



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

SPIRITUALISM.

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

No. 304.—VOL. VII.]

LONDON, JANUARY 28, 1876.

[DOUBLE SHEET—PRICE 1d.

INTUITION.

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(Continued from last week.)

CHAPTER III.

Cutup came about noon to-day. She walked a distance of four miles. I had been expecting her all the morning. Mrs. Daley surely promised to send her on the early train, but, from the girl's reluctant confession, I found Mrs. Daley was not reprehensible. Cutup shuns human society—human companionship, I am positive. She had not much baggage, to be sure: a large cotton kerchief, fiery red and yellow, contained her wardrobe; it consisted of one dress, purple and white gingham, two aprons manufactured from a flour-bag, one chemise, one pair of drawers, no hose, no shoes. She wore the same dark calico she had on yesterday, a small cape of black silk pinned over her shoulders, a faded sun-bonnet upon her head, a pair of stout shoes, stockings the colour of a mud-puddle. I saw traces of tears upon her cheeks, and she looked weary enough. I did not wonder the poor child refused to become a passenger on the eight o'clock train. I did not allude to her scanty wardrobe, but she said—

"I have not much, ma'am; I have been there two years, and never saw my own dresses after I entered the doors. I had good clothes—or better than these—for, though mother was sick all the time, she kept me neat."

The young voice was pathetic, and I saw a warm flush come on her cheek when she spoke the name "mother." I could not make the servant of her I had at first intended. She was not fit for a menial. I touched her softly on her white forehead, brushing back her curling bronze hair. I next stooped a little, kissing her cheek. The impress startled her ever from its rest her desolation; a consciousness came over her; she knew all love was not dead; she quivered from head to foot; her heart beat like the heart of a caught bird; she trembled like a guilty criminal; standing there in the middle of my pleasant sitting-room with a wild, shy grace. That instant there came a sudden ring of the bell—gazing hurriedly around her, she fled with the fleetness of a fawn towards the oriel window, which was open. In a second she was through, and stood upon the ground with drooping eyes and burning cheeks. Oh! how my heart ached for her? So proud, so humbled, so loving, so desolate. It was only that common country annoyance, a tin-peddler. I returned and went through the window myself.

"Cutty," I said, "you must not. Is it because you are ashamed of your dress? tell me, Cutty, why you are so shy."

"Because."

Her beautiful face had all the weariness of Milton's, as if dead in her for ever were the radiance and fearless lustre of childhood—killed by a merciless hand, slaughtered by calamity for which she believed the third and fourth generation must suffer. Oh! could that rigid churchwoman have seen her then! her stern, rugged soul would have forgotten, methinks, the teaching of fanatical creed, and remembered that He said, "For of such is the kingdom of Heaven." I put my arms out and around her. I thought of my true God—my God of love, wisdom, and truth. I thought of the angels who had healed mine unbelief, of the free, pure air, of the birds in their forest liberty, of human love, which belonged by right to this child, and of the width of the world. "I will be responsible for her—the defenceless, motherless one. If I have

taken her at my mercy, it shall be a blessed one. First, I will commence to make her love me; then I will teach her that there is no despair in this world—that all is hope, sweet, precious hope, through eternity. I have suffered as she has—as she does. The difference in our years shall lend a charm to our intercourse; she shall feel an infallible security beneath my shelter." She seemed so changed to me, and changing with each minute of time. She did not now, though she had been with me scarcely two hours, seem the same as she did at the pauper-house. I remembered her expression of face when I asked her her last name, saying, "Cutup what?" and she replied, "Anything I can get a chance." I saw now that those words were the seat of a half desperation, half recklessness; and I shuddered, thinking what she might have been, had she been left much longer an exile from truth and love. My whole soul was engaged. I had not felt so interested in anything since I buried my darling Cecil. Cutty would help me bear the loneliness of his absence, and I would tell her how lovely his life had been; I would impress upon her how well I loved him and he me—and he would be so glad I had taken this poor, motherless little one.

So the days went by, and each hour my eyes were opened to behold the girl's true character. I found love was life to her; but she had lived so long within herself, I knew it would take time to draw her towards me as I fervently desired; and every day I felt smitten by the appealing look in her face, that I did not commence to comfort her. But I wanted my teachings to come about naturally. The more I studied her, the more I beheld evidences of martyrdom to her terrible belief. I thought her meditative, poetic eyes the most beautiful pair I ever had seen, and I loved to watch her when she was entranced in deep thought. I had sought for a servant—I had found a companion; and in three days' time, found also that housework was not so disagreeable to me as it had been all through life. I never had been into the kitchen to labour, even at the highest domestic duties. The smell of dishwater I always had declared made me really quite nauseated; to wield a broom was not such effectual exercise as playing croquet. But somehow my educational fastidiousness gave way, and heart and hands I assisted Cutty in all the necessary labour of our pleasant home. In fact, I wanted to be with her at all times; so she washed and I wiped the dishes, she swept and I dusted, or *vice versa*: she stood one side of the bed and I the other; and when we were all through, we went up stairs and sat down together.

I insisted upon her sewing a little each day. I found she was quite efficient with her needle, and very neat; natural genius required brief dictation. Then I commenced at once her system of education. She had pleaded so hard and pathetically to be allowed to study at home with me—at least, she said, for the present—that I consented. We got Cecil's old school-books out, and she went to work with determined resolve. She did marvelously well, considering her early deprivation. But I was greatly amused each day to behold the theological interrogations she would mix so with everything she attempted—they seemed to intrude so naturally. I had a neighbour who came at once, and in an immeasurably brief space of time, commenced and completed Cutty's wardrobe. Five new dresses, skirts, aprons, three nice changes of linen, and I had been to Boston to buy her a pretty Sunday hat, also a broad-brimmed straw for the garden, a genteel little basque, two pairs of boots, and several pairs of white stockings.

She looked charming in these new suits—you cannot conceive how well modest attire suited her lithe form—and the buff and

blue cambrics were so becoming. I was, however, quite astonished when I displayed these matters before her that she evinced so little enthusiasm. She was very grateful—that was perfectly palpable; but she lacked that joy, that bounding expression I had expected; and she wore her new goods with the dignity of a nonchalant woman of the world. I was disappointed. I longed to see her clap her hands and exclaim, even though she turned sycophant to self, "Oh! how pretty I shall look in them!" I longed for a brightening of her eye, a curl of pride on her lip, even a smile of self-satisfaction. But she was a graceful little thing, and proud, though she displayed so little of Lucifer's quality. I had not laughed heartily since Cecil died; now I found something to "smile audibly" over every day. I must make her seem less a woman, if possible. At last I thought of an expedient. She required companionship of her own years; she had been denied the society of other children, save Mrs. Daley's babies, the care of whom must compensate for their company. Across the way lived Mrs. Holt. She had a daughter two years Cutty's junior, a pretty, frolicking piece of flesh, plump as a feather pillow, full of wit, and, I must confess, gayer than I had an idea my adopted would like; yet I accepted her as the alternative, as my other neighbours reared only masculine fraternities, and I rather Cutty would not play with the boys.

I invited Lizzie Holt over to see Cutty, and was again disappointed. I found the child shrink away from her visitor; but, nothing chagrined, Miss Lizzie multiplied the primitive invitation until I was never surprised to see her face at any and all hours—as often was a guest at breakfast as at tea. Cutty became a trifle roused from her coldness towards the dauntless, and I found, when I was not by, made herself quite agreeable.

One afternoon I was coming up through the garden, and suddenly fell upon the children, sitting together in the summer-house. I had just come from Cecil's grave, and my soul was very peaceful. I had held one of my holiest communions there with his presence. I had knotted hyacinth, and roses, and lilies, and trailing ivy into that sanctified sign, remembering of whose sufferings it is a type. I had formed white crowns edged with scarlet geranium, and I had laid wild blossoms, also, above his pulseless heart. In a confusion of delight I scattered daisies, and violets, and buttercups—he loved these self-rearing flowers—and when I had finished, there came up from their many petals and leaves a continuous chain of language. I knew his precious dust would nourish many a blossom from whose chalice the honey-bee might sip the life I loved. And when I had said "Good-bye, Cecil, until to-morrow," there came a bird singing joyously, nestling on the mound. I watched his iridescent plumage mid my buds and leaves, while he bent his pet form in strains of rapturous flight, and there came an angel, robed to its feet, leaning towards me. Peace, peace; hope, hope. This was the form of the spirit.

I did not intend to listen, but I heard Cutty's voice speaking excitedly, "What makes me so sober, Lizzie? I should think everybody would be sober when there's so little chance of getting to heaven."

"Go there easy enough," returned the roguish Lizzie, "I s'pose—I don't think much 'bout it; what's the use? Who cares for the church members? I know sure, some of 'em won't go to heaven; and if they ain't scared, when they know all 'bout it, I ain't."

The child dropped her voice almost to a whisper, and added, "Deacon Gurney stole wood off my father's wood-pile, 'cause father saw him by moonlight; his wife puts water in the milk she sells, 'cause I saw that myself, and Miss Green, she's a great Christian—she told a awful lie. She said she paid five dollars for her new bonnet, and mother asked the milliner herself, and she said she only paid two and a half. It's a homely old thing, anyhow—covers up her old waterfall; and my cousin says she pulled all the hair out of her old horse to make her waterfall, and I know lots of wicked things church members do—lots and lots. They expect to go to heaven; and if they do, wicked's they be, I shall go, I know."

Cutty said solemnly, "I should not think they would dare do so; they are of the elect, you know, Lizzie."

"What's the 'lect'?" asked Lizzie, rolling round in the grass, her merry blue eyes upturned to the waving branches of the trees.

"Oh! God chose so many people from the commencement of the world to be saved."

"Saved at any rate?" asked Lizzie, with expectant face.

"I suppose so. I hardly understand it; we must all try, I think, because we don't know whether we are one of them or not."

"Then I'll run my chance," indifferently replied the nonchalant Lizzie, rolling into the tall weeds.

"You know you must do all you have got to do here, Lizzie, because if you happen to die wicked, you never, never, never will be happy any more—you go away into everlasting torment."

"What's that? hell fire?" said the child, jumping up from her tumble, and with eight fingers and two thumbs striving to comb her flaxen curls. "I don't believe it," she added; "flesh can't burn for ever—we should burn right up."

"Tis the soul," said Cutty.

"Then my Sabbath-school teacher and the minister tell a lie. They say there can't anything hurt the soul—that you can't destroy it."

"But it does burn for ever," argued Cutty; "the Bible says so."

"Oh!" exclaimed Lizzie, with prolonged emphasis, "I guess it's the skeleton that burns, 'cause I saw Dr. Martin's skeleton; he

keeps it hanging in his back study—O-o-h!" shuddered the child, "and I see there's teeth in the head now: you know it says there shall be gnashing of teeth, so of course it must be the skeleton—pooh! that won't hurt."

Cutty evidently felt quite shocked with Lizzie's logic, for she said, piteously, "You couldn't talk so if you had buried all your people."

"Don't you think your folks have gone to heaven?" asked Lizzie, looking into Cutty's face with a strange wonder.

The child shivered, I knew by the sound of her voice; she only sighed, and almost whispered, "Don't let's talk any longer."

Going quickly up the path, I entered my pleasant sitting-room, resolving that my poor Cutty must never suffer another day. I would convince her that she would find her mother and father and Johnny again when she died, if she only would be good. I could so well appreciate her darkness of soul, though I never had mourned over "the hopeless grave" we hear of. Presently she came in, and, seating herself, took her sewing. I watched her a moment. I knew what the famine gnawing at her heart meant. Her "wilderness should blossom like the rose." It was near tea-time, so I said joyfully (Oh! how Cutty was helping my own life!) "Come, dear, we will go down now and get tea."

"Please let me go alone to-night, Mrs. Blake; black Jennie told me to-day while she was making the cake, that you never did a thing until I came here. I do not want you to work—it is so little I can do it all easy. Your hands are so white and small—they were not made for housework."

I received the compliment with a smile, thinking if dame Nature really distinguished her children by their hands, Cutty must be made for the lady instead of myself. I glanced at her tiny, brown, dimpling fingers, and thought they were fit for a sculptor's model. We went down together after I had convinced the child that assisting her was one of my greatest pleasures, and we prepared our tea.

"Not quite thirteen," I soliloquised, "and so well educated in housekeeping! I wonder what the 'girls of the period' would say to see her making the tea, measuring the complement in the top of the canister—just two-thirds full—setting the table, slicing the bread, turning the cakes, which I had made on the griddle—her round arms bare, her long brown gingham apron covering her buff cambric dress, her beautiful bronze hair held in place by a blue ribbon, with the glow of health on cheek and lip."

CHAPTER IV.

I love the twilight now. When Cecil died, and for months afterwards, how I dreaded the shutting down of night. My gloom increased; my tears rained hardest then, for I remembered how many twilights we had sat together, hand in hand oftenest, on the door-step or at the window; how many an Ave Maria we—he and I—had spoken to the evening dews, "those tears of the sky for the loss of the sun!" how we had planned our future, or talked geology, astronomy, the latest news, and that religion which we never questioned—for we were together then; we sought not a link to bind the mortal and immortal up firmly: we were both this side then. This twilight I sat on the low portico beneath the climbing woodbine, waiting for Cutty to come. She had gone over to Mrs. Holt's to carry a letter I brought from the mail with mine. O'er the harp of thought there came the breeze of evening, wafting memory and hope, joy and sorrow, in their turn. I missed him, God alone knows how much—I forget: he knows—my Cecil knows I sigh when I see the vacant place; but he knows, also, I look up, whispering, "Darling, that season when we shall meet, never again to be parted, shall repay, oh! so fully, the pangs of our dear separation."

Cutty was gone so long, and the evening was stealing on apace, that I thought best to go for her. The first—the very first time I had heard her laugh heartily; it did my inmost soul good. Lizzie had a huge red ribbon tied around the cat, looped in bows nearly as large as Miss Tab herself. Little Carlo, the dog, was encouraged by his mistress in barking, consequently his companion had her back up in true Grecian bend style.

"I told you, Cutty, I'd show you how them ladies looked in Washington street when I went to Boston with father the other day."

Mrs. Holt came to the door, apologising for Lizzie's rudeness, also saying she was so glad Cutty had come to be with her, for she sincerely hoped the effect would be in a subduing sense—and the dear little orphan was so ladylike, so modest and gentle. I told the lady Cutty had had no teacher save her nature.

"But what makes her so sad and mature, Mrs. Blake?"

"Oh!" I replied, "she has leaped the bounds of girlhood through trouble. She buried her mother, father, and brother."

Mrs. Holt sighed, saying, "Well I never should think she came from a poor-house. I wish Lizzie behaved half as well. But she talks the queerest on religion, Mrs. Blake. I am in hopes she'll frighten Lizzie into being less roguish; but somehow the child never was much alarmed by the thought of future punishment."

"I should be glad of it," I said.

Mrs. Holt observed me with an expression of astonishment. Taking Cutty's hand, I walked home, and we sat down side by side on the portico. The moon had risen high enough to lay its delightful beams directly across Cutty's face, and her bronze hair almost to gold. She was a lovely picture.

"This moon, dear, behold—let me see—some poet says, more mischief in three single hours, than the longest day can ferret out."

"I don't like moonlight nights," the child said, slowly.

"Don't like them, Cutty? how can you say so?"

She stooped, in her soft, supple grace, to pick up a fallen leaf of the woodbine. I believe she wanted to hide her face, for in a moment I saw a tear sparkling on her lashes. Something relevant to her past, I thought; and to divert her sadness I spoke quickly: "Oh! see, dear, how beautiful the trees look—especially those poplars!" She glanced upward like a flash, and downward like a flash, also. I knew she was struggling to restrain herself; her lips were slightly parted, as with pain, but I knew it was a proud fixity of resolve. Her hands picked nervously at the woodbine leaf. I believed her lids were heavy with the mist of unshed tears. I leant towards her, sweeping with both my hands the weight of her burnished hair back from her white, full forehead. I gazed upon her with my love which had grown from pity, that had sprung up like a flower of the tropics, gaining its majesty in one brief night. I saw the vivid carnation shooting into her cheeks, and saw also her resolve was giving way. She leant towards me and burst into a flood of tears, sobbing—

"Mrs. Blake, I can't help it! I can't—Oh! I can't!"

"Cutty, what is it? tell me, dear. I will help you if I can."

"It is—because—perhaps—what makes me cry—is because—you are so kind to me. I never meant to love anybody again. I have been hard-hearted so long!"

"No, darling, not hard-hearted." When I had spoken that sweet name, she threw her arms around me, and quivered in my embrace like a frightened dove. I caressed her, saying tenderly, "Poor little lamb." Her heart seemed breaking with the anguish of memory and the knowledge that love for her had not perished wholly out of earth.

"Mother used to call me that; she was a good mother. Mrs. Blake, only she was so discouraged—and—and"—she faltered.

I knew she must have courage, so I held her pretty head on my bosom, and said, "Cutty, dear, tell me all, and I will tell you all. I will tell you all about how I suffered when Cecil, my precious boy, died, and for so many long months afterwards. Tell me all; I know I can make you happy." She looked at me; her lips trembled with breathless incredulity.

"You cannot, Mrs. Blake; 'tis not for me—but to think they are miserable, and must be through the great Eternity—that there is no happiness in my being good or trying to love God. I had rather be wicked and go where they are."

"Cutty," I said, softly, "do not think so; wait a little until I explain these things; you have been educated by the worn out religion—"

"And it seems so cruel," she interrupted me in her earnestness, "that mother was wicked here because she was so plagued, and then when she died she must be punished there for ever and ever. Oh, Mrs. Blake, I cannot, cannot love God! how can I?" The orphan girl shivered in my clasp, as though cold north winds pierced her through.

"Cutty, if this life was a total failure to her, she will overcome in the other life, and rise glorified through experience."

"But she has no chances. Then, again, perhaps she was not one of the elect."

I hushed the poor little wounded thing in my bosom as best I could, realising that I must commence elementarily to convince her her misery was futile. I knew with her marvellous reasoning powers I must render unto her understanding lucid explanations; not mere conjecture, but facts and plausible beliefs. I was thankful for her wonderful intuition, for of course it would assist greatly. I resolved to attack false doctrine at the foundation; the axe should be laid at the root of the tree.

"Cutty, have you been to Sabbath-school much?"

"Yes'm; most always."

"Have you your catechism here?"

"Yes'm."

"Well, dear, supposing we go in and look it over a little."

"I don't like it," she answered.

"Why, Cutty?"

"You know, Mrs. Blake, please, I think."

I did know, but gave her no reply. Taking her hand, I led her within, and lighting the lamp, drawing down the shades, whispering, "Kind Father, help me to teach this little immortal flower aright," I was ready. She came with her catechism. I would take no vengeance on the teachings which had mocked me, on the belief that had cursed me, but I would strive, in the fear of God and the sight of holy angels, to teach this orphan girl a truth set to reason and stereotyped to that inspiration which cometh of reform. We commenced at the first chapter. I glanced adown the page until I came to the question, "How long did it take God to make the world?"

She answered quickly, "Six days."

"No, Cutty, I think not." I could but smile at the bewildered way in which she regarded me. Her face seemed to say, "How dare you, Mrs. Blake!" Then I told her the opinion of eminent geologists; explained to her the different formations and their progress; told her of changes which are every day, every hour taking place. She listened in rapt attention; and scanning the next page, I asked, "How long since the world was created?"

"About six thousand years," she replied.

I said, "Geologists teach us the world has existed for millions of years." She drew a long breath of incredulity. Turning the page, I asked, "What is God?"

"The creator of the world—a being without commencement or end. What do you think, Mrs. Blake?"

"God is the Alpha and Omega of all finite things—the only life self-originating. He is diffused through all space and every world."

"Well, Mrs. Blake, it is said we are of God—in his image; what does it mean?"

"Man is a finite image of the Creator, outgrowth of the God-principle within—the soul. Hidden beneath our external disorders, concealed as a gem within the sand, is that spark of the Deity. To evolve, to educe this divine element should be the aim of all humanity; all sects, creeds, societies, philosophies, should be united to subject the best method for subduing the enmity between the God and the selfhood."

Just then the door-bell rang. It was Mr. Mackenzie, called to ascertain if Hope left her gloves. I am half inclined to believe it was a subterfuge to behold my little friend. He is a kind-hearted gentleman; he shook hands cordially with Cutty, and when I told him what our entertainment was at the moment of his call, he rubbed his hands, exclaiming—

"What a lucky dog I am! my visits here are always *apropos*. Please proceed, Mrs. Blake. Nothing in this wicked world could give me more pleasure, except, perhaps—" He hesitated mischievously and I relieved him.

"Except the consent of Mr. Wilberforce to receive an infidel son-in-law."

"That's it, Mrs. Blake. I would take the hard name and all if the old gentleman—but never mind. What is the next question? Please give me the catechism—thank you, dear."

Cutty handed the book to him in her own graceful way. Glancing over the first two or three pages, he asked, "What of the flood, Miss Cutty?"

With eminent precision she repeated the description; flushing beautifully, her eyes growing dark with the excitement of such propinquity to a stranger. Mr. Mackenzie was pleased, and gave me a look expressing his admiration of my little companion.

"Did this flood drown the whole world, Miss Cutty?"

"Yes, sir," she replied.

"I don't believe it. I think it was a local affair."

Cutty glanced at me in wonder, and Mr. Mackenzie continued—"I do not believe there was water enough in, on, or above the earth to drown it."

"But it rained," faltered the sweet orphan.

"What is rain, dear?"

"It comes from the evaporation of water on the earth, I suppose—rises in vapour."

"Do you think, child, it seems natural that so much more vapour rose then than has since at any time?"

"I don't know," murmured Cutty.

I said, "Every country has its own peculiar tradition of the flood."

"Yes, yes, true," meditatively replied the gentleman, but I have been thinking considerably lately about that ark Noah built. How much room do you think the family could have had after all the thousands upon thousands of birds, reptiles, beasts, &c., were put in? Could they have existed there, Mrs. Blake? To be sure the ark was large, something like five hundred and forty-five feet long, I believe, not one hundred feet broad, and about half of that in height. Now fill it with the almost illimitable sevens, and food for them all. Who did the work? Who took care of all these creatures? Did you ever think of it, Mrs. Blake?"

Another ring. Mrs. Holt and Lizzie. Mr. Mackenzie was happy to meet my neighbour, and I ascertained in a few minutes that Miss Lizzie was one of his favourites. She took the footstool at his request, and sat at his feet, he holding her plump little hand. He recapitulated his conversation of the ark to our new visitors, Lizzie paying the strictest attention.

"Now, Mrs. Holt, who took care of those creatures? I asked Mrs. Blake and Miss Cutty; I hope you will enlighten me, dear madam, if possible."

"How many people were there?" queried Lizzie.

"Eight," replied the gentleman.

"Oh, what a time they must have had, with all those kicking, crawling, climbing, jumping things. I should have thought Miss Noah would have been *awful* scared."

"Hush, child, hush!" said her mother; and Mr. Mackenzie laughed heartily.

"And one window, Mrs. Blake—and that closed after awhile."

"Oh, dear me! I think Mr. Noah was a funny man, to shut up his wife and children with them terrible things in the dark—and how did they ever sleep nights with all the roaring and barking and crowing and chirping and mewling and—and—"

"Hush, Lizzie! Mr. Mackenzie," said Mrs. Holt seriously, "I am sorry to hear a gentleman of your high moral and intellectual character talk so. My husband says you should have been a divine."

"I would like to be, my dear madam, and thanks for the compliment, if such it be; but I should be a divine of reason, philosophy, of the true and lovely God. Mrs. Holt, I believe with Mrs. Blake, that infidels are made every day because you church people will cling to effete tradition rather than use your God-given intuition and reason. Moses was right in the declaration, but he fails to explain; probably he had not the correct knowledge. I believe the Pentateuch was the result of manuscript preceding it. It is conceded by learned men of the East that much of the manuscript of the Brahmins is anterior to our Bible. You do not believe, Mrs. Holt, that which contravenes your good sense."

"I believe what I have been taught, Mr. Mackenzie. The religion that my mother and father lived and died by will do for me."

"But gran'ma was awful 'fraid to die," said Lizzie, with widening eyes of heaven's blue. "I remember how she said she wished she knew sure whether she should live after she was dead; and once she cried awful hard and said she couldn't help being 'fraid cause everything was so uncertain. I ain't scared 's that, and I don't know nothing 'bout religion neither; but somehow I feel jest 's though God would tell the angels to take care of Lizzie Holt, and that I should talk and laugh and look and act jest 's I do here. Somehow, Mr. Mackenzie, I never worry much. I feel awful when I know I'm real naughty, though—but I don't think God cares how much we make fun, if it is the right kind. Why, He laughs himself, of course; who could think of a God that didn't?"

"Lizzie Holt!" exclaimed her mother, "do hush! Mr. Mackenzie, what shall I do with that child? Isn't it dreadful—such ideas of death and God?"

"Beautiful! beautiful, madam; you ought to thank heaven for it—you may some day." Lizzie's wide eyes glanced from one to the other, and seemed filled with a great wonder.

"Mrs. Holt," said the gentleman, "I would never proselytise you to any sinful belief, but I would awaken you to reason. I would give you a doctrine of proofs. I would make the Bible your guide in all things wherein it appeals unto and is answered affirmatively by reason and judgment, led by intuition. I would hold up that blessed man Jesus, and have you humble and benevolent and charitable, as he was. I would have you seek for the greatest link in life's chain to the other life; the claim for things of immortality. I would have you live so that when the door opens through which we all pass sooner or later, you would go, lying securely in the strong arms that bear you."

"You mean dying, Mr. Mackenzie, by the door, don't you?"

"Yes, dear," he replied; and Lizzie added, "Oh, for a good while I haven't been a bit 'fraid to go through." The child's countenance quickly assumed a sad expression, and she glanced lovingly towards her mother. "Why can't I believe God loves me so He won't never let me get any harm any way? Why can't I feel 's though if I am a good girl 'tain't much to die?"

"Oh, Lizzie!" sighed her mother; but I saw tears in Mr. Mackenzie's eyes, and thought, "Would Mr. Wilberforce call him an infidel now?"

(To be continued.)

THE FAREWELL TO DR. HALLOCK.

On Sunday evening the audience at Doughty Hall was larger than usual. It had been advertised that Dr. Hallock would speak there for the last time during his present sojourn in this country. The proceedings were unique and very interesting. The hymn "Pioneers of Thought" was sung and the 4th chapter of Mark was read, containing the parable of the "Sower" and that of the "Candle."

Mr. Burns observed that Dr. Hallock was one of the pioneers of modern thought. Years ago he had liberated himself from mental thralldom and was ready to accept the great truth of Spiritualism when it came before him. One of the first publications on Spiritualism which met the speaker's eye was a published lecture by Dr. Hallock. For nearly thirty years this worker had stood in the front rank and never spared himself when good was to be done. Since his arrival in England he had laboured as earnestly as if he had been a paid agent, not only in that hall, but in other places, and, in private as well as in public, the Doctor had been incessant in his efforts to promote the cause. His lectures had frequently been reported, and hence many thousands beyond the limits of the hall had been benefited by his exertions.

Mr. Burns suggested that in addition to the remarks of Dr. Hallock various friends should express themselves, and thus form a conference such as had been introduced by Dr. Hallock soon after his arrival among us.

Dr. Hallock commenced his address by stating that the chapter read was as appropriate to the present time as if it had been spoken that morning. He was not a missionary come from a distant country to convert the people, and so would not talk down to them, but would regard himself as on the same plane with them, and confer with them in a fraternal manner.

The result of his experience in this country was that Spiritualism was very similar in its operation here to what it was in America. The same humanitarian element formed the essential feature of it on both sides of the water. It showed the same strength and weaknesses, and though the Spiritualists of the two countries might somewhat differ in speech, yet they might well regard each other as brethren.

In America, as here, they were busy in testing the evidences of the phenomena, and were endeavouring to keep the facts pure from fraud. When he returned he would have to report just as he then spoke. He regretted one point of similarity—the dividing of Spiritualism up into cliques and parties. No doubt it was natural, but to be deplored in view of the momentous issue demanding the heartiest co-operation and confidence of all workers in the cause.

Modern civilisation did not pay sufficient attention to the means of proving the postulates of religious belief. There was need for a thorough revivification of the ancient Judean Spiritualism, or the world must relapse into barbarism. The various kingdoms of nature had no means of lifting themselves into each other, and yet the higher subsisted physically upon the lower. There was an outside or superior power which thus related them. The same was true of mankind. By a natural law, morality and spiritual progress were due to a supreme power which influenced mankind to higher aspirations. From this spiritual garner all sowers had had to go for the seeds they scattered. The whole philosophy of it was expressed in the chapter just read. The world had seen various seed-sowing seasons,—that of Moses, that of Jesus, and now Modern Spiritualism. This time was rich in spiritual truth. The gospel of immortality was being brought to light almost universally, and its promises were made certain to every soul. Spiritualists were

like the man with five talents; those of the Church had only one; and that was being taken from them and added to the Spiritualists who have the various gifts of the spirit, and understand the laws of spirit-intercourse, realising the truth that the heaven which has been aforetime revealed has now become an actuality. If the Church understood the Book with its spiritual revelations, they would also understand Spiritualism, and would accept it, even as Jesus said to those of his day, if they understood the Scriptures, they understood him. But if it be true that of those "to whom much has been given much will be required," great things would be demanded of Spiritualists. That candle which had made the sepulchre luminous, should not be hidden by our own fireside, nor should its light be reserved for personal purposes. If it be thus reserved, its light will be taken away. Let it therefore shine over the land; that is what it is bestowed for, and with it we may revivify religious history to those who rely upon it for their convictions regarding spiritual things.

If this work were properly attended to, Spiritualists would have no time to blackball and slander each other, but would subordinate all minor differences to the one great work of setting forth those truths necessary to the salvation of society.

Dr. Hallock regarded the vicarious atonement and forgiveness of sins thereby, as the fundamental fossil that underlies modern civilisation, and upon which stands the gallows and all vindictive penal enactments. These blemishes on civilisation must remain while the Church's plan of salvation continues, because they are both parts of the same system. The man of the world goes on saving his soul, and gratifying his passions at the same time, trying to effect both purposes. He is expected to go to heaven, while the man who lives temperately and for moral purposes, unless he has been atoned for, is supposed to go to hell. It was not so. Jesus said that harlots and outcasts shall go into the kingdom before observers of religious forms. "He that seeks to save his life shall lose it." If man would be good, he must do good; "for with whatever measure he meteth, so shall it be meted out to him again." Mental slavery, spiritual blindness, personal indulgence, and the tyranny of man over his fellows, be they workmen or tenants, will in the other life be most certainly recompensed by the universal law of gravitation, which may be expressed in the word "Justice." If the tree is good, the fruit will be good. Men cannot gather vicariously a good peach from a bad pear tree. Everything brings forth after its kind.

Dr. Hallock concluded by remarking that Spiritualists need not despair in their work. They were gifted with a wealth of opportunity and enlightenment of which their forefathers had never dreamt.

Mr. Alsop rose with pleasure to say a few words in commendation of Dr. Hallock. His experience was not so large, but he regarded Spiritualism as a sublime truth. It is not a creed, like the teaching of the different Churches. He had himself been a minister, and studied theology deeply, but his six years acquaintance with Spiritualism had been most painful to him, for he had literally to tear himself away from those ideas which had been so deeply imbedded in his nature, and the effort had cost him many bitter tears. Spiritualism had cost him much. It was hard to throw overboard the results of many years of labour, much of which was false—not all; but, as presented in many of the Churches, the teaching stood on a sandy foundation truly. He had remained very quiet these six years, outgrowing his theological notions, but he was pleased to say he was now free, and could endorse all that Dr. Hallock had uttered in that hall from time to time. He highly appreciated that charitable feeling towards an opponent, which was exemplified in the masterly reply to the Rev. Archibald Brown, the performance of which was worth coming from America to accomplish. The speaker said he was more enraptured with Spiritualism than ever. He had acted cautiously; he was afraid of doing wrong. He found he had to grow to a more perfect conception of things. Spiritualism did not cause him to disregard the Bible, or the work of salvation. Spiritualism was, indeed, a true key to both. He hoped the Doctor would return to London soon, and he would be one to receive him with open arms.

Mr. Burns remarked that Mr. Alsop did much more for the cause than his language would imply. It was at his circle that Mr. Williams was first developed as a medium, a service of no light importance.

Mrs. Burke said she hoped that Dr. Hallock would accept the kind wishes of the meeting, and of his English friends during his long journey, and also their thanks for the valuable discourses which had fallen from his lips.

Mr. F. Wilson thanked Dr. Hallock on behalf of those outside Spiritualism. Speaking for himself, he had received from him many valuable ideas.

Mr. Burns, in conclusion, observed that as this was centennial year in America, all Americans who could possibly be present would have to undertake the journey to their native country. It was in connection with this business that Dr. Hallock had to leave us at present. During this year the attention of the whole civilised world would be directed to the American people, and the interchange of visits and other influences would, no doubt, have an important modifying effect upon American society. Such a recognition on the part of the world's people of one member of the family of nations, was in itself a sermon more powerful than could be expressed in words. The prediction of the prophet was literally fulfilled, for now we have the "sword beaten into ploughshares," and the "spear" transformed into the "pruning-hook." Instead of the nations of the earth pointing their arms against America to snatch from her her well-won nationality and industrial products, we find them congratulating her on her natal day, and placing their choicest products alongside hers, that all may thereby be instructed and enriched.

As to the differences among Spiritualists, the speaker said he was not discomfited thereby. He stood in the heat of the battle, and though the arms of others might be raised against him occasionally, and though he might have to defend himself, yet he was not the least ashamed of it nor disconcerted thereby. One hundred years ago America had to take arms against an oppressive home government. The battle was short and decisive, but it was much better that the irritating relationship should be thus swept away than that the world should remain in a chronic state of disturbance. At the present moment Spiritualism was working for individuals that individual freedom which the American war won for that country one hundred years ago. The true Spiritualist, ever anxious to have the utmost liberty to develop himself

and serve the cause of truth, as he knew best, was sure to be impeded and annoyed in his effort; but the shortest road to peace was the most determined and courageous opposition to all obstructions proceeding from the selfish and ignorant spirit of the past.

Before the meeting concluded, Dr. Hallock again presented himself, and said he could not think he was entitled to so much appreciation. He never felt so overwhelmed with his own impotence, and not being a demonstrative man, he had but little to say in response to the great kindness he had received in this country, both publicly and by many friends in private.

A very cordial spirit was manifested by the audience throughout. Much that was said was received with distinct marks of approbation, and at the close a large group of friends detained Dr. Hallock for some time, shaking hands with him and speaking a few parting words.

DEBATEABLE LAND.

To the Editor.—Dear Sir,—A number of the MEDIUM (that for the 10th of December last) recently fell for the first time into my hands, and I was deeply interested by the excellent and practical lecture of "Scribo," published therein, on the "Faculty of Clairvoyance."

As I, in common with many others, am extremely anxious for the clear and thorough elucidation of this wonderful science (as I think, in one sense, it may properly be called), and of the exact limits to which its manifestations extend, I venture to offer the following criticism on that lecture, not in any merely quibbling spirit, but with the view, if possible, of inducing "Scribo" to elucidate more fully and satisfactorily certain of the points dwelt upon therein.

And, first of all, I accept the whole of that part of the lecturer's preface which precedes his "Chart of Time." I accept it as true that even as the shifting of the smallest particle of matter, whether in the solid, liquid, or gaseous state, inevitably leaves its own peculiar and enduring impression on the face of the material universe, so "every action of our lives, every thought, purpose, event, even every mental vibration," leaves its own peculiar and ineffaceable impression on the immaterial (and yet substantial) organisation of the world of mind (and particularly, I would add, on that immaterial world which is peculiar to and within every individual man), and further, that those impressions are not only indelibly recorded, but are plainly visible to certain human beings gifted with the necessary faculty.

But from that part of "Scribo's" preface which immediately follows the "Chart of Time" I must somewhat dissent. I cannot see, with him, that it is logical to assume that because it is found possible for a clairvoyant to discover the past, therefore it is probable, or even possible, that he or she can discover the future. If the first is found impossible, it would be logical to say that the second would be equally impossible; if we were deceived in our conclusion about the first, it would be logical to infer that we might be equally deceived about the second; but we are not warranted in inferring that if the first is found possible, the second is therefore of necessity possible also. The two things are totally dissimilar, must be treated on different grounds, and require separate and distinct classes of facts for their respective proof. The facts which "Scribo" has adduced in support of the second assumption—the possibility of the clairvoyant looking into futurity—I will deal with presently. What I wish to intimate now is, that his reasoning on this point is not as sound and unshakable as in other parts of his lecture. The past and the future are, to finite beings, separated by much more than a "trifling step," and indeed, it seems to me that it would be utterly inconsistent with the wisdom of a God, who is love, to allow of the possibility of His creatures becoming cognisant of the future events of their individual lives, seeing that those events will of a surety be sorrowful as well as joyful. The past is within the bosom of man, but the future is concealed within the bosom of the Infinite.

"Scribo's" next assumption is, however, manifestly correct, namely:—"That a person, or seer (call him or her by whatever term you may), could not have revealed a whole catalogue of past events without error, unless he or she had the panorama in view at the time."

The lecturer's derisive accusation of his own former unbelief is delicious, and I recommend it strongly to all those pig-headed individuals who think there is nothing in heaven or earth beyond what they dream of in their own narrow philosophy.

His reference to Joan of Arc and her deeds is, of course, only valuable in proportion as those deeds are well authenticated, and no investigator would pass conclusions with respect to the subject under consideration upon what happened upwards of four centuries ago, when he could get personal and recent experience of his own.

And now we come to the lecturer's first actual experience of this kind, in which Mrs. Olive was the "acting genius," and what he heard from this lady, taken in conjunction with all the circumstances under which the same was heard, completely excluding the idea of guesswork or collusion, satisfied the investigator, as it would have satisfied any rational man, that the alleged faculty of bringing to light things of the past is no myth, but a wonderful reality.

Then we come to the interviews with Miss Lottie Fowler. That lady, like Mrs. Olive, absolutely proved to the investigator the existence of a power of discovering the past, and necessarily to her unknown, events, in the life of any person with whom the clairvoyant is put *en rapport*; and here I must put in my own explanation of this phenomenon.

It is, in my opinion, neither more nor less than memory-reading. Not thought-reading, that is, not the reading merely of the thoughts consciously present in the mind of the investigator at the time, but an actual reading off of those very indelible impressions upon the world of mind within the man, which "Scribo" has referred to above—the very thing which he has most appropriately termed the "panorama" of his past life.

"Scribo" objects to this view of the case on the ground that the area covered by clairvoyance extends too far beyond our own immediate selves to allow of the theory of mind-reading. He adduces in support of this the fact occurring within his own experience of a lady who awoke from her sleep declaring she had just seen her son shot, and found a sorrowful confirmation of her fears by the next mail from abroad. But assuming this story to be fact, it does not necessarily involve clairvoyance in its explanation, and the probability is that the coincidence was referable to other causes, mysterious though they may be, for those

strong reasons,—that clairvoyance, as is well known, is a matter of gradual development (more or less) even in its lowest phases; that the lady in question, so far from being a developed clairvoyant, was not a believer in the faculty; and it is not likely—hardly possible, in fact—that she would develop so advanced a phase of it without previous preparation. Even assuming it to have been the effect of clairvoyance, the actual fatal event was not in the future, but in the past or the then present.

Again, "Scribo" seems to think memory-reading impossible, because many of the events, &c., referred to by Miss Fowler had not been (consciously) present to his mind at any time during a period of many months, or even years. No matter. Mind is indestructible as well as matter. Let me refer him to his own preface, in which he says "Every action, every thought, every event, even every mental vibration affects the world of mind," their influences "being as indelibly marked on a tablet" (an appropriate metaphor) "as are the impressions of a shell buried in the sand of the sea-shore, the inhumation of a mammoth reptile, or the cavity forced by a volcano." That very "tablet" is the memory.

No idea that has once passed into the memory ever leaves it again. It may become dormant, and pass out of the consciousness of the man, but there it is, nevertheless, an indelible record. Has it not frequently happened to "Scribo" to have such a dormant idea brought to his recollection by some event, or the sight of some person or place?

Some poor mourner visits a clairvoyant medium respecting a lost friend. The medium proceeds to describe the deceased person with the utmost accuracy. Incidents are recalled which have been long forgotten by the applicant himself. The medium will write something on paper in the well-known handwriting of the lost friend. There is no mistaking it. He will speak in the well-remembered tones (an experience of "Scribo's" own, I think). If the questioner shakes hands with the medium, he will even feel exactly the remembered pressure of his friend's hand, distinguishable from all others. The medium displays a most unexpectedly minute acquaintance with family matters. What is the explanation of all this?

The spirit of the medium, or a spirit actuating the medium (I am not prepared at present to say which), has entered the memory of the questioner, and reproduced everything from its recesses.*

The fact (which "Scribo" notes) that in each case the medium "commenced the bill of particulars with a recital of the leading event in which the questioner was specially interested," is due to the fact that that event would have most prominence at the time in the mind of the questioner, and would therefore be soonest perceived and seized upon by the medium.

We now come to the most important part of the subject, viz., the power which the medium is alleged to have displayed of predicting future events, and with respect to this point I must say that I do not think "Scribo" has proved his case satisfactorily. I would first of all revert to his own reasoning throughout the lecture, to the effect that the wonderful ability displayed by the medium of discovering past events is attributable to the fact that those events, thoughts, purposes, &c., have left their indelible marks on the inner or spiritual universe of mind, such records being plainly visible to, and to be interpreted by, those gifted with the necessary faculty; and I would ask how events that have not taken place, and thoughts and purposes which have not entered the mind, can produce any impression upon the face of this spiritual universe, for the medium to read from, any more than the volcano not yet sprung into existence can change in its measure the face of the material universe.

This question of the alleged power of clairvoyants to look into the future is infinitely more important and wonderful than their evident power to perceive the past, yet, in spite of its importance, "Scribo's" lecture is very deficient in the facts which should be adduced in support of the allegation; he only gives two instances, in which he alleges this former faculty to have been displayed. They are, first, the foretelling of the birth of a babe; and, secondly, the foretelling of a favourable ending to a certain work in which the questioner was at the time engaged, and about which his mind was full of fears and hopes. Now, with respect to the first, it was quite within the power of the clairvoyant to discover from the mind of the gentleman the interesting condition of that gentleman's wife, and surely the announcing of the consummation of that condition is hardly entitled to be considered as inevitably a prophecy. Neither does the second case, in which the medium perceived the mind of the questioner to be intent upon and busied with the piece of business referred to above, prove the existence of the faculty of looking into futurity with that certainty and satisfactoriness with which such a thing ought to be proved; and in this latter respect the lecture is woefully deficient in crucial proof, notwithstanding that this alleged power would be, if true, by far the most marvellous phase of the clairvoyant faculty; and I must acknowledge that I, wishing earnestly as I do to know the exact length to which that faculty does go, was disappointed to find the lecture, though satisfactory as regards the evidence given for proving the existence of a faculty of perceiving the past, entirely fail in absolutely proving the possession of the still more marvellous faculty of looking into the future.

It is for this reason that I write this letter. The science of clairvoyance has suffered, and is still suffering, enough through the foisting upon it of more than its manifestations will warrant, and it is of the utmost importance, if its existence is to be recognised generally, that its limits should be defined with scientific accuracy.

The drift of what I have said will be seen, i.e., that while I consider the evidence of "Scribo" satisfactory as to the existence of the clairvoyant power of bringing to light the past and present, his evidence as to the alleged power of looking into the future is, I think, manifestly unsatisfactory; it would therefore be of advantage to the science if "Scribo" would kindly tell us something more as to his experience of this particular phase; or if you, Mr. Editor, would give us briefly your views upon the point, you would greatly oblige myself and many others who are anxiously awaiting further light as to the true cause, nature, and extent of the development and manifestations of this extraordinary but undeniable gift of clairvoyance.—I am, &c.,

A. J. SMART.

Guldford Street, Cardiff.

* This is my explanation. If I am mistaken, perhaps you, Mr. Editor, will kindly enlighten us with your views. (Clairvoyants, give your experiences.—Ed. M.)

AN AUSTRALIAN CONTEMPORARY.

We have received from Mr. John Finlay a few copies of the *Maryborough Advertiser*, published at "Maryborough, Victoria, Australia," price twopence. It has a very distinct individuality, as may be seen from the following definition of terms, as used by the editor:—

DEFINITIONS.

Messiah or Christ.—Words used in the Hebrew and Greek Scriptures respectively to signify Anointed. In its spiritual sense—the sense in which it is used in Scripture and in these columns—it does not refer to smearing with oil from the chemist or grocer, but to the pouring of the Spirit of God—that Spirit being Love for others—upon and within any human being, or any band of human beings, by the Most High Himself, who alone can thus Anoint us.

Christ is therefore no one individual nor any set of individuals, but the "Spirit of God within them," when, by submission to the death of Self, the human nature, they are fitted to receive Him.

The Coming of Christ is not the appearance of any human being, either in a natural manner or by dropping from the clouds—as theologians imagine—but these words signify here, as in Scripture, the coming of the inward Christ, the Anointing sent from God; and which consists of His own nature, Holy Love. This is the "Second Coming," which is so often referred to in these columns; inward, spiritual, not only unaccompanied by, but utterly antagonistic to, pomp, and show, and pretensions of every kind.

Self is human nature, with all its ties and clings, its "reason" and religion,—its idols of every kind. Every human thought and aspiration belongs to Self, and must die with it, in those who would receive the Spirit of God.

God is a Spirit, not a person. God manifest in flesh is Love for others, and this Spirit, by its increase in us, must slay Self, which is the personification of Hatred, and disregard of the welfare of others.

The devil is not a person, but "the spirit which now worketh in the children of disobedience," and which guides every human being by means of Self; self-love being in unity with the evil one. When we are delivered from Self, we are delivered from the power of Satan, and become part of the Kingdom of God. Self or the carnal mind is the work of the devil; and God is coming to destroy that work, and thus to accomplish the deliverance of the inward Christ.

God's Kingdom, or the Kingdom of Heaven, is not a place, nor is it land where we are to reign, but it is God's reign within us, we being guided in every thought and action by His supreme will. Therefore it is that Self must be slain; our imaginary greatness must be crushed into the dust; and we, or rather the Christ within us, must enter the Kingdom of God, passing under His easy yoke as little children. And to do God's will is heaven, and perfect happiness.

The Marriage Question.—As the carnal mind cannot help misinterpreting those things which it cannot understand, and misrepresenting them before others, it is well to state in every issue that—

The world's marriage laws, although they are not of God, and have no validity in His sight, are permitted to have force among mankind for their own good, and as a barrier against far worse evil. All that which mankind call love is lust, and is the root of all the evil in the world; therefore the bond of marriage, which restricts that unholy passion within narrow bounds, can be esteemed only as a great and manifest blessing, so long as this present world shall last. The writers in the *Advertiser* do not seek to weaken one thread of the marriage bond, nor to abate one jot of the rigour of the law which makes and enforces it—nay, they would even wish to make it more rigorous; but they do desire to show the institution in its true light as a purely human institution, and so to unlock it in the minds of those who think that unholy lust can ever be made into holy love by the intervention of priest or registrar. We have all departed centuries ago from those to whom God joined us in the beginning, and have "gone after strange flesh" in every incarnation, so that every union must be adulterous. There can be no change for the better in this present world; and it is for this reason that "those who shall be accounted worthy to obtain the Resurrection neither marry nor are given in marriage, but are as the angels of God in heaven." But neither must they be defiled in any way with women, with or without the cloak of marriage. It is the lust that is wrong, not the marriage which restricts it. Marriage is only wrong when it is made an excuse and a cloak for lust. Is any married? Let him not seek to be loosed from his legal burden. Is any free? Let him not entangle himself to his destruction.

ADVICE TO YOUNG MEDIUMS UNDER DEVELOPMENT.

To the Editor.—Dear Sir,—Having in my experience seen much that is detrimental to the progression of young mediums in their development, I think it my duty to write a few lines and to ask your kind forbearance to insert them in the *MEDIUM*. First, let me speak of order, management, regulation, and conduct of circles and seances. Without these nothing can be done. A convenient and comfortable room having been secured, order must be preserved and visitors equally arranged (seated on cane-bottomed chairs, if possible). Strangers and sepiets to be allowed seats behind or away from those attending regularly, unless they be good, honest people, and called to the circle by the controlling influence. Doors and windows of the apartment to be fastened, to prevent egress or ingress during seance. Sitters not to break circle until so informed by conductor and while medium or mediums under influence. Good management should be shown and used in seeing that the sitters are comfortably placed, that the mediums are in good health and strength, that necessities are in the room before the door is finally closed—such as, for instance, a little cold water and glass, musical instruments (if for physical seance), speaking-tube, wax vestas, lead pencils and paper, also a good table, though it must not be too heavy, a circular table of about three to four feet across will be found best adapted, and a shade, or what is infinitely better, a dark blue or violet glass shade, to screen the rays of light from affecting the medium. No one should be allowed to sit or stand behind mediums, while under control or otherwise. The regulation and conduct of the sitting or seance should be given to and discharged by one in whom the medium can have full confidence, in whose hands everything should move agree-

ably and orderly; he should have the full command of the circle, and be harmoniously and sympathetically disposed, and do all in his power to contribute to and promote a noble personal behaviour, and while superintending, should guide and lead those his friends to be humble and obedient, to let their minds be passive, freed from the cares and anxieties of the world, and prayerfully to let their thoughts aspire and go out to those of their dear friends that once lived on earth, that they may be welcomed and return again, and bring messages of peace, of joy, and of love.

A unity of purpose should pervade the minds of all, and singing or suitable conversation should be engaged in to produce a harmonious feeling. Those attending circles should be careful and regular in their attendance, as an irregularity oftentimes causes much inconvenience and annoyance. Some individuals prefer dark, others light seances; both are necessary. Dark seances are more for the development of physical and clairvoyant mediums, and for physical manifestations and the better manipulation of substances, moving, lifting, and carrying materials, and for the display of phosphoric lights, music, &c., &c., to demonstrate unmistakably the truth of spirit-existence. The light seances are of a more advanced and intellectual order, and best suited for the delivery of trance and inspirational addresses, giving information to private circles, public meetings, &c. A pure and dry atmosphere should always be kept in the seance-room. Patience in all circles is very essential to good manifestations. Mediums should never sit under test-conditions, unless surrounded with honourable, harmonious persons; power, and the necessary elements emanating, being mostly obtained from them, in all manifestations, it becomes of importance that that power should not be suddenly disconnected with the operating spirit-force, as, if so, or if there be any other fault, it follows, as of necessity, that the mediums suffer; hence I would observe that rules and acts for the better regulation of spiritual meetings and seances, for the more sure guidance of mediums under development than at present exist, should be more fully brought to the notice of all mediums.

Mediums, to my experience, are persons of negative more than of positive minds and temperaments, and are, as a rule, easily persuaded and controlled. Under these circumstances it should be one of the first duties of all Spiritualists to protect and afford them help, consideration, and kind attention; an interest should be taken in training them in purest motives, and not only should they be cared for at the spirit-circle, but (so much of importance depending upon mediums) their homes and surroundings should be carefully kept. With mediums depend in a great measure the character of the manifestations; if therefore proper conditions are brought to bear, manifestations will occur such as have never yet been seen. On the contrary, if the mediums, conditions, &c., are not perfect, the manifestations, of whatever kind, it may be, must, as a matter of course, be deteriorated in their power and grandeur. Surely, then, it behoves every one to use forbearance and charity towards struggling mediums; to use all powers of the intellect for their advantage and welfare. At the present time ignorance of their capabilities, as also of their requirements, exists, and many a one little thinks that but by a simple word or thought he may intrude and bring discord to disturb the harmony around them. Sympathy from loving friends oftentimes does them much good and encourages them in their noble work. Suspicion and opposition do them much harm. Surely mediums are worthy, in giving their lives, as it were, for the love of fellow-creatures, and yet to my sorrow I frequently hear that they are persecuted, ill-treated, looked on with contempt, and the like. The wonder is, under such conditions, that spirits can find suitable mediums through whom to operate and manifest their presence, and even when so much is done, they give instructions and directions through their mediums, but immediately they are away, such instructions fall to the ground, unheeded words.

Mediums, as also all who sit at circles, should regard spiritual advice, and use it always to good advantage. Many times they would be kept from harm by acting under the advice of their guides. Nothing can be so dangerous to mediums as their sitting at promiscuous seances, where sepiets surround them on either side, where there is neither conditions, order, nor respect of persons, for while it is fully known that there are good and kind spirits, even so, as also in the world, there are an abundance of evil, deceitful, and diabolical spirits, and such are only too glad at times to have an opportunity to cheat and carry on their pranks as on earth; for such spirits prayer should be offered. Mediumship, if properly used, is a blessing to all, but if abused, like everything else, it may bring dishonour and disgrace. Simple and foolish questions should never be asked at seances, for at times the thread of influence by which the higher spirits commune is so slender, as to immediately collapse, and then come spirits of a lower order, ever ready to comply with any foolish request that may be made. I would urge, therefore, all mediums particularly to see that before they pass under control they have a full knowledge of what they are about, and to see also that the conditions are of the most perfect kind.

In concluding, I would call the attention of mediums to a few passages and paragraphs which will be found in the lectures delivered by the spirit-guides of Mrs. Corn L. V. Tappan, and reported in the *MEDIUM*: No. 188, "Mediumship"; No. 191, third lecture on "Spiritualism and Science"; No. 192, fourth lecture; No. 194, sixth lecture. The first lecture above referred to is full of useful advice and of especial interest to mediums. I take a great interest in the careful development of mediums, and could write much more, but on account of your space I must defer now. I would only add that perhaps my letter may invoke some good and more able persons to correspond on this all-important matter.—Believe me to remain, yours very truly,

JOHN W. HAXBY.

8, Sandall Rd., Camden Town, London, N.W., Jan. 17, 1876.

QUEBEC HALL, 25, QUEBEC STREET, MARYLEBONE ROAD.—A public meeting will be held at the above address on Tuesday, February 15th, at eight o'clock, for the purpose of reorganising an association of inquirers into Spiritualism. All the late members and friends of the Marylebone Society, and Spiritualists generally, who by their counsel or otherwise can assist, as well as every person anxious to inquire into the subject, are cordially invited to be present. Admission free. No collection. Quebec Hall is close to Marylebone Road, between Baker Street and Edgware Road Stations.

THE BAMFORD BOYS AT NOTTINGHAM.

Mr. J. Burns.—Dear Sir,—I enclose a letter received from Mr. Ashworth of Nottingham. I took the boys there on the 16th inst. The test-conditions I think sufficient for any reasonable beings. The medium's sleeves were firmly stitched behind his back and also to the back of his jacket; he was then put in a tight and close-fitting bag, which was tied tight round his neck, the same cord tying and holding his head close to the chair-back. He had also a rope tied round his legs and to the chair spindle. In this position the manifestations were produced. At the third seance a hat was placed upon the boy's lap and the curtain closed, and in a moment after was found on his head. We then closed the curtain again, when we heard loud raps as if something solid was rapping on the hat, and almost immediately we opened the curtain, when some of the sitters say they saw the medium knocking the hat with his head against the wall. Now, the boy firmly denies the hat-knocking against the wall at all.

This is the "unfortunate hat incident" mentioned in Mr. Ashworth's letter. The first arrangements were to give two seances free of charge. Some time after this arrangement, they wrote to ask if we would stay with them another day, and give them a third. I at once put the question to the guides; they agreed to do so if they would make a collection after each seance, for the boys. I wrote them this, but received no answer until we got to Nottingham, when the secretary told me the committee objected to make a collection, but had put extra charge on the tickets. I said that was all right.

On the Tuesday evening, before the third seance commenced, the secretary paid me the railway fare and ten shillings for the boys. We commenced the sitting, but could get no manifestations; we sat fifteen or twenty minutes, but got nothing. I and the elder boy, with the secretary, retired to the next room. We then got to know that the controls were not satisfied with the ten shillings for the boys. They were then asked if they would be satisfied with five shillings more. "Yes" was at once written, and we heard at that moment the bell rung and thrown out of the cabinet in the other room. What conveyed the intelligence to the cabinet? There had been no means of communication between us and the medium; I therefore conclude that it must be spirit-power, and I think ought to have been a good test to the secretary.

I afterwards found out that at first the tickets of admission were one shilling and sixpence, but instead of making a collection for the boys they put sixpence per ticket on for the boys, which, from my observations of the number of sitters—there would be about eighty at the three seances—would produce £2 for them; instead of receiving which they got fifteen shillings. I did not get this from the secretary, or any of the committee, but from outsiders, or, rather, from the occupiers of the house where the seances were held, and where we were staying.

Please draw your own conclusions. I ask for nothing but facts.—Yours, very truly, J. BAMFORD.

Pool Street, Sutton, Macclesfield, Jan. 25th, 1876.

P.S.—Will you kindly put this, along with Mr. Ashworth's enclosed letter to me, in next issue of the MEDIUM.

Dear Sir,—You will perhaps think it strange that no report appears of your visit in this week's MEDIUM. I have drawn one up and presented it this morning to our committee, who, with one exception, quite endorsed it. Of course you will not be surprised if I tell you that several of us have had our faith somewhat shaken at our last seance.

The report we should feel it our duty to send would be far from a pleasant and encouraging one, unless we can have the same or similar manifestations repeated under such test conditions as the committee would impose.

We have most carefully considered the matter, and do not wish to throw discredit on the boys, but after the unfortunate hat incident we do feel considerable doubt if the boys are genuine mediums and their controls desire to advance the cause. We feel we may confidently expect that you will accept the offer which it was agreed I should at once forward you, namely, that you and the younger boy should come and give the committee, with a few of the friends, a special seance, and that we be permitted to adopt such conditions for the securing of the medium as we shall deem satisfactory. I have to inform you that the committee will pay the fare here and back, and also entertain you both for the night. I hope, for the sake of truth and all that is good and pure, that you will accept this (to me) very reasonable offer. Should you decline this offer, the report referred to will be published, and will not be as favourable as you and we would desire. Waiting your immediate reply, I remain, yours truly, J. ASHWORTH, Sec.

72, Rowley Terrace, Heskey Street, Nottingham, January 23.

Mr. J. Bamford.

A HAUNTED HOUSE IN BRISTOL.

Mr. Editor.—Dear Sir,—In Mr. A. R. Wallace's work on "Miracles and Modern Spiritualism," at page 146, under the heading of "Historical Sketch," I find an account of the discovery of a murder, through the mediumship of Miss Kate Fox, as far back as 1848 in New York. Having very recently met with a somewhat similar case nearer home, I consider it a duty I owe to the cause of Spiritualism to make it public through the columns of the MEDIUM, if you will have the kindness to allow me a little space. Some time about the middle of September, 1875, whilst standing at the bar of the "New Street British Workman," Bristol, I first heard the "British Workman," at the corner of Factory Street (near the Great Western Cotton Works), Barton Hill, Bristol, was haunted, which statement was, of course, pooh-poohed by the listening parties. I did not join in the conversation, but heard the respected wife of the manager (Mrs. H—) say she knew the manager and his wife (Mr. and Mrs. Williams) of the "British Workman," Barton Hill, to be God-fearing and truthful persons, and expressed her surprise that they should put forward such a statement. A few days afterwards a friend told me he had heard the same report from some of his neighbours living about a mile from Barton Hill. I again heard the subject spoken of at the "Charlton British Workman," Lawrence Hill, where I was doing some writing.

In the evening of the same day I went to the house at Barton Hill, and finding the manager and his wife alone, I asked them if what I had heard was true, when they told me the noises were of a most alarming

character, resembling the noise produced by a strong man throwing the forms, chairs, tables, &c., from one end of the room to the other with great violence, and its occurring so frequently it had nearly worn them out for want of rest, and if it continued much longer they would be obliged to leave the premises. The previous tenant was obliged to leave the house in the dead of night, and seek shelter of a neighbour living opposite. Mrs. Williams said that upon one occasion on going into the taproom she saw a man sitting at the table, leaning his head upon his hand, but upon her approaching him he disappeared. At another time she saw a lady dressed in black silk sitting upon the stairs, but she could not see her head; also the sound of someone walking to and fro, with the rustling of silk in the passage leading to their bedroom, was frequently heard. I obtained permission to sit with a couple of friends in the haunted room on the following night. Accordingly I took Mr. Samuel Veals, sen., gunsmith, No. 3, Tower Hill, Bristol, and Mr. J. C—, No. 41, John Street, Upper Easton, with me. I have no doubt it would be interesting to many of your readers, if space would permit me to go into detail, and give the questions and answers in the order they were given and received, but, for the sake of brevity, I will give the result of our sittings. The first night (Wednesday, October 20th, 1875,) the spirit communicated (through the table) that in the room we were sitting in he murdered his wife in 1854, and for twenty years had been trying to get away from the earth, and as soon as he obtained the power to make the noises he did so, in order to attract attention and obtain assistance. He would not spell his name nor that of his wife, but said he buried her in the inner cellar of the house. The following night he said he would leave the house, and would be glad to do so, and never return if the manager would properly inter the human rib-bone of his wife, which he found amongst the earth in the cellar, which was at once done.

I visited the house on Monday, January 17th, 1876, and find the noises ceased on the night previous to the first sitting, and have not been heard since.—Yours fraternally, JAMES ROBERTS MONTAGUE.

2, Haggett's Cottages, Clifton Wood, Bristol, Jan. 22, 1876.

[Was only one bone found in digging in the cellar?—Ed. M.]

MR. SADLER AT HIRWAIN.

Mr. Burns.—Dear Sir,—We have had four more sittings with Mr. Sadler of Cardiff, generally known as the "Welsh medium." The manifestations were for the most part similar to what I gave you an account of before. In one of our sittings we had some coffee ground by the invisible agency, of which the members of the circle partook at the end of the seance, which well proves, I think, the objective character of the phenomena.

On the last evening of this young medium's stay with us we had prepared some flour on a tea-tray, for the purpose of getting a cast of a spirit-hand. The first sitting for this purpose did not prove successful, but on another attempt being made after a few of the sitters had dispersed, and whilst the medium's two hands were held, the gas was turned out for about a minute, and on relighting there was found on the flour a perfect impress of a tiny baby-hand. We procured some plaster of Paris, which we mixed with water, and poured into the impression, and we have thus secured a permanent cast of the little hand. We had also the ring test. The ring was placed upon the arms of two gentlemen severally, who sat next the medium, and who firmly held his hand during the operation.

My experience with Mr. Sadler induces me to recommend him to investigators of spiritualistic phenomena as a reliable medium, and one who invariably insists upon sitting under the most stringent test-conditions.—I am, yours truly, J. E. GEORGE.

Hirwain, South Wales, Jan. 18, 1876.

[How was the flour prepared? Was it made into dough?—Ed. M.]

SPIRIT-GRAPHY TESTED BY PHOTOGRAPHERS.

Mr. Hartman, a spirit-photographer of Cincinnati, much taunted and persecuted, boldly went into the enemy's camp, and offered to allow the whole process to be conducted by a committee of their own selection, the only condition insisted upon being that he should be present and place the holder in the camera. The experiment was conducted on Christmas morning. The committee repaired to the studio of the most sceptical of the photographers. During the entire preparation of the plates, Mr. Hartman never entered the dark room, but remained standing near the camera, narrowly watched by many pairs of eyes. No part whatever was taken in the process by Mr. Hartman beyond dropping the holder, with the plate enclosed, into the camera.

After several unsuccessful endeavours, it was announced that the form of a lady was on the plate with that of the sitter—one of themselves.

A certificate of the fact, signed by sixteen witnesses, was then drawn up, attesting the genuineness of the phenomena, and Mr. Hartman deserves well of his brother mediums for his brave and trustful conduct.—Excerpt from the Banner of Light.

A NEW SEANCE.

To the Editor.—Dear Sir,—Will you kindly inform your readers that seances are about to be held at 63, New Compton Street, Soho Square, on Friday evenings, at eight o'clock, commencing on Friday next, February 4.

A few sitters (Spiritualists) are invited to join the circle, and to attend regularly at the charge of 1s. each, the money for the first three seances being distributed to aid a brother in need of charity. It is expected that many substantial tests, as also much information will be given by spirits at the seances.

Mr. and Mrs. Brain and other friends have consented to co-operate in the management. Any mediums desiring to progress in their development, or having already far developed, will be admitted free, and their presence at these meetings will be esteemed an especial favour.—Believe me to remain—Yours, very truly, JOHN W. HARRY.

8, Sandall Road, N.W., Jan. 25, 1876.

"W. H."—Mrs. Faucitt's address is 10, Hexham Street, Bishop Auckland.

"CELTIC SCOTLAND: A History of Ancient Alban," by William F. Skene, is announced by Edmonston and Douglas, Edinburgh. Vol. I. will be ready immediately, price 12s.

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. 306.

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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 newsvendors, and supplied by the wholesale trade generally.

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 28, 1876.

SPECIAL SEANCES.

Every seance should be a "special seance," because it is an occasion for a special purpose, and unless means be provided to ensure the result sought, the attempt becomes a ridiculous farce rather than the act of sober and intelligent minds.

What is the end desired? That intelligences occupying a plane of existence very different from the physical may be enabled to manifest themselves to intelligences on the physical plane. Two dissimilar states have to be brought together. The invisible and intangible had to operate upon and control the physically palpable and ponderable. It is an experiment of the highest interest, unsurpassed in the annals of philosophical research. The link that relates the two states must necessarily partake of the nature of both, but as the invisible is the operant side of the arrangement, the instrument used must of necessity be of a kind most intimately related to the invisible agent. Of this there can be no doubt, for no one ever saw by the aid of the physical senses the means used to move a table, produce the spirit-rap, or control a medium. The controlling agency has mental rather than physical characteristics. It hears, sees, and acts intelligently, and yet it cannot be seen, handled, or described. In the materialisations, of whatever degree of density, the improvised organism is apparently made out of nothing. The conclusion therefore remains that spiritual phenomena depend for their manifestation more upon mental or psychological, than upon physical conditions, and therefore, that as are the mental conditions presented, so will the manifestations be. These considerations, which no reasonable person can afford to overlook, explain the demand constantly being made for sitters of a particular frame of mind to alone enter the spirit-circle. There may be dissentients, but they must be in a decided minority.

To this it will be replied by someone, "Oh, we held a sitting amongst ourselves before we knew aught of Spiritualism, and success crowned our first effort, though we did not believe in the possibility of any manifestation taking place." Quite true, and yet yours may have been a "special seance." The mental fitness of sitters does not depend upon their knowledge, ignorance, or past experience, but upon a mental constitution which is natural to them, and a part of their individual being. The fact that such a party as the one described were impressed to hold a seance, and harmoniously agreed to do so, is the very highest testimony to their special fitness for that purpose. Their ignorance and consequent mistrust were only external disabilities, depending not upon the constitution of their minds, but upon circumstances of quite a different kind. Interiorly there was a sympathy with the end sought, and with one another. Though they might joke and laugh immoderately, at their folly in attempting to tread a path which had not been marked out visibly to them, that would simply relieve the mind from a centralised fixedness, and allow the spirits elements with which to carry out a work they no doubt impressed the sitters to institute.

We think we hear another reader say: "I once attended a promiscuous public seance. We were all strangers, not only to the medium, but to one another; not only so, but we paid for admission, the medium collecting the half-crowns in the most business-

like fashion, and yet the seance was satisfactory in every sense. We all felt at home instantly. The medium allowed us to hold or tie him, just as we had a mind, and the phenomena were delightful. We had no end of tests. Some saw friends materialised, and the spirit-form not only showed himself, but the whole room with a powerful light, which he manufactured out of darkness, immediately above our heads and that of the medium, as we sat and held him fast. Do you call that a 'special seance'?" Most assuredly we do. If you all came for the one special purpose, and were adapted to commingle together for that purpose, it would of necessity be a "special seance." The fact of paying the medium for his mere services, or of his collecting his rights in a "business-like fashion," which means to ensure justice to all, is certainly no impediment to spiritual manifestation. It is when money becomes the prime consideration that the interception of the mercenary element steps in; and here let us observe that this mercenary principle is much more indulged in by sitters than by mediums. As a matter of course, the professional medium collects his fees, but the implied arrangement becomes so familiar to him that it ceases to excite in his mind any feeling of covetousness. He is rejoiced when his emoluments are in a prosperous condition, and when they are not, he does the best he can under the circumstances. Many a time we have seen mediums sit as faithfully, and have as good phenomena, when the receipts were 10s., 7s. 6d., or even less, as when they have been four times the larger sum. Mediums are proverbially a prodigal, generous race, with but little conservative power, and they are never so happy as when they are giving a benefit for some one. That they are forced to make set charges is a stern necessity. The mercenary element most frequently proceeds from their patrons, who would seance them to death if they did not institute equitable business arrangements to protect themselves. The man who sells bread at the market price per pound—good bread, well prepared, and served with civility—can scarcely be called a mercenary. He is not only a respected tradesman, but a good member of society. The mercenary character appertains rather to the buyer, devoid of all sense of justice, who would take up two loaves for the price of one, or desire to beat down the baker below a fair value. This grasping, selfish spirit which, like a thief as it is, desires some benefit that it can claim no just right to, is the mercenary villain who plays havoc in the spiritual seance, spreads a sense of uneasiness amongst all the sitters, draws the very life out of the medium, and, after all has been done that immortal skill could furnish, the lean soul shrugs his shoulders and explains it all away because some petty, selfish satisfaction was not conferred on him in particular.

This type of the mercenary sitter can never form a part of a "special seance." He is out of place everywhere, except when overreaching his fellow-citizens. There is nothing spiritual in him, and it is impossible to make a Spiritualist of him. If he does become one externally, it will be to start a newspaper, or trade on the cause in one way or another. But a far worse character is his elder brother—the concealed serpent, who buys his way into the seance, not that he may observe phenomena, not that he may study science, not for any good purpose, but that he may plot and carry out some cruel, lying, and traitorous design. If the phenomena, as we have shown, be due to the use of a mental material which relates the spiritual to the physical, what must we think of the quality of the article which comes from heads and hearts thus tenanted with hatred and villainy? The hand of such creatures is not only directed against their brother man, but they are the implacable enemies of truth and righteousness in every form. Everything true, pure, and serious is ridiculed, polluted, and opposed by them. They are embodiments of that negative principle which is the adversary of truth and goodness, and which men in their fear have adorned with hoofs, tail, and horns, and called the devil. There is no name too bad for it, as there is no truth too good for its shameless desecration. Men thus constituted are not fit to enter the spirit-circle. If they serve as a link in the spiritual scheme at all, it must be towards something which all would be much better wholly disconnected from. These characters are the dangerous elements in society, and though they may be well clothed, write flippantly in the newspapers, and have plenty of money to spend, yet they are more dangerous to the body politic than is the burglar, the thief, or the prostitute. It is the well-to-do, self-conservative, "respectable" rowdy that gives the more persecuted members of the "gang" a position in society. Eliminate him with his commercial tact and prudential education, and the lower orders of rogues would soon perish.

The satanic mercenary described above, keep out of all seances. Nothing but taint and defeat can accrue from contact with him. The world is thickly studded with his kind. Spiritualism and all that is good has been too long sapped by his vampire presence. Keep him out of seances.

For months we have been on the brink of commencing such a work of warning as is faintly outlined in this and recent articles. The spirit-world has long desired it, but the outer man required an incentive. That was furnished by the Liverpool outrage. It was a necessary part of the drama. It has been done. The evil has been seen in its full dimensions, and now let Spiritualists apply the remedy.

We point with pleasure to the results achieved at the Spiritual Institution on Tuesday evening. Two "special seances" were held simultaneously. Up stairs Mr. Herne, paid cheerfully by a few devoted truthseekers, had a grand success—one of the best mani-

festations ever witnessed in this country. In the office below Miss Lottie Fowler had an impromptu seance for the spirit-hands. The one medium was paid, the other was not, and yet the results were the same as regards success. Paying a medium, then, does not interfere with the phenomena; and so, elsewhere must we look for that element which militates against "special seances."

A SPECIAL SEANCE WITH MR. WOOD.

Our Yorkshire friend Mr. Wood of Halifax has, by his straightforwardness and obliging ways, and also the controls of his spirit-guides, made so many friends in London, that they desire to meet him at a special seance at the Spiritual Institution, on Thursday, February 3rd. Mr. Wood does not allow money considerations to stand between him and his duty. Whether he is paid or not, he gives his services heartily, and is more pleased to attend to the needs of the poor than be paid from the bounty of the rich. His friends, therefore, have determined that the seance on Thursday evening should be regarded as a compliment to him, and that the proceeds may be apportioned to him personally. The admission will be 2s. 6d. The seance will commence at eight o'clock, Thursday evening, February 3. 15, Southampton Row, W.C.

THE PROGRESSIVE COLLEGE, GRASMERE.

At the invitation of friends in London and different parts of the country, Mr. P. R. Harrison, principal of the Progressive College, has just made a tour south as far as London, calling at various points.

Had his intention to come to London transpired sooner, a large number of the friends of progress would have been glad to meet him to confer on the best method of promoting the object he has in view. Mr. Harrison met a considerable number of people privately, and received from them much encouragement and offers of support in various forms.

On Wednesday evening, last week, a few friends met Mr. Harrison at the Spiritual Institution. Mr. Shorter, whose connection with the Working Men's College is so well known, gave many valuable suggestions, which it is hoped will lead to practical results. We are happy to say that Mr. Harrison was enabled to return with additional pupils, and there is every indication of the number being largely augmented in the immediate future.

MISS WOOD AND MISS FAIRLAMB AT THE SPIRITUAL INSTITUTION.

A very large and distinguished circle met on Wednesday evening at the Spiritual Institution in compliment to the Misses Wood and Fairlamb of Newcastle. The materialisations, so manifestly genuine, were of a very interesting character, and won for these ladies a high reputation as mediums. A detailed report will appear in our next number.

500 COPIES OF THE MEDIUM FOR THE EAST END OF LONDON.

We printed 500 copies extra of the MEDIUM containing Dr. Hallock's Reply to the Rev. A. Brown, that they might be sold or circulated in the best possible manner in the district. The party who sent the "Warning Against Spiritualism" to Dr. Hallock will not touch the MEDIUM because we did not expose Raby to his satisfaction; another Eastern Magus has some other scruple. We ask are there any "Wise Men" in the East who will put the papers to the use for which they were originally intended?

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.

A LIST OF SPIRITUAL WORKERS.

We have received so many communications in response to our suggestion given in the article, "What Spiritualism Needs," that we are inclined to make another proposition. It would serve all parties well if those who are willing to take part in the work of Spiritualism in any form would send us their names and addresses, and the list might appear in the MEDIUM frequently. Those who do not desire their names made public might allow them to be placed on a private register for confidential communication to those fitted to receive them. We are being much teased by letters from workers and those who want their services, and this arrangement would save us infinite trouble.

TOWARDS A PENNY MEDIUM.

We have been much encouraged by the receipt of the following letter, enclosing two £5 notes. It covers our loss on two issues of the "Penny MEDIUM." We are glad to find that the step we have taken is so much appreciated, as is also evident from the active manner in which hundreds of friends are working incessantly for an increased circulation. We hope to receive more letters of the same kind as the following:—

"Dear Sir,—I have much pleasure in enclosing you £10, as a contribution 'towards a penny MEDIUM.' Please enter the sum under this head in your printed list, without giving my name.—Yours faithfully,
"Jan. 20."

KEIGHLEY.—Mr. A. D. Wilson, late of Halifax, and Mrs. Lucas will be the speakers, afternoon and evening, on Sunday next. A collection in aid of the Lyceum funds.

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THE TESTIMONIAL TO MR. HERNE.

On Wednesday, February 2nd, Mr. Herne will be entertained by his friends at 15, Southampton Row, when he will be presented with a purse containing the contributions of those who sympathise with him in the outrage to which he was subjected at Liverpool. We know there are a number who think that his sufferings were exaggerated. Such is not the case; but even though he had sustained no physical injury, the outrage would have been an indignity which all Spiritualists are bound to rebut, or permit rowdism to overthrow the moral and spiritual equanimity indispensable to spiritual communion, in all its forms. But Mr. Herne was really very much injured, and from which he has not yet recovered. A man's body cannot be black and blue all down one side, and he cannot spit blood, have to keep his bed and be prevented from following his profession when he stands in need of its emoluments, without having been considerably injured. This all who are cognisant of the facts feel, and hence the meeting of Wednesday evening next. Those who desire to contribute may make their remittances meanwhile. The contribution is not only a matter of just recompense to an injured man, but a means of discountenancing those unruly influences which would not only subvert Spiritualistic seances, but the constitution of society.

MRS. KIMBALL AT DOUGHTY HALL.

On Sunday evening, Mrs. Kimball will take part in the services at Doughty Hall. Mr. Burns will give an address, after which Mrs. Kimball, under influence, will give some of those delineations which have afforded so much interest in the more private meetings at the Spiritual Institution.

Mrs. Kimball is led to take this step to meet the many applications she receives from those who desire to participate in her meetings. It is hoped this excellent opportunity will be largely accepted, and that Doughty Hall will overflow with a sympathetic audience. Doughty Hall, 14, Bedford Row, Holborn, W.C. Commence at seven o'clock. Admission free.

MRS. KIMBALL'S RECEPTION ON MONDAY EVENING.

The reception of Monday evening last presented some features of peculiar interest. By previous request of Mrs. Kimball's guides, the company invited consisted almost exclusively of mediums and others practically engaged in the work of Spiritualism. The end sought appears to be to bring certain co-workers into such harmonious and sympathetic conditions as will facilitate the execution of certain schemes which have to some extent been already foreshadowed. To this end several conditions are essential, such as the blending of the spheres of mediums who are to be the instruments through whom they are to be carried out, the enlightenment of spiritual workers in certain principles of spirit-operation, the establishment, where needed, of new and higher, or additional controls, and the unfolding of such views as may conduce to an elevated spiritual life. Hence, these meetings, while they partake in some instances of test-communications, are more for exhortation to workers and the conveying of messages from the spirit-world in relation to the spread of spiritual truth.

Mrs. Kimball said she was impressed in the first instance not to give tests, for that was not probably required, but to deliver messages from certain spirits who wished to make themselves known to the individual consciousness of some who were present.

Mrs. Kimball first advanced towards Mrs. Barrett, and taking her by the hand was controlled to address her in very sympathetic language, by a spirit who was attracted into that lady's sphere by the law of spiritual affinity. The spirit was "Elizabeth Barrett Browning."

Passing to Mr. Began, another control dwelt for some time on the capacities of spirits to make their presence visible and tangible to us by the process called materialisation. "I am told," said the control, "that the time is near at hand when every loved one of yours who has a desire intense enough to return, may, if you will give the requisite conditions, take on once more their natural forms, and stand by you for hours every day of your life, telling you of their spiritual experience and holding with you such converse as shall make a perceptible union of the two worlds. But for this it is necessary that you acquaint yourselves with the laws and conditions of such a process, and moreover be faithful and true to those laws, for not otherwise can the spirit take on these more retentive materialised forms." The spirit who thus spoke was known in earth-life by the name of "Angeline." The control was recognised by Mr. Regan.

Mrs. Kimball, coming under another control, drew beside her Miss Euphemia Dickson, and proceeded to depict the liability of mediums and other sensitive organisations, to the invasion, as it were, of needy or

suffering spirits. "Such spirits," said she, "are lured by the mediumistic light into your aura, on which they can feed; they find in it their bread of life. Some persons are absolutely pestered by these vampire invaders, and the consequence is an amount of physical exhaustion oftentimes difficult to understand, because the spiritual cause thereof is not included in the consideration. It is not from ill-will these spirits come into your sphere; it is chiefly to derive personal good, and they are for the most part ignorant spirits. One of the means of obtaining release from them is yourselves to banish ignorance from your own minds, and the knowledge gained, reflecting itself on them, will show them they are out of place in your sphere. But the surest antidote to the being enslaved by those spirits who verily prey upon some sensitive natures, sapping them and eating them up, is to learn to know, and love, and trust your guardian spirits. These are your spirits' true protectors. They understand the laws of spirit-intercourse, and can, if you permit them, ward off these troubling ones from your sphere. But for this purpose you must be *en rapport* with your guardian spirits; you must woo them by your love; you must cling in spirit to them, and no longer disregarding them, but holding them to you, the very affinity that has won them to be your individual watchers will also make them your successful defenders. Let them have the conditions which you alone can give, and they will form a protective sphere all around you. But they will not with ruthless hand drive these suffering ones away. They will conduct them, with all the gentleness of love, to institutions in spirit-life where they may get the relief they seek by drinking up your individual auras; and the spirit-world abounds in institutions of every kind, where every weak, diseased, and troubled soul may find relief. They need but the finger to point them where to go. This your guardian spirits will do; and thus, while ridding you of those who steal away your spirit's life, show them a better source of spiritual life and advancement. These poor, suffering spirits," said the control, "were those who enlisted my sympathies in earth-life—the slave in his chains, and the prisoner in his cell."

The control then proceeded to speak on behalf of a band of spirits, known in spirit-world as "The Star Circle." "One of the questions on which it was desired to impart information was the spiritual government of worlds, and one of the first lessons that would have to be learnt was, that every planet has a presiding intelligence, or what may be termed a 'personal God,' or a personal representative of the highest Divinity in the form; and that humanity need not blindly worship essence, but a grand incarnation of Divinity. Such an incarnation of the highest principles of Divinity was Jesus, and the sphere of his spiritual government in this world was now becoming universal. The subject, however, would be illustrated and explained more at length on future occasions."

Before relinquishing the medium, the control announced herself as "Elizabeth Fry." It is not a little singular that Miss Euphemia Dickson was the member of Mrs. Tappan's sisterhood of twelve, who represented the essence of Elizabeth Fry's great work.

Mr. Slater became controlled by his medical guides, who perceiving several ladies in the meeting to be suffering from physical ailments, prescribed for them. The symptoms were clairaudiently indicated with great accuracy to Mr. Slater.

Following this interval, Mrs. Kimball proposed to give a psychometric reading of any person present, but preferably to a stranger. Miss Eagar, being an entire stranger to Mrs. Kimball, was handed by Mr. Burns to a chair beside the medium without allowing her name to transpire. A spirit was described as endeavouring to impress her with his presence, but he was not a fit and proper guardian for her. It was stated that a lady guardian would be more fitting. Miss Eagar's spiritual and physical conditions were very accurately described. Her sympathies were with the diseased and suffering, and in consequence many departed ones with physical frailties still clinging to their spiritual bodies, returned to her sympathetic sphere to throw off through her organisation their remaining weaknesses. This was a source of constant distress to her, as also of positive disease, by the transmission. A lady recently passed away by consumption had been in this manner operating through her. Miss Eagar acknowledged that she had lately suffered much in the chest from some unknown cause.

Being a medium, the control remarked it was essential that she should be liberated from these very untoward influences. It could only be done by the constant presence of an efficient guardian spirit. To provide her with such aid the audience were requested silently to unite with Mrs. Kimball in aspiration for a guardian spirit for Miss Eagar. A few solemn moments passed, and Mrs. Kimball announced that the answer had come. The spirit-band had appointed a powerful, efficient, and exalted member of their ranks to take the guardianship of Miss Eagar until such time as quite liberated from all contrary influences, a beautiful lady guardian would take permanent control. The appointed guardian was "Melancthon."

The appositeness of the psychometric reading by Mrs. Kimball in Miss Eagar's case was fully endorsed by Mr. Burns, who had watched her mediumistic development, and had observed the depressing influences under which she suffered, and which had caused him much anxiety as to her mediumship.

If Mrs. Kimball should do no other work among us than investigate the fitness of those spirits who control our mediums, supplanting the inappropriate by higher and efficient operating spirits, an amount of good will be effected for the promotion of spiritual truth not easy to estimate, and these Monday evening receptions of practical workers in the cause will not be the least of the agencies in our midst.

RECEPTION OF MRS. KIMBALL AT MRS. FRIEDERICH'S. MY SUNDAY SERVICE.

O tempora, O mores, mutantur! A few years ago, the hour of seven on Sunday evening would have found me either with surplice on shoulder, or seated with due solemnity in the old church pew. Now I find myself, by polite invitation, seated with Mrs. Kimball and a friend or two in the drawing-room of Mrs. Friederichs, of Adelaide Road, Haverstock Hill. Here in this vestry we await the arrival of our officiating priest, Mr. Arthur Cilman. No priestly robes wears he; no cowl; no shaven head. A young man of half my summers, with no badge of saintly office, yet with an organisation that marks him out among his fellows for some super-sensual work. We talk awhile on Nature's beauties, we discuss a point or two of science, and our hostess

enchants us with a narration of things spiritual that have transpired beneath that roof. We do not find this intellectual interchange unprofitable for the religious service to come. On the contrary, our minds fed all aglow, yet serenely conscious of the presence of refining, uplifting influences.

Service-time arrived, without the tolling of a bell, we repair by twos, like unsung chorists, to the dining-room. That is to be our church for the evening. Our only visible altar, the table, around which we sit, not kneel. Our hostess takes the head, and before her is a Bible. A pause. Our host and hostess rise, withdraw to the side, and return with flowers of chastest white. With these they make their first offering of the evening to Mrs. Kimball, as the priestess of the new communion. Not with thanks from mortal lips alone were these received. Others than mortals were there, who by loud tokens took a joyful part in this symbolic sacrifice.

No set form of service was marked out: our little congregation waited on the spirit-world for directions. They came. The ninth chapter of Revelation was to be read. Our hostess was the reading-clerk. The prominent passages of the lesson were impressed on our minds by raps upon the table by invisible hands. This was more solemn than the childish, mawkish, intoning that comes from the church reading-desk. We sang. It may be fancy, but I thought I heard other voices singing with us. We had no formal prayer, but in the solemn stillness that followed I feel sure that holy aspirations were ascending. I will speak for one, and, I think without invidious selection, I can also do so for my neighbour Mrs. Kimball, and for our hostess.

The lights are lowered and a voice from the spirit-world speaks to us, somewhat thus:—"Dear Friends,—'Tis sweet for two worlds thus to meet in communion. You come with loving, inquiring hearts to us, and in response we come to tell you something of the great beyond. We come to give you evidence of the hereafter, and to open to your view some of those great realities of existence that most concern your eternal destinies. Aspire to know, and there is nothing dark that shall not be revealed."

That's a real sermon, thought I. Those words contain the pith of all preaching and something more, for the preacher is a spirit from that very beyond itself. Other spirits also joined in with interlocutory sentences.

We were soon informed that we were to be preached to, not in words, but by the irresistible argument of facts. Not to be tedious, I select only a few of these that taught us something.

With all hands joined, the medium, Mr. Colman's, among the rest:—

1. We had the assurance of spirit-presence by each one being addressed in the direct voice, close in front of each sitter.

But may not that have been the voice of the medium, speaking by some contrivance? I confess this has in times past occurred to me at some seances as possible. Desirous to demonstrate the truth, the spirit set this at rest by requesting us to listen to his voice and the directions from which it came. In a moment we heard it up aloft, towards the ceiling, and continuing speaking all the time, it descended in an inclined plane till it proceeded from the very surface of the table, a position from which a human voice could not well emanate. This rapidly-ascending and descending vocal exercise was repeated, sometimes on the incline, sometimes perpendicularly. It was convincing.

2. But yet further to assure me—for the lesson was a special one to myself—I was requested to enter into conversation with the medium, which I did; meanwhile the spirit was audibly conversing in another part of the circle. The spirit-voice also spoke in a distant part of the room outside the circle, and to make the matter yet more demonstrative, two spirits audibly joined in the conversation.

3. Spirit-presence was further shown by the floating away of the musical-box and the contact of it with the wall at a height none could reach.

4. The same truth was illustrated by means of spirit-lights. A lighted phosphorescent lamp was carried round the table by a spirit-hand, the drapery from which passed lightly over every sitter's hands.

5. The above lamp was placed behind the spirit's materialised hand, so that we could distinguish its form, the light gleaming between the fingers.

Upon inquiry, I was informed that the light was produced by the condensation of the phosphorus emanating or withdrawn from our bodies. An illuminated hand, apparently without any arm, thus moving around the table, could be none other than a spirit-hand.

6. The power of spirits to penetrate matter, and to control its movements, was illustrated by a new experiment. I was requested to hold down firmly the glass cover or lens of the musical-box. While doing so, a spirit-hand or lever was inserted, and the teeth of the comb were moved so as to produce the distinctive notes. Any number, one or more, notes were produced at request. Mrs. Kimball and others had the same test. This, be it observed, close in front of us, with the medium on the opposite side of the table, with his hands held. Spirits, you are present.

But these spirits, are they not (I say it not slightly), as it were, exhibitors of physical phenomena? What of our friends? What of my lost wife or child? Ah! what is that tiny hand that touches me? It is the hand of a little angel that oft comes to these Sunday-evening services! "Oh! 'Carlos,' darling! Is that you, my love?" exclaims Mrs. Kimball. Yes, it is the long-lost boy, come back again to worship with his fond mother in this spirit-service! And he puts his warm hand to his mother's lips, and it is bathed in tears of joy that can fall only from a mother's eyes. The little hand pats her all over her face, and she turns to me and says, "Is not this place heaven?" I cannot answer. My heart, too, is bursting. My wife has grasped me with her well-known touch, and, I am not ashamed to say, I, too, am in tears.

There is a rustling of paper! What means it? Light up. It is a loving message written by "Carlos" to his "darling mother." Another rustle, and a paper is put to my breast. It is a message of affection to myself, and a fond one to my motherless boy, with my wife's own undoubted signature attached. Yes, our loved ones are with us! What sermon, though beneath vaulted cathedral, can touch the heart like that? What choir can chant such notes as the spirit-voices that fall upon our ears!

Oh! could we but see the faces of the loved ones, so full of life as of yore! Be patient. Medium, go into that corner recess called a

cabinet. There shall be a type of what one day shall occur in every home of pure hearts.

We sit awhile gazing at the curtain. A face appears. It is a lovely face, all aglow with life and beauty. An angelic smile is upon the lip; the eye is alight with sweetest tenderness; the whole expression is one of universal love. Upon the forehead is a star of glistening jewels. The diamond, ruby, sapphire, crystal, and oriental pearls sparkle and blend, and blend and sparkle, in symbolic harmony. The form retires and re-appears many times, each time growing in brightness and beauty. The hand is waved in graceful salutation. The well-shaped arm is projected with its pendant drapery. The finger is placed upon the jewelled star upon the forehead. And there before us is the form of "Mary Queen of Scots." No wonder that such beauty led captive the hearts of men. No wonder that a Bothwell could intrigue to possess himself of such a form. No wonder that a Norfolk paved his own way to the scaffold to call her wife. No wonder that an ugly English queen should be jealous of such a Scotch sister. No wonder that history played out so tragical a drama in the person of one from whose every feature such gleams of other than human beauty shone forth! There she was, the "Mary Stuart" of what precise date I know not, but some time before A.D. 1587, back again among us in material form after nearly three centuries of spirit-life. Visibly back again. Nay, more; audibly so. She speaks to us. From those lips come words; few, it is true; but sounding to us across the ages as—"I, Marie Stuart, whose head was laid upon the block, and whose blood was lapped by a dog, am not dead, but alive for ever!"

Is it possible? Can this be a real spirit-form? Watch that aperture in the curtain, and the invisible spirit clothes itself with a visible face before our very eyes! We trace its growth; watch yet longer, and that material face and those jewels dwindle and dwindle away until all outer form has vanished. "Mary Stuart," to convince us of the reality of the phenomenon, materialised and dematerialised herself before our wondering gaze.

Can robed priest, with chasuble and stole, preach us better sermons than these? Sermons that take us into the spirits' inner life, and introduce us to our immortal home in God's great universe.

I forbear to speak of touches by spirit-hands in the full blazing light, of the uplifting of the supper-table, of the musical-box set going or stopped at will, of conversations held with the spirits while we partook of refreshment, or of the several thrilling communications made to us through Mrs. Kimball's controls.

Call this if you please a seance. It was a religious service. A solemn communing with the spirit-world, proving to us that every dwelling may be a church, every family a congregation, and that every home can have its altar.

R. LINTON.

WHAT WE OWE TO MEDIUMS.

To come into their presence with pure minds, filled with an earnest desire to enter into a closer rapport with our dear spirit-friends, for every medium should be a priest or priestess in the great temple of truth. We should come to them with our spirit full of divine love—that love that pushes aside all human desire, or passion, and substitutes that higher love which goes out to bless every form that it touches, laying upon the shoulders of the medium, through whom we seek communion with our angel guardians, a mantle white as snow, and pure as the love of angels, thus forming a sphere that immediately brings our beneficent and loving guardians into this inner temple of the holy spirit.

There are buds of thought ever ready to burst forth in the mind. They only wait that element of love, purified from all selfishness, that may be brought us by our angelic guardians. The infinite creator of all forms hath decreed that universal spirit and matter shall co-operate and blend in rhythmic harmony; that angel and archangel, cherubim and seraphim, spirit and mortal of every grade, shall unite and clasp hands in all their labours, or dwell amid the shadows of materiality, the subject of innumerable sorrows, as the result of a life attuned to the lower spheres of thought and action.

"As we sow, so shall we reap." Let us, then, give our mediums pure and loving surroundings, thus bringing each into the great temple of truth. Let us here erect altars, and bring our offerings, the purest thought and aspiration of our being, and we cannot fail to receive a benediction, cannot be sent away with hearts unsatisfied, as every medium is the bearer of an infinite variety of despatches from spirits who flock about them, like messenger-doves from the inner life, who come laden with treasures, and yet crave the crumbs that fall from your bounteous table of love, they being as dependent upon you as you are upon them. They bring for you that bread which perisheth not. O, Spiritualists, be wise and loving; put away from your spirit all discord, all scheming, all criticism, and, clasping hands with the beloved, who are ever at your side; go forward scattering the seeds of the beautiful, diffusing life into these cold and dormant earth-forms, opening up to each the glorious truths taught by the gentle Nazarene regarding the gifts of the spirit, the jewels that lie buried in the beautiful temple of the body, only waiting the magic power (love's wand) to reveal and unfold them. The great lapidary of truth is waiting at the door of every heart. Bring forth your jewels, ye children of earth, and submit them to the myriad workmen, who cross the silent river in gondolas of light, and now stand knocking at the gates, asking, nay, pleading, for recognition and co-operation. All outward accomplishments are frail and fleeting as the blossoms and zephyrs of spring. The gifts of the spirit alone are immortal, and every true medium is a centre for an infinite number of these workmen who come to direct you as to their use and employment.

ALICE CARRY.

A SPIRIT-HAND SEANCE.

On Tuesday evening Miss Lottie Fowler came into my office about seven o'clock, and said that moulds of spirit-hands could be obtained if the paraffine were got ready. I was busily engaged in literary work, and had promised myself a quiet evening for that purpose, and wished her and her spirit-hands somewhere else. However, she persevered in her requests, and ultimately the boys got the materials in preparation. Mr. Ivimey chanced to call in, and Miss Wood of Newcastle was added to the company. The

visitors to Mr. Herne's seance having gone upstairs, and the pail of paraffine being in readiness, I reluctantly gave up my proof-reading, and attended to the business introduced by Miss Fowler.

She took her place on one side of my writing-table, and Miss Wood on the other, the pail of paraffine being placed under the table between them, and on that side of the longitudinal bar connecting the legs of the table next to Miss Wood. I turned out the gas in the front shop and in the office, but considerable light came in by the window, so that everyone was distinctly visible.

Mr. Ivimey stood four feet to the right of Miss Fowler against the clerk's desk, and I stood on the other side of that desk, about the same distance to the left of Miss Wood.

We had scarcely taken our places when the spirits rapped repeatedly on the rim of the pail. I gave them instructions how to hold their hands in an easy position, and dip them straight into the fluid repeatedly, allowing the mould to harden well before they withdrew the hands by dematerialisation. My conversation was heartily responded to by raps. Soon a slight plunge was heard in the fluid in the pail, which was upwards of 150° Fht. A light was rapped for. On striking a match, a beautiful mould of the left hand was found lying beside the pail, on the carpet. This was carefully taken up. It appeared to be a man's hand, of large dimensions.

Rejoiced at our success, we again took our places, and by the raps were informed there was too much light. I went into the passage, and turned out certain gas-jets which threw a light in at the office-window; but this not being sufficient, I pinned a couple of sheets of paper over the window, and we then again took our places, and engaged in a hymn, conversing freely with the spirits by means of the raps on the rim of the pail.

The office was now much darker, yet both Miss Fowler and Miss Wood could be distinctly seen by Mr. Ivimey and myself.

A light was again called for, and on a match being struck, two moulds were found on the floor—one a very beautiful representation of a female left hand, and the other a broad, muscular hand, but the mould was somewhat misshapen by the spirit-hand being withdrawn too rapidly. These moulds having been placed in safety, the light was again extinguished, and we had conversation with the spirits, who, in the first instance, would only respond to Mr. Ivimey. We called over the alphabet, and the name of Scott was spelt out, and afterwards M R S. He asked, Was it Mrs. Scott, who passed away some time ago? when a response in the affirmative immediately came, the spirit being apparently much pleased at the recognition, and also at being informed that Mr. Ivimey would convey the facts to very dear friends on earth.

We then asked the spirits to spell out the name of the spirit who produced the first mould. W—o—o—d was given, when we asked if the name was Wooderson, and we were informed that it was, and that the hand was that of Mrs. Burns's father.

The last hand taken was said to belong to a spirit named Vay, which Miss Fowler recognised as a brother of Baron Vay, whom she visited during the summer in Austria.

The office was then lighted up, and Miss Fowler proceeded to take a mould of her own hand, to show the difference between it and those of the spirit-hands. This process afforded us considerable amusement, as Miss Fowler was so awkward at the matter, and the result was so different from that which had been obtained in darkness, that we thought we well deserved to be laughed at if we imagined she could by any means have produced the moulds by fraud. As it was, we had to oil her hand before dipping it into the paraffine, and the mould could not be removed till Mr. Vacher slit it up part of the way and allowed the hand to be withdrawn. During this latter process, Mr. Herne's seance broke up, and the small party in the office was augmented by Mr. Herne's sitters, who were greatly pleased at seeing the results of the evening's experiments.

Next morning Mr. Ivimey came up and assisted my boys in making plaster casts of the hands, which may now be seen at the Spiritual Institution. They are somewhat distorted, but are upon the whole remarkable casts, and I am certain of their genuineness. I think Miss Fowler might be made very useful for select sittings for this form of manifestation. It is a great pity that such excellent mediumship is not more thoroughly utilised by kindly investigators, who would make suitable conditions, and reward the medium for the exercise of her superlative gifts. J. BURNS.

A REMARKABLE MATERIALISATION.

On Tuesday evening, Mr. Herne had his usual private seance at the Spiritual Institution, only those being admitted who are subscribers to the course. There were fourteen sitters present, including Miss Fairlamb and Mr. Wood. The back room was used as a cabinet, Mr. Herne occupying a chair in the centre of it. The curtains between the rooms were drawn, and the sitters occupied the front room in the form of a horse-shoe. The voice of "Peter" was soon heard entertaining the company while the spirits made their arrangements.

The first manifestation was that of a tall male figure who came out at the left side of the curtain, and retired into the back room by the separation in the middle of the curtain. He then re-appeared at the right hand side, and again retired through the middle aperture as before. In doing so, he extended his right arm which pushed one half of the curtain to the side, dragging it into the room after him. At the same time, the other side of the curtain was moved in a somewhat similar manner by invisible means, thus enabling a considerable number of the sitters to see the medium sitting in his place. Several voices simultaneously exclaimed, "There is Mr. Herne!"

The figure came out repeatedly, and was sufficiently observed to afford the following description. There was a profusion of drapery around

his shoulders and down to his waist, dropping much lower down on the left side. This he held out in an extended form. It appeared to be semi-transparent, for the doorway could be seen through it. A girdle, as if of the skin of some fur-bearing animal, was round the waist, and underneath this it fastened the drapery to the figure of the spirit, with the exception of the loose portion hanging from the left shoulder. The lower limbs appeared to be encased in trousers of a material resembling white holland. The feet were bare, and so were the legs up to near the knees. This was rendered very evident by the figure holding up his foot repeatedly for the sitters to observe. Those sitters near him, had excellent opportunities for making observations. The spirit had a heavy black beard. His features were much smaller than those of "John King." His eyes were dark, and on his head he wore a loose pile of drapery which seemed to be arranged so that it culminated in a portion hanging at the shoulder connecting itself with the loose garment which hung down from the left side.

The spirit was observed to be taller than any person in the room. At the request of the sitters, he stood up against the side of the door, and his height was noted, which, when afterwards measured, was found to be 6ft. 1in. to the top of his forehead. The turban would have made him much higher. He is supposed to be the brother of "Katie King."

After this spirit retired, "Cissy" came out.

The third figure was that of a female, apparently about twenty years of age. She came out back first. Her luxurious hair hung down her back to below her waist. She allowed Miss Fairlamb and another lady to feel this hair. On being asked if she were known to anyone in the circle, she approached somewhat towards Mr. Wedgwood. I saw her features sufficiently to discover that she had a kind of aquiline nose, and regular features.

The spirits then controlled Mr. Herne and Miss Fairlamb, and after conversing with the circle for some time, the seance terminated. The sitters were all extremely satisfied with the manifestations which were undoubtedly genuine.

H. WOODERSON.

THE LIVERPOOL AFFAIR.

To the Editor.—Sir,—I think Mr. Wilson is being badly used by friend and foe, and do not think he deserves what he has got. The *medium* was but a minute or so in a dark room, and to blame Mr. Wilson for not protecting the medium under such circumstances is to blame without reflection, and I do not think Spiritualists should turn prize-fighters, even to protect a medium. The "gang" admitted into the seance are what here pass for respectable tradesmen, and are admitted in any spiritual meeting. I think we had better close up our ranks and not let these see Spiritualists quarrelling amongst themselves.

Liverpool, January 24, 1876.

"FAIRPLAY."

[It was due to Mr. Wilson and the cause that he should have stated the circumstances under which the assault was made, long ago. We never blamed him; but the above explanation is useful; nor have we any quarrel with any Spiritualist. Our correspondent has a much higher opinion of the "gang" than we have. Of course, meetings open to the public they may enter; but their principles, or rather, the want of them, are too well known for any Spiritualist to entertain them in near relations.—Ed. M.]

"WIDE AWAKE."—We do not intend to discuss astronomical theories in the *MEDIUM*. Should any of our readers feel desirous of questioning Mr. Carpenter, they had better apply to him personally. That the syrup of phosphorus should be found on analysis not to contain one particle of phosphorus, but be simply sugar and water, we are not surprised to hear.

We have received a prospectus of "The Republican Reader and Text-Book," in preparation by W. H. Riley, 6, Brunswick Square, Bristol. Price 5s. Its contents will include—The Constitution of various Republican States; Magna Charta; Rights of Man; Land Question; Electoral Reform; Trades-Unionism; and various matters pertaining to political and social science.

MR. A. GARDNER, of Newcastle, left the form on Friday last. He wrote to us a few days previously, complaining of his malady, but with a joyous trust in the future which was about to open to him. Mr. Gardner was an early disciple of the spiritual work, having introduced it into Newcastle about twenty years ago. He had much knowledge of psychological facts. His treat, "Travels in Hades," is well known.

BIRMINGHAM.—I have great pleasure in reporting the decided success attending Mr. W. J. Mahony's recent lectures and replies to the Editor of the *Daily Mail* leading article on Spiritualism. Many were turned away from the Athenaeum for want of room, which induced Mr. Mahony to engage the Temperance Hall, a more commodious building, to satisfy the inquiring minds of hundreds on a subject replete, when understood, with the greatest good to humanity. The hall was crowded, and no great uneasily demonstration of antagonistic feeling displayed on the occasion, though the secularists and materialists (synonymous terms) ventilated their opinions freely. Another challenge has been given by Mr. Mahony to some prominent member of the opposite party, and to all opponents inclined to enter the lists against the logic of facts brought to bear on the new philosophy and science of Modern Spiritualism, to which adherents are daily being added.—JAMES JENN.

MANCHESTER.—To the Editor.—Dear Sir,—Will you kindly allow me to report a very instructive and interesting lecture, given by Mr. George Dawson, of 31, Back Quay Street, at Salford Temperance Hall, Ordsal Lane, on Friday, Jan. 21st. The subject was "Love, Courtship, and Marriage." The chairman, Mr. Hesketh, introduced the lecturer by making some very appropriate remarks, when Mr. Dawson commenced his lecture by pointing to a bust standing on the table, and explained the various organs bearing on the subject he was about to treat. The subject was ably dealt with, showing the necessity of mankind knowing themselves, and thus avoiding the many evils to which they are exposed by ignorance. At the close, questions were answered, and a very pleasant evening spent; all seemed much interested in the lecture.—Yours, &c., THOMAS BROWN, *Horden-le-Wear*.—P.S.—Have been at Manchester nearly a fortnight and found friends very kind. Will go to Rochdale on Tuesday evening and other places in Lancashire. Address—T. Brown, 21, Elliott Street, Rochdale.

PRECESSION OF THE EQUINOXES.

To the Editor.—Dear Sir,—The discrepancy respecting the positions of the equinoctial points, which has puzzled your correspondents, Messrs. Beale and Strudwick, is only apparent and not real. They are quite right in concluding that the vernal equinoctial point should be now in the constellation of the "Fishes;" but, though this is the case, that point is still called the first point of the sign of the "Ram," and always will be so, if the present practice continues. About 180 years B.C. the vernal equinoctial point was the first point of the constellation of the "Ram;" and the twelve signs or divisions of the Zodiac were then named after the constellations to which they most nearly corresponded. The signs have retained their names, although the backward movement of the equinoctial points has shifted them backward nearly the length of a whole sign into different constellations.—Yours truly,

Dublin, Jan. 23rd, 1875.

M. H. CLOSIN.

To the Editor.—Sir,—My attention having been directed to the letter on the above subject printed in your impression of the 21st inst., I beg to offer an explanation of the error into which your correspondents have fallen in saying that "either Dupuis or the almanacs are wrong." Your correspondents have confounded the signs of the zodiac with the constellations. It is true that (as the stars pass through one sign in about 2146 years) those stars which at one period were in the sign "Aries" are now in "Taurus." Nevertheless, as Claudius Ptolemy stated, "The beginning of the whole zodiacal circle—which in its nature as a circle can have no other beginning, nor end, capable of being determined—is, therefore, to be assumed to be the sign of 'Aries,' which commences at the vernal equinox." The signs of the zodiac depend for their existence on their distance, declination, &c., from the tropics and equinoxes.—I am, Sir, yours obediently,

Sunderland, Jan. 25, 1875.

ALFRED J. PRANCE.

A MESMERIC CASE.

A young lady, from the effects of a fall during infancy, has had her left hand and arm paralysed ever since. All that doctors could do these many years has availed nothing. She has been under Mr. Perrin's mesmeric treatment four months. The results are sufficiently encouraging to justify a continuance of the treatment if the patient had the means. Mr. Perrin has offered to continue treatment at a very much reduced fee, and to avail herself of this offer the young lady desires to sell a handsome picture worked by her in wool: subject, a scene in the play of "Amy Robsart." It is a magnificent picture in a massive gold frame, measuring 3ft. by 2ft. 5in. and is valued at £50. It may be seen at 15, Southampton Row. It is hoped the young lady will speedily find a purchaser for this picture or a commission for some fresh work to enable her to regain the use of her hand and arm.

CASES OF HEALING.

To the Editor.—Dear Sir,—I feel anxious to make known the great benefit I have received from the manipulation of Mr. Regan. I was stricken down with muscular debility in April last. In November was threatened with paralysis of the spine, which compelled me to leave my occupation, and my case was considered incapable of successful treatment, after examination by both hospital and private doctors. I was wasted away to a skeleton, and could not bear to be touched without great pain, as I lay prostrate in bed. I applied to Mr. Regan, whose power I felt so great on his first visit that I really thought he carried a battery, and much annoyed him by asking if such was the case. After his attending me each day for a week, I was able to sit up for a couple of hours at a time. I must also mention that my wife's deafness, which she has had for the last two years, has been considerably relieved by Mr. Regan's treatment.—Yours, &c.,

GEORGE EVANS.

17, Oxford Street, January 25th, 1876.

MR. APLIN AS A HEALER.—Mr. J. Easton, 13, Carlton place, Maidavale, desires to testify to the benefits his family have received from the manipulations of Mr. Aplin of 40, Canterbury Road. First, his grandson fifteen years of age had his eye distorted or twisted by sunstroke while an infant. He could not read without glasses, nor could he stand the heat to learn the trade of smith. Now his eyes are perfect and he can read the smallest print without assistance. Mr. Easton was himself cured of lumbago, and his wife of dangerous inflammation by Mr. Aplin's magnetic treatment.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses at the above rooms as usual, that in the morning being on the "Future Rest," that in the evening an answer to the question, "What is Truth?" Both subjects were treated with the Doctor's usual ability, and were listened to with great attention.

On Sunday next Dr. Sexton will deliver two discourses, that in the evening on the "Sympathy of all Religions," and will be mainly devoted to a reply to a lecture given last Sunday by Dr. Zerffi before the Sunday Lecture Society at St. George's Hall on the "Spontaneous Dissolution of Ancient Creeds." Service at eleven and seven.

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS, 71, STAMFORD STREET.

Mr. Wood of Halifax gave an excellent address on Sunday evening last. A dark seance was afterwards held with Mr. Bullock, jun., as medium, at which spirit-lights, spirit-touches, and floating objects were manifested.—J. BIRCH, Hon. Sec.

RECEPTION AT MRS. MARDUGAL-GREGORY'S.—At an evening reception on January 19th, at the residence of Mrs. Lisette Mardougal-Gregory, 21, Green Street, Grosvenor Square, W., the following friends were present:—Viscountess Avenmore, Sir William Fairfax, Bart., Lady Fairfax, Rev. Mr. Haws, Captain James, Professor Allman, Mrs. Altman, Lady Milford, Mr. Eyre, Mr. St. George Stock, M.A., Mrs. Simond Strong, Mr. Moseley, Mrs. Moseley, Mr. Wood, Mrs. Showers, Miss Showers, Mr. Charles Hope, Mrs. Charles Hope, Miss Hope, Mr. Otley, Miss Otley, Miss Emmet, Mr. Buchanan, Dr. Rae, Mrs. Rae, Miss Lottie Fowler, Mr. Ward, Mr. Napier, Mr. Harrison, Rev. Mr. Bayne, Mrs. Bayne, Miss Lawrence.

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, 4.49.
 " 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.

Mr. BROWN, of No. 22, Grey Rock Street, has been appointed to the charge of the publications and book-stall of the Psychological Society of Liverpool.

The South London Society hold meetings at 71, Stamford Street, on every evening in the week except Saturday. For particulars, apply to the Secretary, Mr. J. Birch, 8, Union Road, Borough.

MILE END.—Dear Mr. Editor,—Will you oblige by inserting in your next my grateful thanks to a friend for his very liberal donation of £2, to aid us in our work, and also to Miss G— for 10s. 6d. Hoping ever to be found worthy of the sympathy of all fellow-workers, I am, yours faithfully, ROBERT COOMAN, 15, St. Peter's Road, Mile End Road.

ISLINGTON SPIRITUAL INSTITUTION, 19, Church Street.—On Sunday next Mr. Lawrence and other mediums will occupy the platform, and on Sunday, February 13, the annual meeting of the above institution will be held. Tea will be provided at five, and the conference will commence at seven. All are invited to attend and take part in the proceedings. Tickets for tea, one shilling each.

LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

CORRECTED LIST OF MEETINGS.

Leigh, on Sunday next, January 30; speaker, Mr. Mahony of Birmingham. 2.30 and 6 p.m. Admission, 2d., 4d., and 6d.
 Committee of Management: Mr. Ashbury, Mr. Taylor, Mr. Singleton, Mr. Chiswell.

Warrington, Public Hall, Tuesday, February 1; speaker, Mr. Mahony of Birmingham. Chair taken at 7.30. Admission, 2d., 4d., and 6d.
 Committee of Management: Mr. Rogers, Mr. Chiswell, Mr. Singleton, Mr. Baby.

Manchester, Ordal Temperance Hall, Regent Road. On Friday evening, February 4th, Mr. James Burns of London, will lecture and exhibit Spirit-Photographs, Direct Spirit-Writing and Drawing, &c., by aid of Magic Lantern. Admission, 4d., 6d.; reserved seats, 1s.

Committee of Management: Mr. Dawson, Mr. Chiswell, Mr. Parsons, 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.

The above is a complete list of all meetings that will be held under the auspices of present Committee.

It has been found impracticable at present to hold meeting at Wigan for Mr. Mahony, and Leigh and Bolton to be addressed by Mr. Burns, as advertised. It is urgently requested that all friends that can possibly attend the above meetings will do so; and the Committee particularly call the attention of friends in Manchester and surrounding towns to lecture and exhibition by Mr. Burns, at the Temperance Hall, Ordal Lane, Regent Road, Salford, on Friday evening, February 4th. Show the Committee that you appreciate their services by filling the hall.

The meetings at Macclesfield last Sunday, under the mediumship of Mr. Johnson, were a great success, and gave much satisfaction.

21, Elliott Street, Rochdale.

JAMES SUTCLIFFE, Secretary.

MR. MORSE'S APPOINTMENTS.

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.

CHOPPINGTON.—Monday, February 7th; Mechanics' Institute, Scotland Gate. Chair taken at 7 p.m.; 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.

BISHOP AUCKLAND.—Sunday, February 13th, Town Hall, 6.30 p.m.

SOUTH SHIELDS.—Tuesday and Wednesday, February 22nd and 23rd, Free Library Buildings. First night, subject:—"Spiritualism as a Fact;" second night, "Spiritualism as a Philosophy."

GLASGOW.—Sunday, February 27th.

LIVERPOOL.—To follow.

Mr. Morse has two Sundays disengaged in February—the 6th and 20th; can visit any place in the districts he is in at those times. Those desirous of hiring his services are requested to write soon. Mr. Morse's address for this week is—Care of J. Ware, Esq., 15, Chester Crescent, Newcastle-on-Tyne.

THE HOME FOR SPIRITUALISTS.

The arrangements for the Home are proceeding very satisfactorily. In the next number of the MEDIUM I hope to make a complete statement of the matter. Meanwhile all friends who purpose affording their co-operation may with confidence be putting their valuable aid into shape, so that all unnecessary delay may be avoided. Many interesting features of the great utility of this institution are daily cropping up, and the excellent manager, Mrs. Burke, is continually receiving applications from Spiritualists who wait with great expectancy the hour of their admission.

R. LINTON.

Spiritual Institution, 15, Southampton Row, W.C.

Dr. SIMMS, the physiognomist, is lecturing at Akron, Ohio. The newspapers give him eulogistic notices.

CASTS OF SPIRIT-FORMS.—Mrs. Hardy of Boston is meeting with continued success in obtaining casts of spirit-forms. At a public seance, superintended by a committee almost entirely of sceptics, we learn from the *Banner of Light* that the mould of a face, supposed to be that of a male, was obtained, as also one of a female hand. Notwithstanding the scrutinising element present, "the result reached was not gainsayed."

J. McDOWALL, Cleator Moor, does not regard the phenomena of spiritual manifestation as the proof of immortality, but as facts upon which, with others, the philosophy of Spiritualism is built, and immortality deduced. He reasons that as the universal and unchangeable principles of nature, by development, produce man as the ultimate of lower conditions, so will man, as now known, by further development, have augmented in him those distinctive forms of consciousness in which his individuality consists.

RISHTON.—Mr. G. Ormerod recently gave a mesmeric entertainment for the benefit of the Mechanics' Institute, of which he is a member. The *Accrington Times* gives a long report. The meeting was full. Ten subjects were called out, phenomena were successfully produced, and though it was the first entertainment given by the lecturer, it was declared to be a "success in every respect." The "Rev." T. Ashcroft is to lecture in the village soon on "Spiritualism." Is acurrility a synonym for "Reverend?"

BIRMINGHAM.—The bazaar and entertainment were both entirely successful. The former grew into a much larger thing than had at first been expected. A fair round sum was realised by the sale of goods at quite moderate prices, which could not have been realised in any other way. The only regret in connection with the whole thing was the absence of the wealthier section of the faithful; but the poorer ones were thoroughly in earnest, and did their very best. The total is a conviction that we shall one day (not very distant) possess a hall of our own in which to teach children (both old and young) that which is expressed by royal nature.—B. HARRIS.

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TRANCE ADDRESSES BY J. J. MORSE.

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DR. SEXTON'S ORATIONS ON SPIRITUALISM.

No. 1.—The Claims of Modern Spiritualism upon Public Attention. Price 1d.

No. 2.—How I became a Spiritualist. Price 1d.

No. 3.—Spirit-Mediums and Conjurers. Price 2d.

No. 4.—If a Man Die shall he Live Again? Spiritualism and its Critics (A Reply to Lord Amberley). Two orations, price 2d.

No. 5.—A Defence of Modern Spiritualism, concluding with Twelve Propositions proving that the Spiritual Phenomena can be Explained only by the Spiritual Hypothesis. 1d.

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DR. MONCK'S CALENDAR AND TRUTH-SEEKER'S GUIDE to the INVESTIGATION OF MODERN SPIRITUALISM. Over fifty closely printed pages, with illustrations of Direct Drawings, through D. Duguid's mediumship. Contains original articles written expressly for the "Calendar" by S. C. Hall, F.S.A., Dr. W. Hitchman, "Fritz," T. P. Barkas, F.G.S., W. Oxley, T. Shorter, Mrs. Makkougall Gregory, A. Calder, J. N. Tiedeman, Martheza, Mrs. Tyndall, &c. &c. Subjects: "Scientific Spiritualism," "Cui Bono?" "The Healing Power," "Spiritualism in Every-Day Life," "The Beneficent Aspect of Spiritualism," "On Mediums," "Rules for the Spirit-Circle," &c. &c. Will be found very useful among sceptics and investigators, and as a companion to the Spiritualists' Almanac.

Orders should be sent in at once. 3d. each.

J. BURNS, London Publisher, 15, Southampton Row, Holborn; or if ordered of GEORGE TOMMY, 7, Unity Street, Bristol, single copy, *post free*, 3d.; and quantities supplied to Societies or for free distribution at a liberal reduction. Agents wanted.

SPIRIT-MEDIUMS AND CONJURERS.

An Explanation of the Tricks of all Conjurers who pretend to Expose Spiritualism: How to escape from a Corded Box—How to get out of the Stocks—The Magic Cabinet—How to get out of Sealed and Knotted Ropes, and perform the Conjuror's so-called "Dark Seance"—How to perform the Blood-Writing on the Arm, and read Names written on Papers by the Audience. The phenomena attending Spirit Mediums are clearly defined and shown to be quite distinct from the tricks of Conjurers. Price 2d.; *post free*, 2½d.

EXPERIENCES IN SPIRITUALISM;

A RECORD OF EXTRAORDINARY PHENOMENA THROUGH THE MOST POWERFUL MEDIUMS.

With some Account of Semiramide, given by the Spirit of an Egyptian who lived contemporary with her.

By CATHERINE BERRY.

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CABINET SEANCES:

The "Psychic Force." Spirit-voices and other phenomena in the light. A remarkable cabinet seance. Phenomena under test conditions. The mystic force. A seance with Miss Kate Fox. A harmonious circle. Novel manifestations. Extraordinary physical manifestations. A criticism of Mr. Panch. Physical phenomena. A seance with Gerald Massey. An extraordinary seance. A piano played by spirits. Are the spirit-faces genuine? Musical phenomena. A humorous spirit. A novel garden-party. Toys brought by spirits. A spirit-friend manifests his presence. Seance held at Mrs. Everett's.

SEANCES IN PUBLIC:

A seance at the Spiritual Institution. Spirit-voices. "King Henry VIII." manifests. "At a dark seance." (From the *Daily Telegraph*.) A spirit-voice. A successful seance by new mediums. A campanological seance.

SPIRIT-DRAWINGS:

An artist becomes a convert to Spiritualism. The Baroness de Guldenshtubbe explains the drawings. Spirit-prophecies on the Franco-Prussian war. Healing mediumship—Remarkable cures.

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

SUNDAY, JAN. 30, Mr. Burns and Mrs. Kimball at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, JAN. 31, Mrs. Kimball's Reception, at 8.

TUESDAY, FEB. 1, Mr. Horne's Developing Circle, Private, at 8.

WEDNESDAY, FEB. 2, Mr. Horne, at 8. Admission 2s. 6d.

Testimonial to Mr. Horne, at 8. Admission free.

THURSDAY, FEB. 3, Mr. Wood's Seance at 8. Admission, 2s. 6d.

FRIDAY, FEB. 4, Miss Egar, Trance Medium, at 8. Admission, 1s.

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, JAN. 29, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. (7.30. 3d.)

SUNDAY, JAN. 30, 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. 31, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, FEB. 1, 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, 8.

WEDNESDAY, FEB. 2, 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.

21, King Arthur Street, Clifton Road, Peckham, at 8. Admission, 6d.

THURSDAY, FEB. 3, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Mr. Williams. See advt.

FRIDAY, FEB. 4, 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. 30, Healing at 11 a.m.; Service at 7 p.m.

TUESDAY, FEB. 1, Seance at 8. Admission 1s.

WEDNESDAY, FEB. 2, Trance and Test Seances, at 8. Admission 6d.

FRIDAY, FEB. 4, Seances at 8. Non-subscribers 6d.

SATURDAY, FEB. 5, Social Meeting at 8. Admission 3d., subscribers free.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, JAN. 30, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOWERY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 19 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

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

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Wall Street, Hookley, United Christian Spiritualists at 8.30 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 1.30.

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 8 p.m.

SOUTHSEA, at Mrs. Stripe's, 41, Middle Street, at 8.30.

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

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

HECKMONDWICK, 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. E. Bland.

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

MONDAY, JAN. 31, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, FEB. 1, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, FEB. 2, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

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

THURSDAY, FEB. 3, 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, FEB. 5, 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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