



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

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EDITORIAL RAMBLES.

AMONGST LANCASHIRE SPIRITUALISTS.

A few months ago we published a note from George Dawson, Back Quay Street, Manchester, to the effect that he was about to commence a series of weekly meetings on Friday evenings at the Temperance Hall, Salford. The writer was an entire stranger to us, but his letter was so healthy in tone that we at once gave it a position, and expected good results from the attempts which it heralded. Soon after, we met Mr. Dawson at the Bolton Conference, and greeted him as an old friend in spirit. A glance at his pure temperament and coronal development was proof to our mind that the possibilities of a man's character may be indicated from his hand-writing. He was elected on the Lancashire Committee, under the auspices of which we visited Manchester on Friday last, and found still further confirmation of the impression which Mr. Dawson's letter first carried to us.

Since boyhood Mr. Dawson has been a self-helpful man, and a practical philanthropist. For many years he has been a worker in the temperance ranks, and was, previous to his acquaintance with Spiritualism, a Freethinker. Nor is he less so now. He, like thousands of others, finds that Spiritualism is the ultimate of what so many Freethinkers have so ardently desired to reach, but have only been permitted to hope for, but never in reality to enjoy. Being a man of fine mental organisation, and trained to platform work, Mr. Dawson was eager to enter the service of the spirit-world, and hence the letter to which we allude in our opening sentence, and the series of meetings which have succeeded it, most of which have been addressed by Mr. Dawson himself. His position as one of the original founders of the temperance hall enabled him to gain the use of it, which would probably have been denied to a stranger. The meetings have been a success, and already there is a compact auditory gathered together. We occupied the time at the weekly meeting on Friday evening. The hall was comfortably filled, though a charge was made for entrance. The lecture, which was illustrated by enlarged spirit-photographs and other pictorial representations of spiritual phenomena, thrown on the screen by the sciopicon lantern, extended to over one hour and forty minutes, and was listened to with the utmost attention. The light worked well, and the pictures came out large and clearly defined. This method of arranging the subject we find of great practical use, as a variety of information can be imparted on all aspects of the question, which no ordinary lecture could cover. Various representatives of the Lancashire Committee were present, including Mr. Sutcliffe, secretary, and Mr. Parsons, also of Rochdale. The hopes of the friends are buoyant. Substantial progress is visible on every hand, although nothing of a very startling nature is going forward. The workers are, however, getting into harness ready to do their part effectively as opportunity offers. Mr. Gilbert has retired from the sale of the literature at the Grosvenor Street Hall, Mr. Brown having taken his place. Among other notes of progress, we may state that a vegetarian dinner is furnished at a restaurant opposite the new town hall. From 30 to 40 dinners of this kind are served daily at a charge of 1s. and 1s. 3d. each.

On Saturday morning we paid a flying visit to Liverpool, and found those friends we had the pleasure of meeting faithful at their posts, and hopeful for the future. We are delighted to find that the Herne affair, instead of recoiling upon Spiritualism, is settling down in clouds of detestation upon the dastardly assailants. That the attack was planned is evident from the fact that police-

men were planted at the door, ready to lead Herne away in disgrace; but the odium has come home to the plotters. The guilty parties are well known, and shame, instead of victory, must be reflected from their faces if they have any manhood left. From all parts we hear of the excellent service which our position in this matter has done. It has effectually prevented the Spiritualists from being misled by the lies circulated in the newspapers. On the scene of the conflict the triumph has been equally marked. A private letter says (date, Liverpool, February 3): "Mr. Herne has many friends here. At a recent meeting where the affair was discussed, he was vigorously defended, and admissions extorted that undermined the enemies' position completely."

It has been arranged that we shall visit Liverpool again, this day week, and give an illustrated lecture at the Lower Concert Hall, Lord Nelson Street. The views of spirit-photographs and other spiritual phenomena will be exhibited with a powerful lime-light apparatus. The particulars are given in an advertisement on another page. We hope to be favoured with a full attendance of friends in and around Liverpool.

Mr. George Wilson of the Spiritual Centre, 33, Russell Street, has adopted an excellent method of promoting Spiritualism by the diffusion of the literature. In the provinces it has long been the custom for agents to take up the works of Black, Fullarton, Cassell, &c., and supply them to the people in monthly parts or in complete volumes, paid by monthly instalments. By this means these handsome illustrated family Bibles, "Life of Christ," &c., have been introduced into almost every working-man's cottage in the land. A family in humble circumstances are glad to have the opportunity of paying for a valuable work weekly, when it would be quite impossible for them to raise the amount all in one sum. Mr. Wilson has taken up the superintendence of this work, having also a desire to help a deserving man who is at present out of employment. We have no doubt that the plan will be entirely successful, and we recommend it to the consideration of those who desire to become agents in other places. "Hafed," Mrs. Tappan's "Orations," the works of Crookes and Wallace, and other standard books would be readily accepted on this principle. The best way would be to sell £1 worth of books, to be delivered immediately, and receive weekly or fortnightly instalments till the whole was paid, by which time many similar orders would be obtained from neighbours. The purchaser would pay no more than if he bought the books at the shop, and he would have this accommodation offered him. By this plan of working, the homes of Spiritualists would soon be stocked with the best works on the subject. We hope we shall soon hear from many who are eager to take up this work in various parts of the country.

We were pleased to hear of the progress which Mr. Glendenning has made in obtaining contributions for the purpose of placing standard works on Spiritualism in public libraries. He has received considerable encouragement, but to bring the matter more particularly before the friends of the cause, he is sending them a special letter, which he desires us to publish. We hope every reader will accept it as personally addressed to himself, and forthwith correspond with the author. It is as follows:—

I have pleasure in calling your attention to the movement for placing in public libraries the three following standard works on Spiritualism:—"Miracles and Modern Spiritualism," by A. R. Wallace, F.R.S.; "The Report on Spiritualism of the London Dialectical Society," and "The Arcana of Spiritualism," by Hudson Tuttle. It is proposed to present



these three works to 1,000 libraries, at a cost of 10s. 6d. per set, delivered free of carriage.

I have already received a considerable degree of support for the scheme from all to whom it has been introduced, and I am encouraged to bring it in the most prominent manner before the friends of the movement.

I will thank you for an early response to this appeal, either in the form of a donation to the general fund, subscriptions for sets of the volumes for particular libraries, or for information respecting those libraries which may exist in your locality. I desire, if possible, to be favoured with your support, that I may thereby strengthen the influential list of promoters to be published immediately. Two of the works are now ready for delivery, and a newly-revised edition of Tuttle's "Arcana" is in the hands of the printer for delivery early in March. There is at the present time a great demand everywhere for information on Spiritualism. Some hundreds of volumes have already been placed in libraries, and are being extensively read by those who would not otherwise have the opportunity of becoming acquainted with the subject. It is hoped that by organised action a work of great importance may be accomplished at this opportune season.

Your personal influence to induce library committees to receive the works, and to obtain a record of the presentation in the local newspapers, is earnestly solicited, as well as pecuniary aid. All classes of helpers can be of use, to all of whom I address this letter, in the hope that the forthcoming anniversary of Spiritualism will witness a statement of work done which will gladden the heart of every Spiritualist, and be a permanent aid to the great purpose we all have in view.—I am, yours truly,

WALTER GLENDINNING, Hon. Sec.

33, Russell Street, Liverpool.

We regret that our stay in Liverpool was so short that we could not see all the good people who have a claim upon our consideration. We were due at Hyde early in the evening, and taking advantage of an available train, we reached that place about 7.30, after a ride of three hours. There we found the local supporters of the movement congregated in an elegant drawing-room, awaiting our arrival. After supper, music and conversation on the arrangements for the morrow passed the evening almost too soon.

Spiritualism can scarcely be said to have a visible movement in Hyde. Very few public meetings have been held, and these did not make a favourable impression. The local mediums, Mr. Jackson and Mr. Johnson, are always busy elsewhere, and can employ their talents to more advantage than in their immediate locality. One of the reasons which led to the Quarterly Conference being held at Hyde was to stimulate, if possible, the Cause in the locality. This needful result may possibly ensue, but the place is undesirable for a district gathering from the fact that it is difficult to get to it on a Sunday, the running of the railway trains being so inconvenient. This fact militated against the numbers present, but no doubt other good purposes were served, which could not have been otherwise so well attained elsewhere.

#### THE LANCASHIRE COMMITTEE'S CONFERENCE.

The third quarterly Conference of the Lancashire Committee of Spiritualists was held in the Temperance Hall, Hyde, on Sunday last, February 6.

The first meeting was held at half-past ten a.m. Mr. John Ogden was called to the chair, and on behalf of the Hyde Committee gave a hearty welcome to the visitors who had accepted the invitation to be present. He called on Mr. Sutcliffe to present the report of the general committee.

Mr. Sutcliffe introduced the report by observing that it gave him pleasure to lay before the meeting such a favourable account of the quarter's work. The committee had been formed at Bolton three months ago, and the harmony and assiduity with which they had worked was a great credit to them. The meetings held had been:—Two at Stockport, addressed by Mrs. Scattergood; collections, £1 12s. 6d.; loss, £1 3s. 10d. The non-success was attributable to the great prejudice against Spiritualism which was rampant in the town at the time, and to the fact that the announcements had been too late in publication. Newton Heath, two meetings, addressed by Mr. E. Wood of Halifax; collections, £6 7s. 4d.; gain, £1 17s. Mossley, two meetings; speaker, Mr. E. Wood; collections, £2 16s. 10d.; loss, 16s. 7d. Glossop, two meetings; speaker, Mr. Wood; collections, £3 8s. 6d.; gain, £1 3s. 6d. The deputation was very favourably received at Glossop, and they had been requested to return and hold more meetings. Thanks were due to Mr. A. Sykes, Oldham, for paying rent of the hall and entertaining committee. Leigh, two meetings; speaker, Mrs. Ohlsen; collections, £8 1s. 10s.; gain, £4 14s. 6d. It was at this place where some disorderly persons burnt pepper in the meeting, and caused it to disperse. Had the perpetrators been discovered, they would have been prosecuted. West Houghton, two meetings; speaker, Mr. Knight of Bolton, who gave his services free. The meetings were free, and were a great success. The expense of the bills was defrayed by the Bolton friends. Hyde, two meetings; speaker, Mr. J. Lamont of Liverpool, who went free of charge and also paid his own fare. The meetings were altogether a success; collections, £1 16s. 7d.; loss, 7s. 1d. Macclesfield, two meetings; speaker, Mr. Johnson of Hyde; collections, £5 1s. 9d.; gain, £1 8s. 7d. These meetings are expected to do much good. On Jan. 30th Mr. Mabony visited Leigh; the gain was £1 14s. 8d. On Feb. 1st he also spoke at Warrington. Receipts, £1; loss on these two places when combined, £4 5s. 6d. Warrington is quite a new place. No speaker has visited it on the subject before, and it is found that Sunday meetings are more successful than those held on week nights. All the meetings were on Sundays, with the exception of that held at Warrington. Mr. Burns lectured at Salford Temperance Hall on Friday, Feb. 4th; collected, £1 8s. 5d.; gain, 6s. 9d. The balance in hand, after paying

railway fares, postage, &c., was declared to be £1 6s. 2d. No subscriptions had been solicited, so that a work of great magnitude had been accomplished in a self-supporting manner. He hoped the committee would be re-elected, they had worked so well. He begged to retire from the secretaryship, as he found it too much to attend to besides his business.

The Chairman thought the report of a most favourable character. Mr. Rowcroft moved that the report be adopted, and that the best thanks of the Conference be accorded to the secretary and committee for the excellent work they had done. They should not accept the resignation of the secretary. He hoped the work might be arranged so as to make it easier for him, and retain his valuable services.

Mr. Jackson seconded the resolution that the report be adopted, and it was carried with acclamation.

Mr. Parsons, on behalf of the committee, thanked the Conference for the manner in which the report had been received. He knew how much Mr. Sutcliffe had sacrificed to perform the duties of his office, but if he would again accept it, the speaker would render him all the assistance in his power.

Mr. Hammond, Macclesfield, spoke of the personalities and other forms of persecution inflicted on the upholders of the cause at Macclesfield. He thought the committee should make use of resident Spiritualists where practicable, and thus save the time of the committee and expenses.

Mr. Booth, Newton Heath, expressed his satisfaction at the meetings held by Mr. Wood. For an illiterate man to deliver two good addresses was a matter beyond the comprehension of the people. A good deal of inquiry had been excited, some trying to expose and some to test the phenomena, or explain it by psychic force, mesmerism, &c., but he thought they would all in time come to the same conclusion as himself. There was a spirit of inquiry abroad in his district which he thought ought to be satisfied. As a change, he would like some normal speaker to visit them, to show that they had intelligent men amongst them. He was grateful to Spiritualism for having rescued him from the theological world. He had learnt more from Spiritualism than from all his past experience. He would like to see the committee remember Hollinwood.

In a series of propositions Mr. Johnson introduced a scheme for improving the working of the Conference Committee, but, instead of reporting it in fragments, we present the original document as far as it was carried:—

PLAN AND PROPOSITIONS SUBMITTED TO THIS CONFERENCE MEETING FOR THE BETTER CARRYING ON OF THE SPIRITUALISTIC PLATFORM WORK, UNDER THE SUPERINTENDENCE OF THE EXECUTIVE COUNCIL OF THIS CONFERENCE COMMITTEE.

#### PLAN.

That the represented towns and districts of the Lancashire District Conference Committee of Spiritualists, inaugurated at Bury, August, 1875, be divided into three divisions, under the superintendence and control of the Executive Committee of Conference, and their secretary, hereinafter named general secretary.

FIRST DIVISION.—To comprise the following:—Manchester and suburbs, Salford and suburbs, Middleton, Woodhouses, Failsworth, Newton Heath, Bolton, Bury, Heywood, and other surrounding towns and places not included in the hereinafter-named divisions. To be called the South-East Lancashire Division.

SECOND DIVISION.—To comprise the following:—Oldham, Shaw, Mossley, Rochdale, Bacup, Burnley, Blackburn, Rishton, Accrington, and Preston, and other surrounding towns and places not mentioned in the other divisions. To be called the Mid and North-East Lancashire Division.

THIRD DIVISION.—To comprise the following:—Hyde, Dukinfield, Ashton, Stalybridge, Glossop, Hayfield, New Mills, Whaley Bridge, Macclesfield, Stockport, and other surrounding towns and places not mentioned in the other divisions. To be called the North Cheshire and Derbyshire Division.

That these three divisions be subdivided into working committees appointed and arranged by the Executive Committee of Conference, and that a corresponding secretary be appointed by each working committee to act on behalf of the general secretary at meetings held under the auspices of this Conference Committee; the corresponding secretaries to forward after each meeting a statement of expenditure and receipts, the name of the speaker or medium, the subject of the discourses, and the general conduct of the meeting, to the general secretary; the same to be published in weekly report to the MEDIUM.

#### PROPOSITIONS.

First.—That two representatives be elected for each town or district, instead of one as heretofore, in order for the more effectual working of the meetings, and securing the attendance of committee-men.

Second.—That the travelling expenses of one only of each of the two representatives attending meetings shall be paid; that they shall arrange betwixt themselves who shall attend the various meetings; but where the general secretary deems it necessary for more to attend, then the travelling fare of both be paid.

That this Conference request the mediums of the district to give their services twice during the forthcoming quarter to this Conference cause, railway fare being allowed.

Mr. Johnson introduced these points lucidly and pleasantly enabling each to be fully discussed and passed. The plan was well received. Some of the speakers stated objections, which were promptly removed by other speakers, so that it is not necessary to occupy space with a report of the discussion, which was harmonious and amicable throughout. It was felt by all that more workers were wanted, and that the committee should be strengthened; and the adoption of working committees, with their corresponding secretaries, in districts, would very much lighten the work of the general secretary. During the discussion, it was



agreed that the arrangements of the sub-districts be left to the executive committee.

Mr. Dawson hoped the friends in districts opened up by the committee would form local committees to keep the cause alive. He referred to our recent article on Normal Speakers, and said he would like to see the two classes mixed. The normal speakers alone would not draw, while the trance-speakers required some assistance to explain the phenomenon of spirit-control.

Mr. Johnson introduced the question of a speaker plan, but thought there would be difficulty in carrying it out.

Mr. Rowcroft thought that if such a plan were drawn out for the quarter, it would keep the speakers up to their appointments, and prevent them from making mistakes. If three months were too long in advance, it might be made for one month.

Mr. Dawson remarked that in the temperance work they had a plan committee, but in that case they had plenty of advocates, whereas Spiritualism was but poorly supplied.

Mr. Burns said that a plan had been tried in the Halifax and Bradford district some years ago, and printed in the MEDIUM, but it had to be abandoned.

Mr. Johnson offered a suggestion, that a fund of £500 be raised to carry on the work for the next five years, allowing £50 a year for opening meetings, and £50 for literature. The method of collection was, that of any sum promised five per cent. of it should be paid quarterly. Thus, if anyone promised £5 for the five years, the payment would be 5s. per quarter, or 4½d. per week. The scale could be made to suit all, down to 1d. per week. This was the plan of the Alliance Guarantee Fund, which had been found to work so well. If £500 were too large a sum, then begin with £100.

Mr. Parsons said he would second the proposition, but he was interrupted by Mr. Johnson saying that he did not make a motion of it, but threw it out as a suggestion.

Mr. Parsons replied that in the event of the suggestion being taken up, he would give the first £5.

Mr. Burns remarked that there was at present a movement before the public for placing works on Spiritualism in public libraries, and it was probable that the co-operation of those present would be solicited. This would not come before them as a body, but as individuals. The committee would have enough to do to promote their own local work. The other movement would, however, tend to form public opinion favourable to Mr. Johnson's suggestion, should it be realised in the future.

The Conference adjourned for dinner, which was served to visitors in the lower hall.

#### AFTERNOON CONFERENCE.

Mr. Rowcroft officiated as chairman, and introduced the business of electing secretary and committee, when the following list was harmoniously chosen:—

General secretary: Mr. J. Sutcliffe, 21, Elliott Street, Rochdale.

Assistant secretary: Mr. Parsons, also of Rochdale.

Mr. Sutcliffe said he again accepted office, seeing that he had Mr. Parsons as a coadjutor. Had it not been for that gentleman, the business of the last quarter could not have been accomplished.

#### GENERAL COMMITTEE.

Oldham: Mr. Kershaw, Mr. A. Sykes.

Manchester: Mr. Atkin, Mr. Gilbert, Mr. Booth of Bradford, Mr. Kelsall.

Salford: Mr. Chiswell, Mr. Dawson, Mr. Milligan, Mr. Rhodes.

Macclesfield: Mr. Hammond, Mr. G. Rogers.

Alderley Edge and Stockport: Mr. John Rogers, Mr. Rutland.

Bolton: Mr. Ashbury, Mr. Hargreaves.

Bury: Mr. Raby, Mr. Singleton.

Hyde: Mr. Hartley, Mr. Rowcroft.

Rochdale: Mr. Salisbury, Mr. Langley.

Leigh: Mr. Halliwell, Mr. Ward.

Heywood and Heapbridge: Mr. John Taylor, Mr. Hall.

Blackburn: Mr. Welch, Mr. Smith.

Barnley: Dr. Brown, Mr. Birrell.

Congleton: Mr. Beecroft, Mr. Joseph Rogers.

New Mills and Hayfield: Mr. J. Lithgow.

Ashton: Mr. Avery, Mr. Thomas Wilson, Woodhouses.

Hollinwood and Newton Heath: Mr. Matthew Glossop.

Shaw: Mr. Bottomley, Mr. R. Fitton.

Rishton: Mr. George Ormerod, Mr. Thomas Smith.

No representatives were appointed for Dukinfield and Stalybridge, as there had been found no opening in these towns. At the evening meeting Mr. Scott, a secularist, offered the Secularists' Hall at Stalybridge, that the Spiritualists might hold a meeting.

It was proposed that the Executive Committee should be chosen from the representatives by the Conference. Last quarter the representatives had lost much time, and involved expense in journeying to Manchester to choose an Executive. By doing so there and then, all that would be saved, and the Executive alone would require to meet.

The following Executive was chosen:—Mr. Gilbert, Manchester; Mr. Kershaw, Oldham; Mr. J. Rogers, Alderley Edge; Mr. Singleton, Bury; Mr. Hartley, Hyde; Mr. Dawson, Manchester.

It was resolved that the next Conference be held at Manchester on the first Sunday in May.

#### EXPERIENCE MEETING.

The election of officers went on so smoothly that it occupied comparatively little time. The Chairman then asked for experiences to occupy the remainder of the afternoon.

Mr. Sutcliffe said he always spoke highly of physical manifestations. He was pleased to see the best physical mediums of the district then present. He proceeded to give a description of a

sitting with the Bamford Boys, when he witnessed the grandest phenomena he had ever heard of. Powerful manifestations in the light had been obtained, and Mr. Bamford adopted such tests that imposture was out of the question. He had engaged them to visit Rochdale. As to the moral and intellectual status of physical spirits, he had heard as good poetry from the materialised form as he had ever read as coming from entranced mediums.

Mr. Bottomley had been one of those who considered that only low spirits came through the tables. His long and trying experience had corrected many of his views. He rejoiced at the satisfaction afforded him by the demonstration of immortality. He had been a secularist, but, seeing the happy death-bed of a good woman years ago, he was impressed with the advantages of a belief in immortality. Coming home one night, long after he had forgotten that happy death scene—before he heard of Spiritualism—he met a female figure, of the objective nature of which he was quite certain. It smiled sweetly on him, and he recognised the features of that good woman whose death-bed he had attended. When he heard of Spiritualism afterwards, he hailed it as the thing his mind required. It was to him the religion of facts.

Mr. Quarumby detailed interesting phenomena in the light, through the mediumship of little girls, who went to the seance with a cheerful willingness. He spoke strongly in favour of Children's Lyceums.

Mr. Avery complained of the opposition he had to contend with in his investigations.

Mr. Kelsall had not feared hell for thirty years. God has made no hell to torture his children, but they made it for themselves, as there were thousands in hell while on earth.

Mr. Parsons related what he had witnessed at a seance lately, when upwards of half-a-dozen materialised spirits walked out and acted like ordinary human beings.

Mr. Burns was called upon for a few remarks. He expressed the pleasure he had derived from that day's proceedings. The Lancashire friends were on the right track. He was often asked to send speakers and mediums to certain places, and some recommended the formation of a general fund to send out missionaries. Such a step would lead to all the gross abuses which prevail in the hiring system of the sects. The Lancashire plan was co-operation. What was derived from one meeting aided the deficiency in another, and it was seen to be practicable to carry on a self-sustaining work. If, as the secretary had playfully suggested, the duties of the representatives included the making up of any financial deficiencies at the end of the quarter, then the business was sure to be carried on with great prudence. But last quarter there was a balance in hand; was that, adopting the same principle, to be shared amongst the representatives? ("No, no," from the secretary, and general laughter). He was glad to see that speakers and mediums were to be honoured by being asked to contribute two Sundays' work free during the quarter. The representatives also did some work, but what did the vast body of adherents do? He was of opinion that Mr. Johnson's suggestion respecting raising the £500 should be at once put into operation, that those who had not brains to speak, and had not courage to show themselves in the front might have the privilege of dipping their hands into their pockets, and then the army of working bees would be able to extend to them the right hand of brotherly fellowship.

Mr. Meredith made some judicious remarks on the treatment of trance-mediums. Care should be taken not to let many persons touch the head of the entranced medium; and if the normal state would not return, then all who had touched the medium should be brought together to take part in the resuscitation.

A happy party sat down to a comfortable tea in the lower hall. It was a pleasing reunion of those who seldom meet, and the opportunity afforded much gratification to many.

Shortly after six o'clock Mr. Burns commenced his lecture; Mr. Worrall in the chair. The subject was, "The Scientific Basis of Spiritualism," delivered in the speaker's best style. It seemed to afford great satisfaction. A few questions were successfully treated at the close. The public seem to have a much more intelligent appreciation of the phenomena than they had a short time ago. There is a spirit of inquiry abroad in the district. The newspapers are frequently occupied with the subject. It is to be expected that the labours of the Lancashire Committee will be something extensive during the new quarter.

#### THE NEW SEANCE.

To the Editor.—Dear Sir,—I beg leave to furnish you with a short account of the success of the first meeting held at No. 63, New Compton Street, Soho Square, on Friday evening last. Mr. and Mrs. Brain, Mr. Rita, and other mediums arrived shortly after eight. The sitters were selected and arranged around the table, and the lights put low. After a few words of prayer, Mrs. Brain was under spirit-influence, and leaving her seat, went round to each person in the room, describing most accurately the attendant spirits with each one, giving to every visitor in turn a very good test.

Mr. Rita was afterwards controlled by several friends in spirit-life, and while in the trance state gave some excellent answers to questions, and also several good clairaudient tests. An abundance of power was at hand, but in consequence of the light in the room such power could not be manifested physically; it was therefore proposed by one of Mr. Rita's controls that next Friday evening should be devoted to a dark seance, that the spirits may then manifest their presence physically. Visitors are requested to attend at eight o'clock, the seance commencing punctually at 8.30, after which hour no one will be allowed to enter. Admission 1s., the money collected being to aid a brother in need of charity.—I remain, yours very truly,  
JOHN W. HAXBY.

8, Sandall Road, Camden Town, N.W.



## INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

## CHAPTER VI.

Cutty is so changed. I regret, she is so mature in wisdom and understanding. I wish she would not ask such wonderful questions for one of her years, and wear that unearthly look which bespeaks an early death. I am superstitious there. She never forgets a word I tell her; and fearful lest she become an angel too quick, leaving me to feel a second loss, I have resolved not to converse with her again for a week.

Mrs. Holt has been over to-day, really in trouble about Lizzie. She is, indeed, a queer little one. Her mother says she can have no influence with her concerning the things of religion, and never could have; that the more you talk of future punishment, the more careless she becomes.

I asked "What does she do that is naughty? She seems to be a loving child, though, I am well aware, very roguish."

"Oh!" replied the mother, with a sigh, "she mortifies me to death. Our minister took tea with us last evening, and what do you suppose she said after his prayer? he always prays with us before he leaves."

I said, "I could not conceive," though quite convinced it was something original. Lizzie is her own thinker.

"Well," commenced Mrs. Holt, with another sigh, "he prayed for the orphan and widow. When the prayer was ended, what does Lizzie, but stand straight before him, and say, 'Isn't Dickey an orphan, Mr. Blaisdell?'—you know, Mrs. Blake, the boy they have adopted?" I bowed affirmatively. "The minister answered, 'Yes, dear.' 'Then,' said Lizzie, 'why don't you give him enough to eat, and not make him work so hard?' I thought I should die. I blushed and stammered, and told Lizzie I should whip her severely; but instead of frightening her, she seemed possessed with the evil spirit; and while Mr. Blaisdell was good naturedly turning it off by laughing, she says, 'I don't like prayin' and preachin' people who don't do what they pray for.'" I thought "Out of the mouths of babes and sucklings." "The minister laughed heartily, coughed, and I did pity him so! How do you suppose I felt, Mrs. Blake? I took hold of the child, shaking her terribly, and then what do you suppose she did? She turned upon me, saying impudently, 'You know it is so, mother—you know Dicky don't have enough to eat—you know you said so, and so did father; and you know Deacon Gurney stole wood; and Miss Green told lies 'bout her bonnet; and sometimes—sometimes—the naughty girl was almost afraid to say it, Mrs. Blake, but she, the next minute, had it out to her own mother. She told me sometimes I told lies, and was afraid to give Dicky a biscuit when he looked at them so wistfully, 'cause Mr. Blaisdell might find it out some way, and think I'd been feeding him. I couldn't endure another moment and went out. I cried myself half to death with shame; but Mr. Blaisdell said; 'Never mind; I daresay somebody has been talking to the child.' How do you think I feel, Mrs. Blake, and what shall I do with Lizzie? She worries me to death."

I could but smile, especially while I knew the child was so much wiser than the parent. I asked Mrs. Holt what bad traits Lizzie had about her. She answered—

"None, except she is such a rogue, and does say such strange things. I tried last night, after the minister had gone, to talk to her. Mr. Holt said I should not whip her for telling the truth—he's half as bad as she is. Well, after she was in bed I sat down beside her, and told her how she had mortified me and made me cry, and that Mr. Blaisdell never would like her any more. She answered, 'I don't want to make you cry, mother, and I don't care whether the minister likes me or not, so long as he starves poor little orphan Dicky Welch half to death, then comes her prayin' for such like.' I told her God would punish her terribly for saying such things. She just rolled over, wrapping the sheet all around her, and said, 'I'll risk it.' I told her she never would be an angel, with beautiful white wings, and she said, 'I don't want any wings—they would always be in the way; besides I haven't had wings here, and don't believe I shall there. Shouldn't know how to use them, anyhow.' I told her I was afraid she must go to that dreadful place where sinners go. 'I ain't!' she answered, quick as she could speak. 'I don't tell lies, nor steal, nor quarrel, nor starve anybody, nor make b'lieve be a Christian, nor steal dead people's things before they are buried.' 'Who did?' I asked, 'Miss Grant stole all her sister's clothes before she was buried.' Jessie told me so, and her grandmother cried awfully, and Jessie says she hates her aunt for it—stealing everything away from her—her mother's only child; and she says Miss Grant is a church-member, and makes lots of things and gives 'em to the minister's people, and Dicky never gets one of 'em. Jessie nor I don't do such things, and we believe God loves us, and we love God; and we never are going to be church-members, neither, 'cause they act so. And I ain't afraid of no fire nor brimstone, neither. Cutty Stone believes her mother and father and brother are miserable, and she cries 'bout it and says she just as lief go to hell as not; and I told her lots of times I don't believe God's got a hell of fire—and I don't."

This was not the half of Mrs. Holt's trouble. I listened, thanking God that here and there a soul lieth, too full of the divine love and wisdom to be the recipient of unreal, unphilosophical, unnatural doctrine—whose intuitive distinctions are sufficient

guard against unhealthy and unsound teachings. I did not try to reconcile Mrs. Holt, and secretly rejoiced at dear little Lizzie's "moral depravity."

I have not been able to keep my resolve. Cutty is so impatient, and I have been thinking how cruel of me to hold my own precious belief and realisation so long from the dear girl. She said to-day:

"Please, Mrs. Blake, let's put away the catechism altogether, and if you will *only* answer me the questions I have been thinking so much of!"

I promised to do the best I could, and to explain, in a few days, why I talk of Cecil's being with me; what I mean, and how it is.

I really do not think I imagine it, or that it is a futile apprehension; but Cutty looks almost transparent lately. She appears quite well, only it worries me to observe how her mind soars so far above her years, and what beautiful and truly profound logic she employs; yet it is so mistaken.

She went with me to Cecil's grave to-day. I carried lovely blossoms, and asked her to help me place them on the mound. While I was forming a cross of roses and hyacinths and heliotropes and verbenas and fever-fews, I said, "I think my darling will be pleased with his grave to-day. He loved these very flowers best; but I must get a few wild flowers, else he will not like the cross altogether; he never thought a bouquet was perfect unless it contained a daisy of the fields, or a piece of golden-rod, or a brook lily."

For the first time she ventured to speak when I was thus talking. The strange look accompanied the question.

"Mrs. Blake, do you really think Cecil sees his grave, and you here placing the flowers?"

"Yes, dear, I do. I feel his presence."

"Do you mean that he is here?"

"Yes, dear." She looked upward, and I said, "Not there, but here—so near I can touch him."

"O Mrs. Blake! tell me, oh! tell what he is like! Oh! I cannot believe it."

Her last words rang out like the plaintive wail of those Brazilian birds whose peculiar notes are so pathetic that the natives name them "the cry of a lost soul." Lost soul! Is there a *lost* soul? Not while God is love. Thinking I might be able to receive more of that Divine influx, that emanation from the Deity to angels, and angels to mortal, by Cecil's precious grave than elsewhere, I sought to soothe my orphan charge. She listened enrapt, enhaled by the golden radiance of her girlhood: each word I uttered seemed to dispel and startle from its long rest of educational prejudice, those cruel holds of thought significant of naught save destruction and ruin. She wistfully mused upon my story and meaning. She placed her hands to her forehead, pressing it hard, and her mouth gave signs of contraction.

"I cannot understand this spiritual body. What is it? Do tell me, Mrs. Blake."

"The external body, dear, is not the real man or woman or child; it is only the recipient of the indwelling spirit. Between the soul or mind and the outward body there exists an intermediate principle. It is something between the pure spirit and matter—a something conveying the soul to the body. Paul says, 'There is a natural body, and there is a spiritual body.' Cutty, use your own rationality and your own intuition; understand, dear?"

"Yes, please, Mrs. Blake."

"Our natural body is wholly destitute of feeling after death. Why? Because the spiritual body containing the soul has flown. The eye sees no longer, because the spiritual part has gone away; the ear hears not, for the same reason. Death had no power over the spiritual body, nor has the grave. It is immortal, Cutty; it is not the soul that feels when we prick ourselves with a pin; it is not the soul that receives that peculiar sensation from a fall or jar. What is it then? It is that intermediate something which we must call the spiritual body, I think. The external body answers to the internal."

"But it is soul, Mrs. Blake."

"No, dear; the soul only feels the emotions of mind, love, hate, fear, hope. There is something that feels pain—pricks, punctures, and burns."

"'Tis the nerves."

"Very well, dear; I believe with Kerner, this very nerve-projected form is the spiritual body; because when any part of the external body is taken away from the whole, there remains a something which answers to the rest. My cousin Ames Gordon lost an arm at the battle of Gettysburg. How many nights he has sat in our little sitting-room, saying now and then, 'Oh, Anne! how my arm aches!' I always laughed, and told him he imagined it; but he declared, 'no, it does ache badly.' Well, Cutty, there is the spiritual body, I believe, which cannot be destroyed by carrying away the outward form. The spiritual part of the arm remains, answering to the whole."

"Oh!" exclaimed the dear girl, "I think I see it!" and she was perfectly radiant in her advancement. "Take a pin and prick, prick, prick all over the body—the fingers, toes, limbs, head, and it is all alive with pain; now if that could only get away from the outer body, it would be the spiritual. This is all—it is the outside of the nervous system—that is all; and when the external body dies, this feeling of the nerves goes away. It takes the soul with it: they cannot be separated. Oh! I see!"

I was amused and delighted with my darling's quick understanding, and kissing her, answered, "Yes, you are quite right, I think. The mind first affects the nerve or spiritual organism, then the external body; when the external part is dead, the nerve-projected force is deprived of none of its senses, and passes to the higher



realm in perfect possession of all that belongs to it. Yes, Cutty, I think you understand through the loss of cousin Gordon's arm, and, you know, had his other arm been carried away, and a leg, a foot, there must be the same spiritual part left, answering to the call of that which remains. So remove the whole external body, and the spiritual will all have fled, not separately, but as a whole."

"Yes, dear Mrs. Blake, I understand perfectly; and Oh! how glad I am! it gives me such a good idea of form, also."

"Yes, my child, the shape of the body is only a resemblance of the inner man—the spiritual form. The soul is the cause, the body the effect. We call the Divine Being a man infinite. Our bodies receive their contour from the soul, which is the divinity come of God. My dear, can you think of anything without giving it some form? even though it be a vapour, you bound it some way—give it some shape."

"Yes."

"Well then, as it is impossible to think of anything other than as shape of some kind, be it ever so ethereal, there must be substance; while a formless personality is impossible to thought. When you think of your mother, what do you think of her as?"

"A person; I can't think otherwise."

"Of course, dear; take away form and you have nonentity. Of that which hath no shape we have not the slightest conception; and, my child, let the thought of form drop, and faith instantly leaves us. We have so much written in the Bible of the inner man. Paul says, 'For I delight in the law of God after the inner man'; and again, 'Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more.' Cutty readily comprehended me; and I added, 'Speaking of form, dear, the will and understanding seem to carry our love into some sort of substance.'"

She asked immediately, "Do you really think they come back to us? does Cecil really come to you?"

"I cannot see him, but I feel his propinquity, as truly as though he were here in the flesh and I had turned my back upon him not seeing him, but knowing positively of his presence. When I think of him he seems to come; when I recall him, as he walked and talked and laughed, and when I think of his caresses and kisses, I feel them again. Yes, Cutty, I believe, oh, I know, he comes to me; angels have visited the earth from time immemorial. The angel of the Lord found Hagar in the wilderness by a fountain of water, and spoke to her, saying, 'Whence camest thou?' Jacob went on his way and the angels of God met him. The angel of the Lord appeared to Moses in a flame of fire out of the midst of the bush; the bush burned but was not consumed; and he spoke, saying, 'I am the God of thy father, the God of Abraham, Isaac, and Jacob;' and it says Moses hid his face."

"But, Mrs. Blake, you do not think those writers of the Old Testament were reliable."

"True, dear, we have proved them ignorant in many things, but I do not reject them because I cannot call them infallible. They wrote as well as they knew how, with the knowledge they had. What reason and discovery will confirm we may accept. I believe angels returned to them."

"Please tell me what an angel is."

"According to the teachings of the Scriptures and our own intuition, they are the souls and spiritual bodies of those who have passed from us. My Cecil is an angel." I saw a shadow flit across the brow of Cutty, and I well knew its meaning; so I quickly added, "I believe your mother and father and Johnny will be angels by the time you go to them—perhaps they are now, if they have progressed rapidly; all they have to do is to educate or draw forth from their souls the good they allowed to remain latent here. You know, darling, that germ of the Divinity which is within us all—God never will quench his own Life—will realise itself, and come to conscious activity. It may be a slow growth, but the more this germ is unfolded the higher they will rise."

"Oh, Mrs. Blake! how I love God! Oh, how I shall try and be good. I have so much to live for now."

Her face was pure and ethereal as the dawn, and I thanked heaven she was so rapidly becoming in her unsullied innocence the creature her Creator had intended her to be. She would so soon find God in everything, from the lowliest blossom to the mighty tempest, and see him in his love, justice, and goodness. I laid my head back against a great oak-tree, near the mound, closing my eyes. Cutty thought I was weary with conversation, and coming softly to my side, took my hand. I could not realise in this poetic little thing the girl I had adopted for a menial. She had been gifted with refined powers, and only required the aura of cultured life to evolve her beautiful nature. Of the loveliness of her person she knew no more than the flower does of its splendid hues. She epitomized her intense volition when she spoke of her mother. I could readily perceive she longed to mitigate the censure which lay at the maternal door: for so true a nature as Cutty possessed, held love of mother so firm in her soul she would forget (forgiven at the first), because it was the life which gave life. I always listened, and expressed great charity for the dead. I doubted not that education, the false education of the period, had made Mrs. Stone the unwise woman she had been. But Cutty never confessed all she endured through memory; her voice was always hushed when she spoke of her mother. It was at once a sublime striving for self-oblivion to the dead sins, and self-devotion to the living memory. Just as I rose to go, Cutty pleaded in her own pretty way:

"Are you too tired to answer just one more question?"

"Not now, dear; perhaps this evening. We will go." I took

her little brown hand in mine, drew her broad-brimmed hat farther over her face, and turning my gaze upward, softly said, "Good bye, my darling Cecil, until to-morrow. Go home with mother, please?"

Cutty gazed at me in amaze. "Can he?"

"I think so—think he often goes with me and often returns with me." She gave me a very peculiar glance, then seemed for awhile lost in meditation. We passed through the field, over the hedge, by the browsing cows and sheep, drinking into our souls the singing of the reed, the trickling of the rill, "the green chaplets and ambrosial flowers." I talked all the way to my Cutty, of nature; and she made some wonderful speeches. If she lives I am sure she will be a great writer. God grant she may be spared, not to write "virtue in water and sensation in brass," but that she may send messages to inward grief, and airy wings to scatter unbelief of Reason that is not Bigot. I remembered what Shakespeare said:

"Tongues in Trees, books in the running Brooks,  
Sermons in Stones, and good in everything."

And Pope's

"See through this Air, this Ocean, and this Earth,  
All matter quick, and bursting into birth,  
Above, how high progressive life may go!"

#### DR. WILLIAM HITCHMAN'S PROHIBITED SPEECH AT THE GRAVE OF BROTHER BRETHERTON.\*

"How wonderful is death!

Death, and his brother, Sleep;  
The one, pale as yonder waning moon,  
With lips of lurid blue; the other  
Rosy as the morn, when, throned  
On ocean's wave, it blushes o'er the world,  
Yet both so passing wonderful."

Shelley, like Zoroaster, Paine, and Voltaire, esteemed philanthropy the chief virtue, and taught that nothing rendered men unworthy of the Divine favour, here or hereafter, except vice. It has been customary with many of us on these occasions, my dear sisters and brethren, to listen, amongst other statements, to the words attributed to St. John when entranced on the island of Patmos. They are as follows:—"I heard a voice from heaven, saying unto me, Write—blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labours, and their works do follow them." John, as you know, sent grace and peace, according to the record, from seven spirits which are before God's throne, to seven churches then in Asia, and we are further asked to believe, from the first chapter of the same Revelation that this very identical son of Zebedee was controlled by the special angel or messenger of Jesus Christ himself, to show unto his servants things which must shortly come to pass in this world of flesh and blood. Yet, for believing in the testimony of our own senses, in the year of the Christian era 1876, that such revelations of God or Nature—as the case may be—really happen now, we are denounced as heretics, infidels, blasphemers, &c.; in short, agents of the devil. Nay, our very dust is deemed but inferior manure. If it be true, as affirmed by orthodox authority, that in the persecution by Domitian this same brother of James the Greater was plunged into the devil's cauldron of boiling oil, and afterwards came out quite unhurt, by means of angelic protection or spirit-influence, in consequence of which the last of the twelve Caesars became so fearfully alarmed that he banished the evangelist and apostle to an island of the Grecian Archipelago, where he received the visions contained in the Apocalypse,—why is the scientist or theologian, who is neither an emperor nor a queen, from the simple accident it may be of more Christ-like birth—why, I repeat, is the modern observer of nature's revelations, or the scientific practical experimentalist, to be gratuitously ostracised, and grossly insulted, as a knave, fool, or lunatic, if, like our dear departed brother now passed from a life of matter to the higher existence of a world of spirit, he testify to the reality of similar facts or analogous phenomena as having occurred in our own age and nation, inevitably demonstrative, repeatedly evidenced, and therefore scientifically proved, and conclusively true? Here is the casket, but where is the jewel? Gone elsewhere. Peter Bretherton is not dead. There is no death in the whole universe of God; the grave of dust is not the prison of a spirit. Therefore let us rejoice, as the earthly children of our Heavenly Father, and exclaim evermore, as we view the mortal remains of fellow-beings,—

"To the world of spirit—gladness

Now another friend has gone;

Yes, another soul has passed

Through the golden gate of morn."

Remember, works do follow us, but we shall not always rest from our labours. There are not a few, according to my observation, who bear the name of atheists or secularists, at home and abroad, and others who have ceased to be called Reverend, or Christians, who live more godly lives than orthodox "religionists" themselves, of any sect or denomination. As truthseekers, or lovers of God and nature, it matters not to us whether facts now revealed are termed spiritual or natural. We believe, because we know, from those who have gone and returned, that death is the gate of life. Spirit manifests itself to spirit, as mind to mind, or reason to reason; and I say, with all respect, that Mr. Welch, the "ordained" chaplain of Anfield Cemetery, now reading stereotyped prayers at the adjacent receptacle for dust and ashes, may reiterate his theological parables to the end of time. Spiritualists, and Spiritualists only, possess the key of their mysteries, or the ethereal instrument that unlocks the door of the spiritual temple. The law of liberty, vouchsafed to us by God, cannot be restricted or repealed by the despotism of man, however much it may transcend his present experience. Spiritualisation of matter may be angelic evolution, or the natural unfolding and development of humanity, with and without the special exercise of Almighty power. In any event man knows but what he observes, and I protest that spiritual gravitation, or ethereal architecture, is compounded of the same kind of polar force in spiritual bodies that I recognise

\* This address was officially forbidden, at the sepulchre itself, upon "consecrated" ground!



in physical bodies, and this is the chief hope that the Spiritualist has, in my judgment, for continuity of life. Indeed, without Spiritualism, ancient or modern, theology is as much in the dark as negation itself, and each Christian, therefore, might just as well be a Secularist. Reverting to the vision of the exiled apostle, I would rather say, instead of "Blessed are the dead who die in the Lord," Blessed are the living—either in the body of matter, or that of spirit—who live in the truth of God, morally and scientifically, by acting in obedience to those laws of nature which are the Scriptures of Divine Philosophy, whether found in the works of Darwin, Huxley, and Tyndall, the Vedas revealed directly to Brahma, the Zendavesta of the Persians, the Koran of Mohammed, the Pentateuch of the Egyptians, or the sayings and doings of Zoroaster, Socrates, Plato, and Confucius—nay, the alleged "miracles" of Christ himself. This is the great suggestion, I think, that we have to consider, either at the grave of a Spiritualist, Materialist, Christian, or any other denomination of believers and unbelievers. In its spiritual state of thoughts, words, and deeds, and not special forms of ancient or modern creeds, consists the deathless life of a human soul—before dissolution into dust, or its ultimate elements; and on its real spiritual condition depends the kind of immortality, whether for weal or for woe, that shall befall the individual life, after the process of transition called death. All the beauties of art, all the wonders of science, the pleasures of philosophy, or the amenities of literature—yea, verily, the wealth of a Rothschild himself—are less than nothing when compared with that peace of God which passeth the understanding of man, and which comes alone of that culture of heart and mind which constitutes true spirituality of soul, and makes us one with the Father on earth now, as, when the time comes, meet companions for the angels of heaven.

Those, then, who live in the truth of God, and practise virtue as the religion of each daily life, will most assuredly "die in the Lord," and die only to live again in other spheres more bright and beautiful, no matter whether they bear the name of Secularist, as once did Peter Bretherton, with honour and credit to himself, or that of Spiritualist. He lived according to the light vouchsafed, and looks back for us to follow. "Consecrated ground!" Why not ask benediction of atmospheric elements? "Angels and ministers of grace, defend us!" Are Spiritualists henceforth to believe that the Lord created the earth and then left man to consecrate it? I trow not. He who performs great or good deeds from day to day is always devoting himself to sacred purposes; his life is a dedication to the cause of humanity, that hallows alike spirit, mind, and body, in the grave or out of it. The love of God attends him in every change of form, the blessings of all the crucified saviours of the world surround him, holy angels guard and protect him, and I pray that such divine influences may accompany our departed brother in other realms of being, and sanctify the souls of all present for ever and ever. Amen.

#### "HAFED," AND THE POSITION OF WOMEN.

To the Editor.—Sir,—I trust you will excuse a few words on a little blot in what may otherwise be described as a most beautiful as well as extraordinary work, "Hafed, Prince of Persia," a book I recommend everyone to read. I allude to "Hafed's" reply on the question of equal rights of men and women. On so important a subject, one whose issues are of the most profound value to the humanity of the future, I was sorry to perceive such an inadequate and cursory opinion expressed in the midst of so much vigorous thought.

Darwin, the great naturalist, and one of the most acute and painstaking observers of nature, shows conclusively, in his writings on "sexual selection," that the choice exerted by female animals, birds, &c., has been the means by which the males have acquired their secondary sexual characters, such as horns, plumes, and other ornaments, or weapons useful in rivalry. Where this has not taken place, the female animal, bird, or insect, has become the more ornamental, owing to the operation of preferences in the male, and these instances are much rarer, the exception proving the rule. Among many birds the courtship is often a prolonged and tedious affair, and the males who do not succeed in pleasing their partners sometimes retire and give up the field to fresh candidates.

The male becomes, too, the devoted attendant of the female, with whom he never fights, serving her, as has been observed in a large majority of instances, in a variety of ways. But even were all this *not* the case, it seems to me opposed to all reason and progress to take "lessons from the lower animals." It is just what we ought not to do, and the more we look into the past the more we find that the brutal features of humanity had away, of course in this way effectually securing the subjection of the physically weaker races, whether men or women, for there has been also a subjection of *men*. The prisoner of war, the serf, the slave, the "poor man"—all prove it. If we are to be guided by examples from the lowest material creatures, surely there never could be a stronger argument for war, against which "Hafed" protests with such large-hearted feeling. Almost all animals slaughter and prey on each other,—

"The mayfly is torn by the swallow, the sparrow spear'd by the shrike,  
And the whole little wood where I sit is a world of plunder and prey;"

and although we may see an object in this painful and mysterious law, one similar to that which has developed the purity of women, and effected the great scheme of the distribution of races, it becomes us not to cherish the errors which only belong to the childhood of the world.

My excuse for thus writing is because "Hafed" will, without doubt, be one of the standard authorities on Spiritualism, and all history shows that the human mind is prone to attach ideas of infallibility to merit which should be met by a reasonable and reasoning appreciation. We want no fresh authorities so-called for the depression of woman, and such teaching is opposed to the whole tenor of Spiritualism. She has had "subjection" enough *ad nauseam*, and if the world is ever to be any better than it is, in these days, she must be free.—I remain, Sir, yours faithfully,

January 31st.

P.S.—I cannot dismiss the subject without also calling attention to the words of Hermes in the same volume, in the description of the position of women during the early period of his nation: "Woman was accounted in every way equal to man. . . . Whenever we find a

nation pursuing such a course, I say that nation is worthy of all honour." And the equality must be a practical one that permits no such legislation, with regard to married women, as still disgraces our country. May I take this opportunity of suggesting to all the thoughtful among your readers to support yearly the petitions to Parliament for the extension of the franchise to women?

#### DEBATEABLE LAND.

##### FACULTY OF CLAIRVOYANCE.

To the Editor.—Dear Sir,—"Scribo" has exceedingly obliged me by the rejoinder to my criticism which he has furnished, and I am bound to admit that he has strengthened his view of the matter, both theoretically and practically.

As, however, for a reason given in my former letter, I am anxious to avoid the assumption of the existence of a prophetic power so long as there is any possibility of explaining "Scribo's" facts in a different way, I readily accept "J. E. T.'s" theory of what may be termed extended thought-reading.

As to the latter gentleman's three propositions, they can hardly be termed axioms, inasmuch as they are not exactly self-evident; but still, his idea of extended thought-reading affords me a refuge from the necessity of coming to the conclusion that prophetic clairvoyant power exists.

Of course the cogency of what I am about to say depends entirely upon the correctness of "J. E. T.'s" theory, but it certainly does seem to me to be capable of affording a tolerable explanation of most of "Scribo's" cases, and with a little straining, and coupling with it the one or two other excellent suggestions of "J. E. T.," it might be made to fit the remainder, without resort to the prophecy theory.

As "J. E. T." has given me another instance of birth-prediction to get over, I may say that I can very easily do that, at least to my own satisfaction; both "Scribo" and "J. E. T." admit, and I do not deny, the power of clairvoyants to penetrate in some way the recesses of a physical organism so far as to enable them to give a correct diagnosis of disease; and this being so, I can readily understand their being able to penetrate the organism of an *enceinte* so far as to discover the sex of the child, though yet unborn (the child before birth being actually a part of the mother's organism); and if "a spirit can see how far a disease has progressed, and with this knowledge, superior to that of the medical man in the flesh, can frequently approximate the time of the severance of soul and body," why may not a like ability of approximating the time of birth better than the medical man, be a result of the clairvoyant power of obtaining a more exact knowledge of the stage of pregnancy? The case seems to me to involve little extra difficulty in the explanation.

I am, however, obliged to "J. E. T." for his communication.—Yours faithfully,  
A. J. SMART.

Guildford Street, Cardiff.

Mr. Burns.—Dear Sir,—Having read in a recent number of the MEDIUM the article on the Debateable Land, and your appeal to clairvoyants to give their experiences, I presume to give mine, being a clairvoyant, and having attended seances now for about six or seven years. During that time I have given many tests of the future as well as of the past and present, both in the normal and abnormal states; but, being invariably in the normal state when under control, I see, not like several mediums whom I have myself heard describing spirits with cloaks and veils about them, but in their ordinary dress, such as they were in the habit of wearing when in this life, each one seeming busy in his or her way, as though they were following some industrial pursuit. I have held sittings in New York, Australia, and India, both ashore and aboard ship, and at sea, and have always seen them only as they appeared in earth-life, but never at any time smothered in roses or white muslin, all seeming too intent on advancement.

Referring to Mr. A. J. Smart's inference, whether it is the spirit of the medium or a spirit actuating the medium, I believe it to be the latter, for when under control I experience generally the feelings of the controlling-spirit, such as he or she felt when in this life, and do describe them; and yet I have often seen myself (which must be my own spirit), at places and with people, where and with whom I had not the least idea of being at the time, which is to myself a proof of its being possible to see the future. As a proof to others, I can refer to several friends to whom I have given such tests. If it would not be encroaching too far on your valuable paper, I will give an instance. Some three or four years ago I worked at Buck and Hickman's, Whitechapel, and one night I gave a seance, and invited two or three of my fellow-workmen, and among several tests I gave this: I described a robbery that would take place at the above premises, which some time afterwards occurred, when I at the time was some five or six thousand miles away. The names of the two fellow-workmen who were at the seance are Mr. Cox and G. Blackwell, whom I believe work there still.

Allow me, in conclusion, dear Sir, to state that I am still willing, whilst in England, to give seances, or attend any such, free of charge, which I always have done.—I am, &c.,

ROBERT KINCHELA.

9, Halley Street, Limehouse Fields, E., London, Feb. 1, 1876.

#### PRESENTATION TO MR. HERNE.

On Wednesday evening of last week, Mr. Herne was entertained by a party of his friends at the Spiritual Institution, when he was presented with a purse containing £15.

Mr. Burns was called to the chair, and in his opening speech he referred to the change taking place in the administration of mediumship. Promiscuous seances were no doubt necessary for the early stage of the inquiry; but now that students were sufficiently advanced it was a waste of their time and an abuse of mediumship to proceed in the old manner. To bring about this change it almost seemed that Mr. Herne had to be sufferer; and in his person he had, as it were, vicariously endured that which was wrong in a system. The speaker had been subjected to some criticism because of his defence of Mr. Herne in the matter of the assault, but the longer he studied the case he was the more satisfied with the course he had taken. That it was a deliberately planned and foul offence there can be no question; and no charge whatever had been brought against Mr. Herne which would bear a moment's



examination. He was pleased to see that the meeting of the evening had been held, for it expressed a generous principle on the part of Spiritualists towards the persecuted which would find an echo in thousands of brother Spiritualists who could not be present.

The following letter was read to the meeting:—

"Dear Mr. Herne.—Wishing to participate in the testimonial which is to be offered to you for your suffering at Liverpool, I enclose a cheque for £5, of which I hope you will excuse reception.—Yours truly,  
Manchester, Jan. 29th J. N. T. MARTEZEE.

Mr. Wootton was then called upon to make the presentation to Mr. Herne, which he did in a few well chosen and heart-felt words.

Mr. Wood was then controlled, and his spirit-friends made a suitable speech. He very impressively quoted the text, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The spirit applauded the course taken by Mr. Herne's friends. To have inflicted a wrong on the unfortunate persons who assaulted him, could not have made the other wrong a right. Had they been visited with punishment, innocent children may have had to suffer, all of which would have been a further infliction upon the innocent. It was more to the credit of Spiritualists that, instead of doing so, they visited with sympathy and compassion the sufferer, and exerted themselves to benefit him and show a higher example to his enemies. Though it might be an annoyance to the physical man to have to return good for evil, yet it was a spiritual benefit to all who did so. It took the sting out of the tyranny of the oppressor, and showed him how small his soul was when compared with that of the man who could benefit those who were the victims of evil influences.

Mr. Parkes had come under spirit-influence, and was controlled by one of his guides to speak on the occasion which had brought the meeting together. The control deprecated those supposed investigators who were wolves in sheep's clothing, sympathising more with conjurors than with the spirit-world. They were the ambassadors of low spirits who, through their sphere, were glad to play the fool whenever they could, to gratify their own low nature and that of their human associates. The spirits recommended brotherly love and sympathy as a means of receiving good from the spirit-world and from humanity generally. The control spoke highly of Mr. Herne, and expressed great sympathy with him in what he had suffered.

Mr. Herne endeavoured to make a reply, but as he has no command of language, he spoke but few words, but they were evidently from the heart. He said he had no consciousness of the attack made upon him. After it was over he felt dreadfully ill, that he had suffered much, but he knew not from what. When the charges were brought against him, he requested the policeman present, who had been brought by the conspirators, to search him to see if they could find on him the beard and whiskers which were grasped at, but which evaded the power of his enemies. This was refused on every side, so that his enemies evidently felt that they had no good cause for their conduct. The policeman told him that the only method of obtaining assistance in a private house was to call "Murder!" If he had done so, it would have been their duty to have entered and protected him; otherwise they had no power to act.

Mr. Herne's statement was very clear and straightforward, and evidently true, corresponding, as it does, with what we have heard in Liverpool, and with the admissions dropped by his enemies on various occasions.

Mr. Herne was then controlled by a spirit, who spoke in very choice language, and in an accent quite different from that of Mr. Herne. She said that she had lived in this country when spirit-communion was well known, and before the people had been taught to bow down before a sterile tree and worship a book of which those who brought it knew nothing. She and her people had to flee to the backwoods, or obey the new oppressive laws. The art of spirit-communion was then lost, but God's works were the same now as then, and it was possible yet to communicate with the spirit-world through mediums. The spirit spoke of having seen her medium thrust madly on the floor, and abused, at Liverpool. She described the persons who had made the attack, and the duplicity of their natures. The spirit concluded by saying, "Let earth be your altar, and nature your conciliation between you and God." Much was said of a very interesting description not here given.

It was understood that the control was an ancient Briton, the sentiments uttered being quite in harmony with that supposition, and entirely opposed to the personal views of the medium.

Mr. Herne was controlled by another spirit; and Mr. Parkes by various of his spirit-guides, and after some songs, the meeting broke up at a late hour.

#### PREACHING THE TRUTH IN NORTHUMBERLAND.

Dear Sir,—Ugtham, or Uffum, is a small, isolated village four miles north of Morpeth, in the heart of Northumberland, and yet the glad gospel of spirit-communion is lighting up this quiet retreat. Mr. James Wilson, sen., who for a long life has been an industrious missionary after the Wesley type, happened some time ago to visit some friends who were Spiritualists in county Durham. Phenomenal Spiritualism at once attracted his attention, in addition to which he received many tests from his late wife, who had been in spirit-life nearly thirty years. Mr. Wilson, on this discovery, did not rush into the pulpit like our modern priests and Levites, and tell his flock that the "devil was let loose," and that "Antichrist was deceiving the people wholesale." Nay, rather he patiently examined it, and, as the result, it was welcomed as "new light" on the Book he had been expounding so many years gratuitously.

I need scarcely inform you that Mr. Wilson is preaching Spiritualism as a nineteenth-century fact, and in addition thereto has opened his house for private investigation by collecting a few spiritually-minded friends. He further informed me that a knowledge of the subject had infused a "living power into his ministrations." W. H. ROBINSON.

Portrait of Mrs. TAPPAN.—Mr. William Smith of New Delaval, a young miner and medium, has just completed a large-sized oil painting of this gifted lady. The colours are most harmonious, and the artist has impressed the canvas admirably with the fine spiritual beauty which so strongly marked the eye and frontal development of Mrs. Tappan. It is a picture all should see. The spirits tell him that his guide has been a Spanish painter.—W. H. ROBINSON.

#### PSYCHOPATHY.

Mr. Editor.—It seems to be a duty incumbent upon us towards your numerous correspondents and readers to inform you of what is being done in our locality by means of the art and power of healing by the laying on of hands, &c. Several months ago a psychopathic class was established, which is conducted by Mr. Scott, who is a skillful healing medium. At the class meetings sitters are arranged, and Mr. Scott is made to operate by the spirit-doctor and others. Invalids are freely invited to attend and receive the healing influence, and many have expressed themselves as being benefited thereby. When this part of the work has been accomplished, or should no invalid be present, the doctor will examine those present, and give instructions as to diet, bathing, and exercise, and also caution against bad habits, such as smoking, drinking intoxicants, and other sensual indulgences, physical weakness and liability to injury. I have listened with much interest to many of those communications, and I esteem them as most excellent and sound, they being expressions of the most advanced views of modern reform, health regimen, and personal practice.

So much for our class, which occupies about an hour and a half each sitting. Mr. Scott is also engaged on all convenient occasions in ministering to the afflicted at his own home, and often going long distances to make personal visits, or by the sending of a magnetised handkerchief, or other article, to those who solicit his help; and he is doing much good in this private way, altogether free of any charge or pecuniary recompense.

I am at liberty to give you a few of many cases of good done, but it is not convenient to give you names and addresses.

1. A lady had the sight of one eye restored after two operations, when it looked as well as the other, and, of course, had received much good, and the lady was highly satisfied, and attributed the result to the healing influence.

2. A lady with swelling and much pain in the head and face, was cured by the ostensible means of sending to her a magnetised handkerchief.

3. A boy with spasms in the stomach was cured instantly by means of the magnetised handkerchief.

4. A gentleman having affection of the liver and other affections, who had been given up by the ordinary doctor as incurable, was cured by four operations of the laying-on of hands.

5. A gentleman afflicted with liver complaint and fits was completely cured by twice laying-on of hands.

I might give you many other cases, but I will not encroach further upon your valuable space, except to express the hope that friends of humanity will do likewise,—form psychopathic classes in every district to bless the poor and needy, which may be done without money and without price, if we will it.—Yours, on behalf of the friends at the Spiritual Institution, D. RICHMOND.

18, Chapel Street, Darlington, Jan. 30, 1876.

[Those who intend to undertake this work should procure Mr. Ashman's work on Psychopathy, price 2s. 6d.—Ed. M.]

A PRIVATE SEANCE WITH MR. EGLINGTON.—Mr. D. Vernon, of 14, Forbes Road, Penge, sends us a very satisfactory account of a private seance with Mr. Eglington at his own residence at Penge, attesting to the entire genuineness of the manifestations. Mr. B. Coleman formed one of the circle. Such private home circles should be adopted everywhere.

I OFTEN think that Spiritism is coming round to Roman Catholicism. What is the difference between spirit-guides who attend you or saints who intercede for you, who each have an altar decorated with flowers? It appears to me that Spiritualism will simulate Roman Catholicism, only dispensing with the priest, but retaining all the soft beauty of the religious procedure. At present the signs are very absent, for there is no organisation, definite aim, accepted belief, or relative acknowledgment in the body, as far as I know; but if they were to present themselves as a religious power, with observed order and procedure, they would subdue all science, subserve all knowledge, and spread a kindly and sympathizing love among their adherents that would induce others to crowd into the communion where reality existed in contradistinction to the wide-spread hypocrisy that now stultifies every earnest inquirer for Christian truth. Oh, if the British labourer could but see what a fool his spiritual pastors and masters make of him, there would be some chance of his redemption; but, as it is, fear sits on his spring of hope, and ignorance keeps the fear in its position. The awakening of the world will take place as at once, when the sun of intelligence shall have opened the heart to better feelings; the few will wait for the illumination of the many, so that they may burst their bonds as one man together. But if Spiritualism will not move forward as the awakener, who will show them any good?—London Correspondent *Leamington Chronicle*.

RUSHDEN.—Our correspondence informs us of a discussion on Spiritualism at this village between the Rev. Mr. Collett, of Ringstead, and Mr. Mahony, of Birmingham, the latter gentleman receiving golden opinions from the local Spiritualists for his chivalrous opposition to the pulpitarian. The opening lecture of the preacher consisted of the usual misrepresentations, falsehoods, and insinuations levelled at Spiritualists and their work. Mr. Mahony ably replied to a full audience, a part of which endeavoured to interrupt. His arguments and statement of facts were met by more misrepresentations and ridicule from his Christian opponent, and the Rev. E. Bradfield followed with an impertinent onslaught more remarkable for its acidulous personalities than for its truthfulness or its charity. Mr. Mahony challenged the reverends to a renewed discussion of the question on the following evening, but he had it all to himself, no one daring to enter the lists against him. A very superior audience listened to his reply to the fulminations of the previous evening with deep attention, and at the close some questions were answered. The discussion has caused quite a stir in the place, and the opponents of the cause have not only shown their own imbecility and want of candour, but helped on that which they are quite powerless to retard. The meetings have had a good effect upon the non-Spiritualists, the paltry and unfair statements of the pulpit party being so unmistakable. Verily the ministers of the Gospel are of some use after all. If they be not spiritual fuel, they at least blow the fire.



### 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 11, 1876.

#### LOCAL ORGANISATION.

The great event of the week has been the third quarterly Conference of the Lancashire District Committee held at Hyde on Sunday. The report appears on the second page of this issue of the MEDIUM. It will be seen that an increase of work has been done and that arrangements have been made with the view of accomplishing still more in the immediate future. The work done in the past quarter has been of no insignificant character. Twenty meetings have been held, and, taken on the whole, they have been more than self-supporting. This is gratifying, seeing that for the most part they have been held in places where the voice of the apostle of Spiritualism had never been heard before. It has been a breaking-up of new ground, and a beginning has been made in thousands of minds which must sooner or later end in making them Spiritualists.

The extension of Spiritualism is, by the labours of the Lancashire Committee, rendered a demonstrable certainty. Without funds, patronage, personal advantages, or special experience, a few determined men have done what no society-makers would dare to attempt. Had they started with the view of forming a society, they would have produced very different fruits. They would have set over themselves rulers, hedged themselves in with cumbersome regulations, saddled themselves with taxes, levied contributions, and shown an array of names on paper; but the Lancashire friends had a different programme. Their object was to open out the country to the public discussion of Spiritualism, and they wisely left out all those enslaving arrangements which redound only to the self-glorification of petty officialism. Every man is an officer in their organisation, and he who does the most for the cause, and works the hardest, is the greatest amongst them. Their rule is to follow each man his own inspirations, and, as far as he sees it practicable, co-operate in carrying out the inspirations of others. There are no superiors nor inferiors in rank amongst them, except in so far as nature may have made them so. They have no society, no subscriptions, and yet they are a powerful organisation, and have plenty of money, and to spare.

These are anomalies, no doubt, but they are facts. The object of the friends is work for Spiritualism, and their plans are all practical, and for the good of the cause. Each conference settles its own business, dissolves its constituents, and allows the succeeding conference to be composed of new and fresh elements. The plan is capable of infinite extension, and no doubt will be tried in other places. It is the realisation of the principle which we recommended at a conference in Manchester a long time ago. It puts the combination under the control of the individual, rather than the individual under the control of the combination. In other words, the individual is a permanent free agent, whereas the combination is transient and temporary, subject to the needs and wishes of the individual.

Shall we not have a similar combination in the West Riding of Yorkshire? The quarterly conferences are in themselves a source of great strength and comfort to all workers in the cause. They come together, make acquaintances, report progress, encourage and help one another. Why not have a similar arrangement in London—everywhere, dividing the country up into districts favourable for practical action?

We send on 500 copies of this week's MEDIUM to Mr. Sutcliffe, for the use of the representatives in promoting the objects of the Conference.

#### MR. WILLIAMS'S MEDIUMSHIP.

To the Editor.—Dear Sir,—I had heard that the medium, Mr. Williams, was losing his power, it being rather freely reported so. Under kind conditions he never fails. I attended at 61, Lamb's Conduit Street, last night, and must bear testimony to some very extraordinary details of the seance. Without any cabinet, and during the sitting in the dark, the place was illuminated by "John King's" presence. The phantom suddenly appeared and then faded, re-appearing and fading out several times. I believe this is very rare whilst Mr. Williams's hands are held and the circle all connected. The same familiar face of "John King" was there; the one you may see at a sitting in Paris, or wherever Mr. Williams may be. Sometimes this is varied by the presence of "Peter," who bears quite different features.

At this sitting many were touched by a very solid hand, and by voice I was invited to be raised towards the ceiling. A very great power assisted me kindly, but firmly, on the table, and then raised me towards the ceiling. My two hands were thus engaged with two others, which made me rap on the ceiling. I am perfectly certain no other person was on the table with me; thus, in perfect defiance of all known laws, detached hands presided over the effort to raise me towards the ceiling.

Mr. Williams's seances, in so far that they more or less are monotonous, may not be quite so sensational as others, but the experts in these experiments know they have the gild of genuineness; they are ten thousand times more useful at this moment, when, in the transitional time to more important phenomena and appearances, gross imitations and charlatans appear.—Yours faithfully,

S. CHINNERY.

4, Elsham Road, Kensington, Feb. 6th, 1876.

After the foregoing was in type a long account of the same seance was received from Miss Agnes B. Alsop, 46, High Holborn. We present the most interesting portion:—

While we were singing "Hand in hand with angels," "John's" beautiful light appeared over the table; then came the noble form of "John King," who showed himself distinctly several times, so that all present might behold him (I wish your readers to bear in mind that Mr. Williams's hands were being held while the manifestations were taking place, and that he, Mr. Williams, was conversing gaily with the company). Mr. Williams had the pleasure of seeing "John King" himself. I do not think he has that privilege very often. A gentleman asked "John" if he would kindly shake hands with him. He had no sooner put the question than "John" took both the gentleman's hands and drew him on the table, then knocked both his hands on the ceiling. "John King" gave the same test to a lady. I took a friend of mine with me who had never seen "John King," and I may say he was highly gratified. "John" touched him on the head several times with the tube. The power seemed very great, and the influence of a very spiritual order. I have attended several of Mr. Williams's sittings, but never have I been more pleased with the manifestations that took place.

#### SPIRITUAL WORKERS.

ALSOP, C. P. B., 46, High Holborn, London, W.C. Normal speaker.  
BURNS, J., 15, Southampton Row, London, W.C. Normal.  
CRISP, W., Greatham, West Hartlepool. Normal.  
HENLY, T. L., 53, Queen's Road, Bayswater, W. Normal.  
MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.  
NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.

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

#### ART MAGIC.—MUNDANE, SUB-MUNDANE, AND SUPER-MUNDANE SPIRITISM.

The European subscribers to this fine work are respectfully informed that it has been just sent to press, and will be ready for delivery on or about March 1. In America, where the work is published, books can be sent by express, and payments collected on delivery. As this plan cannot be pursued in sending books to Europe without very heavy express charges, and the secretary, on the author's behalf, does not feel justified in sending out so rare and valuable a book unpaid, those who have not already remitted their subscriptions, and desire to obtain their copies with the least possible delay, can send the amount by P.O. order, cheque, registered letter, or any other mode most convenient to themselves. The price of each copy, as before stated, is five dollars, and the postage, if prepaid, half a dollar extra.

Remittances will be immediately acknowledged, and the books sent by mail, unless otherwise directed, as soon as issued.

EMMA HARDINGE BRITTON,

Sec. for the publication of "Art Magic," &c.  
206, West Thirty-eighth Street, New York, America.

INFORMATION WANTED (in order to confirm a spirit-communication) of a family named Clark, who lived in London at the early part of the present century, having some children, all of whom are now probably dead. A son of this family, named Charles Clark, went to America and resided there in 1813; he is supposed to have died in a few years after, either in London, Yarmouth, or near Abbotsford; but when or where he died is uncertain. Will anyone who may recognise the above family by these dates and names, please to communicate the facts to the proprietor of this paper.

Mr. CANNELL writes to say that "Judge Edmonds" controlled Mrs. Treadwell on a recent evening, and stated that he did not bring "Henry Wainwright" to communicate, as lately reported in the MEDIUM. The spirit said that "It is impossible for one who has passed into the kingdom to come breast to breast with one who passed out of our world, not only with a crime on his soul, but also with a lie in his mouth, and an endeavour to implicate an innocent person." We may say that the statement on one side is no more proof than that on the other. We did not say that spirits may necessarily come "breast to breast" in order to facilitate each other for the control of a medium.



## TO DEPOSITORS AND SUBSCRIBERS.

The demand for our new books has been much more extensive than was anticipated, and extra quantities have had to be bound up. This has caused some little delay in fulfilling all the orders, but now, we believe, Mrs. Tappan's "Orations" have been sent out to all subscribers. The book has given great satisfaction, and the more it is known the higher will it be appreciated.

"Hafed" has been a continued success; every copy recommends the sale of several others, and a second edition is in active preparation. It is possible there may be some delay between the two issues.

Mr. Pride's volume of Poems is also ready. "Iphigenia," and many of the pieces which follow it, will be regarded by those of literary tastes as opening up a new school of poetry. We hope Spiritualists will largely patronise this production of a young poet of their own order.

"Health Hints" is now ready for delivery. It should find a place in the library of every person, whether old or young.

Mrs. Berry's volume of "Experiences" is in a forward state towards completion. It will be illustrated by portrait-photographs and other interesting mementos of her experience.

Hudson Tuttle's "Arcana of Spiritualism" is being stereotyped as rapidly as possible. It is expected to be ready early in March for distribution to public libraries. We have received a large number of subscribers, and they are being extended daily.

Mr. Barlow's "Gospel of Humanity, or the Connection between Spiritualism and Modern Thought" is now ready in the form of a neat sixpenny pamphlet. When it appeared in *Human Nature* it was highly appreciated, and many will be glad to see it in a separate form. His essays on "Walt Whitman" or "The Religion of Art" in this month's *Human Nature* is an extraordinary production, about the merits of which there is considerable discussion.

The third part of "Anacalypsis" is nearly ready for publication. The more rapid progress of the work is earnestly desired by many subscribers.

## MRS. KIMBALL'S RECEPTIONS AND SEANCES.

We are pleased to learn that, in response to the many calls that have been made upon her by those who desire to witness the manifestations of her spirit-friends, Mrs. Kimball has arranged a series of seances to be held in her drawing-room, No. 2, Vernon Place, Bloomsbury Square, W.C.

The bands of spirits controlling the various mediums engaged have united for the production, by their combined powers, of phenomena before select circles of a more satisfactory and pronounced character than is possible in a large company, with only one medium. All the seances will be strictly private, and limited as to the number of sitters. Fee to any seance except the developing circle, 21s. From the number of mediums employed, and the select nature of the circle, it is expected that these seances will be found more satisfactory than those usually held at a cheaper price. It is better to afford complete satisfaction at one sitting than to cause the sitters to attend frequently, and yet fail in obtaining what is sought for.

**MATERIALISATION AND PHYSICAL SEANCE.**—On Friday evening a seance will be held for the materialisation of spirit-forms and physical phenomena of the highest order. Mediums—Mrs. Kimball, Mr. Arthur Colman, and Mr. Eglington.

**"MARY STUART'S" SEANCE.**—On Tuesday evening Mrs. Kimball and Mr. Colman will sit for the special materialisation of "Mary Stuart," and communications from that spirit to her particular friends.

**DAYLIGHT SEANCE.**—A *matinée* is being arranged for materialisations, direct spirit-writing, and other extraordinary phenomena in daylight. Time not yet fixed.

**DEVELOPING SEANCE.**—On Wednesday evening, at eight o'clock, Mrs. Kimball will receive a select party of mediums, who desire to improve their mediumship. Admission 5s. All applications for admission to these seances must be addressed to Mrs. Kimball, No. 2, Vernon Place, Bloomsbury, W.C., when the applications will be submitted to the controlling spirits, and an answer returned in accordance with their decision.

## BEGIN WITH THE NEW YEAR.

We have a constant demand for back numbers of the MEDIUM for this year. New readers turn up in dozens, and they wisely begin with the volume which, when complete at the end of the year, will be a handsome and valuable work. For those who prefer it, we may announce that the monthly part, containing the numbers issued in January, is now ready, in a neat wrapper, price 6d., post free, 7½d. These monthly parts are useful for preserving the numbers, and readers who lend their weekly issues, and get them damaged, would do well to wear them out in that useful manner, and obtain a monthly part for their own keeping. The monthly part is also adapted to place in reading-rooms, waiting-rooms, and other places of resort.

Mr. COLEMAN requests us to state that Mrs. Tappan has heard from Messrs. Colby and Rich, of the *Banner of Light*, Boston, that they have received the illuminated address and the other presents intended for her, and after they have been exhibited at their offices, they will be forwarded to her at San Francisco, where, she informs Mr. Coleman, she is actively engaged in addressing large audiences; and she says as it is impossible for her to write much, she desires her kind regards to all her English friends. Mrs. Tappan's letter to Mr. Coleman is dated San Francisco, Jan. 19th, 1876. She is charmed with the climate, and writes in good spirits.

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## MRS. KIMBALL AND MR. BURNS AT DOUGHTY HALL.

On Sunday evening next there will be a similar service to that which was so interesting when the same speakers appeared a fortnight ago.

Mr. Burns will deliver an address, and Mrs. Kimball's controls will follow with remarks, questions, or examinations.

An early attendance is solicited, that the proceedings may not be disturbed by late comers. Doughty Hall, 14, Bedford Row. Commence at 7 o'clock. Admission free.

Mrs. Butterfield of Morley will visit London and speak at Doughty Hall on Sunday, March 5th.

Mr. Morse is expected about the middle of March.

## OUR PHOTOGRAPHIC NUMBER

Should have appeared this week, but we find it impossible to get those specimens of spirit-photography which our scheme involves. For many months we have been on the eager look-out for that which would in the highest degree gratify our readers and serve the purposes of Spiritualism, and though we have made substantial progress, yet we have not been favoured with such phenomena as we yet hope to attain. In another week or so we expect to be in a position to name definitely the issue in which the photographs will be given, and we have no doubt that the series will give great satisfaction on its publication.

## MRS. KIMBALL'S MONDAY EVENING RECEPTION.

The improving conditions of these Monday Evening Receptions were very perceptible at the last meeting. The medium, Mrs. Kimball, was freer in expression, and in her address rose to a degree of eloquence and spiritual fervour not before experienced. The sitters were held entranced with the new and beautiful unfoldments of truth that fell from her controlled lips, and an unseen audience of immortals made their presence known by raps in various parts of the room throughout the evening, mainly in approbation of the sentiments that were uttered. Their power to do so was no doubt due to the presence of two physical mediums, Messrs. Arthur Colman and Eglington, who sat near Mrs. Kimball. If so it be, it teaches this, that the means of ascertaining the approval of the spirit-world are within our control. Truth, thus coming with such credentials, cannot but win its victories.

The truth, which, from the less favoured conditions of a crowded meeting at Doughty Hall the previous evening, could not be so efficiently elaborated, was brought out in fuller relief, viz., the "Rapport of the earth with the spiritual forces attending it." These forces, said Mrs. Kimball, are the accumulations of all the mental and spiritual experiences of the world's past history. By a law of spiritual segregation these have taken on a definite form, and in spirit-world present the appearance of attendant suns upon the earth. In this form the control, "Mary Stuart," is in the habit of speaking of them. Not that they are to be regarded in the usual scientific view as suns, yet in their psychological operations they are analogous. One of these spheres or suns is the reservoir of mentality, the other is the reservoir of spirituality. Thus the earth-system, viewed spiritually, is triune, the material earth being the plane of the physical, one of the attendants being that of the mental, and the other being that of the spiritual. As the material earth is dependent on the influx of physical forces from the material sun, so is it dependent on the other suns for the influx of the mental and spiritual, and, moreover, only as these suns are kept in their proximity to the earth-sphere, ever revolving around it, can the balance be maintained. The maintenance of that balance depends upon the spiritually attractive or repellent forces that emanate from the earth. One or other of them may thus, as it were, swerve from its orbit, and an age of intellectual darkness, or spiritual death, may supervene, until by the laws that govern these things it resumes its proper position. Thus it is the earth has in the past had its ages of spiritual illumination with concurrent lofty mediumship, and its ages of ignorance and mental darkness. Or it may be in its dual position, standing in need of its true counterpart, the spiritual; for the ultimate destiny of every planet, as it is of the earth, is to come under the omnipotent influence of the spiritual,—that is, as the ages roll on, the physical earth will undergo refinement, till its present trinity shall give place to that higher duality which is the universal law of being. Meanwhile, there is a danger that the relative positions of these two attendant spheres may not be taken due advantage of. As they are situated at present, there are all the conditions for a grand spiritual outpouring upon the world. If by disregard they are allowed to move away, as it were, in an extended orbit, a wave of darkness will submerge the earth. Only for a period of about eight years will the influences thus remain favourable if not taken advantage of. But if the opportunity be duly seized, if great spiritual aspirations ascend from this earth, if spirit-power go forth with all its attraction, that highest sphere will be so grasped, so held in its place, that it will be permanent, and all the blessings of the spirit-world will be radiated forth. It is the aim of the central band of spirits who have charge of this earth so to operate



that there may be thrown forth such a sympathy with spiritual truth that this sun may no more go down.

With an advanced spiritual condition other planetary influences will come, which, blending with those of the earth-system, will carry it onward in a limitless progress, so intermingled are all the spirit-influences of the universe. Spiritually the earth is not now in its true orbit. It lies, as it were, on one side. The drawing down those planetary influences which will rectify it depend upon the spiritual efforts that go forth here. When the earth is baptised with the higher auras from distant spheres it will roll back to its place and be equally balanced, and there is no people on the face of the earth that have more power to effect the desired advance and to receive the highest manifestations than here in England. The high mentality of the English nation associates it in close affinity with one at least of the attendant spheres. There are here also great centres, repositories, reservoirs of force, that have been accumulating for ages, which fit it to take the foremost place in the spiritual movement. With all these favourable conditions it is only now necessary that the eyes of the people be turned in a spiritual direction for the greatest triumphs to be achieved for humanity. There is not a question, whether of government, social life, laws, politics, or religion, that is not engaging the profoundest attention of those spirits who have charge of this earth, and the results of their deliberations will descend in the form of spiritual forces, flashing down and working out really from the spirit-world, though apparently only from the human world, those grand changes that are destined to spiritually revolutionise the world.

All those who have the gift of mediumship will thus perceive the important part they have to play in this process; and the immediate work of the spirits is not only to impress mediums with the solemnity of their work, but to give them such guidance and knowledge as shall make their work effective. For mediums are the instruments under heaven by whom the spiritual rapport is to be effected, and through whom God's eternal truth is to be fixed for ever on this earth.

Mrs. Kimball, coming to a pause, fixed her eyes on the unlighted back room, and said: "There stand eight or nine spirits in that room who once had great wealth and power in your city, and who crave to come back to retrieve their past history, but their opportunity has gone. One of them who has left behind his palaces and horses and money looks all dwarfed in spirit, because he has not spiritual wealth. His brother, who has preceded him to the spirit-world, is endeavouring to strengthen him, and he is attended by two beautiful spirits who are aiding him to advance. He is brought here to absorb some of the aura of this circle, and of the influences of which the Spiritual Institution is the centre. He is even now growing stronger by it; and that beautiful spirit 'John King' is also rendering him most essential service. He has only passed away a very short time, and his name is ——. A band of spirits has now approached him, through whose power he will be able to communicate with some medium in this room. He also purposes to materialise himself so that his friends shall recognise him, and thereby effect a greater work than he ever accomplished on earth. There are also three young girls in this room," said Mrs. Kimball, "who were educated in the ancient temples as mediums."

A psychometric delineation was then given of Miss Maynard. She was stated to be more or less under the influence of "Melancthon." Would become a good medium for the diagnosis of disease; would be a writing medium, giving tests thereby; but it was essential to her mediumship that she be kept from all repellent influences, by night as well as day. This point formed an occasion for remarks on the care that should be exercised by all, especially by sensitives, on the influences that act during the night. During night, when the body is asleep, spirits approach and magnetise it for the daily work. It is not sleep alone that does all the recuperative work; the spirit, too, is taken under charge. But if a person lies by the side whose influence is antagonistic, the spirits' work is sadly interfered with, if not nullified. Truth to tell, few are in perfect harmony, — and the inference as to the customs of the sleeping-room is clear. It is one of the advantages of Spiritualism that it aims to conditionalise humanity for the highest behests.

Mr. Burns corroborated the delineation that had been given of Miss Maynard, and spoke of the social difficulty that impeded the establishment of really necessary conditions.

#### MRS. KIMBALL AT DOUGHTY HALL.

A large audience at Doughty Hall on Sunday last gave renewed evidence of the interest attaching to Mrs. Kimball's mediumship.

The proceedings were somewhat varied by the reading of "The Reformer," from Lizzie Doten's "Poems of Progress." The emphatic expression, clear intonation, and deep pathos with which this was rendered at once marked the woman of education, refinement, and profound spiritual emotion.

The subject of the address was announced in the following words, which Mr. Linton was requested to read:—"It has often been said by investigators that physical mediumship has a tendency to demoralise and to become a curse instead of a blessing. Is this so? And if so, how is it to be remedied?"

The following points were dilated upon in a very interesting manner: The high importance of materialisations, where the spirit presents itself in form, and gives undoubted proof of identity. But were all materialisations genuine? Cannot spirits produce masks resembling the departed? This may not be impossible; but it is not possible for a spirit to aggregate forces to itself and take on a form not its own, for that form is taken on by a law of interior life. If deception is ever resorted to, it can only be by what are denominated the lower spirits, and when the circle, by making excessive demands for the wonderful, invite the deception. The aura of a wonder-mongering circle is thrown all around the medium, who cannot escape being affected by it. That aura higher spirits cannot penetrate; therefore, those nearer the earth-sphere do so, and the results are often nothing more than the reflections of the thoughts and desires of the sitters. Thus, if physical mediumship be at all demoralising, the source of it is generally with the circle. This teaches that services should be attended with high aspirations, — should be regarded as religious services, and as the portals by which the mansions of divine truth and life are entered.

The spiritual relationship of the earth to the grand spiritual govern-

ment of the planetary system, and of the universe generally, was described. The earth is but a link in the long chain of millions of worlds, and cannot escape those spirit-waves that ever and anon have it as they roll along in their mighty mission. Such a magnetic wave is baptising it now. For the next seven or eight years there will be a great outpouring of spirit-power. Numbers of mediums will be developed, and those who are inspirational will receive the influx. Then will come a lull; and unless the earth becomes thoroughly inoculated with the spirit-influence, unless the power is grasped and made an essential element of all existence it will to a great extent pass away. It may be the doors will be closed for ages, and a reign of darkness supervene. These things are all regulated by natural law. Spirits themselves must bend to it. Therefore it behoves all to assimilate the spirit-influences that now so abound, and make this world spiritually so glorious, that as it spins in its course it may never cease to glow with light, and love, and truth divine.

Questions being invited, Mr. F. A. Wilson rose, and asked one with an ambiguity which even the spirits could not penetrate.

Mr. Henly inquired if there are any means by which the power of clairvoyance can be developed artificially? To this it was replied that, if the gift is naturally possessed, its development may be much assisted by sitting with clairvoyant and highly-developed mediums.

Mrs. Hallock, by the medium's permission, made some very instructive remarks on the development of mediumship.

Mrs. Kimball devoted the remaining portion of the evening to two

#### PSYCHOMETRIC DELINEATIONS.

A few objects of personal belongings were selected from the audience. Selecting a pencil-case, Mrs. Kimball was proceeding in her delineation, when by mistake she took up a ring, unconscious that she had made a change in the object. A confusion in the delineation immediately transpired, — there was, in fact, a commingling of influences. The gentleman to whom the pencil-case belonged could not recognise the description; but a lady at the close of the meeting informed Mr. Linton that the delineation was an accurate one of herself. This coincidence affords adventitious testimony to Mrs. Kimball's psychometric power.

One more reading of the same kind brought the meeting to a close.

#### MR. EGLINGTON'S MEDIUMSHIP.

##### SPIRIT-FORM AND MEDIUM VISIBLE.

To the Editor. — Sir, — I have been requested to report the proceedings of an extremely interesting and satisfactory seance held at Mrs. Woodforde's on Thursday evening, the 27th January, Mr. Eglington sitting as medium.

The company, consisting of eight people besides the medium, were seated in the form of a horseshoe, Mr. Eglington sitting at one end, and consequently at some distance from the centre. We commenced with a dark seance, and almost immediately manifestations commenced, and continued with such remarkable celerity, that it is truly difficult to remember all that took place — almost impossible to remember them in sequence.

The heavy musical-box travelled rapidly round the circle, the airs being occasionally played very slowly, then very rapidly, the music in transit sometimes stopping, and then resuming the air. The box also repeatedly rested on my hand, and as I announced the fact, Mr. Linton exclaimed that the box was resting on his hand, although we were sitting opposite each other at a distance of 9 ft. This feat was performed upwards of a dozen times with inconceivable rapidity. Then suddenly both Mr. Eglington and Mr. Colman were at the same time levitated, the latter without leaving hold of his neighbour's hand. Mr. Eglington was carried round the circle in a horizontal position, his feet and legs during his passage being examined by several of the sitters, and found to be horizontal at the height of the head. Mr. Eglington was repeatedly heard to be pushed against the chandelier, and at length both aeronauts were safely deposited on their feet, and a light having been struck, Mr. Wedgwood was observed holding Mr. Colman's hand and with a chair hanging on his arm by the top rail.

The light having been again extinguished, while various manifestations were going on at different parts of the circle, we heard a sound of someone writing on a sheet of paper which had been laid upon the carpet. When the writing was finished, the paper was placed in Mr. Linton's hand, and subsequently on perusal was found to contain the following message:—

"The time is coming when earthly things will be set aside, and spirits will do all you want in the daylight. To Mr. Linton we entrust the working-out of this new manifestation."

On the conclusion of the dark seance, the company were seated in a line at about 8 ft. distance from the cabinet, which was formed by hanging curtains across the recess formed by the fireplace and front wall. Mr. Eglington was led (whilst controlled) into the cabinet, and the curtains were drawn together. Very soon we perceived a beautifully-formed female hand and arm projected between the curtains. On the wrist we perceived a narrow bracelet, which, on close inspection, was found to be studded with precious jewels. We were informed that the hand and arm we saw belonged to "Mary Stuart," Queen of Scots, concerning the identity of which there will doubtless be a difference of opinion; but whether or no they belonged to that celebrated personage, many of the company were graciously allowed to approach and kiss the hand.

Another female hand was then seen, and it was intimated to me that it belonged to a lady who during her earth-life was an intimate friend of mine. As a kind of test, I asked whether she could show me a cameo brooch like the one she was accustomed to wear during her lifetime. Three waves of the hand signified assent, and very soon the hand re-appeared holding some small object. I requested permission to approach close to the curtain, and on my request being granted, I perceived that the small object was at least very like a cameo brooch. However, as I believe the original brooch to be safe at my friend's old home, it would be difficult to say whether the appearance of the brooch was simply an optical illusion, or whether a brooch was manufactured by spirit-power for the occasion, or lastly, whether the real article had been conveyed to the seance from its place of deposit. The brooch was seen by others.



The next materialisation was that of an old man, with furrowed face, venerable white beard and white hair, the figure clad in the usual white drapery. This was recognised as the "White Warrior," who formerly appeared at Messrs. Bastian and Taylor's. This figure appeared to have much power, and came frequently outside the curtains, bowing and kissing his hands to the company, sometimes showing himself at the centre of the cabinet and sometimes at the sides. The most satisfactory part of the manifestation was that this figure frequently appeared at the same time with the medium, in full light. There could be no possible mistake about this, for we repeatedly saw the two figures side by side. During a portion of this duplicate manifestation Mr. Eglington was quite conscious. But subsequently he became entranced, and walked out of the cabinet, holding the curtains apart with his widely-extended hands, when the materialised spirit-form was visible standing near the medium's chair.

It is to be specially observed that a pretty strong gaslight was on—stronger than I have ever witnessed on such occasions—during these manifestations. Mr. Linton insisted on this, and before the seance closed a well-known spirit addressed us, saying that he was adopting the right course in requiring such a light as would enable the spirit-forms to be distinctly seen. All doubt would thus be removed.

The same spirit gave a very touching address on the dependence of the manifestations on the unanimity and purity of feeling of the sitters. The joining of the spirit-voices in the hymns we sang was an affecting feature of the seance.—Yours, &c., J. JAMES.

Tottenham.

#### DAYLIGHT MATERIALISATIONS WITH MR. EGLINGTON AND MR. COLMAN.

Mr. Burns.—Sir,—Will you kindly publish in the MEDIUM the following account of one of the most astonishing manifestations I have ever witnessed at a seance:—

On Wednesday morning, Jan. 26th, Mr. W. Eglington, the medium, whom I have known some time, called at my house, accompanied by Mr. Arthur Colman, a gentleman whom I had never seen before. I was quite unprepared to receive visitors, being *en deshabille*, but tried to converse on general matters, when raps joined in all round. I conversed with my mother through the raps. Mr. Colman observed that I appeared to him enshrouded in a haze or cloud. Mr. Eglington proposed that we should sit at the table. We did so, my Bible being on the table, and the invisibles rapping loudly. I opened it, and read a portion of the 103rd Psalm. Mr. Eglington then wound up the musical-box which he had brought with him, and placed it under the table. It was floated while playing, and the table, a heavy dining one, was lifted off the floor and kept time to the tunes. A finger came from under the damask cover, as plain as my own. Strong, firm hands grasped mine lovingly through the cover. We then got a pencil and paper, and I held the pencil on the paper under the table, Mr. Colman taking part. Instantly messages were written, so quickly that I do not think a human hand could have possibly written them. One sentence was from my aunt: "Dear niece,—Trust in the Lord above you, as it is all true.—SARAH." Another was, "We love you." Another, "So glad to come." Mr. Eglington then shut up some note-paper in the Bible, with a pencil, and we both held it under the table, when they wrote, "Power is so great we want to come and talk of the glorious truth of Spiritualism and Christianity.—WALTER." But the most wonderful of all was to see the hand under the cover open my Bible, which lay on the top, then grasp the pencil and write on the fly-leaf, "How beautiful is this book. If all were to love it as you do, then all would go well." I cannot picture to you that table, with the number of hands on it, and only three mortals sitting there in the broad light of day. Mr. Colman was impressed to give the names of three relatives of mine who have passed away.

Mr. Eglington, seeing a screen in the room, proposed sitting for materialisation. We closed the shutters, still having a good light from the top. Mr. Eglington went behind the screen, when "John King," whose voice I knew, said, "Mrs. Gilham, I see you are better. Now, don't be frightened, and we'll try and give you some materialisations. Keep yourself quiet." I promised, if it was not ugly. I would not be afraid. The spirit "Joey" spoke to me, saying he was glad to see me looking better. Mr. Eglington then came out from the screen, and Mr. Colman went behind, when a strange voice inquired of Mr. Eglington who I was. Mr. Eglington gave my name, when the spirit told me he used to manifest through Bastian and Taylor, his name being "Johnny." "John King" again called me by name, and gave me some information of Mrs. Collier, a friend of mine in America. He then gave me a special injunction to report the seance, and I promised him I would do so. The mouth-organ then played, very sweetly, "Sun of my soul," and a spirit-hand holding it appeared at the top of the screen. Then appeared the perfect face of an old man, with a large head, quite bald on the top, with flowing white hair at the side, and white moustache. The upper part of the body was draped in white. I asked him who he was, and saw the mouth open and forming words, but no sound reached my ears. He bowed to me several times. Mr. Eglington remarked that he looked like "Old Father Time." The spirit slowly shook its head. It then appeared to sink down on the floor, showing that there was no body. This appearance was at the side of the screen, between that and the window-curtain. In a short time the head appeared on the top of the screen. I got up from my seat and closely approached the face, clearly seeing the wrinkled forehead. I asked "Joey" who he was, but he said, "I ought to know;" nevertheless I do not.

I have given my promise to report this marvellous seance, and I have done so, although I shrink from publicity, especially in this matter, which so bewilders my senses.—Yours, &c., E. GILHAM.  
42, Canonbury Park South, January 31.

#### THE PETTY'S WATER-TEST.

Mr. Editor.—Sir,—Will you grant me space for the following account of a seance we had last week at the Petty's, Newcastle. Mr. Petty, sen., was at Mr. Barkas's lecture. It was proposed for Masters William and Joseph Petty to sit as mediums. They did so, in front of the curtained cabinet. Before I had resumed my seat, after lowering the lamp a little, the musical instruments in the cabinet began to play, and a chair came

dancing out and on to my friend's legs, and a shower of bells and tambourines sent on to his knee, the two mediums being in full view all the time, and talking to us in their ordinary way. Then "Chicco" showed himself pretty distinctly in front of the curtains. Joseph's control, "Jack," then told us he would show us water dropping in full light. We then placed on the table a bright-burning paraffine lamp, equal, I should think, to seven candles. The medium then placed his hands on the same table, his brother William at one end, and his mother, who came in at this moment, at the other end, we having our hands on the sides. A piece of paper lying on the table was soon wetted all over by drops of water. I then requested Mrs. Petty and William to go to the other end of the room, and I then covered Joseph up with a *Scotsman* newspaper, except his arms and head. I held another paper over his head, and it was there wetted the same as on the table. I covered the medium up to ascertain if it was trickery, for the editor of the *Newcastle Express* declares it to be done by a compressible scarf-pin containing liquid. Such was clearly disproved in this case, for the boy had no scarf-pin or other device of such kind about him. We then all placed our hands on the table-top, and it floated up between two and three feet off the floor, and raps were given all over its top, as loud as if done by throwing boys' large marbles smartly on it.

A gentleman some time since proposed in the MEDIUM to place spiritual literature in all public libraries. I doubt he will have a tough job to do it, as instance the following, Mr. Editor. I ordered six copies of the MEDIUM weekly (simply to give away) of our railway book-stall, Smith of London. The reply from head-quarters in London was, "They declined to supply the MEDIUM."—Yours truly, JAMES ROBSON.

North Shields, January 31st, 1876.

[Smith and Son have given the same answer at other places. We recommend our friends to distribute their favours elsewhere. If Smith and Son can do without selling the MEDIUM, we must give them a Rowland for an Oliver, and do without Smith and Son. There are plenty of respectable news-vendors everywhere, who conduct their business without an exhibition of the unseemly impertinence which characterises the tactics of the big newspaper popedom in question.—ED. M.]

[Mr. William Lee sends particulars of a similar seance, held at Newcastle. The test conditions were of the strictest description.—ED. M.]

#### SALTBURN-BY-THE-SEA.

Dear Mr. Burns,—Mr. J. J. Morse, from London, delivered a lecture in the Ruby Street Hall of this place on January 26th, the subject for the lecture (chosen by the audience) being, "Are Spirits subject to any Laws? If so, what Laws?" For some days previous to the lecture it was noted by the knowing ones that a strong undercurrent of excitement was stirring among the non-Spiritualists, and it was confidently predicted that we should have a full meeting. The result verified their prediction, the hall being completely filled with an eager and excited audience. So eager were they to begin, that one man, before even the subject was chosen, inquired of the chairman if it was time to ask questions. After the usual preliminaries were gone through, Mr. Morse arose, and "Tien," in his usual strong and dignified style, delivered a grand and masterly oration, his hearers sitting with outstretched necks, perfectly electrified by the prompt and vigorous manner in which he took up the subject they had themselves chosen. Many of them afterwards made comparisons with the laboured style of their own preachers after a week's study of their subject. After a speech occupying considerably over an hour, "Tien" intimated that he was ready to answer any question having a bearing on the subject of the lecture. One individual, bursting with impatience to annihilate the speaker, created considerable amusement by making three or four unsuccessful attempts to quote from the Lord's Prayer. A number of questions (believed to be staggerers) were then put to the lecturer, which were answered with such sledge-hammer arguments that his opponents reeled, stupefied with the ease, and force, and clearness with which he completely crushed their arguments. After a meeting occupying about two hours, we broke up, many of the non-Spiritualists expressing their unbounded satisfaction at the arguments brought forward by the lecturer to support his case.

The following night a private seance was held at the house of Mr. Summers, a firm friend of the cause, the controls maintaining an agreeable evening. On Friday, 28th, a very excellent tea was provided by Mrs. Summers, and partaken of by a select party. After tea a number of strangers arrived, very desirous to learn more of this queer thing Spiritualism, and especially to hear the spiritualistic opinion of his Satanic Majesty and surroundings, they having had their faith in his satanship considerably shaken of late. After being intensely interested for over an hour by Mr. Morse's experiences in America, "Tien" took control, and, taking for a subject "God and Heaven, the Devil and Hell," he gave a very telling address, completely knocking the orthodox ideas of the above subject out of his hearers and into a cocked hat. The "Strolling Player" also took control, answering questions, and instructing his hearers in his usual peculiar style, and thus closed a long and very enjoyable evening of nearly five hours.

Mr. Morse's visit has created great excitement in Saltburn, and, I think, has given the cause a great lift. Everybody wants to have a sitting.

H. ARTHUR.

February 1, 1876.

#### NEWCASTLE.

Mr. Barkas has concluded his course of twelve scientific lectures. At the last one he said that the origin of these lectures was a sudden inspiration; they occurred to him one hour, and during the next hour the titles of the lectures were prepared for the winter. The subjects were those with which he had been more or less familiar for many years; but the most retentive memory required refreshing, and the delivery of the lectures had, he could assure them, been a labour of love to himself, not unattended with intellectual profit, and he desired to flatter himself with the hope that they had been neither uninteresting nor unprofitable to his audiences. The questions asked of lecturers are generally some criterion of the interest excited, and he must say that the questions he had received showed an appreciation of the subjects considerably above the average of public audiences. Some of his hearers had, besides asking questions, pointed out omissions and made suggestions, for which he



was greatly obliged, as no public teacher should be beyond criticism and advice; and any information or hint given in a respectful spirit should always be thankfully received. It was always a matter of considerable difficulty to keep up for any length of time an interest in lectures of a scientific character, but their increasing attendance during the course, and continued increase that evening, led him to hope that his objects in the delivery of the lectures had not been entirely unfulfilled. He had been glad to see, night after night, the same young and earnest faces, and had not been displeased by the attendance of those more advanced in years. He trusted that the young who had heard him might enter upon one or more of the fields of inquiry which he had briefly opened up to them, and he could promise them a rich mine of valuable knowledge and a plentiful store of facts and inferences for the pleasant life-study of leisure. Nature, though old, was ever fresh and ever new to the observing mind. "Age cannot wither her, nor custom state her infinite variety." He proposed, health and circumstances permitting, another course of popular lectures next winter; they would probably be divided into two groups, one preceding the Christmas festivities, the other following them. After the customary votes of thanks had been given, the proceedings terminated.

We have had a grand intellectual treat during the past week. Mr. Morse has been here, and gone. His guides seem to improve. The addresses were of the most logical kind, carrying conviction with them. Old "Tien" led us through the prevailing theological dogmas in a masterly manner. The impression made on the minds of his hearers will not be very easily forgotten—in fact, the minds of his hearers seem to be a little overstrained in endeavouring to retain the grand truths which he uttered. When the time arrives for the reception and the practical carrying out in this life of the great lessons taught by him, who can conceive what a grand world this will be? "Tien" seemed to surpass his previous efforts. On Sunday evening last he commenced his address by quoting the following from the Acts of the Apostles:—"For as I passed by, and beheld your devotions, I found an altar with this inscription: To the Unknown God." The treatment of the subject lasted for an hour and twenty minutes. The lofty thoughts uttered on this occasion were, to use as few words as possible, grand.

On Monday evening a goodly number of members and friends assembled together for the purpose of witnessing an interesting exhibition of spirit-photographs, kindly lent for the occasion by Mr. James Burns of London, the reception of which was heartily acknowledged by the audience as the slides were passed through the lantern. Messrs. Rhodes, Greenwell, Pickup, Cairns, Bonner, Fairclamb, Colman, contributed to the harmony of the meeting; Mr. Walton presided at the harmonium, and Mr. Mould made an excellent chairman. The president, Mr. Armstrong, took the post of lecturer, which he managed exceedingly well. We hope shortly to have another exhibition, when we hope it will be attended by a larger number. A collection was taken towards defraying the expense of the new American organ which has been recently added to the society.—Yours truly, FENWICK PICKUP, Secretary.

#### DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton, as usual, gave two discourses at the above rooms, that in the morning being on "The Parable of the Wheat and the Tares," and that in the evening on "Religion and Science." In this last discourse the Doctor defined the province of science, and pointed out that it was perfectly distinct from that of religion, and maintained that the two, when properly understood, were perfectly in harmony. He passed some severe strictures on the materialistic philosophers of the age, and showed that they necessarily blundered in their theories, because they ignored the great realm of spirit in which all true causes were to be found. The discourse was listened to with great attention.

On Sunday next Dr. Sexton will deliver two discourses, as usual, in the morning at eleven, and in the evening at seven. In the afternoon a meeting will be held, composed of persons favourable to the Doctor's work, at which he will be glad to see as many of his friends present as can make it convenient to attend. The public meeting will take place at half past three, when addresses will be delivered by several well-known public men; and at half-past five there will be a tea-meeting held, tickets for which may be obtained on application personally or by letter to Mr. G. Sexton, jun., 75, Fleet Street. No charge will be made, for these, but each person partaking of tea will of course be expected to contribute to a collection which will then be made. All persons, Spiritualists and others, who feel friendly to Dr. Sexton and his work, will do well to attend.

#### SEANCE AT MRS. MACKDOUGAL GREGORY'S

On Tuesday week a seance was held at 21, Green Street, Grosvenor Square, at which were present, besides the medium Mrs. Kimball, Mrs. Mackdougall Gregory, the Rev. Dr. and Mrs. Davies, Miss Poyntz, Mr. Bennett, Mrs. Wilks, Miss Stafford, and Miss Williams. The sitting took place in full light.

Mr. Kimball was controlled by a spirit calling herself "Petite" who declared that the Prince Consort was present, and had used Mrs. Gregory as a "silent battery" to communicate even with the Queen herself. The Prince, she said, had materialised to his dear wife—his dear Queen—had breathed on her brow. Had Mrs. Gregory not had Herculean power, the strain made upon her must have removed her to the spirit-world. Her mission was specially to the higher classes; and when she passed away, she would recognise the relationship existing between them and her spirit-aura. During the illness of the Prince of Wales, Mrs. Gregory was used as the medium for conveying magnetism from a band of physician-spirits, and unconsciously she was the means of his restoration. Materialisations of some of the spirit-band were promised, so as to complete the chain of evidence. A great light was coming to this planet, bringing it nearer the sun, and removing the physical ills of earth by its more complete spiritual development. Materialisation of spirits would become so perfect that they would come and converse for hours, clearing up all mysteries. This light would come from conjunction with another planet—whether a spiritual planet, or one of the recognised systems, she was unable to say. This earth was going to find its counterpart. The result would be harmony, and communion would be perfect with the departed of all

ages. The leading spirits of the world would receive this first, thence it would be diffused among the masses, and the golden age would reappear. Hitherto the golden periods had been partial only, but now it was to be complete, when earth met her sister-planet. This information had never been given before, and the speaker eloquently described the joy that there was in the spirit-world at the announcement being made.

The spirit then addressed several members of the circle, and in speaking to one of them about certain fits of depression, attributed them to an unconscious rapport with the struggling earth. Another gentleman's speciality lay in being worshipped by the ladies, whereas it was man's duty to worship at the shrine of woman. Were this gentleman conscious of the power he possessed, he would act the part of a brother to all the adoring ladies. The gentleman was a universal lover, and so held the magic key of infinite sympathy. Further communication on this delicate subject was not permitted, and the blushing gentleman seemed rather relieved to find that the rest was to be given on a subsequent occasion. A "bud of thought" was vouchsafed to each of the ladies, directions being incidentally added for dealing with low spirits. The analyses of character were subtle and interesting, and the whole seance of a very high and exceptional character.

#### MR. HERNE AT BRIGHTON.

On Sunday evening last, Mr. Herne held the first of a series of seances (which will be continued every alternate Sunday) at 82, St. James's Street, Brighton. The circle being principally composed of members of the Brighton Spiritualist Union, the conditions were more favourable than could otherwise have been secured, and the manifestations correspondingly good. At many of Mr. Herne's previous seances the sitters have numbered from twenty to thirty, and the sceptical element invariably predominating the manifestations have for the most part been of a very material character, at the same time eminently suited to the mental condition and requirements of those present. The spirit-manifestations have frequently commenced immediately the lights have been extinguished, and continued almost uninterruptedly for a couple of hours or more. Some of the seances have been more like spiritual carnivals than anything else. Our last seance was no less remarkable than former ones—specially remarkable for the entire absence of the boisterous, or, as some people may consider, the disorderly, elements.

During the first half-hour of our sitting we found it impossible to get up proper conditions on account of the annoyance we experienced at the incessant clanging of a church-bell on the opposite side of the street. Many wishes respecting it were expressed, the kindest being that it were somewhere further off. Not till our ears rung again with the harsh, unmusical, jarring, awful sound, did its deafening clangour cease. Then

"Silence, like a poultice, came  
To heal the wounds of sound."

Under the improved conditions our spirit-friends soon manifested their presence, not by banging the musical instruments about on the table, and hitting the sitters with them, but in a way much less demonstrative, and more to the taste of those who dislike strong physical manifestations.

"With a slow and noiseless footstep,"

first came a spirit in the garb of a monk of the Benedictine order. Both Mrs. Bryn, the medium of our own circle, and Mr. Herne saw and described him at the same time, the lady remarking that he bore a strong likeness to Father Ignatius. Mr. Herne then became entranced, and a spirit whose name did not transpire briefly addressed us. The medium afterwards described the phase of mediumship possessed by several of the sitters. One lady he pronounced to be a writing medium—a fact which was at once admitted. Within the last few weeks the development of that faculty in the lady has been watched by us with considerable interest, some of her productions giving evidence of high inspiration. Another lady learned that she was a seer, or rather might develop into one; and a gentleman was told that he possessed the healing power, which he acknowledged to be the case to a certain extent, and expressed a desire that it might be augmented. Nearly every person present was mediumistic, and hence, perhaps, the manifestations took the form they did. Our old friend "Peter" came and remained with us for some time, but space will not permit of a longer report now. I may at some future time ask your insertion of a few additional observations on the above seance. "PHILO."

#### ENGLISH ORTHOGRAPHY.

Should any evil-disposed person or persons presume to question the *raison d'être* of that latest of institutions the Spelling-Bee we would refer them to that eminent authority Sir Charles Reed, who, in a speech delivered at Leicester last October, when distributing school prizes, dwelt on the failures in spelling exhibited by many pupils, and stated that at a recent Civil-Service examination 96 per cent. of the plucks had been for "inaccurate spelling."

Now, competitive systems to the contrary notwithstanding, it may fairly be assumed that candidates for the Civil Service are mostly, if not all, from the better educated classes of the country. Then what manner of spellers may they be who have not had equal advantages of instruction in the days of their youth? To answer this question, it is only necessary to look around, and if our readers, like ourselves, have uncomfortable eyes for defects—if they have to adjust the picture-frames on the wall and the ornaments on the chimneypiece every time the housemaid dusts the room—they will have detected numerous instances of "inaccurate spelling." For our part, a list of the "inaccuracies" that daily offend our eye would fill a volume, and, no doubt, serve to advertise many an honest tradesman. This very evening, wending our way from the City Surreywards, we passed a house of entertainment marked "Sterling Castle." At first we wondered whether it meant good liquors or cash down, but a moment's reflection and we remembered that the schoolmaster had been abroad, *i.e.*, in Prussia, not in England, and that the sign was intended for Scotch. Anon the iron horse whisked us past "Collinge's Foundry," doubtless an excellent establishment, but evidently eruptive of extraneous *e's* (*à propos*, confectionery and stationery are often spelt with an *e*). Again, on the open front of a lordly "pub," we read, graved in letters of stone, "Fish-monger's Arms," as though that august body claimed but one aristocrat, or that the rest were all like Miss Biffin. And so on, till the fog closes in upon the darkness of ignorance, leaving us, however, in hope that gradually School Boards will change all this.



# HOW THE SPIRITS CAME AND WENT AT MRS. KIMBALL'S FRIDAY EVENING SEANCE.

A seance at which upwards of a dozen materialised spirit-forms presented themselves affords descriptive material exceeding the space at command in this week's columns. Only a running commentary, therefore, can be given of this most interesting occasion.

The circle assembled was large, and reminded me of the days of Bastian and Taylor. The forces of two mediums—Messrs. Arthur Cölmán and Eglington—were combined in producing the manifestations.

Omitting various materialised forms that were projected through the curtain, I will make a selection of the more impressive materialisations; and,

First, came "Carlos," Mrs. Kimball's son, to greet his fond mother once more, as it were, in the flesh. The hand of "Mary Stuart" was upon his head, and three other hands appeared above.

Nor only came the son, but the daughter "Clara" came, and put forth a tiny hand as a test for the maternal recognition. Such a family greeting was worth a visit to British shores.

The graceful hand, and bracelet-encircled arm of "Mary Stuart," with flowing drapery, were next presented, and several of the sitters had the honour of kissing hands.

With the light increased so as to afford a fine view, walked out the venerable "White Warrior," with his snowy hair and beard. Advancing to the table, he selected a flower from a bouquet that was upon it, and presented it to Mrs. Kimball's lady friend. This was a fine materialisation. After withdrawing for a brief interval within the curtain, the "White Warrior" re-appeared, leading forth his medium, Mr. Eglington. While both were thus out in the room, he approached towards me, and we clasped hands. Retreating towards the curtain, the unconscious medium knelt down; so knelt the spirit-form, and then became dematerialised before us, Mr. Eglington returning to the cabinet alone.

Mrs. Hallock, sitting quietly in her chair, mentally wished for a test spirit-form, and there came a hand for her with a finger deficient. It was that of "Phoebe Carey," who had lost the finger, I believe, by accident.

A voice from within the cabinet then said that one of the world's great heroes was there, and the head of "Napoleon I.," with his jewelled orders, was before us. I had the privilege of advancing and inspecting the jewels.

"Alfred," a deceased friend of Mr. Arthur Cölmán's, then appeared. The curtains parted widely, and Mr. Cölmán and his former friend stood side by side once more, one called dead yet both alive.

Again the curtains part, and a procession meets our gaze. In advance is Mr. Eglington, in the rear is Mr. Cölmán, and between the two, apparently supported by Mr. Cölmán, is the head of "Mary Stuart," with long-dependant drapery; not the head as it fell from the block of yore, but alive, and a bright spirit-light, like a star upon the breast, threw its rays upon her face. The only regret felt was the necessity for this delicate manifestation of a light extremely small, precluding distinctness of view to most of the circle.

Not so was it with the final display. By orders I turned the light pretty fully on, too fully to be borne for long by the materialised form at present. The curtains parted and quickly closed, but giving time enough for a glance within. There stood in all her peerless beauty "Mary, Queen of Scots," with the richly jewelled star, emblem of the Spirit Band. Five times she so presented herself. Mrs. Kimball, Mrs. Hallock, Mrs. Cleimer, and myself were allowed to kneel before the presence of this once royal form, and royal still in all those virtues that make a queenly spirit. Mr. Cotterill and others who sat opposite had excellent views and were delighted. Beautiful as was this manifestation, it is, we believe, but a forecast of what is to come.

Of the dark seances and of other forms I need say nothing, though there be much to say. These Friday evening drawing-room receptions of Mrs. Kimball are likely to mark an era in spiritualism.

R. LINTON.

## MR. WOOD'S MEDIUMSHIP.

To the Editor.—Dear Sir,—The undersigned would feel obliged and grateful to you if you could find space for the following facts in connection with Spiritualism, which we will not waste time to specify, but simply generalise.

Mr. Wood during his visit to the metropolis has given many personal, business, and healing tests; in the case of Mr. Wootton, going to the seat of the disease and benefiting him as only that great man Dr. Main had been able to hitherto. Mr. Wood is first controlled by an African to manipulate, then "Josiah" follows and explains the case in all its bearings. Mrs. White and Messrs. Rutherford and Ackerman were also greatly benefited. The business tests to Mr. Rutherford have been indeed marvellous, saving great losses, &c., for which Mr. Rutherford is very grateful. A gentleman of the Hebrew persuasion had his past life read to him as it were out of a book, his points of belief enlarged upon, with many useful directions for the future, all of which staggered him.

As a trance medium he is almost unsurpassed for the perfection of the ideas that the Spirits pour through him—bright, free, undefiled, and not shapen by the creedal beliefs of any of the sitters—manly and forcible, rising to the poetic, and very patriotic. Private circles would do well to invite Mr. Wood amongst them, both for his marvellous powers as a healing medium and his capability to give family and private tests of individuals. Some would say, Very clever, where was he schooled? Well, he is not able to read or write, is the answer.

We wish to bear testimony to the foregoing:—

MR. J. RUTHERFORD,	MRS. E. RUTHERFORD,
MR. J. WOOTTON,	MRS. M. WOOTTON,
MR. H. ASHMAN,	MRS. E. ASHMAN,
MR. J. ACKERMAN,	MRS. E. F. C. WHITE,
MR. H. WOODERSON,	MISS. E. SHAW,
MR. C. WHITE,	

16, Gray Street, Manchester Sq. Feb. 8th, 1876.

The *Weekly Welcome* is a new penny periodical published by S. W. Partridge, containing truly exquisite engravings. *Hand and Heart* is also a new periodical, illustrated, but more particularly in the interests of Church and State.

## MR. MORSE'S APPOINTMENTS.

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

Subject:—"Spiritualism, its abuse and use."

DITTON.—Arrangements pending for Saturday, February 19th.

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

GLASGOW.—Sunday, February 27th. Trongate Hall, at 7 p.m., and during the week.

BARROW-IN-FURNESS.—Arrangements pending.

LIVERPOOL.—To follow.

All letters to be addressed, for this week, to Mr. Morse, Warwick Cottage, Old Ford Road, Bow, London, E.

HALIFAX.—Mrs. Scattergood of Bradford will give two addresses in the Old County Court House, on Sunday, February 20th, at 2.30 and 6 p.m.

DALSTON ASSOCIATION.—Mr. Thomas Blyton informs us that this Association is "making headway,"... "the number of members is on the increase,"... "the library is being considerably extended," &c.

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.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.—The annual tea-meeting will be held on Sunday evening, Feb. 13th, at five. Tickets one shilling. Conference at seven o'clock. On Wednesday evening, Feb. 23, a concert will be given, and Mr. Eglington will receive a testimonial. Admission sixpence and one shilling.

SOUTH LONDON ASSOCIATION.—On Sunday evening last, February 6, Mr. Wallace (missionary medium) gave a very instructive address at the rooms, 71, Stamford Street. On Sunday evening next, February 13, Mr. E. W. Wallis will deliver a trance address at seven o'clock. The various seances are well attended, Mr. Herne and other mediums having kindly assisted.—J. BURTON.

EAST LONDON SPIRITUAL INSTITUTION.—A musical and literary entertainment in aid of the harmonium fund and meetings held in connection with the above institution will be given in the Stepney Temperance Hall, Eagle Place, Mile-End Road, on Thursday, March 2, 1876; to commence at 7 o'clock. Tickets one shilling each, to be obtained of Mr. Cogman, 15, St. Peter's Road, and of Mr. Rix, 14, Robinson Road, Approach Road, Victoria Park.

MANCHESTER.—A social meeting of members and friends of the Manchester Association of Spiritualists will be held in the Temperance Hall, Grosvenor Street, on Wednesday evening next, the 16th inst. Tea at 7 p.m. prompt, after which it is proposed to spend the evening in agreeable conversation, music, &c. Tickets 1s. each. The proceeds will be devoted to the library fund. We hope that Mr. Fitton will be generously supported in his zealous effort, and that the spread of spiritual literature will be thereby greatly increased.

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.

PRIVATE SEANCE WITH MR. E. BULLOCK, JUN.—Mr. J. G. Pillborough communicates the particulars of a private seance at Norbiton, Kingston, with Mr. E. Bullock, jun., at which the physical manifestations were of a remarkable character. "I have been," says he, "an investigator for more than eighteen years, and have never witnessed a more satisfactory physical seance. I have known the medium for four years, and believe him to be very truthful. He is willing to give private sittings on moderate terms. His address is 19, Church Street, Upper Street, Islington, N."

MAGNETISED FLANNEL.—To the Editor.—Sir,—I am a working man, and for six months I have been laid aside with a severe skin disease of the legs and thighs, called *eczema*. A watery matter oozes from my legs, and forms a scab, but no skin forms. I had some magnetised flannel from Dr. Monck, which I applied to my thighs, a short time ago, and I am glad to say my thighs are nearly well. The medical man meanwhile has been treating my legs in various ways, but they are not better. I shall now try the flannel for them. I feel in duty bound to let the public know the good I have got from Dr. Monck's flannel, that others may seek and get relief the same way. The Doctor is a stranger to me. I am attended by my club doctor, and I feel it would not be prudent to give my name, but I enclose it for yourself and the private eye of any who may desire to see it.—Yours obediently, A RELIEVED ONE. February 8, 1876.

## CONCERT HALL, LIVERPOOL.

### AN ILLUSTRATED ENTERTAINMENT,

CONSISTING OF

SPIRIT-PHOTOGRAPHS, PICTORIAL REPRESENTATIONS OF SPIRITUAL PHENOMENA, PORTRAITS OF MEDIUMS, &c., enlarged and thrown on the Screen by a powerful Dissolving View Apparatus, will be given in the Lower Concert Hall, Lord Nelson Street, Liverpool, by

MR. J. BURNS,

of the Spiritual Institution, London, on FRIDAY EVENING, February 18th. Mr. JOHN LAMONT will preside. To commence at 8 o'clock; doors open at 7.30. Admission One Shilling, Sixpence, and Threepence. Tickets to be had at the Spiritual Centre, 33, Russell Street, and at 85, Islington, Liverpool.



## MRS. TAPPAN'S ORATIONS.

Mr. Editor,—When Mrs. Tappan gave her first orations in London, they were of such high tone and character that people read them in the Medium with avidity, which very much improved the circulation of that journal. Every approval was expressed of them by all parties, whether Spiritualists or not, and when, some time after, it was suggested that Mrs. Tappan should leave London to labour in the provinces, I wrote a few thoughts to you, Mr. Editor, some of which you published in the Medium at that time, and which were somewhat as follows:—"The London Spiritualists had better keep Mrs. Tappan for some time, that her addresses may be reported, as there are not the same facilities in the country to do so, consequently they would be lost to the world by being delivered to small audiences without being reported. If they could be collected and published, they would be in themselves such a body of spiritual divinity as the world never saw."

With your industrious and determined labour we have the first volume placed in our hand (and we hope there will be a second), and it more than realises our most sanguine expectations. It is a neat little volume in appearance, and can take its place in any respectable gentleman's library. Its reading matter is of the highest class, fraught with sound argument and pure spiritual ideas. Although we may have read some of the discourses before as they were given, yet, while reading them again, new impressions strike in upon the mind, and no happier moments can be spent, I am sure, than while perusing the prose and verse contained therein. The subject matter is so much adapted to the higher nature of man, that no one can fail to be elevated, both in thought and feeling, by such a work. There is food for all varieties of mind, and the world will be greatly benefited thereby.

It is my opinion that nothing has ever appeared amongst Spiritualists of greater importance, and that can be placed in any person's hand, whether friend or foe, sure to gain respect and an attentive perusal. Spiritualists ought to lend the book everywhere, to all capable of comprehending spiritual subjects. We may not be able to deliver a spiritual lecture, but may lend this whole work to our friends, which cannot fail to do them good. I see no reason why a second edition of this work may not soon be required.

Wishing you every success in the undertaking,—I remain, as ever, your humble servant,  
JOHN CHAPMAN.

Dear Burns,—I write to thank you for the four copies of Mrs. L. V. Tappan's discourses received the other day, sent through you by Mr. Maynard. I had the good fortune to hear the delivery of the whole lot excepting one of these inspired utterances. I hope all who read them will receive the flood of light given through her upon the various topics discussed. If the Spiritualists of England had nothing else to be thankful to you for but the publishing of these utterances given from the spirit-world, and so ably reported and published by your active exertions, it is enough to fill our hearts with gratitude to you and the Spiritual Institution in Southampton Row. To you, the head-centre, I wish to express my delight at the work accomplished. The good you have done in this matter alone cannot be fully estimated. No person can candidly and understandingly read these discourses and reflect upon them without profit. I send you my grateful thanks, only regretting that you and your Institution were not in a position to do a similar service when that matchless medium Emma Hardinge first came before a London audience uttering those soul-thrilling lectures, given by her divine teachers, that brought many out of theological darkness into the marvellous light of Spiritualism.—Yours respectfully,  
388, Edgware Road.

FREDERIC COWPER.

A LADY who has had peculiar experiences from childhood writes to say that she has received reliable premonitions from the planchette months in advance, and also gets truthful answers through the table immediately on touching it. She knows nothing of Spiritualism or Spiritualists, and had our address communicated through the table, with a request that she should write to us for advice. As she lives in Warwickshire, we have but little opportunity of introducing her to friends; but if there are any investigators in the southern part of the county, we shall be glad to hear from them.

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

SUNDAY, FEB. 13, Mrs. Kimball and Mr. Burns at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, FEB. 14, Mrs. Kimball's Reception, at 8. (Private.)

TUESDAY, FEB. 15, Mr. Herne's Developing Circle, Private, at 8.

WEDNESDAY, FEB. 16, Mr. Herne, at 3. Admission 2s. 6d.

FRIDAY, FEB. 18, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

## SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, FEB. 12, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, FEB. 13, 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. 14, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, FEB. 15, 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. 16, 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. 17, 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. 18, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3. Admission, 2s. 6d.

## MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON, WEEKLY SEANCES, &amp;c.

SUNDAY, Healing at 11 a.m.; Service at 7 p.m. TUESDAY, Seance at 8; 1s.

WEDNESDAY, Trance & Test Seance, at 8; 6d. FRIDAY, Seance at 8; Non-

subscribers 6d. SATURDAY, Social Meeting at 8; 3d., subscribers free.

## SOUTH LONDON ASSOCIATION OF SPIRITUALISTS, 71, STAMFORD ST. WEEKLY MEETINGS.

SUNDAY, Trance Addresses at 7; free. MONDAY, Conversational Meeting at 8. TUESDAY, Developing Circle at 8; members only. WEDNESDAY, Public Circle at 8; 3d. THURSDAY, Developing Circle at 8; members only. FRIDAY, Materialisation Circle at 8; members only. SATURDAY, Social Meeting at 8. It is requested that punctuality be observed by visitors.

## SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, FEB. 13, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

• BOWERY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum, 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, Hoekley, 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, Finfeld

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 8.

HULL, 4, Strawberry Street, Draypool. 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.

TUESDAY, FEB. 15, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, FEB. 16, BOWLING, Spiritualists' Meeting Room, 5 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,

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

KEIGHLEY, at the Lyceum, at 7.30 p.m., Trance-mediums, Mrs. Lucas

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THURSDAY, FEB. 17, NEWCASTLE-ON-TYNE, Old Freemasons' Hall, Weir's Court,

Newgate Street. Seance at 7.30 for 8.

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

FRIDAY, FEB. 18, LIVERPOOL, Weekly Conference and Trance-speaking, at the

Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7

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