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# SPIRITUALISM.

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## INTUITION.

By MRS. FRANCES KINGMAN.

### DEDICATION.

TO FREDDIE, MY PRECIOUS SON.

HE IS NOT DEAD! HE IS RISEN; AND HE DOOTH ALLURE ME TO THE VERY PORTALS OF HIS HAPPY HOME.

Hartford, Conn., U.S.A.

F. K.

### CHAPTER I.

"Cutty," I said, "do you wish to go and live with me?" I awaited her reply, thinking, "What a strange name she has!"—waited several seconds, for she appeared bashful, and held her head down in an embarrassed way.

"I guess so, ma'am." The words were issued in an undecided manner, as if she rather doubted whether the change would benefit her.

"What is your surname—your last name? Cutup what?"

"Anything I can get a chance to." She blushed deeply when she had said this.

"Spell your first name, child." She gave me a quick glance, and carefully commenced:

"C-u-t-u-p. I know you think 'tis a funny one; so do I—I don't like it."

"Well, dear, I think you would rather live with me than to live here."

"Oh! it don't make much difference, though I don't suppose 'tis very respectable for a big, strong girl like me to be willing to remain in a poor-house."

"My dear—"

She flushed carnation, and piteously said,

"How strange that sounds! nobody ever calls me that; my mother did, though, and my father, before he lost his money—he was so discouraged. A-ho!" it was a prolonged sigh, and from it I learned a tale of sorrow. Her long, silken lashes were weighted with unshed tears. I placed my arm around her, drawing her gently towards me. I smoothed the tresses of her beautiful hair. She trembled and dropped her head. I spoke tenderly, saying—

"Cutty, I think you will do very nicely for me—to come and help take care of my little kitchen. I am quite alone, excepting when I have visitors, and think you could do all, save the washing and nice ironing, very well; then black Jennie, who lives next door, comes in twice a week to do some cooking; the rest, I believe, could be managed between you and I."

"Well, I don't care much," she answered, in a despairing kind of way which I could not understand. One so young, so healthy, left an orphan in the pauper-house; I supposed, of course, she would be delighted at the prospect of a better home. She was very pale, with now and then darting colour in her cheeks, large brown eyes, pretty brown hair, and had it not been for the extraordinary breadth of her mouth, I should have pronounced her really handsome. I went in after talking with Cutup awhile longer, and met the overseer's wife, questioning her concerning the girl.

"Strange child of her age, but very smart, and, I judge, very affectionate, if we can reach her true nature."

"How old is she, Mrs. Daley?"

"I think near thirteen; yes, that's it—thirteen some time in the summer."

"Does she work well?"

"Very, very."

"Capable about house?"

"Very, and very quick."

"Neat, Mrs. Daley?"

"O yes; almost too neat."

"Well, every child has some bad traits; what are hers, please?"

"Really, madam," answered the overseer's wife, with a peculiar expression coming in her face, "she's the very queerest girl on religion you ever heard of. She can repeat the Bible, I believe, half through; and will argue according to her teachings. She needs somebody, I think, to dissuade her from the ideas she has got of hell and eternal punishment. I will tell you, madam, what the trouble is: she lost her father first—I've heard the story from a reliable person. Her father was doing very well about five years ago, at work in Prince and Houghton's counting-house."

"Bookkeeper?"

"Yes, bookkeeper; he was well educated, and, I'm told, a very well-disposed person. His wife was high-spirited, and I guess rather extravagant: one of these girls, they say, brought up to do nothing. Well, she had two children—John and this Cutup; I believe Cutup was her mother's middle name; really a queer name to give a child. Matters went on smooth enough until these two little ones were born, when Mrs. Stone thought she must have a nurse for the babies, and a servant to do the work. By the way, Mr. Stone had got a cottage half paid for, and was struggling hard to pay for the rest; his salary was good, and he might just as well as not, if she had done her part; but no, she must live genteel. I've heard he said nothing, but kept getting more and more discouraged, until he commenced to drink a little—just enough to drown his disappointment, I expect. That made her mad, and so there was now and then a fuss, you know, which made him all the worse. It's an old story—the girl's education was the fault: she had been taught to live genteelly at home, to despise work, think she must keep two servants certainly, though she was healthy and strong. I might as well make the tale brief, madam. He drank harder and harder, until he was a perfect sot, and at last went into consumption and died; if you will believe it, his wife took to drink too; they say remorse was killing her, and she couldn't bear it; and her father, who had a new wife, just cast her away from his door; then she grew desperate, and drank worse and worse until she got a fever, and died also, leaving those two children. Her father wouldn't have anything to do with them, and they were brought here—and such trouble as we had with that Johnny! my husband has whipped him half to death for his capers time and time again, and it never did one particle of good. Oh! he did try us terribly! Cutup loved her brother very dearly, and used to cry over him and talk so strange to him. One night after dark, they were sitting out on the back door-stone, and I overheard them holding such an odd conversation. Cutup says, 'I can't encourage you, Johnny, you are so naturally and totally depraved, and we've got to bear the iniquities of our parents, you know. There's no hope for mother and father—we might as well go to hell too. We can't help it, 'twas fore-ordained that they weren't of the elect.'"

"Who told her these things, Mrs. Daley?"

"She said her Sabbath-school teacher, and that an old lady who lives opposite here told her a good deal. She asks the strangest questions; I never heard of such a child—never—and you will think so. She is a queer chick—that is, in her way. As for bad traits, she hasn't any, really—not that I can call ugly or malicious."



I was interested in the girl more than I confessed. I could conceive at once of her true nature. She was, indeed, smarter than Mrs. Daley's comprehension could define. She was idylic, sensitive, inquiring, with marvellous intuition. Discouraged, despairing, and well she might be, for she was desolate, I knew, after Mrs. Daley told me that Johnny died in jail for setting fire to a gentleman's barn, where he had gone to live; a vindictive act, to be sure; but people who knew said his master was cruel to him in the extreme.

"She isn't good for anything to us," said the woman, as the peroration of her conversation; "she would work with anybody who would sort of help her, and indulge her a little in her love of flowers, painting pictures, and the like. I think, madam, Cutup was born for a lady, though she will work well; don't misunderstand me"—I thought the overbearing a little alarmed lest she had impressed me too strongly with the girl's poetical genius to convince me she would be the practical help I was in search of; so she asked hastily, "don't mistake me; Cutup is a servant worth having."

The name "servant" fell upon my ears as wholly inapplicable to the orphan. I saw her through the open door. She was standing by the side of a beautiful white goat, which was feeding in the yard, upon the early spring grass. I watched her as she stooped to caress the creature. Her hair, loosened by the wind, escaped her round comb and fell backwards over her bare shoulders like bronze; it fairly sparkled in the sunlight. The love she gave the animal awakened thought, no doubt, in her lonely soul, for a rich colour came into her cheeks; her eyes brightened; she smiled, displaying two rows of white, even teeth. Oh! what a charm lay in that smile! Her calico dress dropped off one round, white shoulder. She was kneeling with her arms around the goat's neck. I believe a good artist would have given two years of his existence to have painted her then and there.

"Hark!" said Mrs. Daley; "she is saying something queer to that animal. Hark! d'ye hear it?"

"No," I replied; "what was it?"

"She says, 'Nanny, I wish I could be you—I shouldn't worry about mother and Johnny being in such torment all the time.'"

I looked at her with a deep pity; this child, with the brilliance of beauty and rich intellect encircling her, and such a bleak commencement of life! I arranged with Mrs. Daley to take Cutup from the almshouse on the following day. The woman appeared quite relieved, for I verily believe she almost feared the anomalous nature of this orphan girl. When I passed through the yard I said—

"Cutup, dear, I will come for you to-morrow. I think you and I will be very happy together. You must go to school. Mrs. Daley tells me you study every day, and that you are a good scholar by your own exertions."

She flushed hot, and a pitiful tenderness came in her voice.

"I want to learn, ma'am, but I cannot go to school with other girls."

Believing it best not to hold argument with her at present, I bid her "good day," and went down the road thinking of her blameless, stainless life, crushed out by fear and hopelessness wrought of early teachings. Eloquent to me was her plaint of despair, and I yearned to correct the mistake, awakening gladness in her soul for its staying darkness. My own gloom and uncertainty had been something like hers. The time came back, sweeping over me with great strength and vividness. I recalled that bleak day when I followed the black-plumed hearse through the fragrant aisles of pine, while the birds sang and the flowers blossomed; while the pitying breeze cooled my hot temples, and the blue sky coaxed me to look up. The months came back—those months, weeks, days, of mourning, when memory gave me not the angel, but the loved, dead form, lying in its satin house, shrouded in roses and japonicas. My soul never lifted itself towards truth, but lay beside the beautiful face growing grey with the hue of corruption. I remembered how the man of God, clad in his bishop's robe, walked towards the yawning grave repeating, "I know that my Redeemer liveth," and my response went forth—"Yes, my Redeemer liveth," but I did not appreciate His true life then. I echoed, "Yes, yes, He lives;" but he was so far away! Though I had been named Christian for years, I did not realise the nearness of Christ to the mourner.

"Earth to earth, ashes to ashes, dust to dust." The first cruel clods fell. I heard, and, clutching my dress, seemed half-smothered. I whispered, with straining eyes, livid face, and frozen tongue—"I know that my Redeemer liveth." I caught at the solace as a drowning man catches at the impotent straw.

Did comfort come? Nature was black, the song-birds mocked me, heaven was vague, angels unreal, folding their wings, sitting within my life as the raven within the poet's. I thought—

"And my soul from out that shadow shall be lifted  
Nevermore, ah! nevermore!"

I remembered how that petition sounded, "Our father, which art in heaven." I gasped, wailing, "My Father, what have you taken him for?" and the Heavenly Parent answered nothing, that I could hear, for my ears were deaf—they had not yet learned to listen.

Morning came and went; noon blazed in the zenith; night folded her sable mantle down, but it mattered not to me. I begged upon my knees for peace, reconciliation; the minister came and prayed with me; friends pitied, telling me I must be resigned. I tried to be—I thought I was: I was only mourning his loss. I read the Holy Book. "Come unto me all ye that are heavy laden and

I will give you rest." "Whom the Lord loveth He chasteneth." "In the world ye have tribulation." Well, I must bear, knowing it was all for my good, and wait the day of my death to understand fully the Divine wisdom. The inscrutable ways were past finding out. Other days dawned, other prayers ascended, other nights came, other long watches, many wet pillows, and open eyes straining themselves to pierce the darkness. Might he not pity the mother he adored, and come just once to assure me he was not in the grave, but living on in happiness? I lifted up my hands exclaiming, "Cecil, Cecil, they say the dead never come back; but pity, Oh! pity me, and tell me I shall see you again! Come just once—only for a second—that I may know you live!" I pleaded until the silence grew awful, and then I craved death. Marius dreamed Atilia's bow was broken, and upon the same night Atilia died. Oh! that somebody would give me the prescience of my death!

And then I shuddered for the consciousness of wickedness. I strove to calm the cry. It grew louder and louder. "Give me some link between my dreadful present and immortality!" I took my Bible, and with eyes nearly blind from incessant weeping, searched. An angel called to Hagar, one spoke to Jacob in a dream. They were no manufactured spirits, for did not the apostles see Moses and Elias? "The angel of the Lord descended from heaven and rolled back the stone from the door and sat upon it." I pondered. I knew not how they saw them, but I believed God's law had never changed. Had the portal opened to allow these of old to pass through, then closed itself for ever? Some natural law, though I could not explain, had caused angels to be seen and heard; might not I see and hear my Cecil? The thought dropped into my soul with exquisite ecstasy. I seemed suddenly changed. Memory brought me something I once heard Henry Ward Beecher say: "There have been times in which I declare to you, heaven was more real than earth: in which my children that were gone spoke more plainly to me than my children that are with me." Precious assurance! should I ever find how it could be? A soothing, as of my darling's own soft hands, swept over and through me. In that moment I commenced to study God.

On the morrow I went to the grave. I remembered when those women sought at the tomb for Jesus, and when they were afraid and bowed down their faces, how the angels spoke to them, saying, "Why seek ye the living among the dead? He is not here, but is risen." "O grave, where is thy victory!" Had not Cecil also risen? I tarried long and meditatively. If angels ever had appeared to mortals, could they not now as well? If man or woman ever had held intercourse with spirits, might not I? If the ancients possessed the comfort of conversing with the loved lost, why not we? Would some theologians call me insane because I questioned the propriety of clasping my Cecil to my arms? Though invisible, did not my darling go with me, follow me, precede me, watch me, smiling at my eccentricities, and saddened at my disappointments? I thought of all the wise and great men in the past: Socrates, Plato, and later minds, whose belief in the guidance of angels had been handed down even to us of the nineteenth century. I pondered long and deeply. Intuition forced upon my soul a comfort hitherto disregarded through early education, and later clinging to it, because reason and philosophy had slept—because no dear one had gone to the *terra incognita*. I had taught my Cecil the spirit goes to God who gave it, and rest content with the belief; but I never thought of the true nearness of God. I also had been taught He is everywhere.

While I tarried, a mood possessed me. My mind seemed to break loose from material thralldom, asserting its distinct freedom, awakening to new powers. Scales seemed to fall from my eyes, and the parchment of nature was unrolled to my view. I was so absorbed I forgot external surroundings, and soft footsteps hastened near; precious hands laid themselves upon my hot brow, cooling it quickly; lips met mine; it was the old whisper, tender beyond expression—"Mother!" Ah, had my soul so unfolded itself? "Mother!" "Cecil!" Oh! how real! "He is not here, but has risen;" he had come from his summer home. Though he had spoken but that one word, that name so precious to him, it was enough. The passionate craving of my soul had been filled. Intuition had done its work, and well. Doubt had fallen into the embrace of light. I walked away when I had been awakened from my soft and consecrating spell, feeling less alone; aye, I put out my hand to lead him as of old. So sudden had peace come, and yet so truly, I wanted to cry aloud to other mourners I was passing by—

"The spirit-world is not closed—  
Thy sense is closed—Thy heart is dead."

## CHAPTER II.

Last evening, Miss Phebe Wilberforce and her sister, Miss Hope Wilberforce, spent two hours with me. They are members of Rev. James Treat's church—have been for years. They spoke of their last visit—it was before Cecil died. Miss Phebe gave her sister a nudge which was intended for a sly one, but I saw it. Miss Hope looked quite frightened. I smiled, answering, "Yes, dear Cecil was here then, and made us very happy by his sunny nature. Do you remember, Miss Phebe, how he sang to you? and he played chess with you, Miss Hope."

"Yes."

The brief reply was launched forth, and both ladies gazed at me strangely; quite as though I was insane or devoid of proper grief for my dead, for I smiled. The door-bell rang. It was Mr. Mackenzie, the affianced of Miss Hope—a forbidden lover, the villagers



said, for old Mr. Wilberforce could not countenance the gentleman's religious ideas, or ideas of religion. Miss Phebe was also shocked at her sister's choice. Mr. Mackenzie and I always had been at high dispute upon Bible matters and I was not surprised when he, quite abruptly, asked—

"Mrs. Blake, what is your idea of the first chapter of Genesis?" I did not reply directly, and I saw Hope's pleasant face crimson as she glanced quickly towards Phebe, then at her lover.

"Don't, please, Henrique; you are always teasing Mrs. Blake." "No teasing, Hope; 'tis healthy to get an exchange of ideas. We should be isolated souls were it not for this commerce of conversation."

"Well, then, let it be upon some scientific theme."

"That's just what I'm at, Hope."

"Science and religion do not agree, Henrique, you say."

"Perhaps Mrs. Blake can make them."

I answered, "Mr. Mackenzie, I am not willing to discard the Bible for science."

"What will you do, then?" he asked, moving his seat nearer me.

"O dear!" sighed Phebe; "Henrique, I'd much rather go home than hear you advance your terrible ideas. Mrs. Blake, I tremble for him. Father says he is almost—shall I say it, Hen?"

"Yes, yes," answered the gentleman, smiling.

"Well, almost an infidel."

He laughed heartily, rubbing his hands together as though preparing for some very hard work.

"Mrs. Blake," he said presently, with a roguish glance at his affianced, "what do you think of Genesis first? do you believe it?"

I answered, "Moses evidently was mistaken. He is quite guilty of sins of omission."

Henrique laughed. "I should say of commission, Mrs. Blake. He tells us this wonderful geological earth was made in six days."

"Perhaps," I said, "the days were millions of years in length."

"That will not help it, madam. Moses makes great mistakes. He tells us the very first created organic existences were grass,

herbs, and fruit-trees."

"Certainly," said Miss Phebe.

"Prove it!" challenged Mr. Mackenzie.

"The Bible says so, and of course it is right."

"According," said Henrique, "to the keenest researches of our greatest minds, we had first a few very ordinary mosses, a few soft-bodied animals devoid of skeleton forms, and some marine insects."

"Who's *we*?" asked Hope.

"I speak generally, my dear." Turning to me he continued,

"So you see, Mrs. Blake, we did not get fruit-trees first, but something quite different: seaweed, shellfish, and polyparia. You know, do you not, what the lowest fossiliferous rocks yield?"

I answered by half interrogation, half assurance—"Marine forms very low in the scale of existence?"

"Yes, Mrs. Blake, and millions of years, according to the proof, must have elapsed before grass, herbs, and fruit-trees could have existed."

"Do not dispute the Bible, Henrique," pleaded Hope in her quiet way.

"No; we only want to rectify Moses a little." Phebe nervously worked her crochet-hook in and out. "What does the patriarch say of animals, Mrs. Blake?"

"They were created on the fifth."

"Yes; and yet they are found as low in the rocks as vegetables;

and vegetables, he says, were created on the third."

"God created on the fifth," said Miss Hope, "fowls and every living creature that moveth—the great whales with all the rest; what a day's labour!"

Mr. Mackenzie smiled, replying, "Yes, my dear, but He rested upon the seventh, you know—that God who is never weary. Now,

Mrs. Blake, during the Carboniferous period, we had only shell-fish, fishes, radiata; then came reptiles; then birds, and theirs was called, you know, the Triassic period. According to Moses, these animals,

which should have appeared at intervals separated by millions of years, all came in one day."

"How do you know this?" asked Miss Phebe; "what authority have you for saying such awful things?"

"As good, and better, than Moses had for saying what he has said."

"O Henrique! I certainly shall not stay to hear such talk! Mrs. Blake, I am surprised at you! indeed I am. Father would not like it if he could know what our conversation is."

"Please forbear a little, Phebe," replied Henrique; "it will do you good; some day you will recall this evening. We are told, Mrs. Blake, that God created beasts, and cattle, and creeping things, and men upon the same day. I suppose creeping things implies reptiles."

"I suppose so."

"Well, reptiles are found in the Carboniferous formations; and geologists of great eminence teach that cattle did not come until the third period, and man near its close."

"I have not read of any rain," timidly suggested Hope. Miss Phebe gave her a glance which caused crimson blushes.

"It does not speak of it, dear," answered Mr. Mackenzie, "until all things were created; yet impressions of rain-drops have been found in the rocks as low as the fishes. Now, Mrs. Blake, what are we to think? We hear from Moses nothing of the condition of things following chaos, nothing of reasonable conditions and formations, nothing of that progress which incontrovertibly has ever

been and ever will be, nothing of the abrasions caused by water and time, nothing of the constant change of land and sea. Moses was ignorant."

Phebe rose, and declared her intention of leaving. Henrique playfully placed her in her chair, sitting beside her as a guard.

"I shall inform father."

Hope gave her sister a pleading glance.

"What is it David says, Mrs. Blake, about the bounds of the sea? does he not say, 'God has set the bounds of the sea that the waves may not pass over?' and Jeremiah declares that the sand, by a perpetual decree, makes the limits of the sea, and that the waters cannot pass over."

"What of it?" asked Hope in her innocence. She never had, in all her twenty years, been allowed to read a word that might bear a shadow of contradiction to the Old Testament writers. She had been forbidden all geological lectures, was never allowed to speak the dictations of intuition, or whisper any religious sentiment coming of reason. Born and bred beneath the rule of father, mother, and quite elderly sister Phebe, the primary catechism down to the weekly Bible-class had been the extent, length, width, and depth of her soul's manna. She remembered from a little girl how she always had dreaded the Sundays; how stale the sanctimonious faces and best clothes had become; how much she could repeat of the minister's sermons concerning that heaven she was going to if she was very, very good indeed, or that hell, if she was not very, very good indeed. She remembered telling her mother once, for which she received a terrible whipping, that "she almost dreaded to go to heaven, since there was going to be nothing only singing and praising all the time;" and I do not believe, away down in the depths of her sunny heart, she has quite got over it yet.

Mr. Mackenzie was not satisfied, and commenced again, to the great annoyance of Phebe.

"Now, Mrs. Blake, we know positively what changes are constantly taking place upon the land and water. Places where seas once bore up their ships are now foundations for cities, and *vice versa*. And this is not the half. I question the authority of the Bible."

Miss Phebe whispered, "O dear! truly it is dreadful." Hope nestled about uneasily, and gave Mr. Mackenzie an imploring glance. He returned it with an expression of eye as much as to say, "I want help, Hope! I am troubled."

"Why do you question the authority of the Bible, sir?" I felt a trifle severe, and dare say I looked so.

"You think the Hebrew the oldest language, Mrs. Blake?"

"No; I believe the Sanscrit is the oldest; what of that? You have been reading Müller, Mr. Mackenzie."

"Well, we have as good authority for Müller as for Moses. I find by studying Higgins, that in Phœnician manuscripts there are found writings very like Genesis. Great writers agree that Sanchoniathos antedated Moses, and that the account of the deluge and other stories were taken from very old manuscripts by Moses."

"Well, allow it, my dear sir, does it make the Bible less true? I should say it made it more infallible. I have heard others, Mr. Mackenzie, who desired to dispute the Bible, bring forward the same points."

"And we have never received the Bible as originally written. Ecumenical councils held long conventions to see which gospels should be ostracised and which retained—some twenty-five to forty, I believe, were disputed, and were decided by majorities, which is never a fair way, you know."

"Well, what of that? we have sufficient without them."

"But if I am going to live according to the Bible, I want a correct one. I don't wish to be taught that the Egyptians were the first people when we know to the contrary. But what of that first chapter of Genesis?" Miss Hope laid her hand upon his shoulder with an imploring "Don't, Henrique!" and Miss Phebe said, heaving a great sigh, "Tis dreadful to be an infidel."

Henrique laughed again heartily. I answered his interrogation:

"Supposing you or I were to write a book this coming year, on some particular science just as it stands to-day, and issue the work. In a hundred years some person writes another, and treats the same science in its advanced stages. Should you pronounce the first book a lie?"

"Well, allow this, then, what about inconsistencies? What do you think about Adam and Eve? In six days God made this wonderful world."—"Of course he did," said Miss Phebe;—"and from the dust of the ground made a man, placing him in a beautiful garden; causing a deep sleep—was chloroform known then, Mrs. Blake?"—"O Hen. don't!" sighed Hope;—"and from the man's rib he made poor, wronged woman: what do you suppose Adam would have thought of a Woman's Rights Convention? Eve was tempted, ate of the fruit, gave to her spouse, he ate, and they fell, throwing upon the whole human race misery and death—everlasting punishment. Now, Mrs. Blake, I am no infidel (he glanced at Miss Phebe with a comical expression), and poor Mr. Wilberforce, if he would only study, he'd call me sensible; and instead of denying me the privilege of his parlour once or twice a week, would welcome me—he proud—ahem!"

"Conceit is a wonderful attribute," said Hope, softly.

"Please, Henrique," pleaded Phebe, "let's talk of Mr. Treat's last sermon. It was so beautiful. It was upon—what lamentable inroads science is making on religion, Mrs. Blake—and he spoke ably, I assure you."

"Yes, Mrs. Blake," said Mr. Mackenzie; "he stands with a five-foot shooter in his hand, to slay every word a person dares to say concerning Genesis, contrary to Moses."



"It is folly," I answered; "the great trouble is, the sins of omission. The elements are right—Moses did not go into the scientific part—I presume he did not understand the method; but the ideas are right: for instance, you have just said, 'man is made of dust;' he is. We are composed of substances called primaries, first found in the rocks. By constant abrasion these rocks became earth; from this earth, mayhap, came substances potentialized to sustain animal life. Man is the ultimate of ascending orders—an upward progression of many existences below him. God's hand held all the particles until He created the perfect structure. Moses spoke truth, then, when he said, 'Adam was made of the dust of the earth.' Science and religion need never have an outbreak. Those writers gave us what they knew; if they were not able to explain, because theirs was the age too early for advancement in these matters, shall we pronounce their teachings false? No, Mr. Mackenzie, science and religion may be reconciled if people will only strive to do so. Every word in Genesis may be made plain, I believe. Why are we not as willing to make allowance for Moses' sins of omission and commission as we are for the writers of the present time?"

"Infidels stalk the earth to-day, Mrs. Blake, for these very things. What of everlasting punishment? do you believe in it?"

"No," I answered, firmly, and Miss Phebe almost sprang from her chair. The gentleman rubbed his hands as though an important point had been gained. "Mr. Mackenzie, evidence of true Christianity, I believe, lies in deeds, not creeds. In a high and comprehensive sense, we want to look at God and the future, and this is impossible unless we reason. Sir W. Drummond says, 'He that will not reason is a bigot, he that cannot reason is a fool, and he that dares not reason is a slave.' True reason comes of knowledge and discernment; if people would see that the pure religion comes of trying to better their own lives and the lives of their neighbours, by devotion to charity and love, instead of devotion to ceremony, then would God's will soon be done. What we want to obey is, the voice of the Infinite speaking in our own souls. Let us do this, and we have no fear of everlasting punishment. Belief comes oftenest of assent to the propositions and affirmations of others; we believe because somebody taught us to. I believe most that which intuition teaches me. Does not every soul experience a primary consciousness of a God? it is God in the soul."

"Yes, Mrs. Blake; and this is what keeps me from being an—" the gentleman glanced at Miss Phebe slyly, then at Miss Hope, and putting up his hands, whispered through them, "Infidel." Phebe groaned.

"Mr. Mackenzie, I have been to South Barntown pauper-house, and have engaged a beautiful little girl of twelve years, or thereabouts, to come and live with me. She is very smart, I am convinced. Poetic, refined. Poor little one, she is desolate, through a terrible belief which possesses her. She has been unfortunate in her worldly relations, and bereavement has named her orphan. She has been taught that if one dies in sin they must suffer for ever and ever, through an endless eternity, in fire and brimstone; this material fire, thank heaven, has passed away with the enlightenment of the age, but is supplied with something little better—everlasting remorse."

"That's it, Mrs. Blake; thank God I have found a reasonable church member. Oh! if Deacon Wilberforce could only be here!" Phebe gazed at me wildly, and directly said—

"I am astonished, Mrs. Blake! of course, if you do not believe in everlasting remorse, you believe in some change; there is no repentance after death, you know. One would call you a Progressionist."

"I am, decidedly, Miss Phebe."

Mr. Mackenzie rubbed his hands again; the invisible soap wore well this evening. "Miss Phebe, is not progression God Himself? Life without change is impossible. We live because God lives; He is in all things, and all things are of Him. Everything, from the grain of sand to the entire world, has its origin in the Infinite. Life, then, is a persistent and imperishable force, perpetually drawn from the Great Source. Progress is an incessant educing of our inner powers, consequently ceaseless in this life, and why not ceaseless in the next? We are sure of the changes we meet with here, why not believe that hereafter there will be a chance for this educing, to draw forth good motives, regret that will prompt us to rise from a sinful state; think of all the advantages we shall have added unto us there because of the help from ministering spirits; why shall we not progress to goodness and truth?"

The lady replied, "Oh! I don't know; I trust I shall always believe my Bible as long as I live. I think this age of progression dreadful."

Mr. Mackenzie had been thinking; he exclaimed, with enthusiasm:

"Mrs. Blake, about that little orphan girl, I beg you will relieve her mind. Don't let her grow up a martyr to bigotry."

"Don't ruin her hope of heaven," Miss Phebe sighed.

We discussed the topic for a while longer, then introduced something more genial to the ladies. Mr. Mackenzie and I both begging pardon for our breach of etiquette. Hope's pleasant face warmed into radiance, and I thought the gentleman's choice a very good one, but I doubted whether Mr. Wilberforce ever could become reconciled to his daughter's hope.

(To be continued.)

BRIGHTON.—Mr. Herne will hold public seances at Brighton the first and third Sundays in the month, at seven p.m. Private seances on Saturday evenings previous. For terms and particulars apply to Mr. Bray, 82, St. James's Street.

## THE SPIRITUAL MOVEMENT.

To the Editor.—Dear Sir,—It seems to me that editors of newspapers, as well as mediums, are, at least to some extent, responsible for their words and actions, especially when not in harmony with the good spirit, nor with truth and fact. I read in the *Spiritualist* (Jan. 7th, page 6, par 3) that the "intelligent English Spiritualists and all the more educated workers connected with the movement in this country," constitute "the heart, heads, and backbone of the movement." Now, Sir, I emphatically deny this statement; there is no such heart, head, and backbone in the spiritual movement in this country. The spirit is its own vitality, light, and strength, in its own movement in this and every other country. The spirit moves the ministers in the spiritual world to serve, and by them, and also by direct ministration, the living spirit has produced and now maintains the true spiritual movement in all the world. Did the spirit begin by taking the intelligent and the more educated as its mediums and servants? Did not the spirit rather begin with the more honest and industrious, and who had not lifted up their soul's desire to obtain mammon by intellect and by usury? and has not the spirit, by means of those faithful instruments, vanquished the most powerful intellects, and even the more (morally and religiously) intelligent amongst mankind, and compelled them into, or to relation to, the spiritual movement? Every intelligent, honest Spiritualist must answer, Yes, yes, yes! Yet this doughty editor would have us, who have felt our rapport and allegiance to the spirit and its movement, become part of and bowed down to, a human organisation, as constituting the spiritual movement.

Avant! thou instrument of oppression to the children of the true spirit; thou mayest have a heart, head, and backbone in thy movement such as is claimed, but the truly free and good in the good spirits' movement seek it not. The true Spiritualist has a right to maintain, by innocent co-operation, a cheap periodical to serve in the cause of spiritual freedom which has been vouchsafed to the soul of man (who will live in spiritual freedom) in heaven and in earth. So never ye fear, but continue faithful in the spirit, O all Spiritualists.—Yours truly,

D. RICHMOND.

18, Chapel Street, Darlington, Jan. 11th, 1876.

[Our correspondent alludes to comments in our contemporary which point in this direction, and we venture to notice them briefly. We are at a loss how to begin, the matter is so repugnant to our feelings in every way. We would say that Mr. Richmond has very forcibly pointed out the difference between a true Spiritualist and the mere newspaper critic on Spiritualists and Spiritualism. The latter character is not necessarily a Spiritualist, hence his methods need not be spiritual, nor is it needful for him to sympathise with Spiritual objects, or to promote the work required to achieve them. The Editor to whom allusion is made has for years done what he could to prevent us from obtaining means to carry on the promotion of Spiritualism. He is at this work in the article on which Mr. Richmond comments. This would not only be a direct injury to our personal interests, were they dependent upon the support of the public, but an attempt to frustrate the work of Spiritualism itself. Our labours are in no way dependent upon those undertaken by the Editor in question, nor any other person. We do not indulge in tactics; we have been forced into this work quite against any wish or purpose of our own; and any person professing to be a Spiritualist who attacks or impedes us, is not fighting against any individual, but setting himself up as the censor and opponent of the spirit-world, whose work Spiritualism is. We have all along followed an independent course, and even though a dozen spiritualistic newspapers existed, our operations would equally require the organ which we at present use. Our purposes are altogether different from those of our antagonist, and he fails to comprehend them. He ought also to know that the £500 subscribed to the Spiritual Institution yearly, is not to sustain the MEDIUM; indeed it is more than employed in other directions. For that money the public have the absolute use of the works in the Progressive Library, and all the facilities which the establishment at No. 15, Southampton Row, affords; to which are to be added the continuous exertions of several individuals, and a vast quantity of printed matter, postage, and other expenses incurred in continually attending to inquirers. As Mr. Richmond points out, it must be a man-made inspiration indeed which expresses itself in false statements, misrepresentations, and a continuous effort to injure in a business way those who come in conflict with personal interest and ambition. Though we have no particular cause to love this individual, yet we bear him no hatred. His efforts have been no injury to us, and we are only sorry for his own sake that he cannot rise into a happier frame of mind, and refrain from attacks which, we are certain, are a great injury to his own career.—Ep. M.]

## DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses in these rooms as usual, that in the morning being on the "Loneliness of Man," and that in the evening on "Christianity, the True Secularism." The latter discourse was divided into the following heads:—1. That there are two worlds. 2. That these worlds are intimately connected the one with the other. 3. That godliness has the promise of both worlds. He entered at some length upon the evidences of there being a future state, described how intimately that state was related to the present world, and pointed out that the fitting preparation for the future procured the greatest happiness in the present.

On Sunday next the Doctor will deliver two discourses as usual, the subjects of which will be advertised in the *Times* of Saturday.



## DR. MACK'S FAREWELL.

On Tuesday evening Dr. Mack invited a few of the many friends he has made in this country to spend a few hours with him previous to his departure for America.

An excellent supper was served by Mrs. Jones, who has by her many attentions done so much for the comfort of Dr. Mack and his numerous patients.

During the evening the rooms became well filled by the most prominent healers, mediums, workers in Spiritualism, and a few of Dr. Mack's patients—some from distant parts of the provinces. Music, song, and social converse occupied the time agreeably; but near midnight the Doctor's warm friends could restrain their feelings no longer, and speech-making was introduced by

Mr. Fairly, who at the conclusion of Miss Gill's song, "Home, Sweet Home," in which all joined, stepped forward, and remarked how appropriate it was, seeing that their friend was about to return to his native country. Mr. Fairly, in a happy and forcible manner, recounted his long acquaintance with Dr. Mack. Fifteen years ago he had known him in London. Then he had healing power, and he was delighted to meet with him on his return last summer. The Doctor was a genuine man—one who was actuated by good resolves, and earnestly laboured for their realisation. In the name of those present, he wished the Doctor a prosperous and safe voyage, and hoped he would return at no distant time to renew his philanthropic efforts.

Mr. Burns then desired to be heard for a few moments. When the Doctor arrived with Mr. and Mrs. Hardy last summer, Mrs. Burns frequently expressed a wish that he would commence healing in London, as she was impressed with his fitness for the work. The speaker had found the Doctor not only a good and helpful neighbour, but a man and a brother, in every sense of those terms. He had benefited hundreds of patients, cured not a few, and extended the interest in healing over a great portion of the world. Dr. Mack regarded London as the best centre in the world for launching an enterprise. His own success had amply confirmed his judgment. His work among us had actuated a large class of the English-speaking world to exert themselves for the benefit of their suffering fellow-creatures. All this had been done in the most friendly manner to those already engaged in the good work of healing. There were present that evening, Mr. Ashman, Mr. Regan, and others engaged in magnetic healing, who regarded the Doctor as a friend and a brother, and not as a rival. The speaker would not express any wish as to Dr. Mack's safety in his long voyage. Providence did not make such men to be drowned, but had a far better use for them, and he had not the slightest doubt that the Doctor would be spared to fulfil the great work which he was endowed to accomplish. He concluded by saying that he hoped all would be ready to welcome him back with open arms when he returned in the summer.

Mr. Shorter desired to express his gratitude to Dr. Mack for the great kindness he had shown to one that was dear to him, as also for that to himself personally. Both had received great benefit. He was deeply impressed with Dr. Mack's disinterestedness and earnestness in all that he did. He felt that not a little of the Doctor's great power as a healer was due to its conjunction with so much goodness. He agreed entirely with what previous speakers had said, and concluded by expressing himself in the very kindest manner respecting the Doctor's welfare during his travels.

Mrs. Kimball, who had just passed under control, advanced towards Dr. Mack, and said, "I stand before you in the name of women whom you have healed, and they are not few, for that healing has extended to limits of which perhaps you have not dreamt. When you treat men and women in the flesh you also treat men and women in the spirit-world. Not only so, but where you treat one man you treat ten spirits. You heal their diseases, so interlinked are all the phases of mortal and spirit-life; and I come to you in the name of a multitude of spirits, who have been blessed through your instrumentality. They come with feelings of humility, thanksgiving, and gratitude, calling you their deliverer, their saviour from suffering, from a multitude of diseases, and from agony of mind and body, for you not only heal the body, but the poor diseased spirit and mind. These grateful spirits crowd around me, each one beseeching me to express their thankfulness. There is one among them I cannot omit to name. A gentleman present said the Doctor was a bachelor. He was mistaken, for there is a lady who has been with him every step of the way he has gone; one who, as he has removed disease, has placed her finger on the anxious, fevered brow, and who, while he has been healing the body, has healed the spirit. It is his spirit-wife. Whatever relations he may sustain on this earth, she is his co-worker, his companion, and always will be. Many indeed are the spirits who are grateful to her for her loving work. But there is a medium here through whom she would like to speak for herself. Give her the opportunity to thank you, dear friends, for all your good wishes and kindness to her husband."

Mr. Wood made a few remarks under control, and

Mr. Ashman, of the Psychopathic Institution, London, had pleasure in finding his earliest impressions of Dr. Mack had been more than fulfilled. He felt that he had come to this country to do a good work, and that in the true spirit. Personally he had always received the greatest kindness from the Doctor, and professionally Dr. Mack had no secrets. His consulting-room was ever open to him when he came, and his method of treatment was never concealed. This was a right and true feeling. Moreover, the Doctor had been true to his principles, never swerving to right or left: hence his reward. His practice had been conducted in that spirit of benevolence that was the crown of true effort. As a great healer and a good man, Dr. Mack had proved himself a credit to the cause of Spiritualism in this country.

Miss Bessie Williams rose under the control of "Dr. Mack's wife," and calling the Doctor to her, and clasping his hands, said: "I thank you, one and all, for your kindness to my dear husband, and I bid you Good-bye for him; but I promise to bring him back to you. I go to watch over him and to help him, as I have done in the past. My work lies wherever he goes. Your kind words this night have rejoiced my heart, as has the success which has attended his path in this country."

Dr. Mack replied that he could do no more than his wife had already done, in thanking all for their expressions of goodwill. He came a stranger, and found himself among friends. He had begun his work

quietly, but somehow had found himself almost at once in the midst of work. If he had accomplished any good, if he had been the means of assuaging pain, and of diminishing suffering and disease, that was in itself his reward. But he could not be insensible to the kindness that had overwhelmed him. It seemed to be universal. During the last two days presents had been flowing into him as kindly recognitions, and he knew not the words to express his gratitude for such good feeling. He would not think of this as a parting, for he hoped to return, and remain to do all he could to benefit the cause. One fact he could not overlook, for it was a fact, and that was, how much all the friends who had gained any advantage from the exercise of his healing gifts were indebted to Mr. Burns for his support in the Medium, and he begged to state that he had never given Mr. Burns one penny for anything he had done. Mr. Burns's advocacy had been from the purest and most disinterested motives.

Miss Bessie Williams was again controlled by "Dr. Mack's wife," who said, "I wish to say that from my stupidity in earth-life I prevented my husband from doing the work I now rejoice in. For that I am sorry, but how glad I am that this good work has nevertheless been done."

Mr. E. W. Wallis, under control, sang a modification of "Auld Lang Syne."

Mrs. Kimball, under the control of "Silverlight," spoke of the many Indian spirits present who desired to present their acknowledgment to those assembled for the sympathy extended to Dr. Mack. Much of the good done through the Doctor was due to them. They brought an element which healed the spirit, the source of all disease.

Mr. Wood's Yorkshire control then afforded some amusement, and after a little more music and singing, at a late hour the Doctor received the sad yet hearty farewell greetings that close for a time a career which in this country has been one of continued usefulness and goodwill.

Dr. Mack sailed yesterday in the "Germania" from Liverpool.

## PASSED AWAY.

Our obituary this week has to record the names of several old and esteemed workers in the cause. First there is Mrs. Main, of whom a friend has penned the following memorial words:—

We have to record the passing away, on the 11th inst., of an old and valued worker in the cause—Mrs. Main, of 321, Bethnal Green Road, in her seventy-third year. It may be in the recollection of our readers that about two years ago her house was attacked by a mob for several days, throwing stones and otherwise insulting her; yet she held her ground and never abated one jot. Mrs. Main will be much missed as a quiet, steadfast worker in the East End, as many of our public mediums were first developed under her fostering roof.

"Industrious toiler! that  
Faithfully sowed the seed,  
And cared not for the spoiler,  
Nor to the world gave heed;  
But ever, still, and ever,  
Mid jeering and derision,  
Duty, as she saw it, was  
The object of her vision.  
Labour and Rest are words  
That symbolise her best;  
Labour she's done, and now  
She's entered on her Rest."

S.

Another who was formerly a well-known worker in the cause has also passed away. The following note gives particulars:—

I should esteem it a great favour if you would kindly announce in the MEDIUM the passing into the spirit-world of Mr. J. Davies, after many months of suffering. He was one of the first promoters of the St. John Society of Spiritualists; he was a good and truthful medium, and much respected by all those that knew him. His spirit left the body on Saturday, the 15th January, 1876, and for the convenience of those friends that would like to see the body consigned to the dust, I may state that it will be buried on Saturday, January 22nd, 1876, at West Ham Cemetery, at 3 p.m.

WILLIAM EATON.

69, Albert Square, Forest Lane, Stratford, Essex, Jan. 16th, 1876.

We have also received a card and newspaper intimating the departure of Mrs. Moulthrop, of Rockford, Ill. We had the pleasure of making her acquaintance when she visited London some years ago. She was an accomplished and generous lady, and a devoted Spiritualist, her home was at all times the welcome resting-place of friends of the cause. Her son, when a boy, was an inspirational medium, and *Human Nature* published, some years ago, poems from his pen.

## PRECESSION OF THE EQUINOXES.

To the Editor.—Dear Sir,—I and friend are studying Dupuis's work "On the Connection of Christianity with Solar Worship," as published in the MEDIUM, and have come to a fix with regard to the zodiacal signs that would follow the precession of the equinoxes. Dupuis states in the early part of his work that the "Bull" and the "Scorpion" occupied the equinoctial points from the year 4500 to 2500 before the reign of Augustus, and that the "Ram" and "Balance" replaced them during the 2500 years that succeeded.

Following out this dictum, it appears to us that the signs of the "Fishes" and the "Virgin" should be in the equinoxes at the present time, which, according to the almanac-makers, is not the case. Either Dupuis or the almanacs are wrong. This seems to us a question of mighty importance and should not be overlooked, as the position of these signs not only determined the form of the old mythologies, thereby helping us to unravel them, but if Dupuis is right, it carries the date of all the old nations that used the symbol of the "Bull" back behind the so-called deluge.

If Mr. Partridge, who so kindly gave us the translation, or any other friend could give us any light on this point, through the MEDIUM, or otherwise, we should feel very thankful.

Weybridge, Jan. 17th, 1867.

WM. BEALE,  
WM. STODDICK.



## HUMAN NATURE FOR 1876.

The volume opens with a paper entitled "Christianity, its Divine and Human Elements," which contains much excellent matter. The sketch of those elements enumerated in Mr. Thomas Jamieson Strange's work, "The Sources and Development of Christianity" is exceedingly interesting. The conclusion of the paper is not quite so happy. The author searches in vain for a peculiarly divine element in Christianity, which is an absurdity, for all divine elements are as universal as Divinity itself. The paper has been since published as a tract, and on the title-page is quoted the sentence from St. Augustine, which states that "the Christian religion has existed among the ancients," that it is the true religion which at the coming of Christ began to be called Christian. Here, then, the author presents us with a strange medley. First, there is the ever-existing, true religion—the Christianity, as it was afterwards called; secondly, there is the Christianity of Jesus, or of Christ, which is regarded as primitive, and as having arisen in Judea 1800 years ago; thirdly, there is orthodox Christianity, which is set aside as a purely human and historical mass of contradictory dogmas. No scientific or logical treatment of religious ideas will be possible till men discard the term Christian, which is purely a conventional phrase applied to conventional, temporary, ever-changing, and fleeting human opinions. If, as Augustine says, what is called Christianity be the true religion which ever existed, then Jesus cannot have introduced it into the world, and the claim of his pretended followers, that he was the author of the religion is untenable in the extreme, and they place their leader in the position of a pretentious impostor. And if orthodox dogmas be found to be in deadly conflict with this ancient religion, why call them by the same name.

It would simplify matters if men would stand up with sufficient strength to regard the elements of religion in their native form, as seen manifested more or less in all conditions of humanity. Then a universal spiritual power would be discerned, harmonising the progressive march of mankind, and for ever settling this wordy dispute of creeds and dogmas. Spiritualism is doing this work. It is the old and ever-new religion, not inaugurated by Jesus in the past, nor by anyone in the present, but exercising its power through fitting instruments in all ages, and among all peoples.

The second article in *Human Nature* is by Mary F. Davis, companion to A. J. Davis. She entitles her discourse "The Uses and Abuses of Spiritualism." Following the definitions of Mr. Davis, she regards Spiritualism as—First: That man is a spirit. Secondly: That this spirit lives after death. Thirdly: That it can hold intercourse with human beings on earth. This is what some critics call Spiritism, or the phenomenal or communal aspects of the matter. Mrs. Davis qualifies this limited aspect of Spiritualism, by supplementing it with the Harmonial Philosophy as Christian Spiritualists, so called, unite with the phenomena of spirit-communication their peculiar theological views. In this country the philosophical Spiritualist accepts in a general way the Harmonial Philosophy, or some other universal view of things akin thereto, in conjunction with phenomenal Spiritualism. We agree largely with the views put forth by Mrs. Davis. The paper is comprehensive, well written, and most applicable to the present state of the movement. It should be read and studied deliberately by every Spiritualist.

A poem by Malcolm Taylor is a picture of natural phenomena idealised.

The balance of the number is occupied with reviews and minor articles.

As a supplement is given a prospectus of "Hafed, Prince of Persia," illustrated by a specimen of the full-page direct drawing.

## SPIRITUALISM AND THE PULPIT IN COUNTY DURHAM.

To the Editor.—Dear Sir,—I beg to place on record in this year of scientific accuracy and spiritual enlightenment, one more proof of the combined ignorance and duplicity of the denominational clergy on the subject of "Spirit-Communication." Instead of our pulpit guides conscientiously investigating the circumstantial and physical proofs of immortality, which are deluging not only society but the churches, many of them are publicly and wilfully ignoring—nay, what is a thousand times more degrading, dishonestly prevaricating with the subject. To show the "proof palpable" amongst these educated, but blind guides, I append the opinion of four of our local ministers on the subject—three are dissenting and one a clergyman of the so-called State Church. The initials only are given, the gentlemen being all known in this neighbourhood.

The Rev. Mr. A—, in a public address on the subject, informed the audience that "The facts of spirit-communication were too true, but undoubtedly of diabolical agency."

Mr. C—, a local clergyman, who has attended our seances and who appears to be a well-read and thoughtful man, publicly says, "It is a glorious truth, direct from God, it must go, and no pulpit anathemas or scientific ridicule can stop it," and would preach it as often as he dare, in keeping with the developed state of his congregation and safety of his own position in the Church.

Mr. C—, on being requested by some members of his flock to prepare a protest against the ravages of Spiritualism, very ingeniously replied, "What! must I spend my time in lecturing against a thing I don't believe in? Such an idea, to hold that spirits can come back to earth!"

But the most singular opinion remains to be given to the world by the Rev. Mr. W—, who, on being interviewed by a local brother, and asked if he could "go into Spiritualism and continue to preach," naively replied, "If you only investigate the subject, there is no harm; but if you become a Spiritualist, in the sense that Spiritualists believe of their friends communicating with them, you can no longer remain a member with us. We do not hold that view."

At the same village a "class leader," who is also a stationer, was supplying the spiritual weeklies regularly, he was therefore "hailed over the coals," and requested either to discontinue selling the *MEDIUM*, &c., or resign his leadership. The *National Reformer*, sporting weeklies, *Police News*, of course were quite in keeping with orthodox Methodism. It is scarcely credible that there could exist men so weak and churchal tyranny so contemptible; but knowledge holdeth by the hilt and heweth

out the road to progress. The lambs are straying, notwithstanding, and many of them have, Nicodemus-like, dropped in to hear what news the spirits bring from the other side. One local preacher, in my hearing, expressed himself so happy since he had got a knowledge of the subject, that his "life was a constant prayer," and anticipating expulsion from the Church, "he was ready to leave at any moment." This same individual, in his ignorance, had preached against Spiritualism.

The tidal wave which has swept over this district has not only caught those who were unsusceptible to creedal influences, but a few who were prominently identified as leaders and expositors in the various Churches, which, as a matter of course, is alarming the responsible heads.

The phenomena now transpiring would quicken Churches. Spirits invariably request individuals to stick to the Church of their choice, and do all the good they can while there, but the Jew will not deal with the Samaritan. If a Spiritualist thrusts his unhalloved head within the sacred precincts, he is the observed of all observers. Any sarcastic allusion to the subject from the pulpit would at once be followed by a derisive smile, which in some of our country pews is akin to the boisterous laugh of the maniac. I know a case in point, where a medium has gone twice and been insulted each time. The third visit will be prolonged until an indefinite period.

Hence there are a number of obscure Archibald Browns uttering fulminations against the truth. These explosions, however, only hatch a greater curiosity to see within the veil if it is Diabolus who is pulling the strings. People evince anxiety to know what Diabolus has got to say, and the general opinion seems to be that this demoniacal influence is somewhat ahead of the Church and the pulpit, inasmuch as it induces a relish for higher altitudes of spiritual life. Such is the personal experience of numbers. Public instructors, therefore, should use tact, and silently mark the results, instead of ignorantly condemning a truth they have not personally experienced. Says an ignorant Methodist, the other day, "Eh, mun, we can gau and commit murder, or de owt now; the sports say there's ne hell." Another responds, "But they say it's wrong to read our Bibles; they mun be ah infidels." "But," retorts the wife of a Spiritualist, "that's not true, however, because since our man became a Spiritualist the Bible's never of the table." These are two specimens rendered in the provincialism common to the district, and indicate the present state of matters. Mr. James Wilson of Fatfield, a young man of considerable acquirements, intends to deliver a public lecture in Fatfield and the neighbourhood, setting forth to the general public what Spiritualism really is. It is to be hoped that such efforts as these will do much to dissipate the mists of bigotry and ignorance which so largely prevail.—I am, yours faithfully,

Chester-Is-Street.

WILLIAM H. ROBINSON.

## THE BAMFORD BOYS.

To the Editor.—Sir,—Having had the pleasure of being at a seance with the above physical mediums, I wish to add my testimony to the value of their mediumship. On the night of Sunday, January 9th, along with several Spiritualists, I wended my way to the house of Mr. Ward, an old and well-known Spiritualist, and after some little delay the mediums arrived from an engagement which they had in the neighbourhood. We then constructed an extempore cabinet by suspending two shawls from the ceiling. The seance began by Walter, the youngest of the two boys, suspending an accordion, with keys downwards, underneath the table, the other hand remaining on the top of the table, upon which the accordion began to play. A slate, upon which a pencil was placed, was held under the table by one of the corners, and we then obtained direct writing. At request, I took hold of the opposite corner, the medium still retaining his hold. On placing it again under the table, I asked mentally to feel a spirit-hand, which was immediately granted, the hand stroking mine several times whilst the writing was proceeding. The communication required us to place the boy into a bag. The medium's hands were secured behind his back by stitching his shirt-sleeves together, and these to his waistcoat. A knife and box, which were marked, were placed into his pocket. The medium was then placed in a bag, which was drawn round his neck and fastened to the chair-back. He was then placed in the cabinet. A bell was put upon his knees, which commenced to ring immediately. The medium was then examined and the knife and box were found upon his knees, the fastenings remaining intact. The box was again placed upon his knees, and, after the seance, was discovered in his pocket. We next obtained direct writing in the cabinet, the slate and pencil being conveyed from the floor to the medium's knees by the spirits. Immediately afterwards the accordion began to play, two finger-rings were then placed upon the medium's knee, and afterwards were felt upon one of the medium's fingers.

The medium was examined again, and found secure. We also had the pleasure of witnessing the book test, similar to what has taken place at Miss Lottie Fowler's seance, which consisted of a book being placed upon the knees of the medium, the book opening and shutting before the audience. This we had the pleasure of witnessing, as the curtains were drawn aside. Two persons affirmed that they saw a spirit-hand open and shut the book. The book was then thrown out of the cabinet at our feet. We next had a tambourine placed upon the medium's head, which was moved about at the request of the sitters. In conclusion, a glass of water was placed within the cabinet, the spirits raising it to the medium's mouth, who drank the contents thereof. The seance gave us every satisfaction, and the mediums I think are well worthy of the attention of investigators. One remarkable feature I would like to mention is that the manifestations took place with a good light. It would take too much space to give all particulars.—I remain, yours sincerely,

BARTHOLOMEW FAULKNER.

9, Vernon Street, Leigh.

## MR. WOOD IN LONDON.

We never saw a countryman make himself so quickly familiar with London as Mr. Wood has done. He is up and down all the time, making friends and doing work. His controls, tests, and manipulations for medical purposes have been much appreciated. He has letters from the north asking him to return, but he will not be able to leave London for some time yet.



### IMPORTANT WATER TEST AT THE SPIRITUAL INSTITUTION, 19, CHURCH ST., ISLINGTON.

To the Editor.—Dear Sir,—The physical and other manifestations at the above institution, through the mediumship of Mr. Bullock, jun., having increased so much in power and interest during the last month, the controlling spirits have requested me to publish a statement of the various phenomena witnessed by us at our last seance, held on Friday evening, including, as it does, what they consider very important—a water, or more correctly speaking, “spirits and water test,” which they are anxious should be made known to the public. The room was quite full. We sat a short time for trance-control. Mr. Robson, under spirit-influence, gave an excellent test to a gentleman who came with a friend of mine, neither of whom had ever seen this medium to his knowledge.

We had a very harmonious double circle for physical phenomena, which were of the average quality usually obtained at our seances of late. The spirits played two hand-bells during our singing of several hymns, keeping most accurate time. They touched us with hoops, fans, and the various other articles that were on the table; they knocked us about most vigorously with a large bladder containing rice, which caused much amusement both to mortals and immortals, judging from the way in which they laid it about our heads and ears. They spoke most distinctly through a mouth-organ, giving instructions to several of us respecting another seance, in which they would give the “water-test.”

They took off a lady's bonnet and placed it on the head of a gentleman at some distance from the lady. They took Mrs. Bullock's ring from her finger and put it on that of a gentleman, one being in the inner and the other in the outer circle. They also played the bells in both circles. They produced some bright spirit-lights, and a light accompanied a bell in its circuit around the room. Several spirit-hands touched us frequently, and gentlemen had their beards pulled and their hair ruffled by a large, heavy hand. During all the time the company joined hands in both circles, and the circles were so close to each other, that it would have been impossible for any human being to move about amongst the sitters without being observed. The greatest harmony prevailed throughout, and all expressed themselves much satisfied with the evening's investigation.

The general company having dispersed, we formed a select circle, according to our instructions from the spirits, for the promised water-test. We were told to lock all doors, and to paste paper on the cupboard doors, and to make quite sure that no person could enter the room while the test was being given; we were then to place on the table a bottle of water and a tumbler, and on a chair close by a hand-basin, then to sing a verse, take some water in our mouths, and retain it there until the test was finished, to put out the light, and join hands around the table, all of which we strictly observed. The light had not been out a minute when the mouth-organ was played by a spirit over the table. The hand-bell was then rung for the light, when each one in turn deposited in the hand-basin the water in their mouths.

Herewith I hand you the names of the persons comprising the circle for the water-test, whose signatures I obtained at the time to a rough draft of the proceedings. Your readers will determine, according to their various lights, by what power the mouth-organ was played when our mouths were all filled with water.—I am, dear Sir, yours faithfully,  
Sparsholt Road, Crouch Hill, N.

GEORGE STARNES.

“We, the undersigned, do hereby testify that the foregoing is an accurate description of the conditions observed during the reception of the water-test by us on the above occasion.

JOHN SWINDIN,	EDWARD BULLOCK,
JOHN LIGHTFOOT,	ERNESTER BULLOCK,
M. MCKENZIE,	EMILY BULLOCK,
ALICE SWINDIN,	GEORGE STARNES,
F. T. GARDNER,	J. SMITH.
A. LIGHTFOOT,	

### REMARKABLE MANIFESTATIONS IN THE LIGHT AT CARDIFF.

To the Editor.—Dear Sir,—On Monday evening last I had the pleasure of attending a seance with Mr. Sadler at his residence, 157, Bute Road, Cardiff.

At the suggestion of Miss Sadler, it was decided that we should sit in the light for physical manifestations, the musical instruments to be placed on a chair inside the cabinet, and the medium (Mr. E. G. Sadler) to sit outside the cabinet. After these arrangements had been made, and the medium taken his seat, the guitar and tambourine were instantly played upon by our spirit-friends. We were then ordered to draw open the curtain of the cabinet (the medium still sitting outside the cabinet in the light), when the guitar was again played, and we could see the movements of the tambourine, which was afterwards thrown out to us in the room. This was repeated to us over a dozen times. I may state that this was the first seance of the kind that Mr. Sadler has held, and the results far exceeded our expectations.

After the light seance was over, we sat in the dark for a short time. Many moments had not elapsed before I heard the peculiar and familiar voice of my deceased father calling me by the name he was wont to do when in earth-life.

Thus closed another very remarkable seance with this powerful medium.—Yours fraternally,  
J. T. DOCTOR.

2, High Street, Merthyr Tydfil.

Mr. SADLER intends giving a public seance at Merthyr on Friday, February 4, 1876, at my house, for the benefit of the Spiritual Institution. Tickets now on sale, price 2s. 6d. Early application for tickets requested, the number being limited.—J. T. DOCTOR.

CARDIFF is to be favoured with discourses on Spiritualism for the first time on Sunday and Monday, Jan. 30th and 31st, when Mrs. Butterfield will give three discourses under spirit-influence in the Co-operative Assembly Rooms, Carlton Street, Cardiff. Friends in the neighbouring locality are invited to meet with us.—J. WOOLLEY.

### THE LIVERPOOL OUTRAGE.

I did not intend replying to any of the wild statements made about the Herne seances, as I thought a good deal too much had been said already, and since I had given you my view on your last visit here; but as I find in last week's MEDIUM a sort of high-priestish warning not to make merchandise of mediums, I repudiate the insinuation and declare I have been a Spiritualist for over twenty years, and even my enemies know that I have suffered on account of my opinions. Spiritualism has always cost me money, time, and for many years reproach and exclusion from situations that I otherwise might have got and could have filled. The warning was quite unnecessary to anyone who has had the experience of what well-dressed savages will do as I have had from what took place that night. The person that would need warning after that, advice would be thrown away upon him. As for making money out of mediums, I have always found myself the servant of both them and the public, without either profit or praise; but it gets worse, for I am now blamed. My opinion is that there is far too much butter and bitters indiscriminately administered than is good for the buttered or fair to the bittered.—Yours truly,  
GEO. WILSON.

33, Russell Street, Liverpool.

[We can well understand the feeling of Mr. Wilson in connection with this matter, and sincerely sympathise with his state of mind. In all our remarks we never for a moment intended to throw odium upon him personally. We know his intentions too well to place him in such a relationship. In discountenancing the mercenary elements in seances or the principle of promiscuously associating people together to witness phenomena on paying a fee, we commented equally on our own past experience, as on that of others. The Liverpool affair was a public question, and our duty to the public demanded the severest reprobation of the act, even though the method condemned might even reflect upon ourselves. At the same time we cannot understand why Mr. Wilson should have occupied his rooms with members of the “gang,” or stood by and seen his guest shamefully abused. These are things we have said nothing about till now, and would not have done so had not Mr. Wilson put in an appearance. We simply treated the question from a public point of view. And if we ever have the need to undertake a similar task it will not be with more honeyed phrases. We have made no “wild statements.” We believe we did a public duty, for which we have no apology to make to anyone.—Ed. M.]

To the Editor.—Dear Sir,—The treatment which Mr. Herne has met with in Liverpool is so disgraceful that I never thought it could have taken place, except amongst the natives of Australia. As a citizen of the world, I protest against such ruffianism in England towards a most inoffensive individual and perfectly genuine, but unfortunate, medium. I enclose a check for one guinea as my mite, to be used on his behalf, either to prosecute those who so cowardly assaulted him, or to help him in his present difficulties.—I am, dear Sir, yours truly,  
60, Salita Pontecorvo, Naples, 13th Jan., 1876.

G. DAMIANI.

[We have had a large number of newspapers sent us containing the most extraordinary amplifications of the imaginary narrative which the *Liverpool Courier* originally gave. One of these is a “leading article,” which appears in a number of local newspapers, word for word. These editorial opinions are manufactured by penny-a-liners in London for the use of country editors devoid of literary ability or love of truth. These lean London scribblers are the only “impostors” who subsist on Spiritualism by propagating falsehoods respecting it on every opportunity. Our contemporary, in the name of “Spiritualist,” most loyally furnishes these brother scribes with the cue, and accommodates the Liverpool assailants with space to add impertinence to injury. These little straws are significant. They show how the current flows and where men belong.—Ed. M.]

### MR. E. W. WALLIS AT DOUGHTY HALL.

This promising trance-speaker gave an address at Doughty Hall on Sunday evening last. By direction of his guides, the subject was left to the discretion of the audience, and finally “The Employments of Spirits” was the one chosen. Whether, with a young medium still under development and who is not utterly unconscious during the delivery of his address, this is a wise course, may be questioned. However the matter was treated in an interesting manner. The occupations of spirit-life were portrayed in a narrative, pictorial form. The intimate relationships between the mortal and spirit-spheres were instructively dwelt upon. The continuity of the present with the hereafter was shown. The various spheres of philanthropic work in the spirit-world were pleasingly described, and the grand principle of universal love was enforced as the one dominant power of spirit-operations.

BRIXTON.—Dr. Sexton will deliver a lecture at Gloucester Hall, 273, Brixton Road, on Tuesday, January 25, 1876, at eight o'clock.

MR. COOMAN desires us to make the following acknowledgments for him of sums received during last quarter for the East End Spiritual Institution:—Quarterlies, Mr. R. C., 10s. 6d.; Mr. W., 10s. 6d.; Mr. F., 10s. 6d.; Mr. P., 10s. Weekly contributions in box during last quarter, £3 15s. 10d.—15, St. Peter's Road, Mile End Road.

OLDHAM.—Our committee is now reconstituted as follows:—Mr. Jos. Taylor, chairman; Mr. Jesse Mills, vice-chairman; Mr. Kershaw, treasurer; Mr. J. Chadwick, secretary. Committee: Mrs. Stott, Mrs. Bottomley, Mr. Drinkwater, Mr. Fletcher, Mr. Sykes, and Mr. Cox. Mrs. Scattergood speaks here on Sunday, January 23, all being well.—SAMUEL H. QUARREY.

SALFORD.—A tea-meeting for Spiritualists will be held in our room, Ordsal Temperance Hall, Ordsal Lane, Regent Road, Salford, on Tuesday, the 26th inst. Tea on the table at half-past six p.m. After tea singing, reciting, &c. Tickets, 9d. each. We continue to have very good meetings on Friday nights; so much so that we have been obliged to admit by ticket. Last Friday Mr. Peris (trance-medium) gave a beautiful address. Mr. Brown of Howden is staying with me. On Sunday afternoon he gave an address in the Temperance Hall, Grosvenor Street, Manchester. He has also attended several private seances. Next week he goes to Rochdale.—GEORGE DAWSON, 31, Back Quay Street, Water Street, Manchester, January 17, 1876.



### 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. 303.

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#### 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.

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 news-vendors, 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, JANUARY 21, 1876.

### PROMISCUOUS SEANCES.

There are some people who are not prepared to receive the facts of Spiritualism, and there are also conditions presented under which it is impossible for the inquirer to be favourably impressed. This implies the necessity of looking in two directions in the promotion of Spiritualism. First, the applicant is to be prepared for the course of experiment before him; and secondly, the arrangements of the circle require to be of such a nature as to give the investigator the full advantage of his effort. There is no medium, and no series of seances which have been opened to the public, but what have brought home most forcibly the necessity for a due consideration of these points. Many a time we have seen seances well attended, and excellent phenomena produced, but the majority of those present were so ignorant of the nature of the facts presented to them, and so little disposed to improve themselves in knowledge that they have left, ridiculing the whole as a "jolly lark," or anathematizing all concerned as "swindlers."

The question arises, How can such a result be avoided? Evidently the medium is not to blame; the spirits are not to blame; nor are the motives of those who devote themselves to the extension of a knowledge of these phenomena to be censured. The fault must lie with the method pursued. Are public seances of a promiscuous kind to which all are admitted who please to present their half-crown a benefit to the cause? We have had great experience in the matter, and are of opinion that they are not the best means to educate the public. The difficulties we had to encounter in this respect some years ago were so unpleasant that we caused every applicant to give his name and address in the register-book, and if unknown, we required a satisfactory introduction. This arrangement was, to a certain extent, useful, but it was readily evaded, and required much firmness and waste of time to carry it out. Inharmonious meetings were frequently the result. The occurrence of phenomena was sometimes altogether prevented. The mediums were occasionally much injured by antagonistic spheres, and some visitors were possibly confirmed in their antagonism to Spiritualism. This is the dark side of the case. But on the other hand, many hundreds were convinced of the phenomena, and were started on the right road of investigation. These good fruits are what might be expected, and they scarcely require to be mentioned in this connection. What we desire to get rid of is the disastrous side of affairs, which leads to no perfect result.

Taking another view of the case, it is a question whether difficulties of the kind now under consideration, are not inseparable from all human enterprises. Life is not a continual triumph in any of its walks, and even in Spiritualism the best conducted attempts meet with frustration. It will be remembered that the intrusion into the Newcastle Society gave rise to an utterly unfounded scandal and caused much trouble to a few devoted individuals. They were equal to the occasion, faced the magistrates' bench, and fought their way to victory. At the present time seances for the most part are arranged on an improved method. If a medium visits a district at the invitation of one or two leading Spiritualists, they, for their own satisfaction, introduce into the circle only those whose company may be favourable to the end sought. It is not necessary that the sitters should be all Spiritualists, as the grand

object of these little gatherings is to introduce the subject to fresh minds. The Merthyr friends hit on the right course during the recent visit of Mr. Sadler. They introduced one or two sceptics at each sitting. The social tone of the meeting must be upheld, or anarchy will rule. Just as society can permit a certain number of lawless, ignorant, or otherwise prejudicial individuals to exist in it without serious disadvantage; so may a seance consist in part of those who are not up to the standard aimed at by the majority, and manifestations of the spirits may be highly successful. But let the disaffected elements of society predominate, and the fabric falls to pieces, the objects sought by the social compact are frustrated, and the lower stratum comes to the top. So it is with the spirit-circle. The moral tone and intellectual purpose of the majority must be upheld, or very little good can be done by any speaker, scientific demonstrator, or manifesting spirit. This is necessary, not only to the successful manifestation of the phenomena, but to the moral welfare and mediumistic capacity of the medium. Some physical mediums are on the outer rim of the spiritual sphere, so to speak, possessed of but little individuality or spiritual light within themselves. If conditions are such as gradually to deteriorate such a medium, with no compensating advantages, the physical and mental health must suffer, the relationship with the spiritual sphere must be interrupted, and the unfortunate subject is left at the mercy of habits, social influences, or evil-disposed spirits, as circumstances may determine.

Viewed thus, the abuse of mediumship by those entirely ignorant of its laws has been something alarming to contemplate, and has indeed been the prime cause of all the attributed tricks and exposures which have marred the progress of Spiritualism. We have heard it said that mediums, out of revenge for the injustice and insult offered them by sitters, have simulated some slight manifestations for the personal satisfaction of retaliating on their almost inhuman assailants. This is not to be wondered at, seeing that revenge, at whatever cost, is such a frequent manifestation of humanity.

Take another set of circumstances. A medium is surrounded by traitorous sitters, professedly investigators, but secretly treacherous enemies. They drop a string or other object near the medium's chair, affix some article to his person, or the spirits associating with them influence him to perform some act, which he does quite unconsciously. These difficulties proceed from abuses of the spirit-circle, which may well be prevented. Mediums can be protected in two ways. First, by having them well backed up by friendly sitters every time they exercise their powers of mediumship. If the members of the circle admit strangers, they should properly select and prepare them for what they are about to experience. In other words, let them be persons honest, intelligent, and honourable. The second method of improving and protecting the medium is to introduce him to spiritual associations of a much higher order than the class of manifestation for which he is the medium. This has a tonic and elevating effect on the medium's control, improves his sphere, sustains the relationship with a higher and protecting power, gives him intuitions of dangers and how to avoid them, inspires him with lofty considerations in place of low feelings of revenge, and affords him protection from higher powers when subjected to unpleasant conditions.

We remember, a few years ago, how much benefit Messrs. Herne and Williams received by having occasional sittings with Mrs. Berry; and on Saturday evening last we were gratified to observe the generous manner in which well-known Spiritualists rallied round Mr. Williams at his rooms, and rendered the seance an act of devotion rather than a field for the exercise of suspicion and other low motives. The phenomena well repaid the time and attention bestowed. "John King" floated over the medium and circle as they sat under strict test conditions, and the other manifestations were of a similarly satisfactory nature.

A new era in the investigation of the phenomena may now be inaugurated. Promiscuous seances may be regarded as a thing of the past, and recent misfortunes may prove more instructive in accelerating a better time than a whole series of successes.

### A TALE IN THE MEDIUM.

The thought has been repeatedly expressed to us that the contents of spiritual papers too frequently consist of discourses, facts, and news which do not command the attention of the more spiritual members of the family. "Why not publish from week to week chapters of a tale?" we have been asked. A suitable literary production of that class has recently come before our notice, the first instalment of which we give in our present issue. "Intuition" will undoubtedly be a great favourite with the more intuitive sections of the community, women and children, and at the same time the most abstruse questions in the theology will be discussed and solved by the intuitive method.

We shall endeavour to make "Intuition" every week worth the whole price of the MEDIUM to a certain class of readers, who are by organisation Spiritualists, and whose influence is required to render our movement true to its title. Our friends will please not neglect to introduce this number to the ladies.

Our article of last week has called forth a wide response from normal speakers. Some are ready to obey calls, and others are arranging courses of lectures. We advise all such to take the responsibility of their performances on their own shoulders. An apostle who requires a secretary and a treasurer is of no use. Let every man work as he has opportunity in his immediate neighbourhood, and the cause must flourish.



## A SEANCE WITH THE CELEBRATED NEWCASTLE MEDIUMS, MISS FAIRLAMB AND MISS WOOD.

These ladies are at present in London, holding a highly successful series of seances for a party of scientific investigators. The materialisations and other extraordinary phenomena are of the most satisfactory kind. London Spiritualists have long desired to be present at a seance by these ladies. We are happy to say the opportunity now presents itself. Before their return to Newcastle, Miss Fairlamb and Miss Wood have one evening at their disposal, and we have been permitted to make arrangements for a seance to take place at the Spiritual Institution, 15, Southampton Row, on Wednesday evening, January 26th, at eight o'clock. The tickets, five shillings each, must be applied for previous to the evening of the seance, as there will no doubt be a great demand for them, and it would be unpleasant to have ladies and gentlemen disappointed by coming at the last hour with the room already full.

We may also state that the whole proceeds of the seance will be presented to these irreproachable mediums, who have devoted themselves so signally to the cause during these last few years, not for the love of money, but from a sacred desire to promote the ends sought by their spirit-guides. The seance indeed may be said to take the form of a compliment from the Spiritualists of London to these young ladies, and it is hoped that this feeling will animate the breasts of all, and result in a full and happy gathering. Wednesday, Jan. 26th, at eight o'clock.

## THE MEDIUM IN THE UNITED STATES.

The MEDIUM will be sent post free to any address in the United States for fifty-two weeks on receipt of \$2.50 in currency or money order. Twelve copies weekly for one year at the reduced rate of \$2 each.

## FAREWELL ADDRESS OF DR. HALLOCK AT DOUGHTY HALL.

That earnest co-worker, Dr. Hallock, who will quit our shores on Thursday next for New York, will give a few parting words at Doughty Hall on Sunday evening next. Our friends will doubtless rally round him on that occasion, although before the close of the year it is hoped his welcome voice will be again heard among us. Doughty Hall, 14, Bedford Row, Holborn, W.C.

## MRS. KIMBALL'S RECEPTIONS AND PRIVATE SEANCES.

Circumstances compel us to intimate that in future no admittance can be gained to Mrs. Kimball's Monday Evening Receptions at the Spiritual Institution without a special invitation for the particular evening. On Monday evening last the room was far too crowded, for which we were grateful, as the occasion was suited for such a representative gathering. The spirit-world is at work amongst us, and soon its purposes in these meetings will require such conditions as can only be obtained in special audiences. To come to the true standard of details we are patient to wait the outcome of the development now going forward.

Mrs. Kimball resides at 7, Bloomsbury Place, Bloomsbury Square. She receives many visitors, to whom she gives much satisfaction as a medium. Her hours are from twelve till four daily, Sundays excepted. The controlling spirits desire to devote all the powers of the medium to the promotion of spiritual work. Select evening parties presenting favourable conditions for spirit-teaching would be visited.

## BACK NUMBERS FOR 1876.

New readers are respectfully informed that the two issues of the MEDIUM for this year are in print and may be obtained by post or by ordering from the newsgagents. We suggest to our friends to urge new subscribers to commence with the new year. The back numbers contain matter of great importance, and the portrait of Mr. Home on the opening page gives a good beginning to the volume, which has been highly appreciated. Sets of the MEDIUM for 1875 can be made up. We sell a large quantity of back numbers weekly, and have plenty more to supply future demands.

## THE "WHITE MESSENGER" FUND.

To the Editor.—Dear Sir,—The ladies connected with the S.S. Society are all willing for the amounts which they contributed to the above fund, and which one of their number now holds, to be handed over to Mrs. Wilkes, notwithstanding that circumstances have prevented the wishes of some of the donors from being carried out.

If the remaining subscribers make no objection, it is proposed to include their contributions also, and to pay over the whole sum to Mrs. Wilkes at the beginning of next month.—I am yours truly,

EDWARD T. BENNETT.

Betchworth, near Reigate, January 17, 1876.

CHORPINGTON.—Mr. Morse will speak in the Mechanic's Institute, Scotland Gate, on February 7—not the 8th.

It is stated that Dr. Monck has been offered £500 to go to Russia. Mr. Watson of H.M.S. *Monarch*, now on the coast of Portugal, thinks no medium would do so well at St. Petersburg.

THE *Birmingham Daily Mail* gives a long report of Mr. Mahony's reply to the strictures of that paper on Spiritualism. The Athenæum was crowded, but the proceeds were not all in favour of Spiritualism.

HYDE.—A correspondent says, "I am glad to tell you the sale of the MEDIUM is about double now to what it was three months ago. I have got many Spiritualists in Hyde to take two weekly. If all would do so, and no one would feel it a burden, the sale of the MEDIUM would be greatly increased." Our weekly print shows that not only these good friends but many others are at work. We must, as a spiritual brotherhood, labour fervently to make our own paper one of the most influential organs of the age, and so it will be some day.

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## MRS. KIMBALL'S SECOND RECEPTION AT THE SPIRITUAL INSTITUTION.

It would have been impossible to have packed a room more densely with human beings than was the seance-room at 15, Southampton Row, on Monday evening. A select number were invited, but in addition to these many who had received an invitation to attend the first meeting availed themselves of it for the second. Some who came without invitations of any kind were reluctantly refused admittance, as the space was already more than occupied. The arrangements as to seating and ventilation were adjusted as well as circumstances would permit, so that all enjoyed a fair degree of comfort.

The audience was, in every sense of the term, a representative one. It consisted of individuals from various parts of this country and from America, and of all ranks of society, from the humblest artisan to those of noble birth. The pioneer Spiritualist and the recent investigator were there; mediums of all kinds and those who are non-mediumistic. Taking the various elements which constitute the ranks of Spiritualism in every phase, a specimen of all might be found in that meeting.

The folding doors connecting the two rooms were opened, and a low dais was placed just within the back-room and curtained off therefrom, so that the speaker occupied a recess opening into the front room, in which the audience was seated. The front row of chairs was occupied by selected persons. This gave the medium an atmosphere of her own, so to speak, and relieved her from the heat of the crowded room.

The exact nature of the proceedings is difficult to describe. No report can furnish a fair interpretation. The work was spiritual rather than mental. It was a union of a representative band of mortals with representatives of the great spiritual band engaged in the work of Spiritualism. The process was occult; the results in the future. The medium felt disappointed that she did not proceed to give utterance to a highly intellectual address, as she had expected. Another mind had anticipated that the meeting would be altogether preliminary, and so it was. The remarks made by Mrs. Kimball under influence must not be regarded as a specimen of her usual oratory. The medium, and even her controlling spirit, were scarcely aware of the work that was going on. It was some time before much could be effected. When the minds of those present are carried away by curiosity, there is no opportunity for a display of high mediumship. Most present had come to "see Mrs. Kimball." Their attention was centred on the woman, not on the spirit-world. This curiosity had to be gratified and set aside ere the real business of the evening could be put forward. What that business was may be, to some extent, gathered from the following

## REPORT.

After requesting a highly-mediumistic young lady present to take a seat beside her on the platform, Mrs. Kimball opened the proceedings by a solemn invocation.

Mrs. Kimball, in accordance with her usual practice on such occasions, intimated that the company should resolve itself for a few minutes into a quiet circle, to give the spirits present, who desired to be identified, an opportunity for manifesting. There were, however, present more spirits as guides, and of a higher, order than relatives. The kinship was of a spiritual rather than of a blood relation. "The power to manifest," she said, "would be greatly enhanced by the sitters, each and all, sending forth their aspirations to the spirit-world, not, as is too often the case, concentrating the attention on the medium, but on the spiritual purpose for which they had met."

After graceful passes from the young lady under control, who spoke of "mystic roses, full of fragrance," being showered over the medium,

Mrs. Kimball rose, and described a "beautiful spirit in front of the platform, with long, pure, and radiant robes, and graceful head-dress richly embroidered. He belonged to a band of scientific spirits who desire to give you all a sweet baptism of love, as drawn from the purest sources of nature. He is 'Baron von Humboldt,' one of the spirit-guides of Mr. Linton." This spirit had brought with him a lady, recently deceased, with the name "Helen," who was described, but escaped recognition.

Another spirit was indicated, who, the medium said, "feels that he is a great sinner, and one who, if the religions of the day are true, would be in a burning lake of fire and brimstone. But he is not there," he says. "He is happier and stronger than he was, and is now watched over and aided by his mother. It is 'Henry Wainwright.' He had previously come in these rooms, as he came now, to be helped by the good spirits here."



Mr. Burns confirmed the fact that "Wainwright" had manifested in that room some weeks ago.

The approach of loving children strewing flowers around was next announced, belonging to a lady in the room. These were clairvoyantly seen by Miss Egar, and privately described to Mrs. McKellar, who at once recognised them as her spirit-children.

A spirit of the name of "Mary," appeared with garments pure—had passed away many years—the guardian of a lady present. She was identified by Mrs. Howard (*née* Miss Baker), who was aware of the spirit's presence.

A young lady, with dark blue eyes, pointed, fine, sweet face, of the French style, gave the name of "Fanny." Dr. Gully recognised her as his daughter.

We have pleasure in adding the following note from Dr. Gully:—

"Dear Mr. Burns,—If in your report of Mrs. Kimball's seance last night you allude to the fact of my having found my child in one of her descriptions of the spirits present whom she saw in clairvoyance, it might be well to state that two other mediums, unknown to each other, one of them being D. D. Home, described my daughter in almost the exact words of Mrs. Kimball, all three laying especial stress on her 'deep blue eyes' (Home and the other medium spoke of them as 'sapphire') and on her 'gladsome face,' as did Mrs. Kimball. In all the three cases the spirit gave the true name of my child, 'Fanny.' Mrs. Kimball exhibited fine clairvoyance.—Yours truly,  
"J. M. GULLY.  
"Orwell Lodge, Bedford Hill, Balham, S.W., Jan. 18th, 1876."

The presence of "Robert Owen," with his wife, "Mary," was noticed. A tall, fine, very elderly gentleman appeared, name "Charles." Recognised from the name and description by Mrs. Burke as her father.

Mrs. Kimball stated that the crowd of spirits present was so great that it was difficult to isolate them for description.

The occupation of a spirit who manifested was dwelt upon as an example of spirit-work. "He had become a missionary to unhappy spirits, searching them out, takes them to institutions in spirit-life, where they are educated, visits spheres where he may collect magnetism whereby to elevate them, and thus his spirit-life is one round of philanthropy."

A beautiful spirit, with hands crossed in a prayerful, thoughtful mood, and with a white dove upon her breast, and crying, "Mother!" was betokened as near the lady known as "The White Messenger." It was, in truth, the child of that lady, to whom the above name was given by Mrs. Tappan's guides, with the symbol of the "dove," because of her true womanly mission.

The young lady on the platform was then controlled by this spirit, and calling "The White Messenger" to her arms, an affecting scene transpired, as the spirit-child exclaimed, "Mother! Mother! bring me every one, every dove. Not one shall be lost."

Mrs. Kimball then delineated a bright, blue-eyed boy, "Arthur," and his brother "Johnny," who hovered about the rooms of the Spiritual Institution because they could drink in influences there that would enable them to produce future manifestations.

A new and great outpouring of spirit-influence was prognosticated as soon to occur in our midst. A special band of spirits had taken up the question of evolving the higher and more spiritual manifestations, not in contempt of the lower ones, which had been necessary, but to develop the higher possibilities of spiritual existence; and this band in *limine* would be glad to answer any appropriate questions that may be asked.

Dr. Gully: Is there any conflict between the spirits present?

Mrs. Kimball: Not the least. They seem to clasp hands in perfect harmony.

Dr. Gully: Does it appear to you through what channel they intend to spread their influence; by ourselves or by their affecting others out of this place?

Mrs. Kimball: I should say, they have come in answer to the aspirations of some few that there should be a power from this centre to increase and exalt the manifestations.

Dr. Gully: You think we may have higher manifestations from them?

Mrs. Kimball: Undoubtedly.

Mr. White: Are they to be mental or physical manifestations?

Mrs. Kimball: Both.

Mr. White: Are they an ancient class of spirits?

Mrs. Kimball: Some of them are. There seem to be many hundreds of spirits who have banded themselves together for these new manifestations. I see them as classified in three circles. The first circle has for its work to produce physical phenomena. This circle, however, is under the tutelage and guardianship of a higher circle and almost without being aware of it, as you are oftentimes ignorant of your guardian spirits. The second circle is to send down influence upon the first circle, and generally to direct them in their manifestations. The spirits of this circle are those who also interest themselves in mediums, to give them added power, to whisper in the ears of those under development, and to impress all mediums with the sacredness of their work; that they are indeed priests and priestesses of the eternal Temple of Truth. The third circle of spirits appears to be the guardian of the other two. It is theirs to accumulate and transmit those higher influences down into the lower spheres which will enable them to produce the higher manifestations. All these blend together in one great harmony, and the result will be a great accession of spiritual power.

Mr. Slater (under influence) inquired: Is it not probable that their mission is, through the physical manifestations, to organise, and then, through the mental, and upwards to the more supreme, materialise a body, by means of which they can address an assembly without using the vocal organs of a medium, but simply to make use of the aura of those around them?

[It may be observed that Mr. Slater himself had a clairvoyant view of these spirit-circles, and received the intimation here referred to.]

Mrs. Kimball: You have interpreted rightly.

The young lady again joined in, under control, with remarks of an elevating character, interspersed with scientific allusions.

Mrs. Kimball observed that troops of children came flocking in with that same earnest prayer for spirit-aid from earthly parents of which she spoke before, and she would but remind mothers and fathers of their responsibilities towards those spirit-children. Let these be helped. She saw the tiny threads connecting them of earth with spirit-life. Along those magnetic threads let prayer and aspiration flow, and, blending with them, will come the answers from the celestial spheres.

The presence of a lady in the room was indicated, who had all the elements of a most remarkable medium in her organisation, and through whom great manifestations would arise.

This lady was described as naturally very loving, trustful, and earnest. She sends out that element already spoken of which forms the tiny threads. It proceeds from the brain at times, and oftener from the region of the heart. In her it is of a soft, delicate pink colour, and is always taken up by spirits as an element which they can appropriate, and there flow back to her over these lines perfect baptisms of love. She feels unable at times to rest, because of the abundance of this power. Her physical manifestations will be powerful, and forsooth may bring her persecution. But there will be the materialised forms of women, who will speak upon platforms, and who will utter such words as human lips have never spoken, and will cause you, as it were, to be transfigured with the influence.

Mrs. Kimball, who throughout the evening interspersed her facts with short addresses of a truly uplifting nature, closed the proceedings by a suggestion that all present should endeavour forthwith to realise the presence of their guardian spirits, and ascertain, by all means in their power, who such guides are. It would help to establish the interest in spirit-communication, and tend to the blending of those influences which would work out the advancement of the spirit's true and real life.

A short benediction, and the meeting ended.

#### MATERIALISATION OF "MARY QUEEN OF SCOTS."

The elevating influence of Mrs. Kimball's mediumship is making itself felt at our seances. That lady was present on Saturday evening last at Mr. Arthur Colman's usual circle, held at Mrs. Woodforde's, the entire phenomena of which bore the new impress.

Without entering into minute detail, suffice it to record the chief, and which were of especial interest to Mrs. Kimball.

1. The fire being found not to be extinguished, Mr. Colman, under control, withdrew from it some of the glowing embers, and held them in his unprotected hand in view of the circle. Subsequently he raked out the fire with his fingers.

2. Turning to Mrs. Kimball, Mr. Colman perfectly surprised her by a private test, which she stated to have been the most remarkable she had ever had. The names of her deceased and living children were also given; and she had the gratification of being fondled all over her face and lips with the hands of the "little one that died."

3. Mr. Colman was then levitated towards the ceiling so high that Captain James, who held him by the hands, had to stand up and stretch forth his arms. Mrs. Kimball was gratified by clairvoyantly witnessing the levitation.

4. By special request, a chair was passed on to Captain James's arm, while he firmly grasped the hand of the medium.

Injunctions to arrange for materialisations created not a little excitement. Passing, therefore, over numerous interesting phenomena, we record those with Mr. Colman in the cabinet.

5. Not a minute elapsed before a graceful hand and arm, with lace drapery, were protruded right through the aperture, waving recognition to Mrs. Kimball. Hands appeared repeatedly,—one for Mrs. Burke.

6. A longer pause now ensued, during which we were all strung up to the highest point of expectancy. Requested to subdue undue excitement, we were soon enraptured—we could not be otherwise—with the materialised face and head of "Mary Queen of Scots." There was that unmistakable form once more among us, the face beaming with its adorable beauty, and every chiselled feature in perfection. And as the expressive eyes glanced over to Mrs. Kimball, and the head slowly reclined in graceful, tender recognition, it was a moment not to be forgotten. To gratify us, the form remained long in view. The head was surmounted with the well-known Marie-Stuart cap, and the face, though full of beauty, was pale—nay, very pale. The expression it wore was one scarcely of earth. It was not the gay favourite of the French Court; it was not the haughty Queen of Holyrood, burning with indignation at the murder of Rizzio; it was not the rebuked and scorned one of John Knox; it was not the defiant one of Carberry Hill, or of Langside; nor was it the hopeless prisoner of Fotheringay. It was more the calm, dignified repose of an angel from whose sphere storms and troubles had long since passed away, and as it gazed upon us, reminded all of their future possibilities whatever be the trials and conflicts of life.

It was intimated that this was but a preliminary materialisation to the full form of "Mary Stuart" walking in our midst.

7. An elderly lady's head, much wrapped up, was discernible at the aperture. It was Mrs. Burke's mother, and she bore a striking resemblance to that lady.

8. A mere doll of a child then appeared, who, with twinkling eye and smiling lip, turned towards Mrs. Burke. It was a child that perished in the birth.

9. A man's head presented itself belonging to the dark races, but at once withdrew upon being unrecognised.

Some of the circle retiring, the seance resolved itself into one for spirit-communication.

10. Mrs. Burke's mother controlled Mrs. Woodforde, and gave an account of the now young man in spirit-life. Further controls gave solemn addresses and invocations, and finally Mr. Colman, under control, gave utterance to an allegory so beautiful that every heart was touched. The whole spiritual atmosphere of the place for the time being seemed indeed to be divine.

R. LINTON.

LEEDS.—Conference of Spiritualists.—Mr. Editor.—Sir,—I think it desirable that all friends of the cause in this district should meet in conference. If persons who think so will communicate with me, I will undertake the necessary arrangements.—J. W. GARDNER. *Heaton's Court, Briggate, Leeds.*

ERRATUM.—In our report of Mrs. Kimball's reception in last week's number of the MEDIUM an error crept in respecting Mrs. Wiskin's control, which, for the sake of historical accuracy, we now correct. The control is represented as that of "Elizabeth," sister to "Mary Stuart," whereas it was that of "M<sup>me</sup>. Elizabeth of France," sister to Louis XVI., who, on the occasion referred to, addressed "Mary Stuart" as a sister-spirit.



MOVEMENT FOR PLACING WORKS ON SPIRITUALISM  
IN PUBLIC LIBRARIES.

[The following statement has been handed to us for publication.  
—Ed. M.]

A large number of standard works on Spiritualism have been from time to time placed in public and institution libraries, enabling many readers to become acquainted with the facts and principles of Spiritualism. A further extension of this plan has been repeatedly suggested, and now that a large number of Spiritualists have expressed their interest in the movement, an effort is being made to carry it to a successful issue.

It is proposed to present to 1,000 or more libraries, at a cost of 500 guineas, one set each of the following works:—"Miracles and Modern Spiritualism," by A. R. Wallace; "The Report on Spiritualism of the London Dialectical Society," and "The Arcana of Spiritualism," by Hudson Tuttle. Copy of a new edition of the last-named work has just been received from the author. This selection it is hoped will be more generally accepted and prove of greater utility than any other three works that could be named.

The cost of each set of three volumes will be 10s. 6d. or 500 guineas for 1,000 sets, which is being raised in special donations, subscriptions of one guinea or half-a-guinea, and contributions of smaller amounts. Subscribers may have placed at their disposal sets for which they subscribe, which they may present to libraries in their own name on behalf of the movement. It is expected that the sum named will cover all incidental expenses and carriage of the volumes.

To carry out this great object, the help of all will be required. In addition to subscriptions and donations, the Secretary of this Movement will be glad to receive the names of representatives in the various towns, who, in addition to rendering pecuniary aid, will furnish information as to the libraries in the district in connection with Literary and Philosophical Institutions, Mechanics' Institutes, Mutual Improvement Societies, Working Men's Clubs and Reading Rooms, Libraries in connection with Religious Bodies, or any library supplying works for perusal to the public or to members.

The volumes will be ready for delivery during March, by which time it is hoped that the necessary funds will be collected and arrangements perfected for the placing of the works. An acknowledgment must in all cases be obtained from the librarian, that subscribers may satisfy themselves that their money has been properly utilised. The presentations should also be properly reported in the local newspapers, which will bring the claims of the cause very widely before the public and give inquirers information where to find works for perusal.

The only office which it has been considered necessary to institute in connection with this movement is that of secretary, which laborious duty has been kindly undertaken by Mr. Walter Glendinning. All monies will be publicly advertised from week to week in the MEDIUM; and the presentations being in like manner made public, there will be the fullest means of checking all transactions, and thus render mistakes impossible. Spiritualists may ally themselves with this movement by taking part therein. It is an excellent opportunity for all to do something towards an end which is highly desirable.

It is expected that the whole business will be completed by the end of March, 1876, and that the promoters of the movement will assemble at a congratulatory festival on the 31st of March, and fittingly celebrate the twenty-eighth anniversary of Modern Spiritualism.

All communications should be addressed to the hon. secretary, Walter Glendinning, 33, Russell Street, Liverpool.

ADVANTAGES OF SUBSCRIBING TO THE SPIRITUAL  
INSTITUTION.

Subscribers in any part of the country may avail themselves of the Progressive Library, which was established nearly twelve years ago, and now contains several thousand volumes on Spiritualism and kindred subjects. Hundreds of volumes are continually in use by subscribers. By a few individuals uniting together, a plentiful supply of the most costly works may be obtained in any part of the country for perusal and to lend to inquirers. The formation of such a reading club is the most practical step towards organisation, and the cheapest and most certain means of promoting a knowledge of Spiritualism. The use of works in the Progressive Library is conceded on the following terms:—

Individual Subscription.—For the sum of £1 1s. per annum, two volumes are allowed to the reader at one time, to be changed as often as desirable, with the privilege of introducing the works to friends and inquirers. This subscription also entitles to the use of the reading-room and such open conferences as may be held from time to time. The subscription may in all cases be paid in half-yearly or quarterly instalments. The monthly subscription is 2s.; weekly, 6d.

Local Subscription.—For the sum of £3 3s. per annum, circles and associations of readers and investigators may, through a local representative, obtain ten volumes at a time, to be changed as often as necessary. This subscription entitles all those who participate in it to the use of the reading room and many personal advantages which are enumerated in the plan of association and action. (See prospectus, to be had on application.)

District Subscription.—For the sum of £5 5s. per annum, twenty volumes may be obtained at a time, to be changed when occasion requires. By increasing the subscription the number of works may be extended in proportion, and thus a district may be supplied with books through the district representative. All those who contribute towards the subscriptions are entitled to all advantages accruing from association with the Spiritual Institution.

The carriage of books backwards and forwards is payable by the sub-

scribers. Parcels may be enclosed at any part of London. A fortnight is the time allowed for the perusal of a book, except in the case of local and district subscriptions.

## MAN ON EARTH.

In our Sunday-school they told  
Man was not so very old,  
For God formed him from red mould,  
Years ago six thousand.

When youth and young manhood came,  
This seemed not so very plain;  
Oft we thought and thought again—  
Only just six thousand?

So-called ministers, we found,  
Gave forth an uncertain sound,  
And in talking round and round  
Said—about six thousand.

Then when history we read,  
This can never be, we said;  
More in number must have fled  
Than some mere six thousand!

For th' historic scribes aver  
Egypt's older: and for her  
Claim a full ten thousand year—  
More, this, than six thousand.

Now, upgrown, we scan more wide,  
Nor can dogmas false abide,  
Science bears us on her tide  
Far from years six thousand!

Backward to the dim-lit past,  
Angel-like, she leads us fast,  
Saying, Man's years are most vast—  
Over sixty thousand!

Bone needles, and knives of stone,  
Flint tools formed in ages gone,  
Up-dug, are in triumph shown—  
Foolish, fond, six thousand!

Thus we've come to clearly see,  
As we ask, When first lived he?  
That Man's years may likely be  
Full six hundred thousand!

W. ORMOND.

## COMPREHENSIVE CHURCH IN ENGLAND.

On Sunday week, the 9th of January, Mr. F. Wilson lectured on the subject of "Spiritualism as applied to Pioneering."

He would like to explain a misunderstanding he had heard expressed on the definitions of Spiritualist and Spiritist, as explained in last week's MEDIUM. Let us divide the whole of the world into Spiritualists, Spiritists, and Materialists. I said a Spiritualist is one who believes to recognise (that is something more than believing, it is a consciousness to recognise) the influence of the Holy Spirit. Now "holy" means—in the dictionary—whole, sanctified, divine; and therefore we may assume it to mean the outside of the comprehensible, and the comprehensible is that which may be comprehended, and a Comprehensionist is one who desires to comprehend, as distinct from a contractionist, who does not wish to know any subject that interferes with or contradicts his preconceived impressions. If you believe in the Holy Spirit without recognising the influence, you are not a Spiritualist, for belief is simply positioning an idea; it is only when you are influenced by the belief, that you recognise it. I said a Spiritualist believes to recognise the influence of the Holy Spirit as apart from recognising the exhibition of manifestations, of which the believers in should be styled Spiritists. The assumption taken on this statement was that a person who believed in manifestations could not be a Spiritualist, and I am sorry to say my language justifies the assumption. My intention was to draw a line between the Materialist who believed in spirit-manifestations, as distinct from a Spiritualist who believes in spirit-manifestations, for the Materialist does not recognise the influence of the Holy Spirit in the manifestations any more than he does in the universe, and therefore such investigators should be termed Spiritists. But the Spiritualist may also believe in the spirit-manifestations, being also developments of unexplained material influences, or he may consider them as spiritual solidifications; and as the word spirit has become so familiarised and diversified, I reverted the term Holy Spirit to Essence, as the conception of the all in all, the all as all, and the all of all, so to clarify the definition. Therefore, I should say, a Spiritualist means an Essencist, and spirit is the materialisation of the Essence. Spiritualism in Pioneering requires, first, that the pioneer should have a point of sight to which his exertions at clearing the way should be directed. In practical life his efforts should tend to a universal commonwealth.

Where each man finds his own in all men's good,  
And all men work in noble brotherhood,  
Breaking the mailed fleets and armed towers,  
And ruling by obeying Nature's powers,  
Are gathering all the fruits of life and crowned with all the flowers.

Then the man who sweeps the streets and a Dr. Livingstone are both fellow-workers. But when we come to morals, there is not a code to appeal to for deciding the right as distinct from the wrong. What does Christianity say?—"Give to everyone that asketh you, and from him that would borrow, turn not thou away." Fulfil the direction and you would be in the workhouse in less than a week.

We have now to consider this universal commonwealth for which we should pioneer.

1. The land to be owned by the State, with life leases to tenants.
2. Free education, advancing on the exhibition of ability to comprehend.
3. Appointments from the lower to the higher, on a universal suffrage, and a centralisation of the nationality.

The subject for next Sunday will be "Spiritualism in Domesticity."



## SHELLEY'S DEATH.

To the Editor.—Sir,—As an account of a seance held at Mr. G. Smith's, New Delaval, some ten weeks ago may be regarded as an additional mite to the literature of the controversy which is yet going on in respect to the "manner of Shelley's death," I beg leave to submit that account to the consideration of your numerous readers. The sitters at this seance consisted of Mr. and Mrs. Smith, Little Dorothy, Mr. Smith's daughter (a girl in her twelfth year), my own daughter Lizzie Ann, and myself. We had barely got ourselves seated around the table before the little medium was entranced by a spirit who attends my daughter Lizzie Ann and myself, and who gives as his name "Shelley." No sooner had the entrancement been effected than I felt the presence of turbulent waters, which came over my body and filled my boots, and presently the ocean itself was presented to my sight. The face of the deep was darkened by a storm, two boats, the one like a fishing-smack, the other a small pleasure-boat and bottom up, were held, tossed to and fro by the billows; and the next phenomenon that attracted my attention was that of three men in the act of struggling with the waters. One of these, to judge from the portraits, I imagined was the great poet, but the features of the others were to me new, and whilst they were thus struggling a terrific shark made its appearance and seized one of them by the head, and in an instant another shark came up and seized another of the poor strugglers by the leg, and I believe afterwards by the arm. Neither of these victims was the person I took for Shelley, and whether he escaped the jaws of those monsters I am not in a position to say, but that he did not escape disfigurement from some cause or other I am positive from a sight I had of him some time after the awful occurrence had taken place. Meanwhile the little medium exhibited in turn all the various significations of the feelings which must at the time have been endured by the unhappy sufferers, and though I myself was partly under control I was sufficiently wide awake to mark the various gesticulations and attitudes, to hear the half-stifled shriek, the gurgling noise, and to feel the choking sensation in the throat of the medium, and anything more awful or horrible would be difficult to conceive.

This I call a test-seance, because the medium was an entire stranger to the persons whose respective manner of death she thus personified, and that, too, in a way that transcended the skill of any actor whom it has been my lot to see "strut his fretful hour upon the stage;" and to suppose that she, without the aid of some higher intelligence than her own, could have done that, would simply have been to have gifted her with the power to work a miracle. The only difficulty that I myself have about the matter, rests in regard to the number of the persons who were in the small craft with the great bard when he took that unfortunate trip to the deeps from which he was fated never to return since; I believe some say two; the popular edition of his poems in my possession speaks of only one. That in this vision I saw *in toto* three persons, I am certain, and I have had the vision repeated to myself since when alone, and I am equally certain the little medium personified three. An apparition of the man, or what I took to be he who on the upsetting of the boat had been almost instantaneously caught by the head by the great shark, came before me next morning, and I had both a good view of his personal exterior and a glimpse of his earth-life. He seemed a foreigner, was of ordinary height, stoutish built, roundish faced, of dark complexion, had dark beard, hair and beard mixed with grey, of middle age, and in dress and demeanour a gentleman. I will not say he was so dressed when I saw him in the sea; indeed, my soul was too much engrossed by the circumstances of his and his companions, awful doom to note such minor matters.

I may add, in conclusion, that Mrs. R. Elliott of Choppington, who is an excellent clairvoyant, has had a view of "Shelley" lying reading in his boat, and that my son Joseph, a child in his seventh year, has also had, among the many things he has clairvoyantly beheld, a similar vision to that I have described.—I am, yours, &c.,

JOSEPH SKIPSEY.

Ashington Colliery, Morpeth, Northumberland, Jan. 4th, 1876.

## MRS. OLIVE'S MEDIUMSHIP.

To the Editor.—Dear Sir,—Having experienced two very enjoyable sittings with Mrs. Olive, the trance-medium, which were so full of happy and undeniable tests, I think an account of them might interest some of your readers, especially test seekers. I do not make any observations myself; I only state the facts, and let them speak for themselves.

At our first seance with her the sitters consisted of Mr. Joseph Wallace, Mrs. Hunt (my mother), and myself.

Mr. Olive was controlled in a few minutes by an Indian spirit, who gave the name of "Sunshine." She first told us that a spirit was in the room, who bore a strong likeness to myself, only she was much stouter. We asked for further particulars, to enable us to identify the spirit, and "Sunshine" explained that the spirit said her name was "Maria," that she was Mrs. Hunt's younger sister, and had died of consumption at the age of thirty-five. These facts were perfectly correct, and entirely unknown to the medium.

Next she explained that a male spirit was present, who said that he had been attracted to me by my so constantly thinking of him lately, and desiring his influence in certain literary arrangements, but that he was unable to aid me on account of our contrary dispositions, I having a love for scientific facts, and he for poetical elegancies; also I was much too positive to be materially influenced in any way. At our requesting his name, he gave the initials of "L. H.," stating that he was my father's uncle. We of course recognised it as "Leigh Hunt," and more especially when "Sunshine" gave a description of his temperament so exactly that it was impossible to mistake. If the medium had read of my father's departure into the spirit-world, she was of course aware of the past existence of "Leigh Hunt" as a relative, and his temperament could certainly be got out of any modern book of biographies, or from his Autobiography, but of my thoughts and desires concerning him, most decidedly both she and everyone else were in ignorance, as I had not mentioned them.

"Sunshine," after a little edifying conversation about the spirit-world, departed, and gave place to the next control, who is known as "Hambo," a spirit full of keen witticism, but with the strongest desires to aid in every good work, either by influencing those around us or by

giving information. He spoke very freely about my private circumstances and acquaintances, and their mutual disposition; also mentioned my father (who is in the spirit-world), and was evidently thoroughly acquainted with his temperament. He then turned to Mr. Wallace, and seemed to know as much, aye, even more, of his private business affairs than he did himself, and mentioned that a lady connected with his business had crossed the water, and would see him soon. This was the chief of "Hambo's" conversation, and business appears to assume the aspect. Mr. Wallace says, as he pronounced it would, and the lady had arrived in England from Africa. All these affairs were perfectly unknown to Mrs. Olive.

Lastly came "Dr. Forbes," but could not stay long, as so much of the medium's power had already been used. He described Mrs. Hunt's past and present condition of health very correctly, and told me that I was in the habit of drinking hot water, which was perfectly correct. He then spoke of a patient of mine in Switzerland, and described the symptoms to be the same as I knew they were by the report I had received that morning. He also stated that a crisis appeared to be impending, and that my presence would be necessary, in which opinion I quite agreed. The medium knew that I had a patient in Switzerland, but nothing of my expecting to have to visit him, or of the metastasis phase then on him, or of any other of the facts mentioned.

This was the first seance, which lasted about one hour and a half. I will now describe the second. The sitters were the same, with the addition of Mrs. Olive's sister, and the lady from Africa, who had come in to pay her first visit since her return to England, and was the same lady as mentioned by "Hambo" in connection with Mr. Wallace. I do not mention her name, as it would be a liberty to do so without her permission, and which I have not time to obtain, so we will call her Mrs. C.—

As previously, Mrs. Olive became entranced in a few minutes by "Sunshine," who instantly pronounced Mrs. C.— to be the lady of whom "Hambo" spoke last time, and was connected with Mr. Wallace's business transactions (mentioning their nature), and that she had come from abroad. Mrs. C.— was greatly astounded to find her affairs so well understood, especially as she had never met Mrs. Olive before, and had only been in her presence a few minutes. She asked many questions, and, to her surprise, found that "Sunshine" knew her friends, both on this side of the water and on the other, as well as one in the spirit-world. Her husband, who is in Africa, appeared to be well known, for his special business, private family affairs, &c., were explained, and advice given connected with them. Mrs. C.— said all the facts alluded to were certainly correct. "Sunshine" told us that a spirit was in the room, who gave for her name a capital L and five dots. "Is it Louisa?" Mrs. Hunt asked. "She says Yes," replied "Sunshine," "and she is your sister, and is known in the spirit-world as 'Truth.'" This was the first time I heard that I had ever had an aunt whose name was Louisa, but it is not the first discovery I have made about my relations, revealed to me by the spirits.

After this came "Hambo," who described Mrs. C.—'s disposition very correctly, remarking, "She's a sort of doctor's shop in a small way, walking about on the quiet," an excellent condensed description of this lady's sister-of-mercy's kind of existence. I had then a private conversation with "Hambo," who gave me some very important and useful information, which I can turn to valuable account in prosecuting some impending business. This spirit seems to make a point of ascertaining if you require any aid in business, &c., and is most desirous of rendering you all the assistance in his power.

After this my father came, but as it was the first time he had controlled Mrs. Olive, and not having departed from earth long, he was unable to stay more than a few minutes, or speak much, but sufficient to satisfy us of his identity.

"Dr. Forbes" came last, and again could not stay long, on account of our having already used the medium for over an hour. He brought me reports of my patient in Switzerland, which coincided with mine received daily by post. He also thoroughly understood the beneficial change which had taken place in Mrs. Hunt's health since his last visit. Any further information concerning these seances will be most willingly given by—Yours very truly,

L. CHANDOS.

17, Brunswick Square, W.C., Dec. 14, 1875.

## MESMERIC HEALING.

For some time past public attention has been aroused by the extraordinary power exhibited by Mr. Meredith in the different towns of Lancashire, where scenes of a strange nature have been brought before the public nightly. Audiences in the pursuit of knowledge, and those suffering from disease, are to be found inquiring as to their particular cases. People from the surrounding towns come to be treated by this strange power; inquiry is made, How can these things be? the days of the apostles seem to dawn again upon the earth, the lost power seems to revive again, the lame walk, blind again receive their sight, cases to all appearance that have baffled medical science give way to the healing influence of mesmerism. Mr. W. Meredith nightly holds his seances to wondering audiences. The cry is, Go and see these wonders performed. Oldham is favoured with the presence of Mr. Meredith, who has been holding forth for the last twelve nights. The private room of the Temperance Hall is daily filled with the sick cases. Royton, near Oldham, is the next place he is visiting, returning again to Oldham for six nights, then the friends at Rochdale will have the pleasure of hearing him. From thence he goes to Burnley by invitation, where he lectured twenty-two nights. While there 400 patients were treated, some wonderful cures done. Many are waiting the return visit, having heard of the strange power he uses for the cure of the sick. Invitations are coming in from different towns for Mr. Meredith to visit them. The healing power he possesses he imparts to others, showing them the love principle he uses, and urging one and all to exert that power that each possesses for the good of his fellows. Classes are forming to study the healing art.

DAVID HUGHES.

Oldham, Jan., 1876.

"A. F." of 35, William Street, Caledonian Road, being dangerously ill, would like to see Mr. Brain, late of 44, Devonshire Street, Queen Square, as soon as possible.



## DISTRICT CONFERENCE OF LANCASHIRE SPIRITUALISTS.

The Third Quarterly Conference of the Lancashire District Spiritualists will be held on Sunday, Feb. 6th, 1876, in the Temperance Hall, Hyde.

## ORDER OF PROCEEDINGS.

Morning Meeting, 10.30, in the following order, Mr. Ogden in the chair:—

1. To receive the Report of the General Committee.
2. To receive suggestions as to the best means of carrying on the work in the various represented districts and neighbourhoods.
3. To receive reports from the Conference Representatives in the various towns.
4. General conversation and suggestions.

Dinner will be provided at 12.30.

Afternoon Meeting at 2, in the following order, Mr. Rowcroft in the chair:—

1. The election of Secretary, &c., and General Committee.
  2. For general propositions or suggestions.
  3. For general experience.
- A collection will be made at the close of the meeting.  
Tea will be provided at 4.30. Tickets one shilling each.  
Public meeting at 6.30, Mr. Worrall in the chair. Mr. Burns of London, Managing Representative of the Spiritual Institution, will deliver a lecture, subject, "The Scientific Basis of Spiritualism." Admission 6d. and 3d.

To the Spiritualists of Lancashire and surrounding district we give a cordial invitation. Great difficulties have been met with and overcome by the Committee during their term of office, and the attendance of a large number of friends at the Conference will encourage them to go to work with renewed energy. There never was a time when union of effort was more needed. Sinking all minor differences, let us join to spread the grand truth amongst our fellows.

## PARTICULARS OF ACCOMMODATION.

Special tea arrangements at 4 o'clock for friends having to leave by the 4.51 train.

The representatives in the various districts will be served with tea-tickets price 1s. each, to be sold to friends who intend coming to the Conference. Particulars of number sold by each representative to be sent three clear days before the Conference to Wm. Johnson, Mottram Road, Hyde.

Dinner will be provided for friends sending in their names three clear days before the Conference to Wm. Johnson, Mottram Road, Hyde, at reasonable charges. For train accommodation see table below.

Table of trains to and from Hyde and the undermentioned towns on Sunday, February 6, 1876.

## TO HYDE.

- From Manchester (London Road), 7, 7.50, 8.30, 9.50, 1.55, 3.20.  
" Manchester (London Road), to Newton (half mile from Hyde), 10, 3.30.  
" Manchester (Victoria Station), to Stalybridge (two and a-half miles from Hyde), 9.35, 10.25.  
" Macclesfield (via Woodley), 8.30, 4.40.  
" Oldham, 7, 8.25, 1.50, 4.40, via Guide Bridge, and change carriages there.  
" Bolton, 8.25.  
" Bradshaw Leach, 9.39, } arrive Hyde 2.23.  
" Bedford Leigh, 9.43, }  
" Bury (via Clifton), 7.37, 1.7.  
" Bury (via Castleton), 7.55, 1.21.  
" Burnley, 7.22, } via Accrington.  
" Blackburn, 7.35, }  
" Woodhouses, Failsworth and Middleton District, please note your own time.  
" Preston, 8.15; L. & Y. R.  
" Preston, 8.30; L. & N. W.  
" Liverpool (Central Station), 7.55; via Warrington to Godley Junction, Hyde.  
" Halifax, 8.8; arrive at Stalybridge.  
" Rochdale, 8.20.

To friends arriving at Stalybridge there is cab accommodation. It is two and a-half miles from Hyde. Distance from Victoria Station to London Road, one mile; cab fare, 1s.

## FROM HYDE.

- To Manchester, 4.51, 8.28, 8.33, 9.12, 9.32.  
" ditto, from Godley, 9.51.  
" ditto, from Newton, 9.20.  
" Macclesfield (via Woodley), 7.23.  
" ditto, (via Manchester), 9.32.  
" Oldham, 8.33, 9.12, 9.32.  
" Bolton, 4.51.  
" Bolton, Bury, Burnley, Preston, and Bedford Leigh, from Stalybridge, 6.45.  
" Rochdale, 8.33, 9.12.

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS,  
71, STAMFORD STREET.

## LIST OF WEEKLY MEETINGS.

- Sunday, January 23, service at seven p.m.; trance address by Mr. Wood of Halifax.  
Monday, January 24, trance address at seven p.m. by Mr. Robson.  
Tuesday, January 25, developing circle (members only).  
Wednesday, January 26, public seance; admission, 3d; Mr. J. C. Caldwell medium.  
Thursday, January 27, developing circle (members only).  
Friday, January 28, dark seance (members only).  
For information as to the admission of new members, apply to the honorary secretary, J. BIRCH.  
8, Union Road, Borough, S.E.

We are desired to state that Mr. Bullock, jun., of Islington, will hold a seance for physical manifestations on Wednesday evening, January 26th, at 21, King Arthur Street, Clifton Road, Asylum Road, Peckham, for Spiritualists only. Commence at 8. Admission 1s.

## LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## MEETINGS.

- Macclesfield, Sunday, January 23, half-past two and six p.m.; medium, Mr. Johnson of Hyde. Admission 6d.  
Committee of Management: Mr. Hammond, Mr. Rogers, Mr. Hartley, Mr. Chiswell.  
Leigh, Sunday, January 30, half-past two and six p.m.; speaker, Mr. Mahony of Birmingham. Admission, 2d, 4d, and 6d.  
Committee of Management: Mr. Ashbury, Mr. Taylor, Mr. Singleton, Mr. Chiswell.  
Warrington, Monday, January 31, half-past seven p.m.; speaker, Mr. Mahony of Birmingham. Admission, 2d, 4d, and 6d.  
Committee of Management: Mr. Rogers, Mr. Chiswell, Mr. Singleton, Mr. Raby.  
Wigan, Tuesday, February 1, half-past seven p.m.; speaker, Mr. Mahony of Birmingham.  
Committee of Management: Mr. Ashbury, Mr. Taylor, Mr. Raby, Mr. Hartley.  
Hyde, Sunday, February 6, Quarterly Conference; mediums and speakers from all parts of the country, including Mr. James Burns of London. For particulars see other advertisements.

Mr. James Burns of London will lecture on each evening and exhibit spirit-photographs, &c., &c., by aid of magic lantern.

In reply to the letter from Bentinck Street, Ashton-under-Lyne, for answers to questions, I refer the writer to back numbers of the MEDIUM. With regard to his request that the Lancashire Committee will pay a visit to Ashton-under-Lyne, the committee will consider the merits of the application.

JAMES SUTCLIFFE, Secretary.

21, Elliott Street, Rochdale.

## MR. MORSE'S APPOINTMENTS.

DARLINGTON.—Sunday, January 23, Spiritual Institution, Mount St., evening at 6 o'clock; subject—"What constitutes a Spiritualist?" Monday, January 24th, at 7.30 p.m.; subject to be chosen by the audience. Admission free to both meetings. A Social Meeting will be held on Tuesday, January 25th. Tea served at 6 p.m. Admission to tea and public meeting, 1s.; after tea, 6d. Mr. Morse will narrate his American experiences.

SALTBURN-BY-THE-SEA.—January 26, 27, and 28.  
NEWCASTLE.—Sunday, January 30, Freemasons' Old Hall, Wiers Court, Newgate Street. Afternoon at 2.30; subject—"Religion, Science, and Spiritualism." Evening at 7; subject—"After Death." Monday, January 31st, at 8 p.m.; subject—"Phenomenal Spiritualism and its Lessons." Wednesday, February 2nd, at 8 p.m.; subject—"Spiritualism: its Seed, Flower and Fruit." Thursday, February 3rd, Social tea at 7 p.m., prompt. Public Meeting at 8 o'clock.

CROPPINGTON.—Monday, February 7th; subject to be chosen by the audience.

JARROW.—Tuesday, February 8th, Lecture Hall, at 8 p.m. Wednesday, February 9th, Social tea-party at Mr. Raper's.

SOUTH SHIELDS.—February 21st and 22nd.

GLASGOW.—To follow.

ULVERSTON.—To follow.

Places requiring Mr. Morse's services in the above localities are requested to write soon. Mr. Morse's address during this week is, care of Thomas Hinde, Esq., 14, Cobden Street, Eastbourne, Darlington.

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CHAPTER II. The word OM—Omphale, Omphalos—Olympus, Ammon, Delphi—Digression concerning the word ON—Subject of Ammon renewed—Ham, the son of Noah, and Ammon, the sun in Arles—Niebuhr on the Ombril of Italy; several remarkable synonyms—On the spirit or Rabi, the Dove—Priestley's opinion—Subject of the Persian and Hindoo Trinity resumed.

CHAPTER III. Israel Worsley's account of ancient Trinities—Opinion of Dr. Pritchard and others on the Trinities—Opinion of Maurice and others on the Trinities—The Christian Trinity: its origin—Macrobius on the Trinity—Philo's Trinity of the Jews—Faber's account of the universal belief of the Trinity—Observations on the doctrine that destruction is only regeneration.

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CHAPTER I. Proper mode of viewing the religion—Life of Cristina—Subject continued. Matured—Sir W. Jones's explanation of the circumstances, and Mr. Maurice's admissions—Reflections on the above—Solemn considerations of Mr. Maurice, in explanation—Digression on the black colour of ancient gods; of the etymology of the Nile and Osiris—Subject continued—Christ black, an answer to a solemn consideration—Other solemn considerations—Observations on Mr. Maurice's solemn considerations—Mr. Maurice's pamphlets—Black reckonings. Matured—Bryant and Dr. A. Clarke on the Myths.

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CHAPTER II. Cassini, Loubère, Cycles—Isiah's prophecy known to the Egyptians and the Celts of Gani—Mystical meaning of the letter M—Explanation of the Oriental astronomical systems—Subject continued. Mr. Bentley, Berossus—Mosaic and Hindoo systems. Various prophecies—Martinianus Cappella. Subject continued.



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

SUNDAY, JAN. 23, Dr. Hallock at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JAN. 24, Mrs. Kimball's Reception, at 8.

TUESDAY, JAN. 25, Mr. Herne's Developing Circle, Private, at 8.

WEDNESDAY, JAN. 26, Mr. Herne, at 8. Admission 2s. 6d.

Misses Fairlamb and Wood, for Materialisations, at 8. 5s.

FRIDAY, JAN. 28, Miss Eagar, Trance Medium, at 8. Admission, 1s.

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JAN. 22, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, JAN. 23, 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, JAN. 24, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, JAN. 25, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

Miss Baker's Developing Circle, at 87, Inville Road, Walworth, 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, at the rooms, 74, Navarino Road, Dalston, E.

WEDNESDAY, JAN. 26, 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, JAN. 27, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Mr. Williams. See advt.

FRIDAY, JAN. 28, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 8. Admission, 2s. 6d.

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

SUNDAY, JAN. 23, Healing at 11 a.m.; Service at 7 p.m.

TUESDAY, JAN. 25, Seance at 8. Admission 1s.

WEDNESDAY, JAN. 26, Trance and Test Seance, at 8. Admission 6d.

FRIDAY, JAN. 28, Seance at 8. Non-subscribers 6d.

SATURDAY, JAN. 29, Social Meeting at 8. Admission 3d., subscribers free.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 23, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY 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 Well 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.

BRIGHTON, Hall of Science, 3, Church Street, doors closed 6.30 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 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.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 6.30.

LOUGHBORO', Mrs. Gutteridge, Trance-medium, Dene's Yard, Pinfold Terrace, at 8 o'clock.

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

HECKMONDWIKE, Service 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. L. Bland.

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

MONDAY, JAN. 24, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, JAN. 25, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

BIRMINGHAM, Miss Bessie Williams, 71, Alma Street, trance medium.

WEDNESDAY, JAN. 26, 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 Well Street.

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

THURSDAY, JAN. 27, 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, JAN. 28, 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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