Englishman when on earth, but he has not yet revealed his personality for certain reasons.

The speech opened with a cursory view of society, noting in particular those who are debased by bad habits and surroundings, and those who are indifferent to anything of a spiritual nature. One might be regarded as at the bottom, and the other as high up in the social scale. The spirit then said that the question of "Mediumship" would be the subject devoted to discussion. He stated that at all times millions of human beings had been the subjects of mediumship, and were so at the present day, whether they knew it or not.

He said, the various criminals and offenders against justice and social decorum were, to a great extent, actuated by spirits; and hence, to understand mediumship, to be aware of its universality, and to know how to develop its resources, was the most important kind of knowledge that mankind should possess.

He introduced a consideration of the implied satanic origin of Spiritualism, which he combatted in the most effectual manner. In a series of well-delivered and eloquent periods he showed the power of Spiritualism in leading mankind into the higher exercises of their nature, and thus showed that the devil, if he caused man thus to act, would frustrate his own ends. The arguments used were exceedingly cogent, and were delivered with great literary completeness and oratorical power.

The address lasted nearly an hour, but the audience could have listened very much longer. The platform arrangements were not well suited to the occasion. A high reading-stand immediately in front prevented that freedom of action which the control requires. When under influence Mr. Brown is exceedingly dramatic, and even eccentric, in his movements; but it all has a tendency to impress the hearer with a sense of his earnestness, honesty, devotion, and reverence for the truth. When the spirit caused the medium to kneel down in the attitude of supplication to heaven, as an instance of the power of Spiritualism over mankind, there was a very palpable effect produced upon the audience. The attitude, facial expression, the sentiments, the language, and impassioned utterance, were such as to impress the hearer more powerfully than almost any form of invocation that we ever listened to.

Mr. Brown's style is of the florid, oratorical kind. He seems filled with that overflowing enthusiasm characteristic of the Wesleyan school of religious reformers when in their original purity. He is, however, cogent and highly rational in his utterances, nor does he stoop to the embellishment of his theme with theological cant expressions, but adheres closely to a pure and exalted Spiritualism. The language used is good, and provincialisms are very seldom observable. Altogether, the effects of Mr. Brown's control are instructive, elevating, useful, and creditable to Spiritualism.

It must also be remembered that he is as yet under development. It is just about six months since he commenced this work, and during that time he has been almost obliterated by the hardships he has undergone. His occupation of brick-burner is one of the most arduous that a man can follow, and ill suited for a person of the highly nervous and mediumistic type of Mr. Brown. He has also been very much overtaxed by mediumship. Since he lost his recent situation, he has devoted himself to missionary work, and has not had an idle time of it.

We think Mr. Brown is worthy of the support and confidence of the friends of Spiritualism. He ought to be kept constantly at work on the platform and in private circles. We have had a family gossip with his control, "Brettime," and we found it a most enjoyable and stimulating conference.

Mr. Brown is an honest, unassuming man. He has not the slightest knowledge of his words or conduct while in the trance, and is entirely devoted to the spiritual work, and desirous to see the cause of human enlightenment prosper. He demands nothing in return further than that which is absolutely necessary to maintain him and his small family in the village in county Durham.

CASTS OF SPIRIT-HANDS.

Miss Fowler has had many applications for spirit-hand circles. She desires it to be known that she does not give public seances for physical phenomena of any kind, but reserves that phase of mediumship entirely for special investigation or to gratify her friends.

The South London Association of Spiritualists will publicly open their new rooms, 71, Stamford Street, Blackfriars Road, on Monday evening, the 3rd of January, when Mr. Burns will deliver an address. Rev. A. K. Macsorely will preside. To commence at eight. Admission free. Miss Baker will give a seance on Wednesday evening, Jan. 5: Admission, one shilling; the proceeds to go to the funds of the association. Application for terms of membership to be made to the Secretary, J. Birch, 8, Union Road, Borough.

"MAN'S INVENTIONS" is the title of a trance address through William Pigford, delivered at Chesterfield, under the influence of "Sir T. F. Buxton." The inventions are summarised as kingcraft,—the desire to rule; the dogmas of the Fall, which gave man a pretext to degrade and trample on his brother; the assumptions of priests and scribes, with their tyrannical dogmas, to the obliteration of man's conscience; and state churches. Spiritualism was not a man's invention, but it set man to work for a true spiritual purpose. The spirit also spoke of those inventions which had acted disastrously on man's physical being, such as strong drink, tobacco, &c. Altogether the address was calculated to have a liberalising and beneficial influence. We regret that we cannot find space for it.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly,	2d.	per annum,	8s. 8d.
Two copies " " "	4d.	" "	17s. 4d.
Three " " "	5d.	" "	£1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 14d. each per week for 6s. 6d. per year.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W.C.

The MEDIUM is sold by all newsvendors, and supplied by the wholesale trade generally.

The Publisher co-operates heartily with friends of the cause in the establishment of local agencies for the circulation of the literature.

Advertisements inserted in the MEDIUM at 6d. per line. A series by contract.

Legacies on behalf of the cause should be left in the name of "James Burns."

The Spiritual Institution is the "principal organ" of the cause in Great Britain. Thousands of pounds have been expended, only a small proportion of which has been subscribed by the public. All Spiritualists are earnestly invited to sustain the operations of the Spiritual Institution.

The Banner of Light, weekly. 15s. per annum.

The Religio-Philosophical Journal, weekly. 15s. per annum.

THE MEDIUM AND DAYBREAK.

FRIDAY, DECEMBER 17, 1875.

CASTS OF SPIRIT-HANDS.

THE FIRST OBTAINED IN ENGLAND.

One day last week Mr. Vacher, of the School of Chemistry in Great Marlborough Street, called at the Spiritual Institution with some casts of hands taken by his pupils for the purpose of experimenting with paraffine as used in taking casts of spirit-hands. The experimenters, with great care and trouble, had been successful in getting very nice models of their own hands a little beyond the roots of the fingers; but it is impracticable to extend the cast to beyond the widest part of the hand towards the wrist, because of the impossibility of removing the mould when thus encased upon the hand.

A party from the Spiritual Institution called on Mr. Vacher on Friday, and he kindly exhibited his method of experimenting. This gave an idea of the properties of paraffine, and the method of using it.

On Saturday evening Miss Lottie Fowler and Mrs. Burns held a seance at the Spiritual Institution to make preliminary experiments, which were very successful. The back drawing-room was used, the folding doors being closed. The ladies sat between the folding doors and the heavy curtain, which was thrown over in front of them, with the pail of hot water and melted paraffine between them. Mr. Brown and Mr. Burns sat at the opposite side of the room, and constituted the circle. The light was reduced almost to darkness, and the curtain rendered the position of the mediums almost entirely dark. Raps were soon heard in answer to questions. The spirits locked the folding doors, and gave Mrs. Burns the key, and otherwise showed their power. Soon, splashing was heard in the pail, and a heavy object was thrown upon the floor. When a light was produced, that object was found to be a plaster of Paris hand and wrist, which the spirits had dipped into the pail with the view of making an experiment. In the act of throwing it upon the floor the ends of the fingers were broken off. It is not known where this hand was brought from. No such object was on the premises. It had a wire inserted in the stump of the arm, by which to hang it from a nail, as may be seen in the studios of artists, or in the shops of the vendors of images and casts. In addition to this hand, there were the paraffine moulds of several fingers about half-length.

Another sitting was held, and the cast of a hand was found on the floor. A chair was then placed within the curtain, to be more convenient for the spirits to place their hands on when formed. Another mould of a hand was obtained, this time extending further up. The spirits had complained that the water was too hot, being about 145° Fahr.; and now they gave the sitters to understand that the paraffine was all used. When the pail was examined, this was found to be the case. A considerable portion was coagulated round the sides of the pail, and the centre was entirely devoid of the plastic covering. A further supply was melted and poured into the pail, when another hand was obtained.

The experiments lasted from about half-past eight till nearly eleven o'clock. The moulds were taken down stairs and casts were taken of them in plaster of Paris, and they are now permanent objects.

On Monday evening another attempt was made, the same ladies sitting under the conditions which have been described, only that a pail of cold water was placed alongside the hot water, to allow the spirits to cool the moulds before withdrawing the materialised hands from them. The sitters were Mr. Vacher, Mr. Wootton, Mr. Brown, Mr. Burns, and Mr. Linton. The attempt was not so successful as on the previous evening, difficulties as to the temperature of the water being experienced by the spirits. The ladies also requested their sleeves to be sewn to their dresses behind them, so that they could not use their hands. This was done, but the

spirits would not proceed till they were liberated. The mediums say they experienced peculiar sensations in the hands and arms while the experiments were going on. A mould was obtained, but all broken up into a lump, so that it was of no use. Ultimately two moulds were placed upon the chair at different times, and these were cast afterwards in plaster of Paris. A defective paraffine mould, with two fingers broken off, was retained for examination. None of the hands are perfect. The fingers are the best portion. The palm generally collapses somewhat, or is forced forward upon the roots of the fingers.

There is no doubt as to the genuineness of the manifestation, indicating the presence of material hands other than those of the mediums. This is certain from various reasons. In the first place, it is impossible to get those moulds from the hand without first oiling it before dipping it into the melted paraffine, and even then the trouble in withdrawing the hand is very great. With the best experimenters frequent failures are unavoidable, and the hands afterwards show that they have thus been experimented upon. In the second place, the casts are not like the hands of the mediums. Every little corrugation in the nail, or state of the flesh at the root of the nail, wrinkle or crease in the skin, or even the texture of the skin itself, are all shown in the casts. It appeared that the casts of three hands obtained on the first evening were really from the hands of different persons, or, we should rather say, spirits, and, evidently, in no case were they from the hands of the sitters. It is not unlikely that the characteristics of the hands of the medium should be to some extent communicated to these figures. To test this matter, after the seance of Monday evening, with great trouble and repeated experiments, casts were obtained of the hands of Miss Fowler and of Mrs. Burns, and these may be seen and compared with the spirit-hands by all who desire to investigate this matter.

DR. MACK IN MANCHESTER.

The demands of his patients prevent Dr. Mack quitting London on the date announced last week. He will, in all probability, leave on Monday, December 27th, and may then be found at 81, Bury New Road, Manchester.

His stay in Manchester will be necessarily limited, and we advise all who think of consulting him to do so at once, for if they require repeated treatments they would certainly be disappointed if they deferred too long.

Dr. Mack will return to London for a few days during the first week of January, after which he will make a short visit to Brighton. These engagements fulfilled, he will proceed to the Continent, and thence, in all probability, to the West Indies, whence he purposes returning to England in the early summer months.

THE EXTENSION OF INSTITUTION WEEK.

We find that the work in connection with this periodical movement intensifies as the proper time vanishes into the past. The London meetings have all been held, but co-operators in the country continue to work at their own particular convenience.

The amount collected is as yet but very trifling when placed beside the special requirements, but we have no doubt the final sum-total will be adequate for the necessities of the case. We hear of meetings being held in January towards Institution Week Fund. We must be content to await the convenience of numerous friends who desire to co-operate with us in this work.

THE CHRISTMAS FESTIVAL AT OLDHAM.

The particulars are given in the column devoted to the announcements of Christmas gatherings on page 813. We hear that several hundreds of tickets are already out. It will undoubtedly be the largest affair of the kind ever held amongst us. The attractions are of a peculiarly interesting nature. We call special attention to the exhibition of spirit-photographs enlarged by aid of the magic lantern. Photographs of materialised spirit-forms and other extraordinary phenomena will also be shown. Casts of spirit-hands and other objects of interest will be on view. Surely the friends in Lancashire will find abundant excuse to make the greatest effort to secure a first-class meeting.

NOTICE TO BOOK SUBSCRIBERS.

We have now ready for delivery "Angelic Revelations," price 6s. Our subscribers have been already supplied.

"Hafed Prince of Persia" we expect to have in town in a few days. We advertise it again on our back page this week.

Mrs. Tappan's Orations are now ready, and are being delivered to subscribers in the first place. The subscription list will close on the 24th instant, after which the portrait and gilt edition will be 10s. 6d., and the plain edition 7s. 6d. Till the 24th the prices will be—gilt, 7s. 6d.; plain, 6s.

MR. BROWN IN THE PROVINCES.

Having heard Mr. Brown in public and private, we heartily recommend him to the attention of our friends in the country who may require the services of trance-mediums for platform work or family circles. Application for his services should be made at once to 15, Southampton Row, Holborn, London, W.C., that he may arrange his tour in the North by easy stages. It would be well to have him for a whole week, giving him the opportunity of speaking once or twice on Sunday, or holding seances or other meetings each day during the week. Thus managed, the services would be rendered useful, and the expense moderate.

ANOTHER SEANCE BY MISS LOTTIE FOWLER.

We have been requested by friends of Miss Fowler to make arrangements for her to give a seance for her physical manifestations at the Spiritual Institution, on Tuesday evening, Dec. 21st.

The object of this seance is to present the proceeds, without reserve, to Miss Fowler, as some acknowledgment of the services she has rendered to Spiritualism in offering her demonstrations of the physical phenomena without fee or reward. Miss Fowler has indeed shown herself not only to be a medium, but an enthusiastic Spiritualist, and has, by her complimentary seances and reports of the same, done very much to substantiate the phenomena at a time when influences of an opposite nature were in hurtful operation.

The tickets are five shillings each. The number will be strictly limited, and a considerable quantity are already taken up.

CHRISTMAS PRESENTS.

At this season of the year almost everybody presents a number of articles to friends and acquaintances. We see announcements of numerous presents of Christmas hampers, and other things possibly less hurtful, but equally useless.

In selecting their presents, we hope our friends will not overlook the truth which they esteem so highly, and will make their choice from Spiritual literature. One or more nicely got up volumes, sent with the compliments of a respected friend, could not fail to introduce the subject most favourably, even to the most reluctant mind.

We might mention, as suitable for presents, such works as "Miracles and Modern Spiritualism," by A. R. Wallace, 5s.; "The Phenomena of Spiritualism," by W. Crookes, 5s.; "Startling Facts in Modern Spiritualism," by Dr. Wolfe, 12s.; "The Memorial Edition of Letters and Tracts," by Judge Edmonds, 8s. 6d.; "The Dialectical Report," 5s.; "Hesperia," by Mrs. Tappan, 6s.; "The Seers of the Ages," by J. V. Peebles, 5s.; "The Career of Religious Ideas," by Hudson Tuttle, 2s. 6d. Others may be selected from various lists.

Spiritualists may also desire to give presents to their particular friends in the cause, and for that purpose may be named the gilt edition of "Miracles and Modern Spiritualism," price 7s. 6d.; the gilt edition of the "Spiritual Harp" and "Spiritual Lyre," bound in morocco, 5s.; yearly volumes of the MEDIUM, bound, 15s. each; and other works which would particularly interest those already committed to the cause. To those who order one guinea parcels to be sent to one address, we are prepared to accept depositors' prices.

SPEAKERS AT DOUGHTY HALL.

On Sunday evening, December 19th, Mr. Morse will again speak. It will probably be his last appearance in London for some time. We hope the weather will permit of a crowded meeting.

On Sunday, December 20th, Dr. Hallock will give a discourse in reply to the attack on Spiritualism in a sermon by the Rev. Archibald Brown, of the East London Tabernacle.

Mr. John Lamont of Liverpool will be in London soon, and give a discourse at Doughty Hall. He is an industrious advocate of the cause, being absent from home many Sundays in the year that he may speak on Spiritualism in various places in the Lancashire and Yorkshire districts. To him much credit is due for keeping the subject so continuously before the people of Liverpool.

Mrs. Hitchcock of Nottingham is expected to appear at Doughty Hall some time in January. As a trance-medium, she has been for a long time favourably esteemed by all who know her.

Miss Longbottom of Halifax is also in correspondence respecting an early visit to London.

Mr. Edward Wood, also of Halifax, who addresses audiences so frequently in the trance, will visit London in the course of a few weeks.

We hope to have a succession of provincial friends, which will give London Spiritualists an opportunity of knowing who are at work for the cause up and down the country, and tend to cement more intimately the forces that are so arduously labouring for the promotion of Spiritualism.

NOTICE TO CORRESPONDENTS.

We regret that we have been compelled of late to disappoint several correspondents whose communications reached us on Thursday morning. In future it will be imperative that all matter intended for insertion reach us on Wednesday morning. It very much facilitates our work when we can have matter early and are not necessitated to accomplish too much during the few hours before going to press. Late correspondence which has to stand over is frequently omitted altogether, as the news of the forthcoming week always take precedence. Be prompt in writing immediately events transpire.

MR. BURNS'S REPLY TO DR. SEXTON.

A large number of correspondents seem to infer that the discourse will certainly be published, and a few have ordered quantities. It would be more encouraging if substantial orders were given. It is hard lines to do literary work for nothing, and then have to run the risk of issuing printed matter without any guarantee. Mr. Burns is in no hurry whatever to work and have to pay for it, and if the discourse is wanted, perhaps some tangible expression will be made.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear on February 11th. No. 308.

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Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. each per year.

TO SPIRITUALISTS IN THE COLONIES.

In places where no organ of the movement exists, we invite Spiritualists to avail themselves of the MEDIUM. Parcels sent promptly by mail or ship at cost price. Special Editions may be prepared for particular localities. A small supplement added to the MEDIUM would make a cheap and good local organ in any part of the world.

TO WELL-WISHERS & WORKERS IN SPIRITUALISM.

During the last two weeks we have received a large number of communications, advising us to reconsider the propriety of reducing the price of the MEDIUM to ONE PENNY. The chief reason urged for offering this advice is, that the reduction in price will very much affect our cash returns, and necessarily embarrass our position. The feeling that prompts our advisers is a genuine sympathy with us in our personal hardships, and interest in our personal welfare. It has not been once whispered that the proposed change will in any way act prejudicially to the spread of Spiritualism, or endanger the safety or usefulness of the MEDIUM itself. We have thought upon these objections for a long time; indeed, they had to be mastered before the proposed reduction could be announced. We arrived at the determination to make the reduction by the following process of argument.

All work on behalf of Spiritualism is an infliction imposed upon the selfhood of man. It is a duty which the purely selfish and physical part of his being has to shoulder, without any compensating return in the form of material wealth or sensuous comfort. Hence, as a principle, the more that the purely material and physical part of our resources is devoted to spiritual ends, the greater will be the spiritual result. Of course, the line must be drawn at a point which will prevent the physical basis from being overwhelmed by the effort for spiritual purposes. This principle we regard as of great importance, and think the chief obstacle to the spread of Spiritualism is the selfishness of its adherents—the thought which they give their own welfare and comfort, and the little sacrifice which they make towards the truth. This impediment does not only affect the external working of the movement, but it retards spiritual influx, preventing the supernal world from giving of its light further than the dark glass of selfish conservatism will permit. Now, our position in this movement renders it necessary that we should work as nearly as possible in accordance with spiritual principles. There is no use in our exhorting our brethren in this work to acts of enthusiasm and devotion, if in our policy we act in an opposite direction.

The MEDIUM, as the visible expression of the movement, must exhibit itself in the light in which it is desirable that the whole work should be seen. We, therefore, in accordance with this reasoning, feel it to be not only right, but expedient, that the MEDIUM should be reduced to ONE PENNY. We have not been mistaken in the wisdom of allowing this impression to guide us. The repeated announcements made these few weeks respecting this reduction in price have evoked the warm co-operation of many hundreds of our friends, which would have otherwise lain dormant. The fact that we are ready to make a concession, induces many others to "go and do likewise." They resolve to reciprocate our action, by doing something within their particular province in harmony therewith. As a result, the "Contents" placard of the MEDIUM is now regularly exhibited at many shops where it was not to be seen a few weeks ago. The MEDIUM is more generally on sale; and when it comes out at ONE PENNY, we are assured that at once, both by personal effort and through the trade, the circulation will be very much enlarged. Our object is to do as much good as possible, to secure the very largest auditory that it is practicable to attain, and to make the paper the means of carrying the truths of Spiritualism to as many readers as can be reached. Our prime object is not to save ourselves trouble or expense,—not to hoard up profits, and become rich and "respectable." Whenever the visible machinery of Spiritualism moves upon such an axis, then Spiritualism will cease to make progress. It will become conservative and selfish, and will no longer expand the spiritual aspirations of man. Like the spirit-world, we, as its agents, must keep on the track of diffusion, bestowing gifts, graces, and advantages upon all. Otherwise the fountain of truth will be shut up to us, even as we shut it up to others. The days of signs, of miracles, and of spiritual gifts, will pass from us, and we will fossilise down into the same contracted and hard-shell condition as we find the petrified sects, creeds, and churches around us. Thus the reader will see that there is very much implied in the reduction of the MEDIUM to ONE PENNY.

But furthermore, we regard it as a sound commercial arrangement. The MEDIUM may soon be doubled, trebled, or quadrupled in circulation. The weekly issues do not pay for printing and paper as it is; but with a double circulation, our returns would be equal in proportion to what they are at present, and once having gained that point, our circumference would be so expanded as to enable us to reach new readers with greater facility.

Further, our correspondence with the people would be so very much enlarged, that there would be a proportionate demand for other publications, rendering the work of the literary department to attain a self-supporting point a greater certainty. If our readers will work with us, and do what lies in their power, even as we do what is possible in our sphere, there can be no doubt that all will rejoice at the arrangement which is under discussion.

To the outside public, it is desirable that every Spiritualist should be able to say that the organ of the movement is not published as a commercial speculation, but as an instrument for promoting a knowledge of spiritual truth. With the MEDIUM at one penny, every Spiritualist can, without any apology, ask his friends to take in the cheapest paper in the market. By this step we can bring the literature of Spiritualism on a level with the most popular publications devoted to instruction, entertainment, or amusement. Light literature, religious literature, and scientific literature will not be able to vie with the literature of Spiritualism, for the devotion manifested in supplying a periodical which in every way recommends itself to the public. The following letter is one of many which have recently come to hand:—

Dear Mr. Editor,—Since the announcement of your intention to reduce the price of the MEDIUM to one penny next year, I have often felt impressed to drop you a line to congratulate yourself and readers, as I hope and trust it will be of incalculable good to the cause. It perhaps is not so much the price as the habit of paying a penny for a paper that causes people to feel that if they pay more there must be some efficient reason, and no doubt your regular readers think there is, and gladly pay the present price, and would pay more rather than not have their MEDIUM. As soon as I saw the notice, I mentioned it to the stationer through whom I get my copy, and offered, if he would order twelve per week, and try to sell them, I would be responsible to the extent of six of what might be left on hand, which he has promised to do. I would recommend this plan to others who wish to do some little to spread the good news. Booksellers who have been reduced to order a few copies extra of any little-known or unpopular paper soon leave off when they find them left on their hands, but if someone will guarantee them against loss, in a few weeks' time regular customers may be found, and so the cause prospers, and no one is the worse. With respect to getting up the paper and matter, it may not be my province to speak, but, as I hope we are all co-operators, a suggestion may be allowed. There are doubtless many of your readers who, like myself, are no longer able to sit and listen of a Sunday morning to the regular teachings, and have no other resource than a comfortable arm-chair and a book (after the MEDIUM has been looked through and read), and when we had Mrs. Tappan's discourses to look forward to, the anticipation was a positive pleasure, and the reading always a treat. Can you not continue to give us such substantial fare, or is the expense too great? It is not necessary that it should be a specially-reported paper; anything, old or new, if coming direct from the other side, and good in itself, would be accepted with thanks. It seems to me advisable to provide for the great number of new readers something more thoughtful and substantial than simply reports of seances. However good, the uninitiated only laugh and grow harder to persuade. It would also be an answer to those who say the spirits only talk twaddle. Then even Mr. Tyndall might be induced to read and give up calling names and using bad language.

If not too troublesome, and if you can make room, a list of contents would be a boon when one has not much time, yet wants to have an idea of what is going on. If the circulation by these and other means should be doubled at once, I feel sure it would be to you the best testimonial you could desire. I am glad you have refused the one proposed. To a worker nothing but success in his work can give satisfaction.

A. K. G.

We ask friends elsewhere to follow the example of our correspondent, and interest their news-agents in the circulation of the MEDIUM. As we have said before, it might soon become the Sunday paper of the people of England. The state of our columns since Mrs. Tappan left us indicates that we act upon the repeatedly-mentioned requirement that the MEDIUM should, if possible, contain a Discourse for Sunday reading. They may not all be, as our correspondent says, from the other side, yet they may be equally acceptable. We do not intend to lower the standard of the literary department, but rather to enhance it as opportunity may serve. As a newspaper, however, we have to regard other interests besides that of instruction. The reports of seances, while they are a statement of indisputable fact, at the same time encourage workers who may become great public instruments of the spirits, make them known in their various localities, and encourage silent workers in other places by the examples of success thus brought to light.

We do not expect to please all, and, indeed, have never tried to please anybody. We have often felt that our volition in the matter was of the simplest kind. A current, the onward ripple of which we have no power to stay, bears on its bosom to us from week to week an abundance of that form of matter which is at the time best adapted to the advancement of the cause and the instruction of those who work therein. From our first prospectus we have never made any promises to our readers, neither does the spirit-world. "Seek, and ye shall find; knock, and it shall be opened unto you," is its method with mankind. It does not blow a trumpet, but does a silent work, trying to attain ends for the benefit of mankind, whether in the first place it pleases or displeases those to whom it is offered. As servants of the spirit-world, we have been compelled to act in a similar manner. We point to the past as an indication of our course. The future is in other hands. We have faith in what it will bring to us and to all. The duties of to-day are enough for the present.

A. D. K.—The matter was further ventilated last week. We think it must remain where it is at present.

MATERIALISATIONS AT NEWCASTLE.

To the Editor.—Dear Sir,—I snatch a few moments to give you an account of a seance held last evening, the 12th instant, at Mr. and Mrs. Petty's, Mrs. Petty being the medium, and sitting for materialisations.

Soon after Mrs. Petty entered the cabinet a slender female form came to the opening of the curtains, and in answer to my question, said, "Yes," in a whisper, but could not come out. Then a child-form appeared, and seemed to grow up from a small speck of white drapery, but could not come out. Next, a middle-sized man, dressed in white sailor's pants and jacket, with a black hat, came to the entrance, in one hand a piece of flowing drapery, and surmounting it a circular light, the size of a bull's-eye lantern, but very dull in the presence of the lamp, which was burning. The figure showed this several times, and finally came out and danced before us—a very light, agile step—retired, and re-appeared five times. I asked him repeatedly to shake hands, which he did heartily with two of the sitters, but not with me. I asked him to show his hat, and he took it off and waved it so that we could all see it to be a veritable hat, apparently black straw. To prove the separate identity from the medium, it had been arranged by the control to place a bell in the cabinet, and while the sailor was out dancing and clapping his hands the bell was raised and rung in the cabinet; besides that, we could hear the medium breathing heavily. The figure glided about very rapidly, and came so close to us all that we could easily touch him; then withdrew into the cabinet, carrying the curtain with him, and exposing the medium; but the cabinet was too dark to allow of us seeing her form distinctly, which, after all, was not necessary, as the bell-ringing was an ample test—having placed the bell on the floor myself, and knew there was nothing attached to it. The sailor was out about twenty minutes. Another female form came out afterwards in dark costume, very stout, but almost immediately retired, without announcing her name, and the power was said to be exhausted.

Readers of this may well say they should like to see such phenomena, but, as a rule, it is only by perseveringly seeking and persistently sitting that the necessary harmony can be obtained. To those who are anxious for the truth and willing to give the time, I can promise success, but we are so ignorant of causes and the laws which govern these things, that no one can say how long it may be necessary to seek, nor how long to wait. I have watched for years, and have seen the magic movement grow to its present proportions with great delight, and judging from the past, I fully believe the only limit to further development is our own adaptability to receive. To such as are far advanced in purity of purpose, in devotion to the truth, it is afresh proclaimed, "Seek, and ye shall find; knock, and it shall be opened unto you," and this with no uncertain sound, for when reason and revelation, present experience, and the testimony of former ages, alike combine in pointing to the sublime possibilities of our divine humanity, we may confidently entertain that wider range of vision implied in the hitherto impracticable words of the greatest of all teachers, "Nothing shall be impossible unto you."—Ever yours,

J. HARE.

Chester Crescent, Newcastle-upon-Tyne, Dec. 13th, 1875.

[Mr. William Lee sends us an account of the same seance, with the following introduction:—"On Thursday last we had a sitting at the table, when we got some information of the boys in Russia, from 'Black Jack.' 'White Jack,' the sailor, took possession of the table, and told us that if we sat on Sunday for materialisation he would show himself in his sailor's dress. Mrs. Petty asked him where he would get the dress from—if he would take it from some one and return it when he had done with it. He seemed not to be pleased with this question, for he fastened the table to the floor as if it had been nailed, or made of lead. We could not move it without great force, though we tried it from both sides." The Petty boys are at present at St. Petersburg.—A letter from Mr. J. Vickers Hillam, South Milford, describes a seance with Mrs. Petty, at which "the full form was seen exposed to view for a length of time, entirely enveloped in white drapery or robes," and this while the medium rang a bell within the cabinet, the spirit being outside, several feet away from the cabinet. "The spirit-form was recognised as a dear friend of the writer, who passed away some eight years ago. I was allowed to place my face close to the spirit's, examine the robes, and otherwise satisfy myself of the identity of the form. Mr. Lee and Mr. Petty were each allowed to take the hand, and touch the dress, and satisfy themselves of the fact of a materialised spirit-form. To myself it evinced a deal of kindness and most touching tenderness." "Emma," the guide of the medium, then manifested. "Mr. Petty, through the last spirit-form, had good news of his two boys, who are in Russia, giving seances to the scientific bodies there. He was informed they were very successful, and were meeting with kindness on all hands."—Ed. M.]

PROGRESS AT BOLTON.

Mr. Editor.—Dear Sir,—The friends in Bolton are exceedingly well pleased and flattered by your report of the cause here; but there are a few things in it that some of us do not agree with. There were several circles of earnest investigators, who went from house to house sowing the seeds of conviction, which have germinated, taken root, and grown into the little tree you found it, long before Mrs. Tappan visited us. Again, you stated that our meetings are for Spiritualists alone. This is a mistake. Having found the truth, we wish to disseminate it broadcast over this sea of darkness, doubt, and contradiction. Our room is open to all, and we pray God will add his blessing to our sowing and watering. We have done a little, both by printers' ink and platform, and believe there is a power in printers' ink that few can measure. We are poor and cannot buy what we can give away, so if any of your readers have got any surplus stock, it would no doubt be the means of blessing many lethargic souls, by sending it to Mr. J. Hargraves, 2, Hampden Street, Freetown, Bolton.

On Sunday, the 21st Nov., we had a visit from Mrs. Ohlsen of Liverpool, a medium that might, with great profit to the cause, be made more use of. She was expected to arrive in the afternoon of Saturday, and by seven o'clock many friends were assembled to have a sitting. Many got very good tests, myself in particular. A Manx friend, who passed away on the 12th Nov., manifested, and proved, beyond doubt, her identity. Mrs. Ohlsen's addresses on Sunday were of a high order, eloquent, forcible, and pure. Her subject in the afternoon was "Spiri-

tual Gifts," and in the evening, "How do Spirits fill up their Time in the Spheres?" a question asked by a gentleman on the Saturday. We are looking forward with pleasant anticipation to another visit from our gifted sister. Since writing the above, I have heard of many tests that were given through Mrs. Ohlsen. One I will mention. In giving an illustration during the evening address, turning to the chairman, she called his attention to the remarks about to be made. She very strikingly described his family and the youngest boy, Willie, leaving home for a foreign country, the mother's anxiety and fear that she would never see her Willie again, how her mind and prayers followed the prodigal; the father, sturdier, hoped that the boy would return to bless their latter days. The above, the chairman assured me, was true in every particular. We also have in our midst Mr. Meredith, who has awakened a lively interest in the healing art. Much good has been done during the fortnight he has been here. He very kindly gave us his services on Sunday, November 28th, at our room, explaining in forcible language the power that mind had on mind for good, and that man was a reservoir, containing all the elements necessary for the removal of disease; he pointed out many healers, and the best method of healing. We should be obliged for the addresses of all mediums and speakers who are willing for platform work.—Yours, &c., J. KNIGHT.

44, Bullock Street, Bolton, Lancashire, Nov. 23, 1875.

[In our remarks on Bolton we named those agencies that were best known, but did not by any means imply that no other steps had been taken to promote Spiritualism in that important town. We distinctly said, "A few active investigators have done general work," which our correspondent's opening remarks fully corroborate. We are glad to hear that the Sunday meetings are open to the public. We were informed that in the first instance the attempt was made in a more tentative manner. Our remarks were not intended as a history of Spiritualism in Bolton, and we intimated as much.—Ed. M.]

THE BOLTON EYE CASE.

To the Editor.—Dear Sir,—I think any person, after a careful perusal of my letter inserted in the MEDIUM of the 3rd December last, will admit that that letter is not written by a sceptic; that is, by one who doubts the fact of the cure alluded to in it, or who has the slightest idea of impeaching the honesty of the narrator. I repeat, no person who is candid and capable of forming a correct judgment would think that letter had been written by an assailant either of the truth of the fact or the honesty of the witnesses. The object of the letter is to propose a plan by which exactly what had been done might be ascertained. Precision and accuracy, in the place of a vague generality of statement, was the aim of the letter. It is not enough in these days to say that a blind man has recovered or got his sight. It was sufficient in the first century, it is not sufficient in the nineteenth. Nevertheless an honest man has so mistaken the drift of my letter as to think I wished to impugn the fact and his honesty and honour, and has been so hurt by it as to have been driven to overstep the proprieties. I am sorry for this; I am always extremely sorry when I have been the unfortunate occasion, however unwittingly on my part, of hurting the feelings of others. I heard the statement made from the platform at Bolton, both by the father of the patient and the patient himself, and I am sure that any intelligent mind, whether cultivated or uncultivated, would at once have recognised the transparent honesty of the narrators. More straightforward looking men I never saw, though of a high-wrought nervous temperament.

I may add that I should have been glad to have examined the eye myself, but the lad's organism was too excited to allow of it. Even if I had I could only have perceived the state of the eye as it then was. I suggested Dr. Samuelson as being able to state the state of the eye before Dr. Mack's manipulation, and then the nature and amount of the change wrought could have been satisfactorily ascertained.—I am, dear sir, yours faithfully, THOMAS HAYLE, M.D.E.

Rochdale, December 14, 1875.

MR. RABY IN YORKSHIRE.

Mr. Editor.—Sir,—On Tuesday evening last a seance was held at the residence of Mr. W. Backhouse, Bradford, when a few friends assembled to meet Mr. Raby of London, whose mediumship proved to be of a remarkable character. He left himself entirely in our hands to make the preliminary arrangements ere beginning the seance. On Wednesday, the following evening, phenomena still more extraordinary took place. At first there was a little delay, owing to disturbing elements, but after their removal the seance was marked with incidents which, I venture to say, have never been experienced, at least in Bradford. "Jimmy Lombard" was again the moving spirit. He belaboured vigorously most of the sitters with the musical instruments after playing upon them for a short time, and finished by suspending them upon the chandelier. Ornaments were fetched from different parts of the room, and after being placed upon the table were taken back again. "John King" also spoke through the tubes, and finally the table, with its contents, was thrown over on to the sitters upon our host informing "Jimmy" he did not care if anything was broken. Thus terminated two of the most remarkable seances we have ever witnessed in Bradford. After reading the MEDIUM I have at times felt rather jealous of your getting all the good things in London. A London medium is certainly a rare bird in Yorkshire, and I feel personally thankful to Mr. Raby for breaking through the charmed circle that has hitherto seemed to enclose them within the great city. He leaves us regretting that his stay with us has been so short. However, we shall always be glad to receive a visit from him or from any metropolitan medium whenever they can make it convenient, and I, for one, will see to it that they shall receive a good Yorkshire welcome.—Yours truly, W. WILLIAMS.

December 10, 1875.

P.S.—I shall feel obliged if any of your spiritualistic friends can inform me or explain how it is that the presence of one single individual is able to stop all manifestation of spiritual phenomena until he has taken his departure out of the room?

[See "Mediums and Mediumship," by T. Hazard, price 2d.—Ed. M.]

To the Editor.—Dear Sir,—I send you the particulars of a seance which took place at Batley Carr on Friday, the 10th inst. The medium,

a Mr. Raby of London, being on a visit in the neighbourhood, we had an intimation from his entertainer that we might arrange for a seance at Batley Carr if we felt disposed. We gladly availed ourselves of the opportunity. The medium presented himself along with his friend at the appointed time, and the sitters being assembled with evident satisfaction (some of them never having witnessed spiritual phenomena) were in great expectation. The medium (Mr. Raby) arranged the sitters, placing a medium on his right, and another on his left, and his friend sat next to the medium on his right; a guitar and paper tubes were placed on the table; we were all enjoined to place our hands on the table, which we did, and the light being put very low at first, and then out, the mediums on each side of Mr. Raby were entranced almost directly, and the one on the right remained so during the whole of the seance, with the exception of a few minutes, thus leaving the medium free and at liberty. Mr. Raby was controlled, or professed to be, and sighed and moaned most tremendously, and we had presently a ventriloquial farce, rather badly performed, but which the medium said were direct spirit-voices, not proceeding from his organism, but we could not get a test by hearing the voices in any other part of the room, as we might expect, but they sounded direct from the medium's mouth. After the so-called spirit-voices, spirit-lights appeared creeping from underneath the guitar laid on the table, and on various parts of the table near the medium. The sitters were delighted, thinking they were witnessing something grand. At this point the medium rose from the table and went to the piano, and a spirit-light appeared in a semi-circle. At this time we were enjoined to keep our hands on the table. This made me suspicious, and I ventured to lift the guitar and look at the back, from where the lights appeared to proceed, when we beheld a large patch of light. I put the light to my nose, and found it to be phosphorus. I passed the guitar to the sitters, while I reached my hand to other parts of the table (near the medium), where lights were seen, and I brought them on my fingers, all having the same smell. To all this the medium offered no satisfactory answer.

The tube was manipulated by the medium, but only those on each side of him could get touches from it. The guitar was also manipulated, but not taken out of the circle; it did not even touch the top of the room nor float from one corner to the other. Mr. Raby mesmerised the medium on his right to do his dirty work (he was found on the floor manipulating the tube), until we put a stop to it, then all ceased, and the curtain fell, concluding one of the most miserable and gross impositions ever enacted, and this in a circle of Spiritualists that had been convinced through other means. The harm that such impostors are doing to the cause is incalculable.

A great many Spiritualists are too confiding, imposing no conditions, thus inducing people to embark in the trade for the sake of gain. I would advise Spiritualists to impose strict test-conditions, or they are liable to be deceived. Genuine mediums are not afraid of the most stringent test-conditions. If the most stringent conditions were enforced, we should soon be rid of quite a number of such impostures. I offer £5 to Mr. Raby if the manifestations can be produced through him in a genuine form, under proper conditions, and in the same circle. Hoping you will insert this letter, as you have done others of the same nature, I remain, yours, on behalf of the sitters, twelve in number, December 13th, 1875. WILLIAM FENTON.

MR. EVERITT'S TERMS.

To the Editor.—Dear Sir,—I desire permission to correct a mistake which appeared in my letter of last week in the MEDIUM. I ought to have said that Mr. and Mrs. Everitt declined any remuneration whatever from us. All their travelling expenses were paid by themselves. Their disinterestedness will be apparent from this one extract from Mr. Everitt's letter:—"Ours is a labour of love, therefore free."—Yours fraternally, J. ASHWORTH, Cor. Sec.

P.S. I have just received an offer from Mr. J. Bamford of Macclesfield to bring his two boys to give us a seance or two, on my terms in the MEDIUM of Nov. 12th. We expect them shortly. J. A.

SPIRITUALISM IN THE PULPIT.

THE CHURCH IN DANGER.

The sanctuary is invaded by the new philosophy of Spiritualism. The more intelligent and least priest-ridden members of orthodox congregations, not satisfied with the soundness of the faith "delivered to the saints," are stealthily paying visits to spirit seances, and go away enamoured with the new revelations. "Backsliders" are, in consequence, becoming so numerous that the Church is agitated with terrible forebodings. The enemy is within the portals, and ministers are buckling on their armour for a desperate fight. A certain Rev. Archibald G. Brown, a popular tabernacle preacher in the East End of London, finds it necessary to prevent the scattering of his fold by thundering forth a "Warning against Spiritualism"—that yawning gulf into which his lambs are straying! That his burning words may reach all on the terrible brink, his sermon on this subject has been printed. We are sorry we cannot compliment him on his depth of thought, or his recognition of the dearest inborn feelings and emotions of human nature. His perverted logic, mis-statements, and ignorant assumptions we shall leave to our able friend, Dr. Hallock, to deal with. He will reply to this popular preacher by a discourse at Doughty Hall on Sunday evening, December 26, whither we have no doubt many of the wandering sheep of the Tabernacle fold will find their way, in addition to those who expect from the Doctor a rare "feast of reason and a flow of soul."

MRS. JACKSON IN DISTRESS.—To the Editor.—Dear Sir,—Will you allow me space to call the attention of your numerous readers to the deep distress of Mrs. Jackson and her little ones. The late J. W. Jackson is well known to the readers of your journal by the many able papers he contributed to it. He died in a garret, in want of proper nourishment. It is proverbial that such should be the case with a high order of genius. Surely we need not sacrifice on the same altar the wife and little ones of this man, who died struggling for the elevation of humanity. Let all who can appreciate his worth endeavour to swell the subscription list, so that an annuity may be purchased for Mrs. Jackson. Everyone should read the work he wrote, with his dying hand, on "Man," price 5s.—I am, faithfully yours, FRANK EVERITT, 26, Penton Street, N., Dec. 12, 1875.

ANCIENT SUPERSTITION AND MODERN SPIRITUALISM.

Dr. William Hitchman concluded his course of lectures on Sunday week in Islington Assembly Rooms, Liverpool, by treating of the above subjects. He showed that the original form of all religious mythology was that of a rude, uncultured, polytheism. Everyone worships either what he fears the most, or from which he expects the greatest aid in time of need. The heavenly bodies, the elements, trees, stones, animals, sun, moon, and stars, had all been worshipped as deities respectively, and foreign gods were purchased and added to the native idols! Even in the year 1875, no faith claims any kind of universal assent, and every man creates a god, in his own likeness or image. The Doctor stated, moreover, that throughout all natural phenomena, human interpretation of sensible objects entirely depended on the mental disposition of each observer that perceived them, and the special mode in which they act upon him, morally and physically. Religious mythology was mere superstition and fanaticism, valuable only to kingcraft and priestcraft. Personifications of natural powers had become subordinated to the two principles of light and darkness, or the god and devil of ancient superstition. The whole address was spoken of as a most "cutting and terrific" polemic against Jewry and Christendom, with many good points for Modern Spiritualism, derived from British and foreign experience. Mr. John Priest has likewise acquitted himself very honourably, from Sunday to Sunday, giving the utmost satisfaction to large audiences, and demonstrating the follies and absurdities of sectarian Churchism, as well as the beauties and benefits of the latest revelation from heaven to earth, viz., spirit-communion.

The lectures of these gentlemen are said "to constitute a new era of progress, intellectually and morally."

COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday, December 5th, Mr. F. Wilson lectured on the Map of Universal Comprehension. He had defined comprehension as opposed to contraction or the restricted beliefs of the churches, but in the *Medium* of November 26th, Mr. Burns, in his reply to Dr. Sexton, had made use of a definition of Spiritualism which the Comprehensionists would gladly accept as an explanation of their religious sentiments associated with the expression, "If the term Spiritualism were limited to spirit-communion, thus estimated, it would be phenomenalism, not Spiritualism." The latter term implies cause as well as effect, and hence it is philosophical; it means faith as well as knowledge, and hence it is religious; it means a continuous enlargement of the comprehension of the infinite by the finite, and therefore it is progressive; it means an increasing expression of the spiritual through the phenomenal, thereby securing to man the light of God's countenance for ever, and presenting to his aspirations the noblest treasures which his highest nature can conceive; and thus Spiritualism is reverence and worship of the true spiritual order. Spiritualism presents a basis which is without length, breadth, height, depth, or circumference—infinite in extent, and omnipotent in attributes. This spiritual basis can never admit of definition—the finite cannot comprehend the infinite—and so there can be no limitation or dogmas in Spiritualism. Its initial injunction is, 'Have faith in God.' With this calm reliance supplemented by Spiritualism in its phenomenal, progressive, and aspirational modes, we have that which ministers to every want of the human soul and leaves priestcraft without an occupation.

It may be asked if we accept this definition, what is the difference between Spiritualism and Comprehension? This difference—that a Comprehensionist is a Spiritualist because he recognises circumference as well as centrestance, and consequently is perpetually endeavouring to prepare his mind for the influence of the spirits teaching the truths of nature, whereas a Spiritualist makes no recognised profession of mental cultivation. The phenomena of Spiritualism is quite a distinct phase of the consideration. Now for the article itself. He had never read a clearer exposition of the whole exposure of the religious bewilderments of the churches. It is an awakening trump for a new life in thought, and an introduction to a spirit-communion on earth that would make the land blessed and the people happy. He deeply regretted it was not to be published in a pamphlet form, but the pith of such a pamphlet is contained in the article, and as such it should be read again and again, and given to every one who you might think had the inclination to think for himself. It appeared to him that those who think have always to pay for the promulgation of their thoughts. But we, as Comprehensionists, fully endorsing the points of Mr. Burns's arguments, should, as soon as we can turn round, purchase the corrected manuscript from Mr. Burns, and place it as a head-centre for our comprehensive teaching. If there had been an organisation among the Spiritualists, who now represent a "fortuitous concourse of atoms," the propagandism of such teaching would be made to fly with the wings of light through the world. But, as Comprehensionists, we grab at any philosophical information or argument we can get hold of, and by our hoped-for expansion, do for the Spiritualists what they appear disinclined to do for themselves. The absence of organisation implies a want of confidence, and the man or woman who will work, and does work, does so with only the eye of the spirit on their labour. But in relation to their efforts in the world, they know one is nobody, two can turn it upside down. The first direction of Jesus was, "Go in twos." Moody would have been nowhere without his Sankey, and the Spiritual Institute is sadly in want of a "Co." The Map of Comprehension was then arrangeably explained.

Next Sunday the explanation will be continued.

THE CONFERENCE AT CHURWELL.

To the Editor.—Dear Sir,—We held our Conference at Churwell on Sunday afternoon, the 28th ult., in the Co-operative Hall. A fair number of Spiritualists came together from Leeds, Beeston, Churwell, Morley, Batley, Ossett, Bradford, Keighley, and neighbourhood. The subject for discussion was the desirableness of exchanging mediums for Sunday meetings.

Some diffidence was shown at first, but when the subject was fairly opened a lively interest was manifested; the feeling of the meeting being, not to have any fixed plan of appointments of mediums, but in favour of leaving societies, circles, and mediums to make their own arrangements, and for mediums to be paid their travelling expenses.

To encourage such an exchange of mediums as circumstances and convenience will permit, all those who are willing to visit other places for the exercise of their mediumistic powers, to send their names and addresses to the various societies or mediums.

The evening meeting for two hours was very interesting and edifying to those present, our friends in the spirit giving very good, practical advice, throwing out their quaint expressions in our broad Yorkshire dialect with much humour and effect. This being the first Conference in this part of Yorkshire, we did not look for much being done, nevertheless, it was felt to be a success.

The next Conference will be held at Batley, on Sunday, Feb. 27, 1876. —Yours in the cause of truth, J. LAWTON.
Morley, near Leeds, Dec. 4, 1875.

THE SECOND QUARTERLY ENTERTAINMENT AT CAVENDISH ROOMS.

Dear Mr. Editor,—I had the pleasure of attending the above entertainment on Wednesday evening, the 8th inst., which partook of the nature of a sacred and secular concert and elocutionary performance, with the object of assisting our friend Dr. Sexton in his laudable endeavours, and in aid of the organ fund in connection with his Sunday lectures and services. Considering the inclemency of the weather, a good company, formed mostly of respected friends, were present, and by the applause and heartiness, seemed thoroughly to enjoy themselves. To particularise the vocalists, &c., of the entertainment, and the songs, recitations, &c., as comprised in the programme would, I am afraid, be too long for your columns, permit me to say that some very excellent talent was displayed, deserving of much appreciation and praise. The members of the choir, with Miss Sexton, who sang and presided at the organ, gave two anthems and two secular pieces in good style. Trusting that the meeting was a success financially, and equal to expectation, Yours, &c., 8, Sandall Road, N.W., December 11, 1875. JOHN W. HAXBY.

SUNDAY MEETINGS AT BRISTOL.

To the Editor.—Dear Sir,—In reply to our friend Montague, in respect to Sunday meetings in Bristol, I beg to say that I have not consulted Messrs. Beattie and Tommy, as I know that they would only be too pleased to act in the matter at any time when sufficiently supported. My object in writing to the *MEDIUM* in the first place was to see if there are a sufficient number interested in the matter, so as to guarantee £1 weekly, as thereabouts, as contributions. If this could be accomplished, then there would be no fear as to the results; and I thought that by placing the matter before the local subscribers to the *MEDIUM* it might have the desired effect, as nothing can, nor ever will, be done without unity. So I would ask all who have the cause at heart and are desirous to see Sunday meetings established in Bristol, to make themselves known at once. With thanks for your kindness in giving publicity to my former letter, I remain, dear Sir, yours truly,
Bristol, Dec. 7, 1875. "THE MITE."

BARNARD CASTLE.—SPIRITUAL MANIFESTATIONS.

(From the *Teesdale Mercury*.)

Dear Sir,—Lately we had a pleasant visit from my old friend Mr. Scott and a companion of his from Darlington, and being Spiritualists we arranged for a sitting, for a manifestation of spirit-power. There were fourteen of us. We had a couple of bells placed in a dark screened recess, along with Mr. Metcalf, the medium. After extinguishing the light, and joining hands, we commenced to sing, as is our custom. In a short time the bells came out of the cabinet, ringing time to the tune we sang, without hands of humanity in the flesh touching them. After gently tipping several of the company, and the ceiling over our heads, they were quiet. Then, wonderful to say, we were touched with spirit-hands, and signs given who the hands belonged to. We then were treated to a profuse wafting of most delicious scent, that made the room smell sweetly for some time after. As the above, along with many kindred facts that have come to my knowledge these few late years, has convinced me, completely and certainly, that under favourable conditions, we can converse with the so-called dead, if you can favour me with space for the above in your columns, it may lead others into the same pleasant experience, and oblige, yours sincerely,
Barnard Castle, Dec. 3rd, 1875. THOMAS KIPLING.

"KATIE KING."—A correspondent writes, "Page 763 of the *MEDIUM*, November 26, 1875, contains a letter signed 'W. Glendinning,' describing a seance with Mr. Herne, in which 'Peter' declares a new control of the above medium 'in the place of "Katie King," who is relieved of this for a higher mission,' which means, as I glean from statements made some time since in the *MEDIUM*, removed from earth-labours and materialisations to a higher sphere. On the next page Mr. D. McKellar says, at a seance with Mr. Eglington, November 11th, "Katie King" spoke in the direct voice.' Is this the 'higher mission' alluded to?"—[We are quite unable to answer, but refer the matter to "Katie King" and her friends.—Ed. M.]

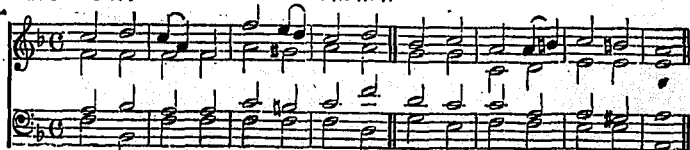
POWERFUL PHENOMENA IN ISLINGTON.—Dear Mr. Editor,—I attended a seance at Mrs. Bullock's, 19, Church Street, Islington, on Tuesday evening last. The circle numbered twenty-five, most of them strangers. Mr. Bullock, jun., sat as medium for physical manifestations. The phenomena commenced in the light by movements of the table, by which all the sitters were arranged in their proper places. The lights being put out, the physical manifestations commenced and continued about an hour without ceasing. A bell was carried over the head of the sitters, and kept time to the singing. All the sitters were fanned, and many were beaten about the head with a large bladder. Hoops were placed over the heads of several ladies and gentlemen; beautiful spirit-lights were seen by all present. A gentle voice spoke in the ears of some of the sitters, and many were touched with hands, some large and some small, some icy cold and others warm. All the sitters were so closely packed together, that it was impossible for one to move without being detected. By request of several friends, Mr. Bullock will hold a seance for physical manifestations on Tuesday and Thursday evenings next, December 21st and 23rd, at eight. Admission one shilling.—J. STARNES.

HYMNS FOR SUNDAY'S MEETINGS.

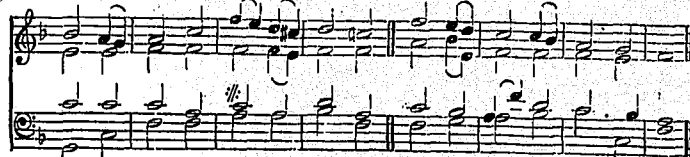
HYMN No. 12 in the "SPIRITUAL LYRE."

MOSCOW.

87.87.87.



Guide me, O thou great Je - ho - vah! Pil - grim thro' this bar-ren land;
I am weak, but thou art migh - ty, Hold me with thy powerful hand:



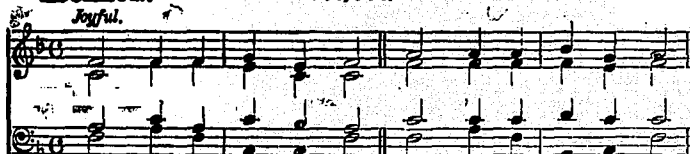
Bread of hea - ven! Bread of hea - ven! Feed me till I want no more.

Open now the crystal fountain,
Whence the healing streams do flow;
Let the fiery cloudy pillar,
Lead me all my journey through;
Strong deliverer!
Be thou still my strength and shield,

HYMN No. 69 in the "SPIRITUAL LYRE."

ASCALON.

666.666.



Lo! in the gold - en sky, We an - gel - forms des - cry;



Ce - les - tial hosts de - scend to - day; The friends of ear - ly years,



From their ex - alt - ed spheres, Walk with us on our earth - ly way.

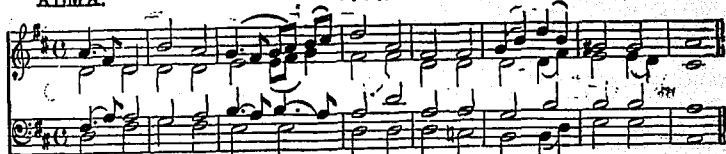
2 No more we sigh and mourn O'er loved and loving gone; They throng around the path we go; They bless us in our home, Are with us when we roam, Our conflicts and our triumphs know.	3 The grave has lost its dread, To us there are no dead, But all do live and love as one; Our doubts and fears depart: In each and every heart Thy holy will of God is done.
4 Thanks, grateful thanks, we raise To him who crowns our days With blessings numberless and free;	In one united band, As brothers, hand in hand, Henceforth mankind in joy shall be.

HYMN No. 147 in the "SPIRITUAL LYRE."

ALMA.

8787.

ITALIAN MELODY.



When the eve - ning star.... is steal - ing Slow - ly from the a - zure sky,



And each low - ly lit - tle flow - ret Soft - ly shuts its dew - y eye;
When each little bird is sleeping,
Sweetly in its downy nest,
And no sound the silence breaking.
E'er intrudes to mar its rest;

When the dew is softly falling
On each leaf and folded flower,
And there seems a holy quiet
In the still twilight hour:

Then it is that friends departed
Leave their happy homes above;
Then it is they come to cheer us,
Whispering kindly words of love.

A TRANCE ADDRESS will be given through Mr. F. M. Parkes, on Sunday morning, Dec. 19th, at the Cavendish Rooms, Mortimer Street, Oxford Street. Service to commence at eleven a.m.

MEDIUM WANTED.—The friends at Malton are wishful to have a visit from a private physical medium; one in the neighbourhood preferred. Address, Mr. E. Hall, Market Place, Malton.

MR. HERNE of London will give his first of a series of seances at the Spiritual Centre, 33, Russell Street, Liverpool, on Saturday, 18th Dec., at 8 o'clock. Admission, 20s. for six, 10s. for three, and 4s. for one sitting.

GRAND CHRISTMAS FESTIVAL AT OLDHAM.

On Christmas Day a tea-party and entertainment will take place in the Co-operative Hall, King Street, Oldham. Tea on the tables at four o'clock p.m. Tickets one shilling each, including admission to the entertainment. After tea the entertainment will consist of magic lantern photographs of materialised spirit-forms (life size) by Mr. James Burns of London; singing, by the Jones family of Hyde, and by others; recitations, and trance addresses by various mediums. Admission, after the tea, fourpence each.

Also three meetings will be held in the above hall on Sunday, December 26th, when the following mediums, Mrs. Scattergood of Bradford, Mrs. Ohlsen of Liverpool, Miss Barlow of Rhodes, Mr. Johnson of Hyde, Mr. Wood of Halifax, and other mediums, will address the morning and afternoon meetings. In the evening Mr. Jas. Burns of London (editor of the MEDIUM AND DAYBREAK), will deliver one of his popular lectures on Spiritualism. Admission to the above meetings, 6d., 4d., and 2d. To commence, in the morning at 10.30, afternoon at 2.30, and evening at 6.

For tickets for the tea and entertainment, apply to Mr. Kershaw, 6, High Street, Oldham; Mr. Sutcliffe, Rochdale; Mr. Johnson, Hyde; Mr. Fitton, Manchester; Mr. Dawson, Manchester; Mr. Singleton, Bury; Mr. Hargraves, Bolton; Mr. Booth, Failsworth; Mr. Hartley, Hyde; and of the secretary, Mr. Cox, 196, Union Street, Oldham. An early application solicited. Carriages at ten.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

MEETINGS.

On Sunday next, December 19, Town Hall, Glossop; medium, Mr. Wood of Halifax; committee of management, Mr. Hammond, Mr. Hartley, Mr. Chiswell, and Mr. Rogers. Admission, 2d., 4d., and 6d.
On Sunday next, December 19, Fourgates, Westboughton; medium, Mr. Knight of Bolton; committee of management, Mr. Ashbury, and Mr. Taylor. Admission free.

On Sunday, December 26, Drill Hall, Ellesmere Street, Leigh; medium, Mrs. Ohlsen of Liverpool; committee of management, Mr. Ashbury, Mr. Taylor, Mr. Raby, and Mr. Singleton. Admission, 2d. and 4d.; a few reserved, 6d.

We desire to thank Mr. James Knight, the medium, who very generously gives his services, and also our friends at Westboughton, who kindly take all responsibility of the meetings. We are also indebted to Mr. Aaron Sykes, who has very liberally at his own expense secured the Town Hall and posting of the bills at Glossop.

JAMES SUTCLIFFE, Secretary.

21, Elliott Street, Rochdale, December 14, 1875.

MR. BROWN AT MRS. BULLOCK'S HALL.

On Sunday evening next, Mr. Brown will give a trance address at the usual meeting held at 19, Church Street, Islington. To commence at seven o'clock.

TARLINGTON HALL, 90, CHURCH STREET, PADDINGTON

Thursday, Dec. 23, Mr. J. Burns, "Spiritualism."

Thursday, Dec. 30, "Criticisms on the Objections to Spiritualism."

A CHRISTMAS GATHERING FOR BIRMINGHAM SPIRITUALISTS.

Mr. J. W. Mahony begs to announce to the friends in Birmingham and district that he is making arrangements for a Christmas gathering, to take place on Monday, December 27th, at the Athenæum, Temple Street, to which all are invited. Tea on the table at half-past five o'clock. After tea Mr. Mahony will recite the following popular pieces—"The Charge of the Light Brigade" (Tennyson), "The Heart's Charity" (Eliza Cook), "The Field of Waterloo" (Byron), "Better than Gold," "Dimes and Dollars," and the celebrated piece on the Irish rebellion of 1798, entitled "Shamus O'Brian." Mr. Pyvies will exhibit his splendid dissolving views by oxy-hydrogen lime light. Several friends with ability have volunteered their services to enhance the enjoyment of the evening. A few choice volumes on Spiritualism will be on sale as Christmas presents. Music, singing, dancing, and Christmas games will occupy the evening, which is confidently anticipated as a merry one. Tickets, 1s. each, which may be obtained from Messrs. Smith, Perks, Turner, Lowe, Gifford, and Rooke. Admission after tea, 6d. Applications for tickets or information may be addressed to Mr. J. W. Mahony, 1, Cambrian Place, Anglesey Street, Lozells, Birmingham.

MR. COGMAN'S INSTITUTION, 15, ST. PETER'S ROAD, MILE END ROAD, E.—The quarterly tea-meeting of this institution will be held on Sunday, Dec. 19th, at five o'clock. Friends of the cause are earnestly invited.

SOUTH SHIELDS.—To the Editor.—Dear Sir,—Kindly allow me, through the MEDIUM, to intimate to the friends in the north, that a conference of friends interested in Spiritual phenomena will be held in Central Hall, Auction Sale Rooms, on Monday, Dec. 27th. Chair to be taken at 2.30 p.m. A second meeting, or seance, in the evening. By so doing you will much oblige, yours sincerely, T. M. BURNSIDES, Cor. Sec. P.S.—All interested are earnestly invited.

KEIGHLEY.—The fifth annual festival of the Lyceum will be held on Christmas Day, when a sumptuous tea will be provided, and an entertainment in the evening, consisting of readings and recitations, interspersed with music. Mr. John Blackburn of Halifax is expected to be with us. We hope to have a good time. Tickets for the tea and entertainment, 6d. each. Tea on the table at four o'clock; for entertainment at seven. Tickets may be had of the committee, or at the door.—JOSEPH TILLOTSON, Secretary.

YEovil.—VICARAGE STREET CHAPEL.—CHRISTMAS SERVICES.—Three sermons will be delivered in the above place of worship: on Christmas day at eleven a.m.; and on Sunday, Dec. 26th, at eleven a.m. and half-past six p.m., by Mr. E. W. Wallis, inspirational trance medium, of London. Subject for Christmas morning:—"The Birth of Christ and its bearing upon Mankind of the Present Day." On Sunday the subject for consideration may be proposed by the congregation. All are welcome to come and hear the glad tidings.

THE HOME FOR SPIRITUALISTS.

Considerable sympathy continues to be manifested in this matter, and many are looking forward to the hour when the doors of the Home will be opened wide for indwellers.

The position of the house within a short distance of the railways from the North, and of the Metropolitan Line, its commodiousness, its pleasant outlook into a large square, its quietness, although most conveniently in the centre of London, and its accessibility to the leading spiritualistic movements, lecture-halls, seances, &c., commend themselves to our friends.

The question of furniture now presses. We hope the generosity of friends will speedily solve it by contributions to the fund, either in the way of loans or of donations. It has been suggested that possibly various articles of furniture stored away because not required by the owners might be temporarily placed at the disposal of the Home. In this way several rooms may be easily provided for, and an immediate outlay of money be thereby obviated. A liberal offer of the kind has already been made, which, if carried into effect, will greatly facilitate operations; but it is earnestly hoped that this suggestion will in no way check the flow of that pecuniary help which is needful to start such an undertaking.

15, Southampton Row, London, W.C.

R. LINTON.

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	£	s.	d.		£	s.	d.
Mr. W. Tebb ...	25	0	0	"A Friend" ...	5	5	0
Mr. Thomas Grant ...	20	0	0	Mr. J. Ashman ...	5	5	0
Sir Charles Isham, Bart. ...	5	0	0	Mr. and Mrs. Pearson ...	2	2	0
Mr. Strawbridge ...	5	5	0	Mr. Rutherford ...	1	1	0
Colonel Greek ...	5	0	0	Mr. Wootton ...	0	5	0
Mr. Burns ...	5	5	0				

CONTRIBUTIONS TO INSTITUTION WEEK.

	£	s.	d.		£	s.	d.
Sir Chas. E. Isham, Bart. ...	5	0	0	Doughty Hall Organist ...	0	2	6
Mr. Harne's seance ...	4	0	0	"A Friend" ...	0	1	0
Mr. S. Hooking ...	2	2	0	Mr. Burns's Lecture on ...			
Miss O. Pawley ...	1	1	0	"Love, Courtship, and ...			
Mrs. H. ...	1	1	0	Marriage" ...	0	12	0
Mr. J. Regan ...	1	1	0	Mr. Bielfeld ...	0	10	6
Mrs. Woodforde ...	1	0	0	Mrs. James ...	0	10	0
Miss Eager and Mr. E. ...				Collected by Mr. S. ...			
W. Wallis's Seance ...	0	18	0	Wyatt:—			
Collected by Mr. T. H. ...				Mr. Waterman ...	0	2	6
Rowley:—				Mr. Judson ...	0	1	0
Mr. and Mrs. Rowley ...	0	6	0	Mr. Stidston ...	0	2	6
"Damocles" ...	0	5	0	Mr. Wyatt ...	0	2	6
Mr. Bray ...	0	1	0	Collected by Mr. W. ...			
Miss Duke ...	0	1	0	Perks ...	0	7	0
Miss Duke ...	0	1	0	"W. A. A." ...	0	5	3
"A Friend" ...	0	1	0	Collected at Jarrow-on ...			
Mrs. Thomas ...	0	1	0	Tyne ...	0	5	0
Mr. Lloyd ...	0	1	0	J. H. ...	0	5	0
Mr. Lomax ...	0	1	0	Mr. Pearce ...	0	5	0
Collected by Miss ...				Mr. C. Gray ...	0	5	0
D'Aroy:—				Mr. Edward Hallam ...	0	5	0
H. B. ...	0	10	0	Mr. W. Russell ...	0	1	0
Miss May ...	0	2	6	Amount previously ac- ...	41	10	6
				knowledge ...			

NEWTON, KIRKALDY.—Will the secretary of the Spiritualists kindly send me his address. A Dundee Spiritualist desires to visit the Newton friends.

MRS. BUTTERFIELD.—A Castleford correspondent writes:—"I enjoyed a treat last Sunday in going to Wakefield to hear Mrs. Butterfield. The attendance was very fair."

IT IS HEREBY ANNOUNCED that the NEW WORK—as given through "Tresse Jacoby, or the Angel Purity," viz.:—"ANGELIC REVELATIONS CONCERNING THE ORIGIN, ULTIMATION, AND DESTINY OF THE HUMAN SPIRIT," is now ready, and can be had from Mr. T. Gaskell, 69, Oldham Road, Manchester; J. R. Ledsham, Bookseller, 31, Corporation Street, Manchester; and W. Harrison, 38, Great Russell Street, London, W.C. Price 6s.

It is one of the most interior and sublime works that have been given to the world, and one that will be hailed with delight by all those advanced minds which can grasp those grand and pure thoughts emanating from such a source.

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OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

London: J. BURNS, 15, Southampton Row, W.C.

INFORMATION FOR INVESTIGATORS.

Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.

The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.

Mediumship. By MRS. TAPPAN. 1d.

The Philosophy of Death. By A. J. DAVIS. 2d.

Mediums and Mediumship. By T. HAZARD. 2d.

What Spiritualism has Taught. By WILLIAM HOWITT. 1d.

Report on Spiritualism of the Committee of the London Dialectical Society. 5s.

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

SUNDAY, DEC. 19, Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, DEC. 20, Mr. Brown's Seance, at 8. Admission 1s.

TUESDAY, DEC. 21, Miss Lottie Fowler's Seance, at 8. Admission, 5s.

FRIDAY, DEC. 24, Miss Eager, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, DEC. 18, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, DEC. 19, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7.

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, DEC. 20, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, DEC. 21, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Invilla Road, Waiworth, S.E., at 8. Admission 1s.

Dalston Association of Inquirers into Spiritualism. For information as to admission of non-members, apply to the honorary secretary, 21, 30a, rooms, 74, Navarino Road, Dalston, E.

WEDNESDAY, DEC. 22, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

J. Webster, 1, Abbott Street, Kingsland Gate, at 8 o'clock. Admission, 3d.

THURSDAY, DEC. 23, Developing Circle at Mr. W. Cannell's, 35, Frederick Street, Charles Street, Portland Town, at 8.

Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Tarlinton Hall, 90, Church Street, Paddington. Lecture at 8.

Mr. Williams. See advt.

FRIDAY, DEC. 24, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

SEANCES AND MEETINGS AT MRS. BULLOCK'S HALL,
19, CHURCH STREET, ISLINGTON.

SUNDAY, DEC. 19, Healing at 11 a.m.; Service at 7 p.m.

TUESDAY, DEC. 21, Seance at 8. Admission 1s.

WEDNESDAY, DEC. 22, Trance and Test Seance, at 8. Admission 6d.

FRIDAY, DEC. 24, Seance at 8. Non-subscribers 6d.

SATURDAY, DEC. 25, Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, DEC. 19, KIRKLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOVEY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

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

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street, Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.

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

HALIFAX Psychological Society, Old County Court, Union Street, at 2.30 and 6. Children's Lyceum at 10 a.m.

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m.

OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6, 7 p.m.

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 3 and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths. Public Meetings at 10.30 a.m. and 6 p.m.

ROTHESAY, at Mrs. Stipe's, 41, Middle Street, at 6.30.

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

GLASGOW, Public meeting, 6.30 p.m., at 164, Trongate.

HECKMONDPWICK, Services at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station) Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

HULL, 4, Strawberry Street, Drypool, 2 p.m., Healing Power; 6.30 p.m., Trance Speaking. Medium, J. J. Bland.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

MONDAY, DEC. 20, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, DEC. 21, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, Aston, trance, test and inspirational medium, at half-past 7 o'clock.

LIVERPOOL, 33, Russell Street, Mrs. Ohlsen, at 7.47, by ticket.

WEDNESDAY, DEC. 22, BOWLING, Spiritualists' Meeting Room, 8 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.30.

LIVERPOOL, Mrs. Ohlsen, at 319, Crown Street, at 8.

BIRMINGHAM, Mrs. Groom. Developing circle. Mediums only. 6 to 7, 165, St. Vincent Street.

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street.

KIRKLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

THURSDAY, DEC. 23, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court Newgate Street. Seance at 7.30 for 8.

HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

GRIMSBY, at Mr. T. W. Asquith's, 212, Victoria Street South, at 8 p.m.

FRIDAY, DEC. 24, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development circle. Mediums only. 6 to 7.

Mr. Perks's, 312, Bridge Street, at 7.30, for development.

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