



**DAYBREAK.**

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

## **SPIRITUALISM.**

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THOMAS SHORTER.



## THOMAS SHORTER.

The subject of our present sketch was born in London, in that busy hive of watchmaking industry, the parish of Clerkenwell, in the year 1823, on the first day of November, the month in which—according to the French novelists—Englishmen generally hang and drown themselves. Losing his father at an early age, and the mother being left with a family of young children, he had little opportunity of school education, but soon manifested a passion for reading, eagerly devouring whatever books came in his way, for he had no judicious Mentor to guide his choice, and, indeed, little chance of picking and choosing.

At eleven years of age he began the battle of life as an errand-boy with Southgate, the book-auctioneer, in Fleet Street. At thirteen he was apprenticed to the business of a watch-case joint finisher, his regular hours of work being in summer from six in the morning till eight at night, and in the winter from seven till nine. At that time there was no working-men's college, and the only means of mental cultivation free to him, besides such few books as his scanty means could buy, was by what were known as "mutual improvement societies," and by attendance at public meetings and lectures, and at coffee-houses, where discussions were held on public affairs and on questions social, political, and theological. He took a keen interest in these subjects, and when only about fifteen years of age, occasionally joined in these coffee-house debates, and began to receive invitations to deliver public lectures, with which he complied whenever it was possible to do so. His sympathies were especially enlisted in favour of the socialist movement, to which the impulse was given by Robert Owen, and to the political movement for the enfranchisement of the working-classes.

When about eighteen he became honorary secretary to a branch society of the friends of the former movement in Finsbury; and was one of a committee of five who drew up the rules of the first Bowket Building Society in London, and remained on its board of management till other avocations compelled him to withdraw from it. He also joined the committee of the People's Charter Union, and took an active part in forming a small local society in Finsbury, which was its immediate precursor. His political action at one time very nearly brought him into serious trouble. He had been the leading speaker at a public meeting at Farringdon Hall; a grossly false report of his speech appeared the following day in the *Morning Chronicle*, in which sentiments and language of the most violent and outrageous character were imputed to him; and on this scurrilous report a leading article was based, calling on the Government to prosecute the speaker. That this recommendation was not adopted was probably due to the circumstance that a Government reporter was present, and made a *verbatim* report of the proceedings. An indignant letter from Mr. Shorter appeared in the *Morning Chronicle*, but the editor declined to withdraw the false and offensive imputations that had been made.

The great political events of 1848 and the letters on "London Labour and the London Poor," which appeared in the *Morning Chronicle*, and at the time attracted such wide attention, gave a new impulse to inquiries into the condition of the working classes, and to efforts for its amelioration. One of these may be here referred to. The late Professor Maurice and Professor Kingsley, with Mr. Thomas Hughes, Mr. J. M. Ludlow, and other professional gentlemen, invited certain working men, among whom were Mr. Walter Cooper, Mr. Joseph Milbank, and Mr. Thomas Shorter, to meet them in order to learn the views and feelings of those working men, and to confer with them as to any practical measures which it might be considered advisable in consequence to adopt. The outcome of these conferences was the establishment in 1850 of the Society for Promoting Working Men's Associations, afterwards called the Association for Promoting Industrial and Provident Societies, and to which Mr. Shorter was appointed secretary.

Several industrial co-operative societies were formed in London—tailors, shoemakers, engineers, printers, bakers, pianoforte-makers, &c., and a central co-operative agency was established in London (chiefly through the generous aid of Mr. Edward Vansittart Neale) for supplying co-operative stores throughout the country with groceries of unadulterated quality and at wholesale prices, and a correspondence was entered into with these and all co-operative societies in Great Britain, of which information could be obtained, in order to promote greater unity of action among them and mutual support. A register was also kept, giving the date of formation of each society, the number of its members, the amount of business done by it, and such other particulars as it was deemed useful to learn, and which these societies were willing to communicate.

Mr. Shorter attended as Secretary the Annual Co-operative Conferences convened by the Society and held in London, Manchester, and Leeds, and took part in the public meetings which followed. It would be out of place, and would occupy too much space to enter here into the causes which led to the failure of this movement in London. It may be sufficient to say that co-operation can only be successfully carried out by co-operators, and that most of the members of these industrial co-operative societies had no previous knowledge of co-operation, and were only interested in it for what they hoped individually to get out of it; and the few who really cared for co-operation as a principle, had little of the practical knowledge and business experience on which success in business is so largely dependent.

The movement of "Christian Socialism," as it was termed, however, bore some valuable fruit. Its publications, lectures, meetings, and conferences did much to spread a knowledge of the

principles of co-operation throughout the country, to elevate the moral tone of the movement, to diffuse a higher spirit among its workers, and to smooth the road for co-operators in the future. Mainly owing to the indefatigable exertions of Messrs. Hughes and Ludlow, the Industrial and Provident Societies Act was passed, by which legal protection to these societies was first obtained. The Working-Men's College in Great Ormond Street, founded in 1854, was the direct outgrowth of the Christian Socialist movement, and Mr. Shorter was appointed its secretary, a position which he held till 1867, when ill-health and failing sight led him to resign the responsible office, whose duties he could not efficiently discharge, and which he left not without substantial evidence of the good-will of those with whom he had so long been working.

Mr. Shorter's investigations into Spiritualism began in 1854, and his experiences were published in a series of papers in the *Yorkshire Spiritual Telegraph* in 1856 and 1857. This was the first extended narrative of the kind in England. It was subsequently published in a volume (now out of print), entitled "Confessions of a Truth-seeker." Besides being a constant contributor to the *Yorkshire* (subsequently the *British*) *Spiritual Telegraph*, he contributed to other journals more or less devoted to the advocacy of Spiritualism. Among these were *The Two Worlds*, a weekly journal, edited by Dr. Dixon, advocating Spiritualism, homeopathy, and total abstinence; the *Spiritual Times*, the first weekly journal in London exclusively devoted to Spiritualism; and the *Biological Review*. In connection with Mr. W. M. Wilkinson he established in 1860 the *Spiritual Magazine*, to which he has ever been a constant contributor; though, from loss of sight at the commencement of last year, he resigned its editorship to Dr. Sexton. Besides numerous contributions, in prose and verse, to spiritual journals, several volumes and pamphlets on subjects connected with Spiritualism have been written by him. These include the volume already named; "The Two Worlds," a work of some 500 closely-printed pages, the fruit of much careful reading and research; an essay on "What is Religion?" in which the bearings of Spiritualism in its relation to religion are considered and defined; a "Reply to a Sermon by the Rev. John Jones, entitled 'Spiritualism the Work of Demons,'" a "Sketch of the Life of John Murray Spear;" an essay, entitled "Concerning Miracles;" a treatise on "Immortality in Harmony with Man's Nature and Experience;" and a small volume of poems, entitled "Wayside Verses," chiefly in illustration of spirit-communion and kindred themes. It may not be out of place to mention here that the plan of a Spiritual Institute, as it appeared on the cover of one of the early numbers of *Human Nature*, was drawn up by Mr. Shorter, as were also the addresses severally presented to Emma Hardinge, William Howitt, and Judge Edmonds; and he has recently contributed the article on "Modern Spiritualism" to the new edition of *Chambers' Encyclopædia*, by invitation of its editor, at the special recommendation of Mr. Alfred Russell Wallace.

Mr. Shorter has never been a professional lecturer, but he has freely given himself to the advocacy of the spiritual philosophy from the platform, as well as in the press. He was one of the promoters of the Conferences on Spiritualism in 1869, held in Lawson's Rooms, Gower Street, in which Emma Hardinge took the lead—one of the most useful series of meetings in connection with the movement ever held in the metropolis. Mr. Shorter, by request of the committee, acted as vice-president, and delivered the opening address, and, next to Emma Hardinge, he was the most frequent speaker at these meetings.

On his retirement from the post of secretary to the Working-Men's College in 1867, a number of friends who appreciated his services to Spiritualism presented him with a testimonial as an expression of their sympathy and regard. His address in acknowledgement of this mark of kindness and good-will towards him, published in the *Spiritual Magazine* for April, 1868, is an example of his public oratory.

In addition to his writings on Spiritualism, Mr. Shorter has been a contributor to other branches of journalism and literature. Among these journals we may mention *Cooper's Journal*, *Christian Socialist*, *Journal of Association*, *Weldon's Register*, *Working-Men's College Magazine*, and *Quarterly Journal of Education*, of which latter journal he was for three years the editor; he was also for some time sub-editor of the *London American*, a weekly newspaper devoted to the cause of the American Union during the great civil war in the United States. Several reading-books of general interest, though most of them primarily intended for scholastic use, have been compiled and edited by him. These are, "Poetry for School and Home," "A Book of English Poetry," "A Book of English Prose," "Shakespeare for Schools and Families," "Love: a Selection of Poems from the best Poets."

It will be seen from this brief sketch that Mr. Shorter's life has not been an idle one. He has been, perhaps, the most voluminous writer on Spiritualism in this country. When the committee of the Dialectical Society began its investigation, Mr. Shorter was one of the first persons to whom they applied for information and advice, and his letter to the committee and the evidence given by him appear in its Report. Though failing sight and ill-health now cripple his efforts, and prevent the execution of some important works on Spiritualism he has long contemplated, his interest in all questions affecting human improvement, and especially in a broad catholic Spiritualism, is unabated, and to its advocacy the best powers of his mind are still devoted.

Our portrait is taken from a photograph by Mr. F. Hudson, of 2, Kensington Park Road, Notting-Hill Gate, and the earlier part of this memoir from the *Bee-Hive* newspaper of Nov. 20th last.



## INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

## CHAPTER V.

We had a rainy night. I think I saw the blue sky through the very first openings this morning. I watched the clouds melting into the azure spaces. Did you ever see how the edges pass off in thin, white bits, so like cotton batting, with the blue shining through more and more vividly, until the last little thread of cloud is gone, and all is soft and clear? If you reply negatively, I pray you watch this beautiful picture some time.

While I was gazing upward, comb and brush in hand ready to commence my toilet, Cutty knocked upon the panel. I called, "Come;" and she met me with a kiss. How fresh she looked—and so neat. I have never seen her otherwise since she came here.

"Please, I have made a fire, Mrs. Blake, and the tea-kettle is almost boiling."

I was delighted because she had ventured to come to my room in the early morning. It was an evidence of better confidence between us. I had been thinking for several days of something else for her to call me. I wanted her to seem nearer to me. So I said, while I was coiling my hair, "Cutty, I think you had better call me Aunt; Mrs. Blake sounds so stiff, and you know we must be near and very dear to one another. Cecil told me last night he was very happy to think you had come, and he loves you—thinks you will be a great comfort to me soon."

The child gave me one of those strange, shy looks of hers, and in an instant seemed bathed in deep thought, from which she roused herself, saying, "I do not feel that I am good enough to call you Aunt; I am nothing but a poor-house girl." A rich colour shot into her cheeks, and her beautiful eyes wavered. "I think I would rather call you Mrs. Blake, ma'am."

The sharp *ma'am* she had hardly spoken since her arrival from the poor-house, and I hoped never to hear it again; it so reminded me of her as I first met her there. I did not urge her, for I well knew the feelings rankling in her soul. Proud and humbled—dignified and fearful lest she might intrude. I knew well of such natures. I thought time would settle all these little matters. She went down to set the table, and presently I followed.

Black Jennie ran in to fry the cakes, but I told her "No; Cutty and I did enjoy our work so well together we must not be disturbed." The old lady shook her head, smiling when she said, "I'll be in bimeby to do up them dresses of Miss Cutty's."

How that did gratify me—"Miss Cutty." Jennie had done well, and you should have seen the dear little orphan blush. I shall commend Jennie for it, and tell her she has the right idea. She was more sagacious than many white women would have been. It is so strange that I ever should really enjoy house-work like this. Practical domestics will laugh at my calling my light duties by the above name; nevertheless it is so.

While we were eating breakfast, Cutty said, very timidly, "Mrs. Blake, I did not expect to sit at the same table with you when I came here. Do you really want me to?"

"Of course, child; why not? Remember you are not my servant, but my little friend, companion, my little niece."

"You thought to have me for a servant?"

"Yes, Cutty; I did not expect to find such a dear treasure—such a smart, intelligent girl. Cutty, you are far, far above girls of your age generally; very far." She answered nothing, and drank very fast of her chocolate, and endeavoured to swallow, but deglutition was extremely difficult. She choked, set her cup down, and left the table. I could not eat without her, so I followed.

"Cutty," I said, placing my hand on her head all covered with bronze waves yet damp with their morning ablution.

"O, Mrs. Blake," she sobbed forth, "your love is killing me—I cannot bear it."

I laughed—not a laugh that would wound, but a quiet sort of ripple one gives vent to when they don't know what else to do on such occasions. I soothed, telling her I knew it all—just how she felt—and that I thought Cecil must think we had funny times. She instantly ceased her tears and gave me another one of those strange looks. All the definition I can give is—as though she thought when I spoke in this way of Cecil, a sudden freak of lunacy had seized me. But I knew it would be all right by-and-by. I was very glad she asked no questions, for I was not yet ready to explain. My intensest desire was that everything should come along quietly, naturally, and in the intervals she should have time to digest my teachings.

Through the day we studied and sewed, and I went down into the parlour about three o'clock in the afternoon to open the piano. I never had sang a note since Cecil died. I had thought I never could sing Parepa's "Five o'clock in the morning" again. That was his song. I used to play and give the happy words oftener at twilight. He in his big chair listening to the voice, surpassing, in his loving estimation, all the voices in the world. I see him yet; so pale and pleasant, his great blue eyes riveted upon me, his sunny hair wreathing his handsome forehead in long, waving locks, his mouth all smiles, though pain sometimes caused him to call up the brave heroism of his nature.

The chair is vacant—the blues eyes and sweet face in the grave—no! but here—he sits there, methinks. I feel it; I can truly say, I know it—and he smiles when I chant, "And Bessie, th

millmaid, merrily sings." I heard steps. I knew it was Cutty stealing softly down. I glanced up—out at the open casement. Dear lamb! she would not intrude; she could not, with her extreme delicacy of nature. But she was listening; her pretty head turned a little to one side, and a placid smile on her lips. I thought her mouth very large when I first saw her, but she has such a charm when she speaks or laughs or when she wears an expression of interest, I have concluded if it had been smaller it would have ruined "the contour of the whole." When I was singing the last verse I saw her lips move, and believed she was joining in the chorus. I asked her, after I had closed the piano and had gone to her side, if she could sing. She very timidly answered, "A little, Mrs. Blake;" and after considerable persuasion, she softly warbled a song her mother taught her in her infancy. It was "The melodies of many lands."

A precious little thing. If I had discovered new beauties in my new friend daily, I thought I had discovered the superlative one now. What can I compare her voice unto? I know not what. A trickling rill, a zephyr breeze, the plaintive warble of a bird. I was delighted, and determined when the autumn arrived to engage Montzane, our best German instructor on the piano and excelling in vocal music, to give her lessons. I did not tell her so. Deep in my bosom lay the hope of causing her hitherto sunless life to waken to a mellow and ripe future. I must dispel the shadow of the past which lay upon her, and the yet blacker shadow of the future which she so feared—so feared.

Night was down with her moon and stars, and I could see Cutty was glad of it. She had been anticipating all day the evening's entertainment. Byron says of night,

"In her starry shade  
Of dim and solitary Loveliness,  
I learn the language of another World."

Cutty brought her catechism and we sat down by the table. I turned the pages until I saw the question, "What is hell?"

She answered, "The place of punishment assigned the wicked—the place where the sinful dwell in fire and brimstone; where there shall be weeping and wailing and gnashing of teeth."

I gave a decided negative shake of the head, and Cutty's whole intensity of nature beamed forth from her eyes. I knew this was the particular point on which she was held crucified, drinking hyssop and gall.

Contemporary ministers with this catechism, I well knew, rarely preached the terrible creeds of original days, but they failed to explain away this terror of children and stumbling-block of sinners. I thanked heaven the day had departed when Dr. Edwards and his brethren stood up before congregations to picture the writhings, the hideous contortions of a wife in hell while her husband with all his strength was crying in heaven, just over the great gulf, "Glory hallelujah! Praise the Lord!" portraying in brightest tints a mother in heaven clothed in white, with a crown upon her head and a palm branch in her hand, crying "Amen!" to the glory of God through the damnation of her innocent babies burning in hell.

O my blessed Father God! hast Thou not been grieved that Thy children could attribute such monstrosities to Thy Love, Thy Goodness, Thy Justice? Did not Thy pure spirit and Thy angels also weep when the mistaken, yet I doubt not conscientious, Dr. Ambrose said, "When the damned have drunken down whole draughts of brimstone one day they must do the same another day. The eyes shall be tormented with the sight of devils, the ears with the hideous yellings and outcries of the damned in flames; the nostrils shall be smothered as it were with brimstone; the tongue, the hand, the foot, and every part shall fry in flames." Thank God, this is effete—dead! Yet, eternal punishment is not made plain to the inquiring masses of people. Because of it infidels stalk the earth, the mourner weeps at the grave called hopeless, with tears of unspeakable anguish, scoffers fling defiance in the teeth of orthodoxy, and sceptics cry, "Show us, else we care not; explain, else we will live on in indifference." But Cutty is waiting.

"Well, dear, I will tell you what I think of hell. I have studied hard to satisfy my unrest of soul—the unrest I once had. I am at peace now, thank kind heaven. We are so blind, so ignorant, Cutty. I thought when I read what Job says about there being no knowledge or device or wisdom in the grave, it meant annihilation; and he says, also, that we go the same way of the beast, and that the dead know not anything. If he had been wise enough to have written something of the soul's leaving the body—but he makes no discrimination, and writes in such despair—'tis enough to chill one to death. But I found all such doctrine contradicted by everlasting punishment, and immediately set about finding, if possible, what this everlasting punishment meant. Now, Cutty dear, pay attention, and I will tell you what Study and Reason have taught me." She placed herself in an absorbing attitude.

"In the Old and New Testaments we find four words translated hell. Sheol is Hebrew, Hades is Greek, and are considered synonymous; The other two are Tartarus and Gehenna. Homer describes in his *Illiad*, Tartarus, as a place far below Hades. Gehenna is a compound of two Hebrew words—*ge* *hinom*, or the valley of *Hinnom*—a place said by different authorities to be near Jerusalem. Sheol is found in the Old Testament sixty-four times—translated sometimes grave, others pit, and twice hell. Understand, Cutty?"

"Yes'm. What is the English, please?"

"Hell is a Saxon word, signifying a place of concealment."



"Well, Mrs. Blake, what is the meaning of the hell we must bear for our sins?"

"My child, we are told heaven or hell is within us, as we please. Man is endowed with love, will, understanding, to use as he chooses. Life is a chain of many links—each act is a link, and each link affects our existence hereafter—each thought, purpose, deed, shall influence our situation in the *terra incognita*."

"Yes, Mrs. Blake; and that is what causes me such terrible misery. Mother and father and Johnnie are—"

I interrupted the orphan's piteous heart-plaint. "Are better than when they went away. The uplifting law of progress is there a fixed principle as well as here. I have not a doubt but their first weeks, months, even years, were dark, and the law of compensation never forgot itself. But, my darling, gradual unfoldment is a glorious work."

"Oh! Mrs. Blake, do you really believe they are better? can they grow better there?—it seems so strange when I have always believed that dreadful story of everlasting torment."

"Cutty, remember, we never remain in one state here, and I cannot think we shall there. Don't you know everything changes? We progress to better or worse conditions. The great wisdom which moulds the human race has us all in a perpetual condition of change and progress: will He place us in a fixed state there? For what reason must He so disturb natural laws and make the future unreal? No, dear child; it must be that we go into the next world carrying everything necessary for our individuality. Take away the distinct tendencies which distinguish us, whether they be good or bad, and we should be no longer ourselves. Then when your mother stepped out into the 'land beyond the river,' she was, I believe, the same woman she was here, and her spiritual eyes were opened to behold her condition. We are told in the Bible of the gospels being preached to them that are dead. It is a divine law—this uplifting law of progress—though gradual, there is hope, bright as a jewel set in gold, at even the lowest step; and Cutty, I believe it is the work of those angels who were once despairing, to lift humanity through that progressive existence which stretches its encouraging paths through Eternity."

"I have wondered," said the dear little orphan, timidly, "how God could have one hell, because there are so many degrees of wickedness; of course he would not punish me as much as he would a murderer. But I see now; he or she must suffer according to their deed, in their mind; but I thought it was for ever. Oh! Mrs. Blake, if there is hope, if mother and father and Johnny only can grow better, Oh, I shall love God so dearly, for giving us the chance." The orphan's eyes filled with tears, and her red lips quivered in such appealing pathos, I could not help asking the angels to make her their especial care.

"One more question, please, Mrs. Blake, then I will not ask you to talk more to-night. Please let's put the catechism away. I never liked it; and I will believe they can grow better there. I will never believe again they are burning in fire, or that this dreadful unhappiness must last for ever. Do you believe God told man what to write in the Bible? They called themselves inspired of God, you know."

"Yes, dear; every soul is of the Deity, and all truth is inspired. Whatever of truth we read from those writers let us receive and cherish. You know I have found through great geologists that many of the statements in the Bible are not correct; but that does not condemn the whole. God is in the present as well as the past. Inspiration has never closed and sealed its books. It goes hand in hand with Progression. Souls in advanced ages cannot drink of waters destined to increase instead of quench the thirst. The 'river of life' has no dam to stagnate its waters; it rushes onward, free as God's love, awaiting argosies best adapted to its swift course. So, dear, remember, 'Give us this day our daily bread.' Perchance their inspiration was for their day if it will not answer for ours. Let us accept the truths science and reform give us—our inspiration—the bread and not the stone. Have faith, darling; under the ice the stream runs clear; above the clouds the sun shines warm and bright; beneath the snow nestles the violet and anemone; near you and me an angel waits our believing and dawning into peace."

"Oh! Mrs. Blake, what makes me feel every minute better and better? What is it causes me to love God when I have never known whether I could or no? To-night I shall pray. I have not obeyed you before because I did not care whether I went to heaven or"—she did not finish, but threw her arms around my neck, kissing me ardently, then, too full of gratitude to thank me for the evening's entertainment, she whispered a sweet "Good night," and I listened to the sound of her footsteps going up the stairs.

Calmly I sat until the clock struck eleven: reflection was so beautiful I was entranced and could not rise. I realised so fully that all our light, love, and truth are undulations from the Eternal goodness. I had been praying; and I understood that harmony, composed of union, sympathy, propinquity to heaven. Jesus breathed on his disciples and said "Receive ye the holy spirit"—thus as far as they would receive, giving them His own gentle tranquillity. Why did I feel this? Because I forgot all earthly things, intensely desiring communion with angels. I purified my soul by thought and petition, for spiritual influx. I fell into a reverie with the interior voice. I remembered, it is not for money, or position, or power, or favour, we have our probation here, but for the preparation of the true life which is to come.

The opening of the inner senses is no miracle: it is only the progress of spiritual development. Making God and angels unreal

beings, has been the fault of ages; and our vital relations to those gone before have been misunderstood and neglected. The descent to Atheism has been easy, because we have rested content with a combination of old truths and errors, leaving reason, philosophy, and analogy in the background. Revelation from the inner realm has never ceased and never will—this intuitive revelation alike of savage and civilised people, telling of a God and immortality. God is love, and all true love is of God—the corner-stone on which the structure of all happiness rests; we receive this love, and its very possession gives us an irrepressible desire to bestow it upon those capable of receiving it. All faith combined never will save us unless we have our hearts filled with this Divine principle. The more we love God, the less we love ourselves—then we rise above the selfish animal instincts to a state of self-forgetting purity; we walk in the sweet radiance of heavenly light, and judge of all things by spiritual instinct—see and feel unutterable evidences. The light being revealed, we understand God's goodness, justice, mercy; death is the doorway of the better apartment, and we have communion with those we love.

The clock struck twelve. Possible that I had been sitting an hour with Cecil—with his sunny head upon my breast as of old, and his precious smile lifted to my kiss, his hands enfolded in mine, his very breath upon my cheek? Even so. I had found the day which kings and prophets had waited for and died without seeing.

(To be continued.)

#### THE NEWCASTLE MEDIUMS, MISS FAIRLAMB AND MISS WOOD.

It is one of the functions of the Spiritual Institution to hold forth encouragement to genuine mediums. Scattered abroad over the country there are many mediums whose rare merits are little known beyond the precincts of their homes; others, again, who like the Misses Wood and Fairlamb, are known, have yet in this initial stage of Spiritualism to struggle against difficulties which they are too sensitive to make public, and from which every medium should be entirely free; many, again, pine in lonely sorrow for the want of that loving word which is more to the soul than gold. From the first it has been an object of the Spiritual Institution to watch the interests of those instruments of the spirit-world upon whom depends so much the progress of truth; and if Spiritualists throughout the country would but feel more deeply their responsibilities in relation to these chosen ones for the world's highest work, the wailings of poverty and neglect would be no more heard issuing from the dwellings of those who are effecting a work greater than that of the wealth-laden incumbents of the churches.

These remarks are called forth by the temporary visit to London of these two excellent mediums,—not that they personally represent the suffering medium so much as others we know, but yet do as much as any stand in need of that sympathy that gives life and endurance to the spirit. Advantage was therefore taken of this visit to make an appeal to our friends for kindly recognition, and well it has been responded to. A crowded room to receive our young friends must have been, and we know was, as gratifying to them as it was creditable to the feelings of London Spiritualists. In return for this kindly expression, the Misses Wood and Fairlamb favoured the company with a demonstration of their mediumistic gifts, an account of which we now give.

The ladies had not long entered the cabinet—the one reclining on the couch, the other seated in the easy-chair—than the voice of a control gave promise of a successful sitting. Shortly afterwards a form was visible at the central aperture of the curtains. It was a graceful form, and saluted the audience. It was the spirit-form of "Minnie," who has repeatedly materialised through these mediums, and whose portrait is given in the illustration of a semi-light seance in the MEDIUM for September 10th, 1875, No. 284. There was a sphere of purity and affection around this spirit-form that was very grateful to those who came under its influence. This was especially felt by those to whom she gave her hand and on whose hands she imprinted a kiss.

On retiring for a brief interval this form re-appeared, conducting to the front a diminutive, dark-skinned form, known as "Pocha." The extremely small size of this moving, speaking, lively form was a surprise to all. It gave its little hand to some of the sitters. Mrs. Everitt took up a position on the floor immediately in front of the child, and many amusing childish ways it manifested,—now whining because it had dropped some sweetmeats that a lady presented to it, then lamenting that it could not carry away an umbrella or parasol held by Mrs. Everitt. Mr. Hunter of Newcastle was requested to take a position close to the cabinet to give this infant form confidence, he being always recognised as her "chief," and with the younger members of whose family in the flesh this spirit-form is in the habit of occasionally playing. Thus true is it that the immortals may commingle in veritable form with us mortals here below. This little "Pocha" remained more or less during the whole seance, and impressed us with the reflection how much of interest truly human these visitors from the spirit-world assume when they temporarily take on the mortal garb again.

Another form, that of "Geordie," a young Scotchman, presented itself, whose voice was audible all over the room. He made several appearances, so as to convince the circle of his identity, and would have walked out into the room, but it was too crowded, and the influences were not favourable. Yet another spirit-form appeared at the side of the curtain. In a whisper it gave its name as "Mrs. Scott." Mr. Linton, who was standing close to this form, inquired—"Is it the Mrs. Scott who made a mould of her hand



downstairs on Tuesday evening?" "Yes, yes," was the reply, and, overjoyed at being recognised on this her first materialisation, she clasped his hand and literally showered kisses upon it, and patted his face all over with both her hands in a very exuberance of delight. She then walked to the other side of the curtain, wishing to be recognised by Mr. Burns, but he was so occupied in allaying the excitement of the circle, and endeavouring to regulate the conditions, that the opportunity was missed. Mr. Wooderson, however, who was near, was affectionately recognised. This estimable lady, who passed away some time ago, was well known, and will doubtless on future occasions pronounce herself unmistakably to her more immediate friends. One feature of this seance is to be noted, that although there were only two mediums in the cabinet, three spirit-forms were several times visible simultaneously, and one of these a *little child*.

The only disadvantage attending this seance was, that from the mixture of influences in a room so crowded, and from the very natural excitement so difficult to repress, the conditions were such as to admit of a very inferior degree of light. This giving rise to some dissatisfaction on the part of those farther away from the curtain, itself produced an element unfavourable to the manifestations; but the fact that, notwithstanding these opposing influences, such striking materialisations occurred, is itself an attestation of the marvellous powers of these two Newcastle mediums.

#### MRS. KIMBALL AT DOUGHTY HALL.

The intense interest that is felt in the advent of Mrs. Kimball in our midst was manifested on Sunday evening last by a crowded meeting at Doughty Hall; and seeing that she comes not to present the more exciting marvels of physical mediumship, but to speak to the inner consciousness of men, such an appreciation speaks well for the advance of a purer Spiritualism among us. It is not to attract the eye, nor even, perhaps, to fascinate the mind by intellectual displays, that this lady appears in our midst. She comes to unfold the spiritual realms, to give us a further insight into the grand realities of spirit-life, and thereby to bring the spiritually-minded into closer rapport with the spirit-world. Her work is essentially spiritual, and the influences she brings are such as to throw around her words a fascination unknown in the cold atmosphere of mere intellectual thought. Her language glows with spirit-power.

At the conclusion of the first hymn Mrs. Kimball rose, and with much solemnity said:—Dear Friends,—Let us forget all at this hour save that we are in the presence of the Infinite Spirit of Truth, and that we come to lay upon His altar all our gifts, all that we are, all that we have, and all that we ever hope to be. O, great Spirit of Love, we bring to Thee hearts filled with gratitude and love that shall know no change, for that Thou art so loving to all Thy children. Send to us, O Spirit of Beauty, Thou whom we name Our Father and Our Mother, Thou from whom floweth every good and perfect gift, send us, we beseech Thee, Thy guardian ministering spirits to minister unto us Thy children. May they bring to each from the celestial gardens such blossoms of purity, such blossoms of beauty, as each spirit may need or seek for; and from those serene and purer atmospheres of the spirit-world may there descend those Divine auras that each yearning mortal requires for spiritual unfoldment; and for these the echo of earthly praise shall ceaselessly blend with the harmonies of heaven.

#### ADDRESS BY MR. BURNS.

The object of this meeting is not to hear a speech by me; yet I would make a few remarks which present themselves to my mind while the conditions of the meeting are settling down. When we look abroad upon nature, we see two principles at work—a principle of growth, which builds up all things with unerring wisdom and fitness, and a principle of destruction, which disintegrates all things, takes them back to elements that we know little or nothing of, in order that they may be reconstructed in another form. In the human mind there is a similar twofold process—that of synthesis and that of analysis. Some men are creative, inventive, exuberant of new ideas and beneficent schemes and thoughts. Other men are destitute of that power, and present to them the best put together piece of mental workmanship, they could pull it all to pieces, turn the gold into dross, and even explain away their own existence and that of the universe in which they move. These two principles are organised in the human being. All principles are universal, and we must expect to find their phenomena manifested on each plane in accordance with the conditions there found to rule. In man we find a principle of love, life, or affection, that peculiar instinct which causes man, in common with all other forms of life, to maintain himself as an individual in his proper sphere of existence. We find conjoined with this the faculty of intellect which endeavours to understand the position which the human being occupies in the universe. We know that this life, or love, or synthetical principle is independent of the human intellect. It exists in those departments of nature in which there is no intellect as perfectly as in the human being, and as even in the greatest philosopher; it exists in those spheres of our being of which the intellect has no conception. Before the circulation of the blood was understood, it yet circulated as efficiently, carrying nutrition to every part of the body, as it does now. Before the physiology of digestion was known, the digestive and assimilative processes went on as effectually, if not more so, than they now do with all our knowledge; and seeing that the processes of nature in this synthetical part of man's being go on without any knowledge on the part of man being requisite to the performance of these functions, we may infer that there is more concealed in man's nature, that is doing its work, than the human intellect takes cognisance of.

These two conditions affect mediumship. They are indeed those which distinguish mediumship. A person in whom the purely intellectual or

analytical exists is a non-medium. The mental atmosphere of such a man is disintegrative. He throws out a sphere which reduces every phenomenon to small parts, that each may be studied separately. This mental state is like those acids which, falling on certain solid substances, convert them into vapour. On the other hand, a person in whom the love principle—the synthetical—predominates is mediumistic. He throws out the plastic element that enables the spirits to come into the human sphere and do their work. He sees things as a whole, and loves them as embodiments of ideas and not as disconnected anatomical fragments. This consideration teaches us our duty in communing with spirits. When you do so you must throw out that element of love which enables them to build up the Jacob's ladder along which the angels may descend and ascend. We need not be utterly credulous of all that comes from the spirit-world in order to fulfil this duty. The proper order to observe is to receive certain facts and experiences, and apply the critical process to them afterwards. But if we apply our critical apparatus in the first place, we defeat our object. To those assembled here this evening we would say, lay aside your critical weapons and take home with you that which you hear and see, and analyse it in private. But for the time being throw out that sympathy, that love, that confidence necessary for all intercourse between man and man, whether in the form or out of it.

Furthermore, the work of the spirits in reference to mankind is of various kinds, in accordance with these contrary principles. Some spirits appeal to the external intellect, and give us logical essays directed to our analytical faculties. There is another form, which may be called a compromise between the two, in which spirits lead the investigator through a long series of experiences, which, gathered by the aid of the intellect and perceptions, are stored up in the mind, and there sorted into their proper relationship. This work is, however, all of an external and scientific character. It treats of the manifestation of spirit, but not of spirit itself. This is Spiritualism from the material side.

But there is another way in which the spirit-world acts on man. It has been called the ministry of angels, in which spirits minister to man as a spirit, and not necessarily to his intellect or external consciousness at all. Now man is a spirit, and is so from the fact that he has this synthetical nature,—this divine creative power within him as the basis of his being, which has within itself, in virtue of its innate spirituality, the knowledge to conduct the complex operations of life in the most perfect manner. It is this divine life that is ministered to by the spirit-world. It is not the perceptive intellect, nor the reflective intellect, nor the external consciousness that is necessarily ministered to. It may be indeed that no organ of the brain is excited, but rather that deep inner nature which is the source of all forms of human life. And to obtain this is the greatest benefit you get here.

The association of kindred souls in such meetings affords conditions for ministering spirits—your own loving friends that have gone before—and though possibly you might hear nothing of which the intellect could make special note, yet you go away and feel that you are better and purer men and women than you were before. There had been a craving want in your being unministered to. It was a want you could not get satisfied in the places of merchandise, of entertainment, or even of instruction. You can only get it in the spiritual meeting, for the want is spiritual in its nature. Doubtless this is why people go to church, and although they get no new word from the preacher, they gather together under the peculiar influences of the association which make up a condition for spirit-working, and thus they repeat their visits to church, and are the better for doing so, even in the face of theological hindrances that stand in the way.

It is in this spirit I ask you to listen to-night. Mrs. Kimball's guides are not here to speak philosophy to you; you must look to spirits to minister to your spirits, not call upon them to unfold the mysteries of science, or to enlarge upon philosophical themes,—we can do this for ourselves. We should look to spirits to help us spiritually. We are ourselves spirits, and are related to the great spiritual sphere; and when we gather in this way, it should be for spiritual good, rather than for an intellectual feast. Hence your individual condition or state of mind, and the combined or collective mental state of the whole room gives a condition which will permit you to be benefited and be satisfied with the meeting or go away dissatisfied. If people go away discontented from such meetings, the blame is frequently thrown upon the medium, or upon the conductors of the meeting. But giving you satisfaction does not depend upon those who occupy the platform or upon those who control them from the spirit-world. If you come here in the spirit to be blessed, you will be blessed; if you come with the windows and gates of your spirits unbarred, you will be refreshed and lightened in your inner nature,—this is, indeed, the *cultus* of Spiritualism which has been insisted upon by the spiritual teachers of all ages. If you come to look at a strange lady, rather than for spiritual benefit, it says little for your manners or spiritual aspirations. But come for the spirit's behests, and you will achieve spiritual good. The object of spirit-ministration is to create a sympathetic state in the soul that shall connect man with the great central sphere from which he sprang, and make him every day more and more a man.

#### ADDRESS BY MRS. KIMBALL UNDER THE CONTROL OF "MARY STUART."

Dear Friends,—We have been instructed this evening to give you a few thoughts upon the same subject on which Mr. Burns has already commented. We have, however, had no conversation with him as to the subject of his remarks, and the circumstance shows that he is *en rapport* with the great central sphere, the plans of which we are here to promote. In that spirit-sphere is an organisation for the bringing *en rapport* with it every medium in every country, and that the guardian spirits of such may be brought under its influence, with the object of forming conditions for what we call the higher manifestations of the spirit.

These manifestations are endangered by the critical, analytical spirit. If spirits came to you in that mood, and went away with the sarcastic feelings which are often indulged in by you on leaving seances, little good would be effected. If spirits picked you to pieces, as you pick to pieces their instruments, the mediums, a repulsive wave would flow out from the spirit-world, instead of that attracting love which is the true uniting principle of all good efforts. Let it, therefore, be borne in mind that the responsibility lies much with yourselves, if failure attends the



work of the spirit-world among you. When you sit for these manifestations, I plead with you that you do so as the persons who bring the influences, and not to think that the medium brings them all. The medium is the subject; you are the masters for the hour. Go not as a detective, full of suspicion, but in a loving spirit, and you will call from the skies the beloved ones who have gone from your side. It is, therefore, your fault if your spirit-friends do not stand visibly by your side. It must be told you that you do so maltreat your mediums, that it is with difficulty that we can bring them into public life at all. We have, indeed, to use diplomacy with them. We dare not let them know what they must endure; if we did, there would be none in your midst. Instead of highest love, the world brings them briars and brambles. There are mediums almost numberless, but they are surrounded with the dark shadows that the world throws over them, and they timidly lift up their heads like the modest flower peeping from beneath the snow.

My mission here is the protection and unfolding of mediums. There is a beautiful lady-spirit now standing at my side, whose earth-life was literally trampled out because she possessed mediumistic power. She needed love and appreciation; instead of this she received persecution and dislike; and she passed away from what is called consumption, but which in fact was an exhaustion of her physical forces from unappreciated mediumship. She was in the world, but the world knew her not. So among you there are many of "your own," but because of some peculiarities arising really from mediumship, "their own receive them not." It is to place these in their true position that I have wished my medium to make every Thursday a day of reception for mediums,\* who may come at that time without money and without price for such guidance as I can give them, and to introduce those who come animated with high spiritual principles and a lofty love into connection with the central order or organised band of spirit-workers. By this harmonious working together of spirit-instruments there will descend upon the earth a revivifying spirit-power that will produce a complete revolution of thought and condition; and the time will come when even in an assembly like this, materialised spirits will associate in your midst, the more cultured of whom will address you from the platform. Such are the possibilities that lie in the not long distant future.

The audience having been invited to put any appropriate question to the medium, a gentleman rose to inquire at what point in an investigation the critical element should be allowed sway, for the facts of Spiritualism required many to abandon a whole life of thought.

Mrs. Kimball's control said that it was imperative on no one to accept anything but what was consonant with reason. It was not that the manifestations would not bear criticism or analysis, but that a fraud-expecting frame of mind was not conducive to spirit-communion. It was now as in the days of the gentle Nazarene, who "did not many mighty works there, because of their unbelief."

Mrs. Kimball then described a beautiful spirit standing near the gentleman—his sister, who was anxious he should fully enter into spiritual truth. The gentleman, who was an entire stranger, acknowledged having a sister in spirit-life, and at Southampton he said he had been told that he was a medium.

Mrs. Kimball then proceeded to give one or two psychometric readings of persons present, quite unknown to her, from whom, at the request of the control, Mr. Burns had casually collected an article belonging to each.

The first object taken up was a purse, the property of Mrs. Boyd, who for a moment stood up. The control then proceeded to give the characteristics of that lady, with allusions to the general tenour of her life. A spirit corresponding to that of her son was delineated as near her; also one of a young lady. The characteristics were recognised by Mrs. Boyd as correct.

The next object psychometrised was a spectacle-case, the property of Mr. Guy Bryan, M.A. The philosophical tendencies of his intellect, his mediumship, and the silent spirit-work he was accomplishing were very accurately defined.

Time did not permit of further psychometric readings, and those that were given were not produced so much as tests as in illustration of the power of spirits to read a human life from the delicate magnetic aura attached to articles of personal property.

The meeting dispersed in a spirit that manifestly testified to the power which the higher spiritual influences are capable of exerting on the human spirit.

#### DEBATEABLE LAND.

##### THE FACULTY OF CLAIRVOYANCE.

To the Editor.—Dear Sir,—I am indebted to Mr. A. J. Smart of Cardiff for the very honest, impartial, and pointed criticism of my lecture on the above subject, which criticism was published in your last issue. After delivering a lecture, it is my duty to meet all objections which may be made in the spirit of fairness, and with the manifest ability and logic of so good a correspondent.

He challenges, virtually, only one point, which is that of the comparative deficiency of evidence in favour of foretelling, in proportion to that of past-telling, and this he deals with on two grounds—

- (a) The want of logic in asserting, that because a seer reveals the past, he or she may be able to reveal the future; and
- (b) The small proportion of cases of illustration given with respect to events in futuro.

The first of these is a question of theory; the second, one of fact. But the first, theoretical though it be, is not unassociated, in nature, with the second. I will deal, first, with the possibility; secondly, with the probability; and thirdly, with the undeniable certainty, that the future can, may, and is to be dealt with by persons of a particular mould. First, as to the possibility. There is a kinship in all nature; it is short-sightedness to view a single link in the great chain of nature, and to judge by that one alone, instead of testing its power and usefulness with regard to its connection with the whole series. It is commonly known that a certain class of birds (not all of them) are gifted with the power of foreseeing the intensity of the coming winter, and the time of its probable approach; and some of those birds will leave the more rigorous climate at one season but not at another, which precludes the argument that this is exclusively instinct, as that would imply that the feathered

tribe would go from their summer quarters to their usual winter ones every year whether the forthcoming season should be severe or not. The fact that they gauge the prospect seems to prove conclusively that they are subject to influences sent before the time, for they often leave these shores at a time when the actually cold weather has not approached, and their movements are invariably well-ordered. Again, some animals (not all) give evidence, by their howling, yelling, and general discomfort, that they are conscious of some impending storm long before that storm comes on, which shows that events yet to come have sent an influence in advance. From these, and a host of similar cases which might be quoted, we get at the conclusion that events do not merely leave an impression of their power behind, but they sometimes send a subtle messenger before; and, if we acknowledge the condition of some of the lower animals to presage events, it would be but a wretched measurement to make of the more exalted beings in nature to deny their refined sensitiveness being equal to that of what is commonly termed the brute creation. The limit of this sensitiveness to only a portion of the brute world is similar to the limit of the capacity in the human world—all are not clairvoyant, only a portion; it is a question of susceptibility and refined sensation, but if it be possible in the one phase of animal life, it is, I think, fair reasoning to say that we have no evidence of its being forbidden or made impracticable in the other. If it be certain in the lower grade, as it is universally known to be, the least we can admit is that it is probable in the higher plane. I trust that, up to the present, I have disposed satisfactorily of the theoretical question, and will now proceed to prove the certainty of human clairvoyance of a prophetic character by a recital of stubborn facts.

Your correspondent accepts, and appears to appreciate, all the matter up to the "chart of time," and there he draws the line, saying that he "cannot see 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." The objection may be dealt with in a very simple way—the clairvoyant does it; the actual process of foretelling is a fact, verified by experience, and the events are realised. If the alleged prophecies of a professed clairvoyant were myths, and subject to the chance of being either right or wrong, that phase of the seer's profession would be nothing short of imposture. The character of an impostor on one-half of the case would argue fairly in favour of the other half being possibly of a kindred stamp, and, by a parity of reasoning, the honesty and truthfulness of that portion relating to the past would give colour to the genuineness of the whole.

But, to be mathematically certain, we must go to a greater length than this, and prove the matter beyond all possibility of quibbling, and this I propose to do in the same spirit as shown in the lecture referred to, in which I made these remarks:—"It is of no consequence to any of us what any other person believes, but it is of serious and vital consequence to all of us as to what any other of us may know." "One ounce of knowledge is worth a bushel of fancy or belief, and it is this knowledge which I submit in support of the declaration that clairvoyance is no myth, no dreamy fancy;" "facts will beat opponents from behind every bush,—they place the question beyond the confines of Debateable Land."

If my facts about foretelling were fewer than those about recording the past, it is not extraordinary, taking into account the statement that I have been an investigator but little more than two years, while the panorama of my past career extends over forty years. I have those two-score years of evidence by which to judge the accuracy of Miss Fowler's and Mrs. Olive's recitals as to bygone events; but as to the prophecies of Miss Lottie Fowler (I had none from Mrs. Olive), there have been only two years in which to realise any of them, which gives, necessarily, only one-twentieth proportion of proof, in point of time; but, despite this margin of difference, there is almost an equal quantity of proof in favour of the predictions with that of the recitals, and this makes out a stronger case for prophecy even than for the capacity to dig out facts from the ruins of time.

Your correspondent gives an excellent reason why Miss Fowler could foresee the birth of a particular child, but he appears to have overlooked the feature of the sex of the baby being also given, which strengthens the plea for a belief in prophetic vision. He then quotes the case of a lady, whom I had introduced to Miss Fowler, having been informed that her fears as to the success of a work in which her husband was engaged might be banished, as the work would be a success; and this, says the writer, does not prove, to a certainty, the faculty of peeping into futurity, as the medium "perceived the mind of the questioner to be intent upon and busied with the piece of business referred to above." I grant that the objection is a fair one, and thank the gentleman for giving an opportunity to enlarge upon the somewhat unfinished picture. The medium, doubtless, saw the inner working of the lady's mind; but if, upon this, Miss Fowler made a random guess at the success of the work, she certainly made a lucky hit; if, on the other hand, she drew an inference as to success from the ordinary experience of mortals in works of a like nature, her own knowledge of the past in such matters must have been of a flimsy kind, for seldom did the prospects of a case give less hope of success. I am sorry that I am not free to give names and addresses, for I am not in the habit of taking liberties with other people's private affairs; but, as I have not this privilege, I will say that the experience of all literary men tallies with my own to the effect that the odds were as ninety to one in favour of this work being an egregious failure; and I will add that the author's friends had booked him to become insolvent, simply judging from results in other ventures of the kind, notwithstanding which he has had strong financial support to an extraordinary extent from many wealthy strangers, and every element of failure has been wiped out.

Let me add, in a skeleton form, a few other instances:—A gentleman whom I have the honour to know, and who was known to many friends present at my lecture, stated to the meeting that Miss Fowler had not only related to him the chief events of his past career, but also described a disease from which his wife was then suffering, and prognosticated her death, which proved to be a fact a trifle earlier than was prophesied. (It should be borne in mind here that Miss Fowler never guarantees strict accuracy in point of time, for good reasons, which I have before published.) A year and a half ago, Miss Fowler, in answer to one of my questions as to whether she saw any change impending in my household, informed me that one of my domestics was

\* From eleven to four, at No. 2, Vernon Place, Bloomsbury Square.



about to leave me, that she would be married about the fall of the year (this sitting was in July), and that the marriage would prove a happy one. The result was exactly in accordance with the prognostication. A widow lady whom I introduced was told that certain people would lay heavy claims upon her for debts alleged to have been owing by her late husband, which claims were unjust and unfounded. This unpleasant feature has come to pass with a vengeance. In my own case I was assured that a person whose movements were a matter of concern to me, and of which I was ignorant, appeared to have removed to another house. I went to test the fact, and found that such was not the case. I returned to Miss Fowler to assure her of the error, when she practically put me out of court by reminding me that she might be a little out on the question of time (observe a previous statement about exact time not being guaranteed); but that if the person had not removed, the process of removal was certainly in operation, and the negotiations were completed. On my asking if the new locality could be named, she laid her head aside as if listening to a voice, and replied, "They say 'Hill,'" (I withhold the name, for obvious reasons), and then she recalled the word, and said "It's not that exactly; but that is mixed up with it, and the place is in that direction, and not far from it." In a few days afterwards, I found that the alleged removal had ensued, that the person had a friend at the place named, where it is not improbable that an arrangement might have been in prospect, and then broken off (I have reasons for this assumption which it would be impolitic to publish), and the actual place where lodgings had been taken proved to be in that direction, and not far away. The previously-named cases are strictly accurate. Again, Miss Fowler told me that my own son would shortly be engaged in my own calling and in the same public office with me. I had a rooted objection to this, on account of experience often proving the delicate position of relations being together, which often either makes family unpleasantness on the one hand, if the junior be treated equally with others in the office, or on the other, favouritism is often supposed even when it is not shown. My son, who is responsible for his own actions, offered himself for appointment, and, without any influence or interference on my part, was ultimately appointed to an honourable and responsible office.

I have reason to believe that Miss Fowler had no means of knowing my surroundings except by some occult aid. I have now given a number of prophetic cases which I hope may be deemed equal in strength and point to any of those in my lecture relating to the past. Doubtless so good a correspondent, who appears to be well informed on the subject, has read of many more extraordinary evidences. Your numerous clairvoyant contributors, with their long and varied experiences, will be able to recount many others more startling and cogent than any of mine. I trust that the future may develop many others, the periods for the fulfilment of which are not yet ripe. I have received letters privately from friends who knew the identity of the lecturer, and I have in each case written to them, advising them to do as I did—go and put the matter to the proof.

These, Sir, are facts just as stubborn and undeniable as any of those which Mr. Smart links with memory-reading, and if they are less numerous in consequence of the wide difference between two years in one case and forty in the other, they are none the less cogent, but are as numerous in proportion to the period allowed for their development.

I conclude by saying of these facts, as I did in the lecture, "Get over them as you best can—get over them if you can;" and I trust that others who have had the good fortune to investigate the subject at an earlier period than I did, may give an account of their longer experiences.—I am, dear Sir, yours faithfully,

"SCRIBO."

To the Editor.—Dear Sir,—“Scribo” having raised this question in your columns, and Mr. Smart of Cardiff having written a running commentary of a not unfriendly nature based on “Scribo’s” paper, you will perhaps permit me to deliver myself of a few conclusions to which I have myself come. If I may appear to be somewhat dogmatic, I must be forgiven, for I have arrived at my knowledge by patient investigation of Spiritualism extending over some years, chiefly devoted to an endeavour to thoroughly understand the subject of clairvoyance. The axioms I would lay down are these:—

1. There is a human spirit in the body, which spirit, under certain conditions in many individuals, can go forth into space and observe events. What is seen and heard, however, is chiefly of a confused nature, and the spirit on returning to the body appears generally to forget the sounds and sights which passed before it.

2. These persons after death possess these same faculties, and are clairvoyant spirits out of the flesh.

3. They can then attach themselves to clairvoyant spirits in the body, and by the joint action of the two spirits the marvels of clairvoyance are produced.

This is the conclusion arrived at by observation, and further, the explanation agrees with what controlling spirits themselves say.

I now pass on to the point taken up by “Scribo,” that “thought-reading” will not cover the whole ground occupied by clairvoyance. Knowing, as I do, what facilities those in the spirit-world possess for obtaining knowledge by simply reading the ideas of others, I make bold to say that thought-reading (or memory-reading, if you will, for memory is merely made up of bundles of thought stored away in some at present unknown and mysterious manner) furnishes the clue to the question. Without the power to read the thoughts of human beings, the clairvoyant spirits could not always gather the information necessary to set them on the right track to discover that of which they may be in search. If A is a dumb person, and is going to Paris, and wishes B to accompany him, how is B to ascertain that fact unless A communicates the thought by some other than oral means. But if B is clairvoyant, and associated with a clairvoyant spirit, that spirit, by reading the thought of A, at once impresses or by vision communicates to B the wishes of A.

A few months ago, talking to a well-known medium on this subject of clairvoyance, a friend of mine present in the room said, “But if these be facts” [certain things previously mentioned] “why not turn them to some advantage?” At that moment the medium was controlled by a spirit who said my friend seemed to doubt the fact; but in order to satisfy him that it was not mere thought-reading, by the medium’s own spirit he would give him proof. My friend dabbled a little in stocks

and shares, and the test which followed was a very appropriate one. Said the medium, “Erie shares are now at 13½, on Saturday next they will, as near as can be, touch 20, and then they will go back again.” This was about the Tuesday. Of course, this statement was accepted with a considerable degree of doubt by my friend, who made the remark, “If it should be true it would be a prophecy.” “Nothing of the kind,” said the medium, “it is arranged by a ring of persons in America to force up the shares.” The spirit had been able to get into their presence, read their thoughts, gather their intentions, and so, as a test, report them to a family party in a quiet house in the north of England. It all came to pass as stated—the shares went up day by day, till they touched 20, and then they receded.

Yet the difficulty arises that if thought-reading be such an aid in clairvoyance as to almost explain everything, how is it that there are cases to which apparently it will not apply? I know an instance in which a clairvoyant spirit went in search of a captain sailing on the broad ocean. His friend wished for information concerning him, believing at the time he was *en voyage* from Australia to Bombay. There could be no thought-reading in this case, because the reply came in a few seconds—“Yes; I have found him. He is coming home, and he has just told some gentlemen on board that if the weather holds good, they will reach the — in three weeks.” And so it proved. Three weeks after, he came into port, though not a member of the family or any of his friends but believed it would be eight or ten months ere his return. Where, then, was the thought-reading? It seems difficult to ascertain, but might not the close sympathy between the querent and quesited have enabled the spirit at once to travel along the line of thought and so reach the spot where the thought was concentrated. If so, this is still thought-reading, though in a much wider and broader sense than Mr. Smart seems prepared to admit.

Mr. Smart objects to the proposition put by “Scribo” that there was proof of future knowledge in the prediction of the birth of the baby described. I admit his hypothesis as to reading the father’s thoughts to be a good one in this case. How will he get over another instance of baby-prediction? A clairvoyant visited a lady acquaintance, and whilst speaking to her passed into the trance-state, and said that the child born would be a female, though a boy was strongly hoped for, and that the birth would occur, not on a certain day, as expected, but three days after, at a given hour, all which came to pass. Another instance I have in my recollection where a servant-girl suspected of pregnancy was convicted by a clairvoyant, despite all her denials, and in the course of events the clairvoyant was found to be correct in all particulars. In this case there may have been thought-reading, but was a statement made as to the sex of the child mere guess-work?

I have found in my experiments that there is another “faculty” very different to clairvoyance in its operations, and yet closely resembling and sometimes surpassing it in its results. For instance, there shall be a number of marbles of various colours thrown into a box, no one knowing precisely anything concerning them, yet the entranced medium shall tell you what they are, shall state everything concerning them, as if he held them in his hands, and under his very eyes. Even the nature of disease in a person in an adjacent house—a disease that has bothered the doctors to discover its seat—when such person has never been seen by the medium—has been described by the attendant spirit. This is effected, I am told, by partial materialisation. The spirit draws from the medium power to last for a few seconds, sufficient to enable it to materialise so as to see objects, but not to be stopped in progress by them, owing to the extreme fluidity or gaseous nature of the spirit-body.

In conclusion, I must deny the power of any spirit, either in the body or out of it, to foretell future events, except by a process of speculation which may or may not prove correct. For instance, suppose I in England am working out a scheme, say, to construct vast railways in Hindostan, and am associated with capitalists to carry it into effect; and suppose, further, that it is determined to defer the scheme for a couple of years. What is to prevent a spirit, through thought-reading, becoming acquainted with these facts, and then appearing at a circle in Calcutta or Madras, and there predicting that within three years’ time a huge system of railways will be started in that locality? There would be nothing marvellous about such a prediction, granting that spirits are able to read the thoughts of individuals, but it in no way proves foreknowledge in the true sense of the term. So it is in cases of deaths which have been predicted. The spirit can see how far the disease has progressed, and with this knowledge, superior to that of the medical man in the flesh, it is frequently possible to approximate the time of the severance of soul and body.

But I have written sufficient for the present, and shall only be too glad if others acquainted experimentally with this topic will take it and handle it effectually.—Yours,

J. E. T.

#### DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses in the above rooms as usual, that in the morning being on “Ideals and their Realisation,” and that in the evening on “The Symphony of all Religions; or the Relationship of Christianity to Ancient Faiths.” In this latter discourse the Doctor entered at great length into a description of the great religions of the world, dealing first with those of the Aryan race, and then those peculiar to the Semitic people. In discussing the former he explained the seven great streams of migration which went out from ancient Bacterrana, and the religions and civilisations to which they had given birth. He described the origin of Brahminism, and traced the various institutions connected with it, sketched the life of Gotama, afterwards called Buddha, and the rapid spread of his religion, which at the present time is held by about one fifth of the entire human race. He then went on to a description of the Parsees, and from them passed to a consideration of the various forms which religion assumed amongst the Greeks. The relationship of these great religious systems and Christianity was dwelt upon at great length, and an application made, showing the bearing of the whole or our present mode of thought. The discourse was a very elaborate one, and occupied nearly an hour and a half in the delivery. It created great interest, and will we believe speedily be published.

On Sunday next Dr. Sexton will deliver two discourses as usual. Service at eleven and seven.



### SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

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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.

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## THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 4, 1876.

#### MONEY MATTERS FOR 1875.

Having awaited the realisation, as far as practicable, of promises made affecting the revenue of the Spiritual Institution for the last year, we now give a statement of the sum-total. From the amount already announced must be deducted "Coila" £5, which was a deposit in the Publication Fund. The sums yet to be acknowledged are as follow:—

£ s. d.		£ s. d.	
Mrs. Wilson ... 0 10 0		Mr. John Ashby... 0 1 0	
Mr. W. McKay ... 0 2 3		Ballyatheliath ... 1 0 0	
Mr. John Robertson ... 0 6 9		Mr. S. Hocking ... 1 1 0	
B. T. ... 0 5 0		A. P., Jun. ... 1 7 6	
Mr. Thomas Adams ... 1 1 0		H. H. ... 0 1 0	
Me. ... 10 0 0		Mr. Wilson ... 0 5 3	
Guy Bryan, M.A. ... 0 5 0			
Miss Dickson ... 1 1 0		Total for 1875	£482 11 0
Mrs. Acworth ... 0 2 8			

It is gratifying to observe that the total amount approximates so nearly to £500, the minimum sum absolutely necessary for the work of the Spiritual Institution. That so much has been received we are deeply grateful, for every penny of it has been a stern necessity in the work of the year. We regret that it required so many reiterated appeals to collect it; and, had the necessities of the case not been so urgent, we would have much rather wanted the money than been forced to take the steps by which it has been acquired. Had any personal purpose made the demand, it must have had to be put aside; but seeing that the glorious cause of Spiritualism, which in one word means so much, was to be upheld in its workings, we deem no labour too arduous and no duty too disagreeable to serve it.

All who contributed have done nobly—the wealthy out of their abundance, and the poor from their scanty pittance. Our Subscription List represents the supporters of the movement in the most thorough way, embracing, as it does, all sections of the social scale, and all shades of education and opinion. We can, without any sacrifice of self-respect, thank all fellow-workers in thus sustaining the mission in which we are engaged, seeing that once again we have in justice to report that we are the largest contributors of the year. We hope, whether our receipts be large or small, we may ever maintain this position while our present association with the work exists, for we would rather starve than subsist upon charity, unless it were from the public rates, to which every indigent citizen is entitled. But we feel that this protestation is entirely unnecessary, as no one who has devoted any portion of his means to our List has for a moment supposed that he was assisting any individual, or supporting any man's family, but spending his cash as best he knew how for the promotion of the spiritual truths now being showered out upon modern civilisation. We feel certain, furthermore, that our thousands of friends will ponder over the work of the year with the same heartfelt gratitude for the work done, and the necessary means to accomplish it, as we do ourselves.

The sum realised has scarcely paid for bare expenses, leaving a vast amount of work quite unrequited; but, as that labour has been undertaken for spiritual purposes, it looks for no

pecuniary recompense. The spiritual worker is at all times thankful to be permitted to work, or to have the means or opportunity afforded him to work, without any money reward. These contributions are necessary to us, not as wages, not as an incentive to action, but as indispensable means to enable us to pay the expenses which our work incurs.

Spiritualists have to congratulate themselves that the small sum which they devote to the promotion of Spiritualism produces, we may say, many hundredfold more results than that expended in any other direction. The income of the Spiritual Institution during the year has not been so much as that which is realised by many an obscure chapel belonging to the less wealthy of the dissenting bodies; and yet this modest contribution has sustained a machinery which has made its workings felt, not only with continued energy at home and throughout the British Empire, but in all parts of the world. For these fruits we ask all our readers to join us in heartfelt thanks, not forgetting to express the gratitude of their souls that they are permitted to take part in the offices of such a glorious dispensation.

#### MISS LOTTIE FOWLER'S SPIRIT-HAND SEANCES.

On Saturday evening our office was again the scene of a spirit-hand seance with Miss Lottie Fowler. This lady occupied one side of the table and Miss Wood of Newcastle the other, the pail with paraffine being under the table between them. The place was not quite darkened. The heads of the mediums could be seen by the light from the window.

The circle consisted of Miss Fairlamb, Mr. Hunter of Newcastle, a gentleman friend, and Mr. Burns.

The solution was rather too hot. The first attempt was in the direction of obtaining casts of a foot, but, to use a comment which was made by one present, "the spirits rather put their foot into it," and the attempt was not quite anatomical. There was, however, evidence of what had been the object of the experiment.

After some time a nice hand was obtained, and, by rapping, the name "Purvis" was spelt out. The hand was said to be that of a lady now in spirit-life who had been a friend of Mrs. Purvis. Mr. Hunter and his friend at once realised who the parties were, as they had that very day been engaged in important business connected with them.

The seance was a source of great satisfaction to Mr. Hunter, who is an experienced investigator, and he has returned to Gateshead bearing with him the mould, which he highly values.

We think Miss Fowler is capable of being of great use to the movement with this form of mediumship. It would assist the cause much if every Spiritualist had in his possession one of these casts of spirit-hands taken in his presence. There is no form of manifestation so indisputable and permanent in its effects. Miss Fowler will only sit with one or two persons at a time, and only with those who are suitable and prepared for such an experiment.

On Tuesday evening Miss Fowler had another impromptu hand-seance, and it was entirely successful. "M.A. (Oxon.)" and Mr. Hunter were present as visitors. Three hands were obtained—the right hands of "Mrs. Scott" and "H. Wooderson" and one for Mr. Hunter. The "Wooderson" hand is unmistakeably identified from the little finger, which is bent in a peculiar manner.

#### SPIRITUAL WORKERS.

ALSO, C. P. B., 46, High Holborn, London, W.C. Normal speaker.

BURNS, J., 15, Southampton Row, London, W.C. Normal speaker.

Other names that may be sent in will be added to this list.

#### SO NEAR AND YET SO FAR.

So near, that I held him clasped never so dearly,  
So near, that I heard faintest sigh from his breast;  
So near, I could watch every change, oh how clearly,  
So near, that I laid him myself down to rest.

So far, that my clasp could not reach him, detaining,  
So far, that already he's gone from my sight;  
So far, that he hears not my sad heart's complaining,  
So far, that he knows not my watching to-night.

So near, that a moment transported him thither,  
So far, that no glimpse of beyond could I see;  
So near, yet I ask still despairingly whither?  
So far, that the answer it reacheth not me.

Lost, though I'm waiting with tremulous longing,  
Lost, all because of my doubts and my fears;  
Could I believe that around me are thronging  
Loved ones gone forward—away with my tears!

So near, we can almost at times hear their voices,  
So far, that at others we listen in vain;  
So near, when we doubt not our sad heart rejoices,  
So far, when our doubtings all come back again.

So near, when we conquer in selfhood's temptation,  
So far, when we give in and fall in the strife;  
So near, when our souls soar with high aspirations,  
So far, when we cling to this sordid earth-life.

Not so far, after all, is the region immortal,  
Not so far, far away, is the bright summer-land;  
Not so far are the mansions beyond death's dark portal,  
Not so far are our loved ones, the blest angel-band.

CHALFORD.

#### A GOOD SITUATION.

An experienced person is wanted at the Progressive College, Grasmere, to act as housekeeper. Communications may be addressed to Mr. P. R. Harrison.



## THE CIRCULATION OF THE MEDIUM.

Now that our many friends are making increased exertions to extend our circulation, they find a corresponding increase of impediments from those engaged in the newspaper trade. The success of a paper, which ought to stimulate the energies of newsvendors, in some cases excites their bigotry; and in various instances they have done all they could to prevent readers from obtaining supplies. To this conduct there have been noble exceptions. A North Shields correspondent says:—"I may state that we are indebted to a well-known Secularist for supplying the MEDIUM." This is an instance of magnanimity which those under the scowl of the pulpit dare not emulate. The impediments thus manifested are nothing to what they were a few years ago, and those that remain must be shortlived.

Spiritualism and its organ are bound to obliterate all such narrow-minded bigotry; and that they may have the fullest opportunity of doing so, we have made ample arrangements. Those who order twelve copies or upwards of the MEDIUM, may obtain them post-free at ONE PENNY each. Even at Subscription rates, per single copy, the paper is now delivered post-free at the same price as it could be bought in the shops last year.

We hope our readers will not be intimidated by these trifling difficulties, but will rather feel stimulated to defy all the attempts of ignorance and tyranny that stand between them and their privileges. We are only sorry that persecution comes to us in such a diluted form. We often think that a real hardship would call out much more enthusiasm, and band us together to achieve a victory over the common enemies of mankind.

## THE PROGRESSIVE COLLEGE, GRASMERE.

A gentleman who has sent his son to the Progressive College has written, asking whether my support of Mr. Harrison's Institution be sincere, seeing that I have not sent my own boys to it. This remark has been made in other quarters, and for the satisfaction of all I furnish a reply in this fashion.

I cannot make a better beginning than to give a wholesale statement that for the last fourteen years I have been without any income. During these long years, instead of having so much per annum wherewith to support my family and enrich myself, I have been working absolutely for nothing. It is true I have had to be provided with vegetarian fare, or, in other words, soul and body have had to be kept together, and even that necessary compact has been difficult to maintain at times. Had it not been for the indulgence of the baker, it is a question whether myself and family could have subsisted at many a trying time. All that I have been able to get hold of during these years has been swallowed up in the work. The absolute necessities of life have only been afforded to myself and family. I have, therefore, had to place myself under no responsibilities which I could avoid. The boys have, perhaps, been sacrificed somewhat, as their time has not been educationally made the most of. Being at hand, their leisure time has been employed in various minor industries, which has been a help in the work, and saved the engagement of other assistance. One boon has been conferred on them—they have been induced to save from the sweet-shop what is called pocket-money, and expend it in tool-chests, mechanical apparatus, artists' materials, &c., which to some extent they are capable of using, and are, therefore, on a fair way to earn their own living. I have a desire to send them to Mr. Harrison's school, and possibly I may be enabled to accomplish it before long. I know there are many of my fellow-Spiritualists in the same position as myself, but to those who can afford to send their children to school, I would in the heartiest manner recommend them to support Mr. Harrison in his laudable attempt to institute a system of progressive and non-sectarian education.

J. BURNS.

15, Southampton Row, London, W.C.

## MEMORIAL TO MARSHAL MACMAHON.

The time having arrived when a definite step should be taken in the matter of the memorial from the Spiritualists of Great Britain to the President of the French Republic for the liberation of M. Leymarie, it is requested that all the documents which have been distributed in London and the provinces, being duly signed, be forthwith forwarded to Mr. Chinnery, 4, Elsham Road, Kensington, London, who will transmit them to Paris for presentation in the proper quarter. It is earnestly hoped that the number of signatures will show that Spiritualism is a real power in the land. Individual Spiritualists and secretaries of societies should actively bestir themselves in this matter during the next few days. The impression produced upon the French Government lies with the front shown by English Spiritualists. Forms for obtaining signatures may be had on application at this office.

## MISS EAGAR'S SEANCES.

For the time being the Friday evening seances at the Spiritual Institution will be conducted entirely in private. A few ladies and gentlemen are being selected, who will sit regularly for a series of evenings, with a view to mutual development.

These Friday evening sittings have been rich in spirit-manifestations among those quite unaccustomed to mediumship. Those who desire to attend, say for six weeks, might apply, and a suitable selection will be made therefrom. Each person will be expected to contribute 1s. weekly towards expenses.

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## MR. BURNS IN LANCASHIRE.

Our readers in the vicinity of Manchester will have observed that Mr. Burns has been announced to give a lecture, this evening, accompanied by illustrations of spirit-photography, with enlarged pictures thrown on the screen, at Ordsal Temperance Hall, Regent Road.

On Saturday he may visit Liverpool, and on Sunday he will attend the Quarterly Conference of the Lancashire Committee to be held at Hyde. Full particulars are given in another column.

Mr. Hartley, the Hyde secretary, makes this special request:—"Representatives are most earnestly requested to attend the morning conference, as important suggestions for the better carrying on of the work will be submitted."

## NEXT SUNDAY EVENING.

## MRS. KIMBALL AGAIN AT DOUGHTY HALL.

The exercises of last Sunday evening have given so much satisfaction, that Mrs. Kimball has been invited to attend a second time at Doughty Hall on Sunday evening next, and allow her spirit-controls to address the audience. It is to be desired that all who intend to be present be seated by seven o'clock. The noise and disturbance caused by persons entering the hall, and having seats carried forward after the proceedings have commenced, are exceedingly painful to the speakers and the rest of the audience, and are also obstructive to spirit-control. Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock. Admission free.

## MRS. KIMBALL'S RECEPTIONS AND SEANCES.

Mrs. Kimball has removed to more convenient apartments at No. 2, Vernon Place, Bloomsbury Square. These rooms will be familiar to many metropolitan Spiritualists as having been successively occupied by Mrs. Fay and Messrs. Bastian and Taylor.

It is Mrs. Kimball's intention to institute a new series of Receptions and Seances at this place. During the week she will be ready to receive sitters daily between 11 a.m. and 4 p.m. Fee, One Guinea. Those who are desirous of obtaining her wonderful psychometric delineations and advice respecting mediumship and other Spiritual matters, will now have an opportunity of being gratified. Thursday Mrs. Kimball will devote to receiving poor mediums who cannot afford to pay a fee. From 11 to 4.

On Wednesday evening a Select Circle will be held, the admission to which will be Five Shillings each sitter. This circle has been rendered necessary by the many applications which have been made to attend the Monday Evening Meetings at the Spiritual Institution. No person will be admitted to these Wednesday Evening Meetings without first having obtained permission from Mrs. Kimball personally; and it will be necessary for all who desire to attend, to forward a written application to No. 2, Vernon Place, and await the result. Only a very limited number will be admitted on each evening, so that applicants will have to await their turn in succession.

In reply to questions respecting the materialisations of Mrs. Kimball's guides, we may state that we have no definite information to offer this week.

## MRS. KIMBALL'S MONDAY EVENING RECEPTION AT THE SPIRITUAL INSTITUTION.

The reduction in the number, and the exercise of a judicious selection of the visitors at Mrs. Kimball's Reception of Monday last, at once removed those obstacles which diminished the success on previous occasions. Everyone present was a medium, and all were conscious of a lighter and purer spiritual atmosphere than hitherto experienced. There was no collision of influences. All minds seemed to be fixed on the supreme object of the meeting, and an all-pervading harmony gave a purely spiritual enjoyment to the occasion. So perceptible was this, that the first words uttered by Mrs. Kimball after the Invocation were, "Dear friends, you have a most harmonious sphere to-night." The results testified to the same fact, for the meeting was, as Mr. Burns remarked, "One of the most practical and useful that ever had been held in those rooms."

By direction of Mrs. Kimball's guides, the evening was exclusively devoted to psychometric delineations. This phase of Spiritualism has been developed to a comparatively small extent in this country, but never were we so forcibly impressed with its paramount importance and practical utility as when we sat listening to



the truly marvellous revelations that streamed from the lips of Mrs. Kimball; and even apart from that, it is a phase that strikes a rich vein of philosophical thought on those, to us, occult laws of the spirit, whereby its operations are carried on. The chemist may say, that by a certain colour he can detect the presence of a given element, but that, by the gleaming of a ray from the human brain which no ordinary mortal eye can detect, a whole page, or, it may be, many pages, of a man's history can be read as by sunlight, this surely surpasses human science; and when, furthermore, from the aura surrounding an insignificant object of personal property a man's life and surroundings may be read, not only is the fact demonstrated to us that "there is nothing covered that shall not be revealed; neither hid, that shall not be known," but there is brought to our solemn reflection the utter sacredness of human life.

It is this phase that invests Mrs. Kimball's mediumship with such intense interest. What avails it say some, that my life and nature are unveiled to me? I know them already. Is it so? The experience of all those whose natures have been described by Mrs. Kimball is that they did not know themselves. There is an inner life of the spirit that flows out into the external being which can only be read by the light of the spirit-world. It was her mission, as Mrs. Kimball said, "to present to each that lamp of pure white heavenly light by which the pathway of existence should be illumined." How effectually this was done to everyone that was psychometrised on Monday evening, all present can testify. Of those thus introduced was first

Miss Egar, who was called up to receive further directions as to the course she must pursue to develop yet further her excellent mediumship. The principal points dwelt upon were the absolute necessity of every medium to "keep out of the sphere of diverse magnetisms, to abstain from entering the aura of persons who are repellent, and to form such conditions as shall compensate spiritual life, for that every medium requires, and it is more precious than gold.

Miss Isabella Tilley next passed under examination. The first words uttered by Mrs. Kimball were, "You are naturally clairvoyant." The even balance of her organisation, physical, mental, and spiritual, was dwelt upon as eminently qualifying her for public mediumship. The spirits in attendance upon her were affirmed to be pure and bright. Her magnetism was of a fine quality. . . . Her spirit drank in all that was good and pure around her as naturally as flowers do the dew. Spiritual light flowed readily in by the coronal region of the brain, and was as readily given forth, and without exhaustion. All these gifts being possessed in a very high and unusual degree, she was pre-eminently qualified to become a bright and most useful medium, and her guardian spirits thoroughly understood her sphere. She was musical and artistic.

Mr. Burns thought it due to Mrs. Kimball to state that Miss Tilley was an utter stranger to her. He could corroborate all that had been said of her intellectual and moral capabilities, and it was well known that she acted for a long time as Dr. Mack's clairvoyant. Her clairvoyance was of a most remarkable character, giving her the power of discerning magnetic auras in a neighbouring room, and of specifying their colours. He had himself tested it in the case of disease in Dr. Mack's rooms, and he prophesied that Miss Tilley would have a large sphere of usefulness before her in making clairvoyant diagnoses of disease, one of the most useful forms of mediumship. He considered the delineation a perfect marvel of psychometry, but he thought Miss Tilley's circulatory system was at fault, and that there was a want of full play of the vital forces to sustain the action of the brain.

These latter remarks gave Mrs. Kimball an opportunity to explain an important matter in regard to mediumship, and that was the close relationship between the surroundings and the maintenance of vital strength. Miss Tilley's drawbacks were not due to any defect in her organisation, but to the imperfection of her surroundings. These sapped her vitality, and must be changed ere her powers would become fully developed.

Mr. Robson next went into the analytical chair. "Sorrow had marked him for her own," for he had grand qualities of mind, which made his spirit feel too large for his body, and indeed it was so. But these qualities had not been appreciated, and he had sunk into his shell in lonely pining. He was a true artist. Artistic spirits had control of him. He might indeed become famous, but the lack of physical balance stood in his way. Here Mrs. Kimball spoke of the moral duty of parents in relation to the physical organisation of their offspring. On a question from Mr. Burns, Mrs. Kimball said she did see conditions representing the control of Mr. Robson by ancient classical spirits, but that such inspirations were fitful. Three spirits were described as present near him, a little child, an elderly lady, and an elderly gentleman. Mr. Towns also clairvoyantly saw these spirits. "Mr. Robson," said Mrs. Kimball, "is always inspired in everything he does."

Mr. Robson admitted the uncongeniality of his surroundings, which all his life had "shut him up."

Mr. Burns thought the delineation perfectly true. Mr. Robson's artistic abilities were well known. He was the designer of scrolls and illuminated testimonials which were rich in spiritual symbols, and gave striking evidence of mediumship.

To Miss McKellar, who came to the seat of judgment, Mrs. Kimball could say but little, owing to a derangement of the physical system arising from a deficient oxygenation of the blood, which clouded her spiritual faculties, but her qualities were described as not unlike those of Miss Tilley. Her soul was beautiful, but the state of the *physique* intercepted the manifestation of the spirit. This obstacle, however, under judicious treatment, would pass away.

Mr. Decaux's features of character were very accurately described. His deeply aspirational and religious nature and his power as a healer were commented upon, as also was the attendance of a powerful Indian spirit. Both Mr. Towns and Mr. Burns confirmed the statements.

Miss D'Arcy was the last to pass under examination. This lady was at once said to be an undeveloped trance medium, but at present surrounded by spirits who annoy her, because they are ignorant of their own influence. It would be necessary to have these removed by sitting with a well-developed, high-class medium; then she would become an

excellent test-medium, even for names, dates, and so forth. She was musical, and Beethoven would inspire her to play, but he wished her to be lifted up into a finer magnetism. By a careful analysis of the conditions of her life, and by fostering lofty aspirations, she had all the natural traits of organisation to make a most useful medium. It may be mentioned that a year ago Miss Baker informed Miss D'Arcy of her control.

From the exhaustion of the medium induced by these psychometric delineations, it was thought fit to conclude the meeting. Nor should it be forgotten that the vitality of a medium is as much stock-in-trade as a merchant's wares. This consideration should call forth sentiments of the deepest gratitude to Mrs. Kimball for these repeated sacrifices of her physical powers on the altar of truth.

#### MR. MORSE AT DARLINGTON.

To the Editor.—Dear Sir,—The three meetings which you so kindly announced, in connection with the appointments of Mr. J. J. Morse, to take place in the Spiritual Institution, 1, Mount Street, Darlington, are now a matter of history; and as they have been of such excellent quality, and of so much interest to the majority, if not to the entire of those in attendance, it seems to be a duty to forward to your journal a brief account of the same.

We think in *physique* Mr. Morse appears well, after his prolonged stay in the "land of the brave and the free," and, so far as we have seen, he is none the less affable and gentlemanly than the Mr. J. J. Morse of former visits to our town. Neither has "Tien-Sien-Ti" nor the "Strolling Player" fallen into decay, nor into Sectarianism, but rather I would say that I observe in their advocacy a deeper view of being and of principle, a more fearless advocacy of truth, and reliance thereon, as the deeper basis of conduct than that of organisation, than on former occasions when I have listened to them. In their labours they seem to manifest the unflagging energy of mighty mind, indomitable bodily energy, and fidelity—a mighty co-operative phalanx in the spirit-world, who have seen and see the eternal principles called the Kingdom of God.

The subject of our first meeting was, "What Constitutes a Spiritualist?" Our room was well filled. The audience listened with intense interest to a most beautiful and exhaustive lecture on the subject—a very panorama of views eloquently and kindly enforced. A Spiritualist is an unremittably practically good person, who knows that he is in immortality, who will just drop the shell he at present lives in, and who at present communes with those of the other side directly as a medium, or by means of mediumistic instrumentalities. At the close the audience dispersed, to reflect, no doubt, upon the heavenly light which had just shone upon them.

On Monday night about the same number were in attendance. The subject was selected by the audience, and was the following:—"To what extent does the spiritual world influence individual life? Are the majority, or only a small part of man's actions influenced by spirits, whether it be in the direction of good, or whether it be in the direction of evil? Do spirits generally encourage and instruct mankind in the performance of their purely secular duties? Assuming that spirits do influence the actions of man, can it be determined where the line of demarcation is to be drawn defining where spiritual influence terminates, and the normal thought of the individual commences to find expression?"

The response given by "Tien-Sien-Ti" to this subject was listened to with rapt attention for considerably more than an hour. It was an exceedingly fine oration, philosophical, and I think truthful, dealing with every point very elaborately, even of this most extensive subject. The earth and its inhabitants and the spirit-world and its inhabitants are inseparably connected. All mortals are subject to influences; the direction for good or for evil depends upon which the spirits may minister. All may be helped or hindered in their secular duties.

The line of demarcation may be drawn by the individual mortal being developed in reason and common sense, and by a knowledge of and adherence to the principles and the processes of science and of all positive knowledge, and by attention to daily duties and work.

At the close, questions were invited, but few were put. One very remarkable, and, at present, very valuable question was put, and distinctly and unequivocally answered. It was as follows:—"Did you ever witness the entrance of a spirit into a child, to be what is called re-incarnated to live life over again?"—A. "No, we never did, nor have we ever seen anyone who ever did, therefore we answer in the negative."

Our social meeting on the 25th was also a nice success. Forty partook of tea got up in good taste, with abundance of good things or delicacies, and also the more substantial or plain bread-and-butter and sandwiches; after which, in a comfortable room, Mr. Morse gave an excellent narrative of his American experiences, which was quite lengthy, yet of much interest, and eloquently done. At the close, he was controlled, and our old friend the "Strolling Player" put in an appearance. As usual, he demonstrated his prowess in wit and humour, and finally in good common-sense and sound advice. All seemed to like his address, more especially the second part, as all minds are not prepared to enjoy his intense humour, if I may so say. At the close "Tien-Sien-Ti" made some most eloquent, dignified, and very appropriate remarks. After a little visiting and farewells, and the signing of the petition to President MacMahon in favour of the imprisoned Spiritualist in France, the meeting separated.

The friends have all enjoyed the meetings very much, and I make no doubt but this visit of Mr. Morse will be long remembered with pleasure, and with love and thanks to his beneficent guides and their company of fellow-labourers in the spirit-world.—I beg to subscribe myself, yours truly, on behalf of the Darlington spiritual friends,

18, Chapel Street, Darlington, Jan. 26, 1876.

D. RICHMOND.

Mr. THOMAS ALLISON, Auckland Park, says his circle contains promising mediums. Healing is performed. Spirit-forms have been nearly materialised. Our correspondent is a working-man, has been a follower of Charles Bradlaugh, and finds that Spiritualism has done a work for him that Christianity failed to accomplish. His experience is that of dozens recorded in letters we are continually receiving.



## "MELANCTHON" AND "LUTHER" AT THE SPIRITUAL INSTITUTION.

MISS EAGAR'S SEANCE.

Among the great benefits derived from Mrs. Kimball's mediumship is the aid given to our mediums in the matter of their controls. A striking example of this was given connected with Miss Eagar at Mrs. Kimball's reception on Monday, January 24, on which occasion that young lady had a new guardian spirit appointed her, who was alleged to be "Melancthon." The strangeness of the circumstance and the greatness of the new controlling spirit produced an impression of vague wonderment in the minds of most who were present, but on the following day Miss Eagar became conscious of a new influence operating upon her, and she was informed that it was that of her new control. Some impediment, however, prevented the full influence falling upon her. It was therefore with some degree of anxiety and curiosity that Miss Eagar's usual Friday evening seance was looked forward to.

When the evening came, Mr. Linton was strongly impressed to attend the seance. He obeyed the impression and went. There were only a few present. Mr. Burns, on inquiry of Miss Eagar, ascertained that the new control had made daily attempts to effect full influence; whereupon Miss Eagar said, "Melancthon" is now behind Mr. Linton, controlling him." We gathered that the object of this was to facilitate the acquisition of the control through the organisation of Mr. Linton, for, under trance conditions, he held Miss Eagar's two hands for a time, and then made some passes over her, which seemed to have the effect of inducing to some extent the desired result. Miss Eagar passed under the new influence, and proceeded to offer a few remarks as to the new conditions under which she must be placed to promote the object desired, such as to abandon for a time public seances, and to be very watchful of all her surroundings.

On the withdrawal of this influence, Mr. Linton came under the control of "Martin Luther." The spirit controlled while the medium was standing before the circle, and gave a very effective address. He stated that he had influenced the medium to deliver a discourse when he was only eighteen years of age, and had followed him through life. The spirit gave a short sketch of his own life-work, extolling the services which had been rendered by his friend "Philip," meaning "Melancthon." This friend, by his calm, philosophical mode of looking at things, and high spiritual inspiration, gave a direct influence to "Luther's" impetuous activity, oftentimes restraining him, and directing his efforts towards wise purposes. Luther was of the executive disposition, and would carry out projects irrespective of ulterior consequences. He alluded to his dogma of Justification by Faith, and said he looked on this question in a different light now, and had endeavoured to control the medium publicly to state this in his recent discourse at Doughty Hall, but was resisted by him. The advocacy of that doctrine was, however, perhaps the best step to take at the time when the religious question was in agitation. Works were so prostituted by the priestly devices of the time, that a vigorous hand had to be taken in some direction which would to the fullest degree neutralise the evils of the period.

Some interesting conversation took place between the sitters and the spirit, who answered in the most affable and intelligent manner. He said he did not desire, as on this occasion, to control Mr. Linton in the unconscious state, but would rather influence him inspirationally, as he had done many times during his life.

A sitter alluded to the time of Cromwell, and the conflicts of Catholic, Protestant, and Puritan influences in that age. The spirit made instructive comments thereon. Altogether the control was a striking episode in the evening's proceedings.

"Martin Luther's" control having ceased, Mr. Wallis was influenced by a spirit who had lived in the time of Charles I. He gave the name of "Endworthy." He had endeavoured to promote liberal religious views, but persecution drove him to accept the position of farm-labourer, and it had been his delight to collect the villagers together of an evening, and to direct their minds to spiritual things.

Mrs. Pritchard was controlled by "Rainbow," who gave some corroborative tests of the evening's proceedings, and a gentleman was also under strong influence.

In future Miss Eagar's Friday-evening seances will be considered private, only those being admitted who are selected for a course of sittings.

### LIVERPOOL.

We have to report that one of the best and ablest workers in our cause has left the material for the spiritual side of life. Mr. Peter Bretherton, of 21, Chatham Street, passed away on the 1st instant, in his fiftieth year.

Mr. Bretherton, who had been a materialist for most of his life, and held offices in the secularist ranks, was invited by a friend to Mrs. Lamont's circle, which was held in her house, and being struck with the strange phenomena, began about three years ago to be interested in Spiritualism, and wished to attend the above seance regularly; but being very sceptical, he formed a circle in his own house, and he himself being mediumistic, he had wonderful manifestations, of which he wrote a long account to the *MEDIUM*.

When the Sunday Services at the Islington Rooms were first commenced he purchased the excellent harmonium now in use and paid for it, until the society could refund the money, the sum being about £40, and he took great pleasure in presiding over it till recently, when his health began to fail. He organised a good choir, and always sustained that part of the service with great credit to himself. His last official work to the society was the getting up of the programme for the concert on the 14th of last month, and which accounts he settled and finished the night before he passed away, wishing, as he said, to have them done before that took place. He gave directions respecting his funeral, and expressed his wish that no theological ceremony should take place over his remains. The Psychological Society will sustain a loss, as he was a willing and faithful worker in all he put his hand unto.

J. CHAPMAN.

MR. CHARLES HIPPLEY, of Gaiety, Penkridge, Staffordshire, acknowledges the receipt of a parcel of books from Mr. John Scott, of Belfast.

## A LETTER FROM DR MONCK.

Dear MEDIUM,—Having been in attendance on my aged mother, who has just "passed away," I have to apologise to numerous correspondents, whose letters I have been unable to answer, and to those friends who have sent in their orders for my "Calendar and Truthseeker's Guide." These shall all be attended to as quickly as possible.

The notice regarding my "healing power," which appeared in your issue of December 17, brought me hundreds of applications. I worked from morning till night (generally sixteen hours daily) in magnetising flannel, consulting my guides as to the special treatment required in many cases, and in replying to these and other correspondents; and when I tell you that I wrote on the average one hundred letters daily during the above period, you will see, dear MEDIUM, that I enjoyed no sinecure. I am glad to say that I have received a number of letters (which I propose to publish) from those who have been relieved or cured by means of the magnetised flannel. Allow me to add that towards the end of December, finding that the applicants were very numerous, I was compelled to send you a notice stating that "patients must in future (unless actually unable to do so) enclose flannel of the required dimensions in their letters, with stamps sufficient to pay return postage." Unfortunately, in consequence of the Editor's absence from town, this notice was overlooked. Oblige by now giving it publicity. Being just now in full power, I am able to develop the healing faculty in fit subjects. I shall be happy to attempt these whenever desired. All that is necessary is to forward me a piece of flannel, with a stamped envelope, when I will return the flannel magnetised, with full directions for development.

In your last number I see you allude to a "statement that I have been offered £500 to go to Russia" for two months. As I shall not be going to Russia at present, and my not doing so may give rise to some misapprehension, I should like to explain that in the first instance I responded to an invitation from Mr. Aksskof by offering to go without remuneration for two weeks—all the time I could then spare. I next received from Prince Wittgenstein (acting for the St. Petersburg committee) the offer to which you have alluded. Subsequently I learnt that another member of the committee, acting in ignorance of this engagement, and while the Prince was absent, engaged another medium for the time specified. My own engagement, therefore, is postponed. I proceed to Portugal and Spain in a few days, and thence to Holland. I can accept no English invites until these engagements are fulfilled.—I am, dear MEDIUM, yours fraternally,

FRANCIS W. MONCK.

14, Wells Terrace, Totterdown, Bristol, January 29th, 1876.

## RECOGNISED SPIRIT-PHOTOGRAPHS.

Dear Mr. Burns,—I have the pleasure of relating an interesting circumstance connected with spirit-photography.

About three weeks ago I went to see Mr. Hudson, spirit-photographer, and there appeared on the plate a spirit, whose likeness I recognised as that of my father. On another plate appeared the likeness of the spirit of a female, which I did not at first recognise, though I thought I had seen somebody like it. Mr. Hudson suggested that, from the appearance of the photograph, the lady must have been little of stature. I immediately thought of a cousin of mine who died about two years ago. On again examining the picture I came to the conclusion that although the likeness was not a very decided one, it was tolerably like the individual in question. Her name was "Henrietta."

Before I left town, I went to see that wonderful medium lately arrived—Mrs. Kimball—and after I had conversed with "Mary Stuart" through her, I came into correspondence with the "Messenger Spirit" who speaks through Mrs. Kimball as a medium, and she called my attention to the fact that my father's spirit had recently been photographed by Mr. Hudson (and here is the remarkable fact), that a spirit called "Henrietta" was the next who was photographed!—Yours, &c.,

J. CLARK-FERGUSON.

11, Fisher Street, Carlisle, January 26th, 1876.

EXTRAORDINARY SCENE IN A SCOTCH CHURCH.—For some time past a disagreement has existed between the minister of the Free Church, Newbyth, Aberdeenshire, his office-bearers, and some members of his congregation. Last Saturday the office-bearers resolved to "lock out" the minister, and that part of the congregation which sided with him. For this purpose they proceeded to the manse, and demanded the key of the church. This they were refused, and they then set to work to remove the lock and substitute a new one. On this being done, the minister appeared, and, locking the door, took possession of the new key. An extraordinary scene ensued. The minister, a powerful man six feet in height, was seized by the office-bearers—two of them holding him from behind while the other two wrenched the key from his grasp. He was kicked on the legs and threatened with other violence. Next day (Sunday) the minister opened the door, with aid from the village blacksmith, and preached forenoon and evening. The next stage of this "lock-out" will probably be enacted in a civil or church court.

THE ESKIMO.—A work entitled "Tales and Traditions of the Eskimo," by Dr. Henry Rink, has recently been published. As an introduction, an interesting account of that people is given. A reviewer thus comments thereon:—"With regard to religion, they have a not unelevated system of belief side by side with a complete fetishism or witchcraft; but in this matter it is difficult to know how far the author gives us the primitive notions of the Eskimo, or how far they reach us sophisticated by the teaching and through the report of the Danish missionaries. In their doctrine of the soul it is interesting to notice that the Eskimo have exactly anticipated the materialistic follies of the Spiritualists. 'The soul is not to be perceived by the common senses, but only by the aid of a special sense belonging to persons in a peculiar state of mind, or endowed with peculiar qualities. When viewed by these persons, the soul exhibits the same shape as the body it belongs to, but of a more subtle and ethereal nature. The soul continues to live after death in precisely the same manner as before.' These people seem to be possessed of a knowledge of psychology lost to modern civilisation, indicating that some former civilisation of which the Eskimo are a remnant enjoyed powers and the understanding of them which are now being revived in Spiritualism."



## A PLACE OF ABODE IN LONDON.

Dear Editor.—As there are a great many Spiritualists that come up to London, and they don't know where to find apartments where they can feel at home for a few days or nights, and be near the Spiritual Institution, I wish to recommend the house at which I am now residing. As the landlady, Mrs. Mayhew, does all she can to please her lodgers, it is more of a home than "apartments" in the usual sense of the term. I have seen so much satisfaction evinced by Mrs. Mayhew's guests that I feel I would confer a benefit on visitors to London by inducing them to give this home a trial.—I am truly yours,  
 LOTTIE FOWLER.  
 2, Vernon Place, Bloomsbury Square, W.C.

## HAUNTED HOUSE IN BRISTOL.

Mr. Editor.—Dear Sir,—In reference to the rib-bone found in the cellar of the "British Workman," Barton Hill, allow me to explain the reasons why we did not endeavour to recover more of the remains. First The only motive which prompted us to act, was to assist the spirit to get away, and as he promised to leave the house, and never return, on condition the one bone was properly interred, our work was done. Secondly. He said the remains are buried at the depth of 3ft. and 1ft. from the S.E. wall. Upon examining the earth we found it very compact and solid, but would have made a thorough search, had not the manager and wife (Mr. and Mrs. Williams) strongly objected to it, as it would have caused such a sensation in the neighbourhood, and very probably given great offence to the committee employing them.

Having received several letters from the readers of the MEDIUM, asking for further particulars, will you kindly allow me to state, for their information, that the bone was examined by a medical man, and pronounced to be a human rib-bone. The house bore a very disreputable character some years ago, and about the date of the alleged murder, a lady who was a constant visitor at the house suddenly disappeared. The murderer died about six months after the commission of the crime through drinking to excess, aged forty-eight years. The owner of the house (a female) declines giving any information respecting the occupier of twenty years ago. There is a large red stain on the floor, which has penetrated through the flooring-boards, which the spirit said was the blood of his victim.—Yours fraternally,

JAS. R. MONTAGUE (I.O.G.T.)

2, Haggett's Cottages, Clifton Wood, Bristol, Jan. 31, 1876.

[The above letter supersedes other communications which have been received on the subject.—Ed. M.]

## A MASONIC SPIRIT.

To the Editor.—Dear Sir,—We have had some very excellent and interesting meetings here through the mediumship of Mr. Thomas Brown of Howden-le-Wear. Our friend "Brittino" has given us several beautiful addresses, and been very fortunate in describing spirit-friends attendant upon the sitters, not only doing that, but giving their correct names as well; in some cases he has given as many as twenty recognised names to a promiscuous company in one night. Such mediumship as this is really very valuable, and to any persons who can appreciate this phase of mediumship, I would advise them to get a call from Mr. Brown. I will here give you one of the tests received. Mr. Parsons is a freemason; a few months ago a bosom friend of his passed away who was also a freemason. Now this friend was described as being near Mr. Parsons, and his correct name given. When Mr. Parsons asked if the spirit could give him the masonic grip, he was told not then. Some thirty minutes afterwards, at our supper-table, this control took possession of the medium, and fully established his identity by giving Mr. Parsons not only the masonic grip, but several masonic signs as well, and which were repeated many times. Our sceptical friends will say, "Oh, Mr. Brown must be a freemason!" If that is the case, friends at Howden-le-Wear, Darlington, and other places where Mr. Brown is well known, please say.—Yours fraternally,

21, Elliott Street, Rochdale.

JAS. SUTCLIFFE.

P.S.—I wish to inform friends in our surrounding neighbourhoods that I have engaged the Bamford Boys, the physical mediums, to hold a series of their wonderful light and dark seances here, commencing on Tuesday evening next, February 8th; tickets, 1s. 6d.

## SPIRITUALISM IN MARYLEBONE.

We, the undersigned, and friends generally in Marylebone, think there may be a good work effected in this locality in the extension of a knowledge of Spiritualism. The Quebec Hall (see advertisement) has been taken as an excellent central position for rallying our forces.

From a knowledge of persons, &c., in the neighbourhood, we may say truly, "The harvest is plenteous." One may hear, almost every Sabbath, Spiritualism preached from the pulpit of the Church of England; "Papers" read at meetings and societies, not spiritualistic, on the same subject, and the spirit of inquiry seems abroad on every hand.

The hall will seat about a hundred persons, and be at our disposal every evening, Sunday and week-days, for lectures, seances, &c., and we hope soon to have a library; till then, books will be obtained from Mr. Burns of the Spiritual Institution.

We earnestly ask all those who are interested in the propagation of spiritual truth, to "come over and help us." All work will be honorary, but we shall want a little assistance, at the commencement, in getting a few chairs, a table, &c. Anything that anybody can give us we shall be grateful for. Our appeal is to our richer and poorer brethren alike.

F. TINDAL,	W. DRAKE,
F. FRIEHOUD,	T. F. TILBEY,
C. WHITE,	J. MAYNARD,
C. HUNT,	J. HOCKER,
T. W. SHEARING,	W. G. GRIFFITHS,

A NEW PERIODICAL has just been commenced in Newcastle, entitled, the *North of England Review*: a fortnightly journal of Social Reform, price 1d. It is conducted by Mr. Edmund Procter, whose paper on the Society of Friends recently appeared in the MEDIUM. The *Review* is avowedly a temperance organ, but it gives prominence to dietetic and other questions of social import.

## MRS. JACKSON'S GREAT LOSS.

Our columns have recently contained paragraphs appealing for help to enable Mrs. Jackson to enter into some congenial occupation. She has recently received an appointment as teacher at Naples, and is about to proceed thither. She shipped her luggage on board the screw steamer "Latona," which has come into collision with another steamer and has sunk a few miles off Folkestone Pier. All her worldly goods are lost, including the unpublished works of her late husband, Mr. J. W. Jackson. Though the insurance which she effected will somewhat compensate, it can never reproduce the manuscripts of the deceased philosopher.

## OUR LITERATURE IN PUBLIC LIBRARIES.

Dear Mr. Burns,—Feeling the importance of placing the current literature of our grand philosophy within the reach of the masses I called upon Mr. A. Morgan, head librarian, Walsall Free Library, the other day, with a copy of *Human Nature* and an offer to supply it regularly for the reading-room free of cost.

I was much pleased to receive the enclosed note this morning, accepting my offer, and tendering to me the thanks of the committee.

If you can find room for this and the enclosed official letter in the MEDIUM or *Human Nature*, it may be the means of inducing many humanitarians, liberals, or Spiritualists to follow my example in their respective towns.—Yours, &c.,  
 W. RUSSELL.

St. Matthew's Churchyard, Walsall, January 31, 1876.

Dear Sir,—I am directed to send you the following resolution, passed at a meeting of the Free Library Committee, January 24, 1876:—

Resolved, that the thanks of the committee be presented to Mr. Russell for *Human Nature*, a monthly journal, to be supplied regularly, a gift to the library.—Yours respectfully, ALF. MORGAN, Librarian.

Walsall Free Library, Goodall Street, January 29.

Mr. Russell.

THE DUKE DE POMAR, author of the "Honeymoon," a two volume work, which is now in its second edition, has nearly ready for publication a very learned production, entitled, "Through the Ages." As in the former work, the reincarnation doctrine will, we understand, form a prominent feature of the forthcoming volumes. Lady Caithness has also a work on the eve of publication.

In a clever brochure at Portsmouth suggesting a general change of pulpits between Churchman and Dissenters and Roman Catholics, we see, among many ludicrous appointments, that the Rev. Dr. Monck is to occupy the pulpit at St. Mary's, the Rev. Mr. Colley's church, and also at St. Bartholomew's, whose incumbent is a clergyman (the Rev. N. S. Godfrey), who some years ago, proving a medium, was horrified at the discovery, and set about writing pamphlets, taking the devil-theory, and lecturing against Spiritualism, until called to book by his bishop. Moody and Sankey's hymns are to be sung in the Churches, Hymns Ancient and Modern, in the Chapels Truly the millennium's not far from Portsmouth.

FENCEHOUSES, COUNTY DURHAM.—The cause is in a healthy condition and likely to continue to progress. I am glad to say that it has secured some good, earnest men, who are both willing and desirous to spread it about in their neighbourhood. As to myself, my missionaries, the planchettes, are doing a slow, sure, and silent work. I should like to see you plead the cause of these little instruments more than you have done. I have a method of using these machines that makes it far easier for the spirits to communicate than by the usual method of writing. I should like at some future date to contribute to your pages a short account of my experience, with description of the simple method I employ to obtain my messages. I must congratulate you on the idea of publishing a serial story. It will be a most excellent means of winning new inquirers. Being first prevailed upon to read the tale they may next be persuaded to study the phenomena. This additional attraction ought certainly to complete the doubled circulation of the MEDIUM.—WALTER GAUTREY.

DALSTON ASSOCIATION.—To the Editor.—Sir,—As frequent application is made for admission to the ordinary weekly meetings and seances of the Association by strangers, I have to request that you will kindly allow me to intimate, through your pages, that the day of meeting has been changed from Tuesday to Thursday evenings. Visitors are admitted to the ordinary weekly meetings and seances on the first and last Thursday evening in each month, upon introduction by a member. Ladies or gentlemen desirous of attending the meetings as visitors, and not acquainted with any of the members, are requested to communicate with the undersigned, who can generally obtain the necessary introduction. Copies of the Prospectus, Rules, &c., for the current half year will be obtainable on application in the course of the present month.—Yours faithfully, THOMAS BLYTON, Hon. Sec., Dalston Association of Inquirers into Spiritualism; Rooms, 74, Navarino Road, Dalston, London, E., Feb. 1st, 1876.

CASTLEFORD.—Mrs. Butterfield's addresses were delivered on Sunday and Monday last, in the Co-operative Assembly Rooms, with great success. The subject for Sunday afternoon was, "What is Spiritualism?" The eloquence of the control kept the audience, which was very large, spell-bound with surprise. In the evening the subject was, "Spiritualism and the Love of Jesus," and again a very intelligent and truth-seeking audience was present, the room being quite full, and we gave away to eager inquirers some hundreds of the publications and MEDIUMS you had the kindness to send to us when Mr. Ashcroft was at Castleford, which, I may say, was the first time the seeds of Spiritualism were sown in Castleford. On Monday night the subject was, "The Claims of Modern Spiritualism on Public Attention," on which occasion we charged for reserved seats sixpence, and back seats threepence, to defray expenses, which we just managed to do, and a glorious meeting we had. At the conclusion of the lecture questions were asked and answered, and received with great satisfaction. Then the audience quickly went away to their homes, edified and filled with wonderment and inquiry. There were several spirit-photographs to be seen, and, I may say, such a thing has never been witnessed before in Castleford. Already circles are being formed, and no doubt we shall soon have some spirit-manifestations here. There are two stationers now commenced selling the MEDIUM, and the sale is increasing every week.—J. WOOLLEY.



## DISTRICT CONFERENCE OF LANCASHIRE SPIRITUALISTS.

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

## ORDER OF PROCEEDINGS.

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

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

4. General conversation and suggestions.

Dinner will be provided at 12.30.

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

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

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

## PARTICULARS OF ACCOMMODATION.

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

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

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

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

## TO HYDE.

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

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

## FROM HYDE.

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

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS,  
71, STAMFORD STREET.

## LIST OF WEEKLY MEETINGS.

- Sunday evening, February 6, trance address at seven. Admission free.  
 Monday evening, February 7, conversational meeting at eight.  
 Tuesday evening, February 8, developing circle at eight (members only).  
 Wednesday evening, February 9, public circle at eight. Admission 3d.  
 Thursday evening, February 10, developing circle at eight (members only).  
 Friday evening, February 11, materialisation circle at eight (members only).  
 Saturday evening, February 12, social meeting at eight.  
 It is requested that punctuality be observed by visitors.

AN UNFAIR TAX ON A LOCAL SOCIETY.—In consequence of the numerous applications sent to the secretaries, Mr. Fenwick Pickup and Mr. E. J. Blake, of the Newcastle Society, for the services, &c., of their mediums, the committee request that all letters requiring a reply contain a stamped envelope.—FENWICK PICKUP, Sec.

## LANCASHIRE DISTRICT SPIRITUALISTS' COMMITTEE.

## MEETINGS.

Manchester, Ordsal 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.  
 21, Elliott Street, Rochdale. JAMES SUTCLIFFE, Secretary.

## MR. MORSE'S APPOINTMENTS.

NEWCASTLE.—Sunday, February 6, Old Freemasons' Hall, Newgate St., at 7 p.m.

CHOPINGTON.—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.

BARROW-IN-FURNESS.—Arrangements pending.

ULVERSTON.—To follow.

Mr. Morse has one Sunday disengaged in February—the 20th; can visit any place in the district he is in at that time. Those desirous of hiring his services are requested to write soon. Mr. Morse's address for this week is—Care of J. Mare, Esq., 15, Chester Crescent, Newcastle-on-Tyne.

BARROW.—Three discourses will be delivered by Mrs. Scattergood and Miss Longbottom on Sunday, February 6th, at the Amphitheatre, Duke Street. Morning, at 10.30; afternoon, at 2.30; evening, at 6.30.

HALIFAX.—Addresses will be given on Sunday next at the Old County Court, by Mr. Williams of Bradford, and on the following Sunday by Miss Longbottom, at 2.30 and 6.30.

SOUTH LONDON ASSOCIATION, 71, STAMFORD STREET, BLACKFRIARS.—On Sunday evening next, Mr. Wallace, the missionary medium, has kindly consented to give a trance address. Commence at seven o'clock.—J. BURTON.

MR. WILLIAM EGLINGTON will give a seance in aid of a person in distress on Saturday February 12, at Mrs. Bullock's Hall, 19, Church Street, Islington. Admission, one shilling. Commence at eight punctually.

BIRMINGHAM.—Mr. W. James writes that Messrs. Summerfield and Horton, private mediums, are about to give a seance for a brother Spiritualist in distress, at the Hockley Spiritual Institute, 312 Bridge Street, which rooms have been kindly lent for the purpose by Mr. Perks.

NOTTING HILL.—11, BLECHYDEN MEWS.—Mr. Croucher writes that on Sunday last Mr. E. W. Wallis gave, in trance, a splendid address on "Spiritualism in its relationship to Religion and Science." There was a crowded audience.

A SERVICE OF SONG, consisting of anthems, choruses, duets, quartets, solos, &c., will be held at the Lyceum, Sowerby Bridge, on Sunday, the 6th Feb. at 6.30 p.m. To defray the current expenses, a collection will be made at the close.

BIRMINGHAM.—Spiritualists are earnestly invited to attend the ordinary meeting at the Athenaeum on Sunday, Feb. 6th, when, after the lecture, there will be explained to the meeting a co-operative scheme for blending the material interests of Spiritualists and others, and for saving, out of the profits otherwise taken by shopkeepers, a fund for the erection of the Spiritual Hall.

BRIXTON PSYCHOLOGICAL SOCIETY.—Dr. Sexton, before a small but most attentive audience, on January 25th, gave an able reply to Dr. Carpenter's recent article in the *Contemporary Review*. Mr. Eglinton gave a voluntary seance to the members on January 22nd, which satisfied them of "the perfect genuineness of the medium and of the excellency of his mediumship."—H. E. FRANCES, Hon. Sec.

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.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—An evening concert will take place at the above hall on Wednesday, the 23rd February, several ladies and gentlemen having kindly volunteered their services. During the evening a testimonial will be presented to Mr. William Eglinton, when we hope to see a good muster of his friends. Several influential gentlemen are expected to address the meeting. Mr. E. Bullock, Treasurer. Admission 6d. and 1s.

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.

BISHOP AUCKLAND.—A letter from Mr. J. Judge describes with high appreciation an address delivered free by Mr. T. P. Fancitt on a recent Sunday; and suggests that a series of Sunday services be established in that town. It is the centre of a populous district, and may be made the stronghold of the cause therein. The only expenses would be the rent of the Hall, with which might be associated a Library and Spiritual Institution. Mr. Fancitt has hitherto given his services quite gratuitously. But he well deserves some remuneration for his time. He is willing to answer calls to speak anywhere within the district.



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#### SEANCES IN PUBLIC:

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

SUNDAY, FEB. 6, Mrs. Kimball at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, FEB. 7, Mrs. Kimball's Reception, at 8.

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

WEDNESDAY, FEB. 9, Mr. Herne, at 3. Admission 2s. 6d.

FRIDAY, FEB. 11, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

### SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, FEB. 5, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, FEB. 6, 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, FEB. 7, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, FEB. 8, 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.

WEDNESDAY, FEB. 9, 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. 10, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

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

Mr. Williams. See advt.

FRIDAY, FEB. 11, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

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

SUNDAY, FEB. 6, Healing at 11 a.m.; Service at 7 p.m.

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

WEDNESDAY, FEB. 9, Trance and Test Seance, at 8. Admission 6d.

FRIDAY, FEB. 11, Seance at 8. Non-subscribers 6d.

SATURDAY, FEB. 12, Social Meeting at 8. Admission 3d., subscribers free.

### SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 6, KRIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.; Public Meeting, 7 p.m.

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

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

HALIFAX Psychological Society, Old County Court, Union Street, at 7.30 and 6. Children's Lyceum at 10 a.m.

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

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

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

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3 and 7 p.m. Trance-mediums from all parts of England, &c.

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

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

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

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

HECKMONDWIKE, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

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

MONDAY, FEB. 7, HULL, 10, Portland Place, Circle for Investigators, 8 o'clock.

TUESDAY, FEB. 8, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street. at 8.15.

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

WEDNESDAY, FEB. 9, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

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

THURSDAY, FEB. 10, 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. 11, 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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**AT MRS. BULLOCK'S HALL,** 19, Church Street, Upper  
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