



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

SPIRITUALISM.

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

No. 307.—VOL. VII.]

LONDON, FEBRUARY 18, 1876.

[DOUBLE SHEET—PRICE 1d.]



THE LATE REV. JABEZ BURNS, D.D.

THE LATE REV. JABEZ BURNS.

The rather unlooked-for decease of Dr. Burns will be an item of sorrowful intelligence to the many thousands who have been instructed by his labours in all parts of the world. Only a few weeks ago he called at our office to bestow on us a visit of friendly greeting, but we regret we were "not in the way," and so missed the opportunity of seeing our friend for the last time in this state. As a tribute to his memory we are pleased to be able to publish this week a very excellent likeness of the deceased divine, whose career is generously and comprehensively outlined in the following memoir, which we quote from the *Pictorial World* :—

The temperance cause has lost one of its most earnest and consistent supporters in the recent death of the Rev. Jabez Burns, which took place on Monday, January 31st. He was born at Oldham, December 18th, 1805. He began his education at a school at Chester, and then attended a grammar-school in his native town. When fourteen years of age he became a draper's assistant at York. At the age of sixteen he preached his first sermon, his text being Matt. xi. 28. The linendraper having failed in his business, young Burns devoted more time to preaching and study, and was induced, no doubt by his great passion for books, to undertake the charge of a bookseller's business at Keighley, in which he remained three years, at that time occupying the pulpit of the Methodist New Connexion Chapel. At that youthful age Jabez Burns was bold enough to attack in the open air, before an immense congregation, the teachings of an atheist at Bingley, and so successful was he that the crowd were with difficulty restrained from lynching the unbeliever.

In 1824, and at the early age of nineteen, Jabez was married to the daughter of Mr. George Dawson, a member of the Wesleyan Chapel at Keighley. In 1826 a commercial panic caused his employer to fail, as in the previous instance, and young Burns, with wife and child, were thrown on their own resources, which consisted of plenty of books but little money. His mind was soon made up, and he resolved to proceed to London, which in those days was considered a matter of some difficulty, the distance being 212 miles. These difficulties, however, having been surmounted, and London reached, Mr. Burns soon established himself as a preacher in London, and occupied the pulpits of various New Connexion Methodist chapels in Bethnal Green, Leicester Square, and Lisson Grove; but finding his income from preaching inadequate to his wants, he turned his attention to literature, and published his first book, entitled "The Christian Sketch-Book." Of this first literary venture he succeeded in selling an edition of 7,000. It was at this time also Jabez Burns became a Baptist, and in 1829 he left London for Leith, where he continued his mission work, preaching frequently in Edinburgh. And while there conducted a monthly magazine, entitled, *The Christian Miscellany*. He also published "The Spiritual Cabinet," and "A Sermon on Scriptural Election." After a few years' residence in Perth he was invited to the chapel in Church-street, Edgware-road, and on May 10th, 1835, he preached his first sermon. The chapel here was badly attended, but it was not long before the requirements of Mr. Burns's increased congregation necessitated an enlargement of the building. Numberless works issued from his pen, and some of them ran through as many as fourteen editions. He became in 1839 editor of the *Temperance Journal*; he also wrote many temperance works and delivered many temperance sermons and platform addresses.

We must not forget to mention that Mr. Burns was one of the earliest members of the Evangelical Alliance. The Wesleyan University at Middleton, Connecticut, conferred upon him a degree D.D. in recognition of his labours, and in consequence of the large circulation which his works had in America. Although, perhaps not agreeing in their entirety with the opinions and outspoken utterances of the rev. gentleman whose career we have thus briefly sketched, thinking men cannot help regretting that this earnest champion of a good cause has thus been taken from the scene of his labours, albeit, full of years as of honours. This regret, however, is tempered with the recollection that his mantle has fallen upon the shoulders of one well able to sustain it, in the person of his son Mr. Dawson Burns, whose utterances in the cause his father espoused are now world-renowned. Dr. Burns had the "courage of his opinions" full upon him, at a time when to speak against our national failing of intemperance was to bring upon the head of the speaker nothing but scorn and contumely; he, however, lived long enough to see a better state of things existing, when men of influence took up the note once vainly sounded, and to see that efforts then made in vain are now recognised and encouraged as they deserved to be. The remains of Dr. Burns were interred in Wilsden Cemetery on Saturday, February 5th. A large concourse of sorrowing relatives and friends gathered to show their affection for him who, during a long life, had made many love but few (if any) disrespect him.

DR. BURNS

Was a man of universal sympathies, and thoroughly progressive throughout his career. Without great intellectual aptitude and a love of truth and humanity, it would have been impossible for a man situated as he was in youth to have attained the position he did as a minister of the Gospel and a writer on religious subjects. Advantages, comparatively speaking, he had none, but he was the architect of his own fortunes. This spirit of independent self-help and interest in the welfare of others did not confine itself within the limits of religious work, properly so-called. Every new form of truth that manifested itself was eagerly received by Jabez Burns, especially if it could in any way throw light upon his duty as a pastor, and enable him more efficiently to benefit those under his guardianship. His early connection with the temperance movement, and social reform generally, was only one of many steps taken towards a better understanding of the needs of the people, and how to supply them. He was much interested in the phrenology and mesmerism, and, if we mistake not, was an adept in these sciences. His temperance views led him into an appreciation of the laws of physiology as applied to diet and hygiene. Hydropathy, psychopathy, and other methods of alleviating human suffering were eagerly canvassed by him, notwithstanding their unpopularity. His courage was as vigorous as his intellect, and he

was not deterred from approaching a subject because of the opprobrium of unenlightened public opinion.

To say that Dr. Burns was a Spiritualist in the sense of accepting any person's form of belief, personal experience, and habits of inquiry, would be an impertinence. Many friends well knew that he was a reverent investigator of the phenomena called spiritual, and gladly accepted a place, when his other engagements would permit, at those circles where phenomena of a high class, under harmonious conditions, were presented. Spiritualism was well represented in his library, and from personal knowledge we can state that he was thoroughly acquainted with the subject in all its bearings. The demonstration of human immortality, and a further knowledge of man's spiritual state in general, had his warmest sympathies.

When Dr. Newton visited this country in 1870, his cause was espoused by Dr. Burns, who, when no other convenient place could be obtained for the exercise of the healing power, generously placed his chapel at the disposal of Dr. Newton. Large numbers availed themselves of the opportunity to be operated upon by the great American healer; and the attempt would have been of benefit to untold numbers of sufferers, had not a rabble, incited by a few bigoted leaders, raised a tumult, and rendered it prudent to withdraw from the attempt. To the credit of the district, let it be recorded that this opposition to the spirit and plain teachings of the Gospel was the work of a few unscrupulous, personal enemies, and not the will of any respectable or influential portion of the Christian community. Dr. Burns defended his position most ably in several issues of our first volume, to which we refer those who desire to know what Scripture arguments a minister of the Gospel can present in support of his endorsing the claims and work of a mediumistic healer.

From a phrenological sketch by Professor L. N. Fowler, 107, Fleet Street, which appeared in last week's *Christian Union*, we make the following pointed extracts :—

Dr. Burns was a man of full height, and above the average weight. He had a full form, well rounded out, and every function was fairly represented. His brain and body were favourably proportioned, but his brain was above the average in circumference, and the different parts of it were strongly marked in development. He was a lively, active, wideawake man, with great susceptibility and intensity of mental action. He was warm-hearted, spontaneous, impulsive, zealous, and enthusiastic. He threw his whole soul into what he said and did, was able to manifest great variety of character, to adapt himself to many different circumstances, was at home in all departments of life, readily responded to demands made upon him in times of emergency, and promptly discharged every known duty in a conscientious manner. His mental gun was always loaded, and he could fire in many different directions without exhausting his ammunition.

The entire base of his brain was well-developed. He had great energy, courage, resolution, love of industry, the desire to overcome all obstacles and remove all impediments. He was sharp in debate, quick at retort, and always ready to defend truth and humanity. He was quick in his resentment when opposed, and sometimes found it difficult to curb his antagonistic spirit when among those who pursued what he thought to be a wrong course. His social, domestic brain exerted a powerful influence, especially when its action was combined with that of the moral brain. He appreciated the family circle and domestic happiness, and regarded them as at the foundation of society. He consequently laboured most zealously, by lecturing, by teaching, by preaching, and by his voluminous writings, to elevate the family and perfect the home circle. He has written many books, and preached many sermons, expressly for the benefit of the young.

He was so social, cordial, and friendly in his nature, that he infused his own warm, genial nature into all he did, and he readily won the affection of those who were intimately acquainted with him, and he had a very extensive circle of friends in private and public life. He was polite, urbane, and entertaining, had ambition, but it was developed in a moral direction, and it stimulated him to make an exertion to excel on every occasion, and to accomplish as much as possible.

His self-esteem was large enough to give him a fair amount of dignity and self-respect, and it allowed him to assume the responsibilities of life earnestly and efficiently. Yet he was generally pliable, except where principles were concerned; then he took a bold, decided stand on the side of what he thought was the truth. He was firm and unwavering in the expression of his opinions. Firmness and conscientiousness were large, active, and vigorous qualities of his mind, and had a powerful, sustaining, and stimulating influence. He delighted to dwell on fundamental truths, was never more in his element than when he was unfolding the principles of justice and obligation. He would have defended a moral truth or principle if it had led him to the stake. His moral courage was very great.

His brain was like a tower in the coronal region. He had, in fact, a four-storey brain, and the moral and religious faculties were in the ascendancy. His belief and faith may have been much modified by his reason, but his hopes of the future, his sense of immortality, his sanguine and enterprising disposition were strongly represented in his head and in his character. The restraining qualities of his mind in the direction of timidity and irresolution were not great, and he was almost a stranger to fear.

He had naturally the feelings of reverence and respect, for veneration was large and active. It was also quickened by a religious life and higher influences. His whole consciousness was affected by the idea of a superior Master whom he served and worshipped.

His benevolence was large, which, combined with his strong social nature, mellowed, modified, and enlarged his mental powers. His sympathies were easily touched, his feelings were very tender, and he was a ready worker in any benevolent or philanthropic enterprise. Although he had decided religious opinions, yet he was tolerant, and laboured for years to promote Christian union among the Christian Churches. He had a strong, vivid imagination, which, joined to his constructiveness

and comparison, enabled him to describe, illustrate, embellish, and enlarge his subject; yet his intellect was of the practical, common-sense type, rather than of the abstract, philosophical class.

With an ordinary amount of excitement, he was fluent and copious in speech, but could write readily, and illustrate his subject fully and clearly, so that all could comprehend his meaning. His large comparison, order, and calculation enabled him to analyse, arrange, and systematise principles, truths, and facts in a practical and appropriate manner, hence he had unusual facility in making skeletons for sermons, and in gathering statistics. He had great powers of observation, and learned much by contact with the external world. He had a passionate desire to travel, and with his large individuality, he saw more minutely than most persons who travelled over the same road at the same time. All his perceptive faculties were large, he had an excellent general intellectual memory, and he remembered places, the geography of the country, and landscape views with great accuracy. He delighted to deal with simple and established truths, to get at the essence of a subject, to study the signs of the times, to analyse the Divine character and attributes, and was very anxious to say the most he could in the best way possible. He has, up to his 70th birthday, done the work of about three ordinary working-men. He has preached forty-six years, has edited several magazines and papers, has written many books in prose and poetry on various subjects, for old and young, has lectured, far and near, on temperance and educational subjects, has travelled as far west as California, as far east as Jerusalem, and as far south as Egypt, and was a close observer of human nature, physiologically, phrenologically, and morally.

Few have kept the harness on so long, have worked so hard, and accomplished so much in various ways and fields of labour. He was a good example of what a man may accomplish who adheres strictly to temperance principles. All departments of society will feel his loss, for a good and useful man has departed from our midst.

We had the pleasure, some years ago, of lecturing on social subjects in the school-room underneath Dr. Burns's chapel, and these favours the deceased gentleman cordially returned in taking part in the farewell *soirée* given to the Rev. J. M. Peebles in Cavendish Rooms. Spiritualists who were present will not soon forget the genial and hearty manner in which Dr. Burns spoke of that eminent apostle of Spiritualism.

In closing these remarks we may with propriety point to the fact, that a minister of religion—so highly honoured and worthy of it all as Dr. Burns was—should be found an investigator of Modern Spiritualism. No better reply could be given to the ribald calumny of the mob, literary and otherwise, who persist in regarding all who bestow attention on Spiritualism as either rogues or fools, dupes or impostors. The truth is, that only men of a liberal spirit, high aspirations, expanded intellect, and determined courage, are qualified to take up such a question; and the case of Dr. Burns is one of many thousands scattered up and down all parts of the civilised world, and to be found in the very highest ranks of intellect, whether engaged in science, theology, legislation, law, merchandise, or mechanics. The time is fast approaching when the at-present-despised pioneers of Spiritualism will be regarded by a more enlightened public as religious leaders in the truest sense of that term.

INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

CHAPTER VII.

Cutty and I have had such a hearty laugh. Mrs. Holt sent Lizzie over to stay awhile, as she intended to go out shopping a little. We have three dry-goods stores in the village. Mr. Derby is our steward, and from the importations *à la* Boston, I expect Miss Lizzie will get a reward for her latest roguery. She told it with the most comical countenance and the queerest twinkle in her great round eyes. She said,

"You know Miss Sallie, my Sabbath-school teacher?"

"Yes," I replied; for Miss Sallie Duane is one of our village characters, known to everybody, and to whom *carte blanche* is given for her own peculiarities; and to say that is to say a great deal. Her father had been deacon of the "First Congregationalists" for years and years; her mother was indeed a noble Christian woman; her brothers were engaged in mercantile business in the neighbourhood—had had some fault found with them by way of weights and measures to be sure, and generally disputed the taxes. Miss Sallie remained at the old homestead, taking good care of the farm, and quite forgot that the Jews ever had a year of jubilee. Every head of grain was gathered in; aye, I believe every kernel, and garnered safely for market. If Ruth did glean after Boaz, that was nothing to her.

"Well," continued Lizzie, "I know her, too; and I don't believe she knows much, if she does study the Bible all the time. She don't answer my questions half as well as Cutty does. In one of my Sunday-school lessons it said that God made clothes for Adam and Eve. I read the verse too; I can repeat it. 'Unto Adam also and to his wife did the Lord make coats of skins, and clothed them.' She said, 'Oh, it don't really mean God made the clothes; it is figurative.' I've learnt that word, I tell you, Mrs. Blake—'cause everything in the Bible is figurative; and I'd like to know what it's for. And last Sunday our lesson was about Jonah in the whale's belly. I asked her how he could live there?"

"She said, 'He could, because it was a miracle.'"

"I asked her, what made the miracle?"

"She said, 'God did.'"

"I asked her, what for?"

"She said, 'Oh, because He saw fit.'"

"I told her I didn't believe it, anyhow, if the patriarch did write it. I guess he was crazy, and he wouldn't want to see Jonah when he come out."

"Then she shook me, and said she believed I was possessed with the evil spirit."

"I said, 'Perhaps so;' and she called the superintendent, and he began to talk to me, and I laughed; I couldn't help it. Perhaps I am possessed, same as Mary Magdalene was; but I can't help it when I don't believe 'em. Mr. James is a real clever man, only you see I've found out he and Miss Sallie don't do what they say; and I'll tell you all 'bout it in a minit. Oh, he give me such a talking to—telling me God would burn me up, and if that wasn't it, he'd make me suffer for ever 'n ever. I told him I wasn't afraid. God loved me 'cause I didn't tell lies, nor steal, nor plague anybody, and 'cause I gave Dickey biscuits on the sly—I s'pose he'll go and tell Miss Blaisdell—don't care if he does; I'll find some other way slyer'n that. I know God don't like sly folks only when they do good; then he tells 'em to do it; but they don't—for you know everybody tells some way, how much they put into the contribution box, only when they put in a bright new cent, and make 'em think 'tis a gold piece they've been saving for a long time; and he told me, pretty soon, may be, the angel Gabriel would come blowing the great trumpet and calling us all to judgment. I told him I wasn't afraid. Jesus blessed little children, and said, 'Suffer them to come unto me, for of such is the kingdom of heaven.' He said, that meant good children—I expected every minit he'd say it's figurative. Then I asked him if he was all ready to go? He looked awful cross at me, and said, 'Of course; any time—it will be a welcome sound;' and Miss Sallie groaned, and said, 'O yes! a joyful sound.' So then he went out and prayed—and prayed for a wicked little girl in the Sunday-school—I knew all the time 'twas me. I was glad he did pray for me, if God will answer him; but I rather have Cutty do it, for I know she's real good; and I think Mr. James whips his horse awfully, and he swore a word of *damn* to his oxen; I heard him. But I wanted to know if he was all ready to go when Gabriel comes. Well, last night I saw him going over to Miss Sallie's. It was almost dark and I don't know what made me think of it, but something did. I just run into the barn and got father's old fish-horn, and waited 'till it was a little darker, then I hurried over to Miss Sallie's, squattin' down, right under the winder. I heard 'em talkin' 'bout you and Cutty; they said you was a' awful old Universalist, and b'lieved that you could talk to Cecil and he heard you, and that you was an old Sweden woman (Swedenborg I very well knew the little one meant), and that you would be a reg'lar Spirit'lit soon. I was awful mad then, for I knew you never drunk a drop (Cutty laughed aloud), and that if you was to hear the trump you'd soon get over your foolish ideas—and then I give it to 'em. I blowed with all my might, and Mr. James jumped up, and his eyes were big's the moon, his hair flew all round, he ran for the door, and Miss Sallie screamed, 'O Lord, O Lord!' and she caught hold of Mr. James's coat-tail, and they knocked over two chairs, and stepped on the dog's tail and he barked, and the cat ran under the stove, and I was scared and I laughed so I thought I'd die, and I run like fury, and the last I heard was Miss Sallie hollerin' 'Oh, Mr. James, let me go holdin' onto you.' I got home, run up stairs, and went to bed; and I asked God to forgive me if I'd done a naughty act; but I somehow felt all the time as though He just as lief I would try 'em."

The recital ended, little Miss Holt looked half comical, half as though she feared reproach, and I felt myself quite at a loss what to say to her. I was too greatly amused to commence at once any reprehension. Cutty adroitly came to the rescue.

"Lizzie," she said, pleasantly, "I believe you are a good girl, and if you should die to-day, think you would be happy; only I wouldn't tease those people, because I am afraid it is wrong."

"Well, if they didn't tell such awful wrong stories; didn't Mr. James and Miss Sallie say they were all ready, and it would be a welcome sound, and all that? I jest wanted to try 'em; and they were scared to death."

"It was very sudden, dear Lizzie."

"Well, they think Gabriel will come sudden."

Cutty, in a very womanly way, strove to make Lizzie understand her own ideas of such matters, and I went out, repeating again, "Out of the mouths of babes and sucklings."

The evening came, and I endeavoured to persuade Cutty to lie on the sofa and allow me to sing to her, or read, or tell her something interesting of history, but she is so absorbed in our new topic. She laughed prettily at the idea of her lying down, and wept bitterly when I told her henceforth she would be my daughter. I had adopted her in my soul long ago; and she must call me mother, and I should educate her in all beautiful acquisitions, and that Cecil had told me to. She clung to my neck, sobbing hysterically in her joy. I told her on the morrow black Jennie would install herself housekeeper, and our little domestic seasons were all over; we would live in the memory of our endeavours and the practical education we had enjoyed; though so brief, it would be a lasting benefit; and, if necessary, we could renew ourselves for the kitchen at any future time with good grace.

She commenced to plead her unworthiness, which I hushed with kisses, telling her all I desired was her love and best striving for usefulness. She nestled near my heart, and her voice was hushed with three words: "God help me!"

Lizzie asked to stay and listen to our evening's conversation. Cutty told her of the topic under consideration, and she seemed to

comprehend very readily. Hardly had I commenced to speak, however, when she interrupted me:

"First, Mrs. Blake, tell me if you think kitties or little dogs don't know anything after they are dead. I believe they do."

"Why?" I asked.

"Oh! 'cause I do; I can't tell why." The intuitive reply! I understood it, and answered her as well as I could. I said:

"I do not think, my dear Lizzie, any life is lost—for life of itself is indestructible." I was obliged to explain to the child every term I employed, while Cutty grasped each word with immediate self-solution, and for her improvement I shunned childish terms.

"All force is perpetual, for force is life. We, my dear, have given us divine life—it comes of God—but it is the highest; and the animal's life comes also of God, only in a much lower degree. I hardly believe you will ever know your kitty or your Carlo again after their death, because they may lose their individuality. The vital force of Carlo is persistent—indestructible, I think; consequently may animate some other Carlo. Do you understand, dear?"

"Oh! yes—that kitty and doggy may go into some other one. Well, if that may be, I shall be so glad: that is better than nothing; for just as likely as not I'll get them again some day—and I'm not sure they don't go to some place where we'll go. Will poor Sammy, the idiot, go anywhere, Mrs. Blake? will he be a fool after he dies?" Lizzie's eyes twinkled merrily, then a spasm of pity shot athwart her pretty face, and I answered, explaining each term as I progressed:

"Imbecility is caused by malformation of the physical organization; but rid of this ante-natal curse, they must throw off their chains of darkness, commencing an upward and onward series of progress."

"Do you s'pose we shall know folks there?" asked Lizzie; and Cutty leaned forward in great eagerness to absorb my reply.

"My dear children, identity belongs to existence itself. We sow grain of various kinds; each sown seed brings that which we recognise as belonging to the sown seed. Our spirits are magnetic; we recognise by sympathy; we attract ourselves to that which is needful for the love; we go forth in special longings; the natural instinct will search through the realms of space to find the love which magnetically attracts it. Know us? Oh! yes, my darlings. My soul almost bursts with raptures undefinable when I think of Cecil waiting to grasp my hand, clasp me to his heart, and kiss my lips as he did here. Together, I trust, we shall twine roses to deck brows pierced with thorns; together talk of our earth-life, of our separate experiences since he left me, of how he used to watch me at his grave, scattering the fresh blossoms, and sometimes smile to behold my perplexity when I could not arrange the vines in the marble vase to suit my fastidious eyes; and how he used to hear me talk when I looked at his dear pictured face, kissing it each night the old parting peace—when I was impatient for the morning that should reunite us for another of those days which were all fraught with joy and hope. Know us, dear children—

"But angels whisper soft and clear—

The loved, now risen, is standing near."

Mrs. Holt came in for Lizzie, fearing, I believe, lest the poor, inquiring child learn something of my views, which, to the mother, seem so shocking. She said, if I was willing, she wanted to come in to-morrow and have a good talk with me. I assented, feeling very positive that heterodox little Miss Holt was to be the topic under discussion. When they were gone Cutty said:

"Now do please tell me about the dead body: what becomes of it, and how it is resurrected."

"My dear Cutty, 'If a man die shall he live again?' This question has been asked and answered ever since the creation of man. Plutarch, Plato, Sophocles, all wrote upon this subject, and all agreed in immortality. Socrates says, 'I shall not remain—I shall depart. Do not say, then, that Socrates is buried; say that you bury my body.' Our external bodies exchange with earthly things: we give dust to dust; flesh and blood will not inherit the kingdom of God. 'There is a natural body and there is a spiritual body.' Death has severed the chaff from the wheat. The face, so many times mirrored in beating hearts of admiration, may blossom in the rose; the form patterned after Venus de Medicis, waves to and fro in the white lily or the thousands of spring-flowers; the hands whose caress was once life to the mother, are herbs and grass and kernels of fruit.

"It is thy dust, my darling, gives life to each rose;

'Tis because thou hast perished that the violet blows."

"I read in a newspaper, a short time since, of what was found in the grave of Roger Williams and his wife, after the lapse of one hundred and eighty years: a few fragments of wood, the rust of the nails and hinges, a lock of braided hair; and the fact was indisputable that Roger Williams and his wife had been eaten—aye, verily eaten. The roots of a venerable apple-tree had pushed through the life which nourished them. The larger root had made its way through the soil until it had reached the very spot occupied by the skull of Roger Williams; then it followed the spine to the hips, then divided, sending roots through either leg, even turning up in the form of the feet. The whole, we are told, bore a most striking resemblance to the human form. If the original body must be found for the general resurrection, may there not be some confusion? The battle-fields are golden with grain; the soil was drunk with the wine of human blood, and yielded up great harvests to sustain man and beast; when the trumpet sounds will there be justice in legitimate particles, and will they be rightly individualised?"

Cutty smiled and said "But Jesus' body was raised. I remember in my Catechism, where it tells of Jesus standing in the midst of his disciples after he had risen; and he spoke with them."

"Yes, dear; but he vanished out of their sight. 'And their eyes were opened and they knew him not. Vanishing from their view, Cutty, seems as though he was devoid of fleshly body.'"

"But they went to the sepulchre, you know, Mrs. Blake, and he was gone."

"They found the stone rolled away; through the instrumentality of the angels, his body may have been removed."

"Was he clothed, Mrs. Blake?"

"Yes; his raiment was white as the light; also that of the angels. We read always of beautiful, bright, shining robes—of white robes."

"Oh! yes," exclaimed Cutty, greatly interested in the progress of our conversation; "do please tell me if you think they wear clothes!"

To the mind not given to investigation, Cutty's question doubtless seems unanswerable, or if answerable, only so through vagary and fantasm. The perfect form must have perfect habiliments, and does have, according to Scripture. I answered the child as it appeared reasonable to.

"The material form, my dear, has no shape of its own: it imitates the inner—is a manifestation of the spirit. When the material husk has been cast off, why has not the beautiful cause power to clothe itself in radiance unspeakable and full of glory? The lilies are gorgeously clad. Nature robes herself in unspeakable splendour. Has the immortal soul less power than the magnificent field of waving grain, whose grace and form and colour attract the gaze of admiration? Is the real man or woman—the soul—"less privileged than grain, on which he feeds?"

"And those who are gone so wicked?" said Cutty, with a very deep sigh.

"Are not so beautiful: their emanations are cloudy. John, when entranced upon the Isle of Patmos, perceived that those who had overcome were clothed in white robes. Of the earthly character comes the spiritual garb. O darling! why will not people see this? Those who go forth with a record of beautiful acts and thoughts, a life of devotion to goodness, will be prepared to receive indeed the golden crown and white robe; while those who go in darkness of spirit because of their earthly discords cannot receive the beauties of the new life; but, Cutty precious, I believe they are subjects for philanthropic angels."

"But the good seek their good; like seeks like, you say."

"Yes, true, dear; but selfishness is unknown there; their social life may lie with those with whom it lay here, but the antipathy to poor ignorant sufferers is dead. The divine love prevails; even as God loves us in our errors, we love our fellow-spirits, I believe, and work for their good. I have not a doubt but that individual attractions and repulsions prevail in heaven. I hope so; but they are not what they are here, I think. We here pray that 'Thy will may be done on earth as in heaven,' and we only pray; we seek not to make it so; we seek little to cultivate unity and brotherhood; we exclude from our hearts all that is uncongenial, all that disturbs our fastidious tastes and educations; but there, Cutty, though we go not to the unfortunate for social joy, yet we live in a true heavenly fraternity. There, jealousies, envies are not known; selfishness bows to truth and love: we may not love all in the same degree—we cannot—we shall love our own best, yet love the society of those in need of help, with the love which comes of the great Father, and which, guided by Him, shall make all ready for bliss in the end. O Cutty! why will not earth's children cease to struggle so for treasure which moth and rust doth corrupt and thieves break through and steal; why not lay up the gold and diamonds of character in heaven, whose interest shall repay through all eternity? why not overcome perversions here, that in stepping on the first round of immortality's ladder, we may have that impetus which shall so speedily lift us towards God's throne? We are weighed in the balance and found wanting; we are written in the Book of Life, on the bottom, or middle, or at the top of the page, just as we will by our conduct here. We need not sigh at last, and turn away with that bleak desert before us, while loved ones are stretching their hands down through shimmering clouds of space, crying, 'Oh! why were ye not ready to come up to us? See how life was wasted—and ye paid no mind to expostulation, to truth, to reform: ye clung to evil ways, and forgot the waiting angel. But buckle on the armour and tread the road slow and sure; walk up the path of progress, though ye must cry in anguish of soul, 'Oh! that I had spanned this desert on earth!' sighing for that darling who went before, and who sorrows now that he cannot clasp you to his arms.' O Cutty! why must we do these foolish things here? why cannot we remember constantly those longing, loving hearts—hoping, waiting, and to whom many reunions mean mockery?"

"O Mrs. Blake!" whispered my adopted daughter, laying her beautiful face close to mine. "The last time I went to mother's grave I did not remember her as she left me, but as working hard to rise high: asking angels—perhaps Cecil—to help her, to plead with God for her; and I was smiling because I loved God so for these thoughts, when I heard somebody crying terribly right over by where Janie Green is buried—it was the next lot; and a lady all dressed in crape was leaning her head away down to the ground, weeping, oh, so bitterly! I was afraid at first, but something made me go over to her. I trembled so, I could hardly speak; but something helped me, and I said, 'Please, dear lady, who is it you are mourning so for?'"

"She said, 'Oh! don't child! 'tis a hopeless grave!' then she wrung her hands, and added, 'she was my own precious Mina—so beautiful, but proud because she was so; and she never was baptised, never was a church-member, and did not like to go to Sunday-school—did not love Jesus. Oh! what shall I do? what shall I do? Where has she gone?'"

"Mrs. Blake, do not think I was bold; I was ashamed to tell you of this before, for I was frightened afterwards myself, to think what I did, but I could not help it."

"Go on, Cutty," I said, with tearful eyes. I put my arm around her, and the dear orphan faltered, fearful lest I disapprove of her act. I gave her an encouraging caress; then she added—

"And I kissed her, and said, 'Mina has gone to God—that blessed God who loved her so, and who loves you and me so. Jesus Christ never died to curse and condemn souls to ruin, but to save them.' I told her all the beautiful things you have told me. I told her how wicked I was once because I believed the dead couldn't grow any better, and how I thought my mother and father and Johnny are going up, up, every day and every hour, and how I knew I should meet them, for something whispered it to me every day; and oh! we talked a long, very long time; and when I came away she hugged me so tight and kissed me, and whispered, 'Except ye be as one of these little ones;' and that is what I stole over to the cemetery so softly for yesterday. I found her there again; and she told me as true as she lived she believed me; for when she thought it all over and over, her reason told her it was the truth. She asked me where I thought heaven was; and if I thought the people there ever grew old. I told her I'd ask you, and come in a few days and tell her all about it. Where do you think they are, Mrs. Blake?"

I could not answer immediately. I could not turn away from that young face in its beaming of dignity and celestial beauty. I saw the spirit too visibly through the transparent flesh. I trembled. I feared, despite my struggles to contravene the fear, that "angels were whispering to her;" that they were weaving her green couch arched with flowers, for the rest of her spirit. As soon as I could say, "Thy will be done," I answered my adopted daughter:

"Cutty dear, I believe we are very near our loved ones. The spirit-world must be where our inner natures are, for they belong to it. It is everywhere. The kingdom of heaven is within us. Jesus said it was *at hand*. The spirit-land is real—substantial, I believe. 'In my father's house are many mansions. I go to prepare a place for you.' Oh! how beautiful! John, when entranced, saw angels, lamps of fire, golden harps, thrones, and many other realities. I believe, dear Cutty, we may have as well, trees and lakes and flowers and rivers, beautiful pictures, and beauty that we have aspired to here, but never received; from that power which shall be unfolded from within, each spirit shall find its ultimate gratification; our undeveloped souls cannot clasp the real, the true, but when this crude form shall have left us, or we have left it, we shall germinate into the perfection of art."

"Oh! perhaps I shall paint that beautiful Madonna I so long to; more beautiful, even, than that one in the parlour."

"Yes, Cutty, I think so." She clasped her hands and raised her eyes to heaven. A Madonna herself, fit for Angelo, I thought. "It seems hard for me to disconnect heaven and substantial scenery. All creations have form; we are organised spiritual beings there, I firmly believe, and therefore we require surroundings of substance—some sort of location. To conceive of shape without limit is impossible. When we pray, we have an idea of heaven. 'Let Thy kingdom come, Thy will be done on earth as it is done in heaven.'"

"Oh!" exclaimed Cutty, interrupting me suddenly, "how do you think we feel when we die? I do not mean the suffering of the body, but how does the spirit feel—what does it think when it first goes away from the body?"

"I believe, my dear, to a true, peaceful soul, the change is a beautiful transition from the darkness of disease to the illumined mansions prepared above. I think it scarcely loses its consciousness; and while we look upon the throes and spasms with sympathising tears, the soul, all aflame with joy, is rising to its gain, which is our loss, listening to our wails of woe; pitying our earth anguish, but placidly conscious of its own glorious transition. I think sorrow in the presence of the dying should be restrained as far as possible. We stand around the casket, scattering blossoms upon the pulseless heart; we kiss the cold lips convulsively; we drop tears upon the marble brow; we wring our hands in deadly anguish, calling upon the inanimate form for response, and lo! close by, the freed spirit—the angel flown from us, beholds with grief our ignorance, and whispers to other angels, 'Oh! could they but believe their teachings!' They have had Moses and the prophets, and they will not believe one from the dead, though that one speak, as it ever has spoken, in the still small voices. O Cutty! I did not know then, and he must have been grieved—my angel Cecil! Oh! had I felt what I feel now, I never would have shed those bitter, bitter tears. Death is the door of life. Let us realise it—and we shall, as quick as we become assured through study and reason, that the body is only the external husk—that the spiritual, freeing itself from its thralldom, the inner eyes are opened, and the soul revels in the delights of the new life. Angels hold the door of the upper realm ajar that we may peep in, and we turn away, accepting the stone in place of the bread. O unbelieving world! when will ye listen and grow happy? Let us study the soul of all things. Let us grasp the light of reform, and stride up the path of progress. Let us remember, with the mind fixed on things

eternal, we may inhale purity, peace, and drink of the fountain of true preparation."

I rose to prepare for Cutty's retiring. She remonstrated—"Unless you are tired, dear Mrs. Blake."

"What!" I exclaimed.

"Mother," she said, dropping her spiritual eyes and blushing deeply. Then she whispered, "I was only a pauper-house child."

"A little queen, in all those attributes which elevate," I answered.

"But I have changed a great deal."

"Yes, darling, you hardly would give me that answer you gave me then, when you said, 'Cut up anything I can get a chance to.' That has always been a wonder to me, dear. You are so shy in everything else."

"Well, mother"—she blushed again and behaved a trifle embarrassed—"I revolted so at all—everything there, and hated those coarse people, though I pitied them. I was getting discouraged; and when you called me *dear*, it was so strange to my ears I truly thought you was mocking my misery. Then I was so proud and so mortified all the time."

"Well, it is all over now, Cutty; let's forget it."

She made an effort to appear quite oblivious to her past, and in her own pretty way said, "Please, one more question to-night?"

"No, dear; on the morrow, I think. You must retire earlier. I fear Cecil thinks I allow you to sit up too late at night; in fact he told me so."

"Told you so! How does he talk to you? I cannot understand it."

"A language, my child, I will teach you of sometime. It requires not the verbal utterance."

"I talk aloud to mother and father and Johnny, but I get no reply; although, perhaps I can tell a little what you mean—I can't explain; but—" Her eyes wavered, the rich colour mounted her full forehead, and I knew she had commenced to realize the fact of conversing with our departed loved ones. True, she could not explain.

"You have excited me to curiosity. I wish we might talk a little more." The longing of her heart to be at rest—but discretion bade me hold fast to my decision; so I kissed her the "good night," making a promise I would, with God's will, fulfil on the morrow.

I sat awhile before retiring, thinking of what I could do for the orphan girl I had taken to my heart and home. Devoid of stint, I would lavish upon her all the good I would upon a legitimate daughter. I congratulated myself upon my good fortune in securing a child so congenial to my desires; what could I ask more? And she would return for all I might do for her, all I asked: love, obedience, devotion to truth, solace mayhap, for my declining years.

Sleep comes more readily to my wooing than a few months since. I am thankful for the boon; and ever shall I remember those hours of wakeful distrust ere I had found the link which binds the waiting one here to the waiting one there. I no longer sighingly repeat Shakspeare's—

"O gentle Sleep—
Nature's soft nurse, how have I frightened thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?"

(To be continued.)

MISSION OF "MARY STUART."

Mr. Burns, Editor of MEDIUM AND DAYBREAK,

Dear Friend and Brother,—Some two months ago I wrote you a letter introductory of Mrs. Anna Kimball, the specially-prepared medium of "Mary Stuart," known in this life as "Queen of Scots." That letter you were so kind as to publish in your valuable journal, with an editorial note calling attention to the same, for all of which I thank you. Such an introduction as it contained, not only of an American medium, but a British spirit, may have seemed somewhat strange; and it has occurred to me that a brief statement of the singular train of facts and circumstances that led me to the act of writing it, might not only be proper in itself, but might farther subserve the ends of what I am compelled to regard as a new and interesting development in Spiritualism. I am the more desirous to make this statement, from the fact that I have received certain communications and direct impressions, which lead me to suspect that the bright and lovely spirit who accompanies Mrs. Kimball has not as yet been able to fully inaugurate the noble work she desires to accomplish in England, on account of various difficulties found to be unavoidable, and that the statement herewith to be given may, should you kindly consent to publish it, contribute to the more complete opening of her way.

The MEDIUM containing my letter is not now before me, but I recollect stating in substance that I had, long previous to my first interview with "Mary Stuart," discontinued the practice of consulting spirits through the mediumship of second persons, finding that, however useful it may sometimes be to others, no good to myself was derivable from that practice, but that the communication which was unexpectedly opened between her and me at that time presented features so intrinsically important and striking as to command my profoundest attention. In the first place, I soon perceived that I was in the presence of an intelligence who knew, with singular accuracy, the general facts of my previous history and present condition, and who appreciated my higher thoughts and philosophisings seemingly better than any human being on earth. Furthermore, at our first interview, and subsequently more in

detail, she told me what seemed to answer the incipient fulfilment of prophetic impressions that had occurred to me many years before, and for which I had been waiting, through darkness and despondency, until the heart had grown sick through "hope deferred." She told me that spirits, representatives from all the nations of the earth, had organised themselves in the form of a "star;" that they had established a city, which we might know as "Spring Garden City," and a spiritual congress, composed of representatives of this grand community of spirits, and that this body held its regular and special sessions for deliberation upon internal policy, and upon matters pertaining to this world. She gave me to understand that the "Star Circle," organised, as she averred, about the time spiritual manifestations first began to appear, had now, by persistent efforts, obtained such command of conditions, and such control over properly-constituted minds upon the earth, as to insure the progressive outworking and final accomplishment of its aims, which were no less than the reorganisation of this whole planet in harmony, peace, and love. The philosophical principles on which this great work is to be accomplished during the indefinite periods of the future were alluded to, and constantly kept in view, as she discoursed with me.

She furthermore told me that the spirits of the "Star Circle," and more especially those representing England, were very desirous that, as a first measure, "strong batteries" or centres of operation, such as would bring multitudes of their earthly friends into rapport and communication with them, should be established on that side of the Atlantic, and that afterwards these influences should be used to help us on this side; that the "mother country" and her giant son on this side of the water should thus, through the mediation of ascended spirits from both countries, be reunited in loving and spiritual embrace, and that the great Anglo-Saxon-Norman race, containing the elements of all races, and forming the vanguard of civilising forces, might then march forward with irresistible power to the conquest of all national, social, moral, and spiritual inharmonies, and to the inauguration of the era of universal peace and goodwill among men.

Here is a scheme which, from its very grandeur, beauty, and apparent consistency, cannot, as it seems to me, fail to challenge the respectful attention of all good and spiritual minds, to whom it may make its appeal, whether they can believe in its entire practicability or not. It is a scheme which, if it could even secure a respectable and co-operative effort to carry it out, would place Spiritualism on a new footing, such as would compel the respect of the whole world. It would place it in the light of a great and beneficently organising power, and gradually bring to a close the long night of chaos and disorder through which it has, during all these years, been passing. I beseech you, my brother, and those of your readers who may feel an interest in the foregoing statements, to look into this matter, and satisfy yourselves as to what it all means. Let us have those "strong batteries" established, if established they can be. "Mary Stuart" communicates through many mediums (she seems almost ubiquitous), but I should judge through none so well and reliably as through Mrs. Kimball, whom she has specially prepared from birth; and I hope that the good friends with whom this lady may meet will so strengthen her by their kindly sympathies, that no untoward influences acting upon her exceedingly susceptible nature may in any degree disqualify her for the great work that is before her.

As I see I cannot say all I wish to say in one short communication, I will here close by begging the liberty of writing you another letter, in which I shall speak of the "Star Circle" from the standpoint of a revelation given me in a night-vision so long ago as 1848, at the time I was, by a spirit-voice, called away from my dear friend, A. J. Davis, to pursue a new and independent line of development, all of which appears to have had reference to what is now being given.—Fraternally yours, WILLIAM FISHBOUGH.

91, South Third Street, Brooklyn, E. D., New York,
January 26th, 1876.

SPIRITUALISM IN AMERICA.

Dear Mr. Burns,—In my last I intimated that there were signs that Spiritualism was about to emerge from the dark cloud that overshadowed it, and to assume a more healthy appearance. Looking on the surface of things there is not much to bear out this statement, and we might imagine, in some respects, that nations were retrograding instead of advancing. A few months ago an attempt was made to collect the disintegrated elements together, and for a time there appeared a fair promise of success; but the establishment of a society on a comprehensive basis, under the name of the "American Spiritual Institute," collapsed before it got into working order. This was occasioned not from any want of zeal on the part of the promoters, or from any lack of support by the spiritual public, but through the dissensions arising from the attempt to absorb the existing Children's Lyceum and the Ladies' Aid Society. It attempted too much, and this caused its failure. The society has not been dissolved, and may, therefore, some day, when the proper time comes, start anew like a phoenix rising from its ashes. The lectures and meetings that now take place are due to private enterprise. Dr. Gardner, who has always been usefully engaged in these matters, is at present "running" lectures at Paine Memorial Hall. For the first two months Professor William Denton occupied the platform, and discoursed very eloquently and effectively on Spiritualism, and on geological and astronomical as well as other interesting subjects. At three of these lectures Mr. Hardy sat for moulds, and obtained casts of hands and faces, to the astonishment and satisfaction of large audiences. A test afforded on these occasions is worth mentioning. Before the bucket containing the hot water and paraffine was put under the table, it was accurately weighed by a committee. At the conclusion of the sitting it was again weighed, when it was found that the weight of the bucket

was minus a certain amount, which was made up by the cast that was found lying on the floor. Professor Eccles, a lecturer from the West, succeeded Professor Denton, and gave great satisfaction, from his learned and eloquent discourses. Professor Eccles illustrated, by experiments, certain facts relating to the laws and properties of matter from the latest discoveries of modern science, and then showed how everything was tending to the admission by scientists of an invisible realm, regarded by them at present as "unknowable." These lectures, and those by Moses Hull at Lurline Hall, are at the present time the only ones going on in connection with Spiritualism in this city. For nearly five years a Mrs. Floyd has given free lectures twice on Sunday. This lady is a fair trance-speaker, and her efforts were sustained entirely by the liberality of a gentleman, who now considers he has done his part in the matter, and the lectures are consequently discontinued; so there is really no "free Gospel" of Spiritualism to be heard in the whole city. It is a pity, surrounded as we are by attractive churches, accessible to anyone, that something cannot be done to put Spiritualism before the public without the barrier of a ten or twenty-cent. fee. There is no doubt but that, if this were done, Professor Denton, instead of lecturing to a couple of hundred people, would be heard by as many thousands, and the good done more than tenfold, because under the fee-system. The audience is for the most part made up of believers, and they are not the ones who need preaching to, but "they that are sick." And yet there is no lack of well-to-do Spiritualists. The *Spiritual Scientist*, in its notice of the farewell reception to Mrs. Lloyd, says, "In the large, though very select company, it gave us very great pleasure to see present several gentlemen well-known in business circles, wealthy, and moving in the first circles of society." It then goes on to state that these do not publicly identify themselves with the movement; but there are hundreds of others who do, of the same stamp, and avowed Spiritualists; and yet nothing is done in Boston, the head-quarters of Spiritualism, and the "hut of the universe," to place the truth before the world, "without money, and without price." What a contrast to the proselytizing efforts of the various religious bodies, both Catholic and Protestant. With them no money is spared, no self-sacrifice is wanting to sustain their faith. The words of Herbert Spencer, as applied to Christians, when the efficacy of the voluntary system was called in question, are now applicable to the case of Spiritualism. He speaks of Christianity as having "failed in animating its ministers with its own spirit of self-sacrifice, and failing to arouse in its devotees a spark of its own generosity."

In my last I spoke of a Mr. Evans of New York as a genuine medium for spirit-photographs. Since then his integrity has been called in question, and fraud has been laid at his door. I am sorry to say these charges are not without foundation; at the same time I am of opinion that the evidence is strongly in favour of his being a genuine medium. On seeing the charges against him in the papers, I wrote to a gentleman at New York who has had a great deal of experience with him, and in reply, he says: "You need not be at all distressed by the fact that you have endorsed Mr. Evans as a genuine medium for photographic manifestations, for it is a fact and a truth that he is such, notwithstanding any hue and cry that may be raised against him on account of his questionable conduct; and for his conduct I do not know whether he is to blame or not. He is a medium, and negative to all sorts of influences, and may be in his singular conduct the victim of spirits. Indeed, I am disposed to think from my long experience with mediums, their being so negative, and subject to all sorts of influences, is the reason that we see so many of them so often appear in doubtful positions." These words afford a key to a good deal that is inexplicable with mediums. I consider, however, that suspicion against their honesty to be for the most part unwarranted. Mr. Hazard, in an experience of several years, says he has met with but one case of imposition, and of that he is not quite assured. This agrees with my own experience. All the ridiculous accusations against the Eddy's, and the suspicions entertained regarding their mediumship, I am satisfied, are without foundation. Nothing definite is charged against them—it is all in the shape of surmise. I have no doubt whatever that all I witnessed, as recorded in the MEDIUM, was perfectly genuine. What makes the matter so much the worse is that these unfounded charges and unwarranted doubts come, for the most part, from Spiritualists; and it is to this, and the equivocal conduct of Colonel Olcott respecting these mediums, that doubt and scepticism are fostered in the public mind on the subject of Spiritualism, and the recognition of a great truth delayed. Then as to the charges against their character, my experience does not bear these out—I had nothing to complain of in their conduct towards me; and Miss Lizzie Doten, with whom I talked over the matter, says the same. Indeed, I think, when it is considered that they were brought up in a mountainous region, almost beyond the bounds of civilisation, and without the advantages of education, that their general deportment is much better than could have been expected under the circumstances. That they may act discourteously at times is quite possible; their conduct is doubtless suited to the occasion, the spirits being able to read the character of their customer, and influence them to act accordingly. In spite of all these drawbacks and apparently discouraging circumstances, it is gratifying to know that Spiritualism is making a rapid advance, and cannot fail, before long, to gain a recognition in the minds of all educated people. A very important instrument in making the general public acquainted with Spiritualism is the *Sunday Herald*. This is the Sunday edition of the leading daily Boston paper, and one of its leading features is a well-prepared article on Spiritualism, made up of choice paragraphs and the most striking facts in connection with the subject. It is obvious that much good is accomplished in this way, for the paper in question reaches a class of minds that the spiritual papers do not, and I may mention, as an encouragement to other papers to do likewise, that its circulation within the last six months has been doubled, and is now about 50,000. I do not state this under the supposition that the spiritual news has concurred to this result, but rather to show that the introduction of Spiritualism has not militated against its interests.

Boston, January 13.

ROBERT COOPER.

We have received per Mrs. Tebb the first number of *Voice of Angels*, "a monthly journal edited and managed by spirits." "L. Judd Pardee" is editor-in-chief. It is published by D. C. Densmore, 5, Dwight Street, Boston, Mass., U.S.A.

MRS. KIMBALL AND MR. BURNS AT DOUGHTY HALL.

With the snow falling thick and fast, that Doughty Hall should be well filled with earnest listeners, on Sunday evening last, is a fresh tribute to the importance attached to the form of mediumship presented by Mrs. Kimball.

Following the course previously adopted, Mrs. Kimball introduced herself by reading "The Angel of Healing," from Lizzie Doten's Poems, which was given with much effect.

Mr. Burns gave an address on "Clairvoyance," a subject now somewhat prominently before Spiritualists, and alluded to the psychometric faculty manifested in such a remarkable manner by Mrs. Kimball. He went into a scientific exposition of ordinary vision, and the *modus operandi* of the senses, showing very clearly that the organs of the five senses were but instruments, and that the ultimate perception of external nature lay exclusively with the mind, or inner consciousness. There were, however, conditions under which that inner consciousness could dispense with the ordinary material organs in acquiring a knowledge of the outer universe, as in the case of those who could read with the back of the head, finger, foot, or the solar plexus. He discussed the various degrees and kinds of clairvoyance, explaining them by the aid of recognised spirit phenomena. Allusion was made to the psychological power of the mesmerist in inducing the clairvoyant faculty. "Whether," it was asked, "in cases of distant vision, does the spirit leave the body and actually visit the scenes so accurately described, or has the spirit the power, as it were, to span all space?" "Or, are there spirits attendant upon the clairvoyant who do the work and then impress the medium?" These and many other most interesting questions were gone into in some detail, and were illustrated by a store of facts that had fallen within the speaker's spiritualistic experience. But we forbear recording these now, as in an early number of this journal a more elaborate report of the address will be given.

Mrs. Kimball explained that psychometry is a phase of clairvoyance. When she reads a character it is by that means. The clairvoyant is brought *en rapport* with the person desiring the delineation, or it may be done by the aid of the guardian spirits of the individual, or by a spirit who undertakes, as it were, the commission.

In regard to the spirit leaving the form when another spirit is controlling, that is a fact. It can at such times visit any part of the world. But there must in such a case be a *rapport* or a point of attraction that draws it. The spirit of the medium (Mrs. Kimball) often in this way quits her bodily frame. At that very moment, although the entrancement was by no means perfect, her spirit, in company with three others, had gone to visit her daughter in America. She had been at times in this condition for days. Few, very few, can comprehend what transpires in the sphere of a medium, because they are more exclusively under the domination of spiritual laws.

It is not well understood that several spirits may be at the same time operating through a medium, giving out portions of their own individuality, and thereby intensifying the power of the medium, and overcoming difficulties that may be presented. This is especially conspicuous in the department of healing. The diagnosis of disease would often fail were there not a band of spirits to assist the medium. And the curative efficacy is often the result of a combination of magnetic forces. A very clairvoyant eye is needed to probe the causes of disease, and no cure is effected till the cause be removed. Every body is a temple for every spirit so far as manifestations can be produced thereby.

Mr. Burns inquired: "What is it that constitutes *rapport*?"

Mrs. Kimball's control replied: We understand it as a blending of spirit with spirit. To that perfect blending there must be love. It is the element that gives force to the magnetic life to overcome the positiveness of conditions. A healing medium must be possessed of a large amount of that element. It brings to him all healing spirits on the one side, and conveys soft, balmy influences to the wounded soul and body. The more of the loving element there is in a medium, the more perfect the work. *Rapport* is much favoured by prayer and aspiration, but prayer is not so effective as love. It is a complaint of some people that they have attended seances for years, and yet none of their own spirit-friends have communicated. It is because the great attracting power of love has not been thrown off in a degree to bring them. It is not through will-power they come. It is through the outgoing sympathy of the interior nature. Let there be a ring of true harmony between spirit and spirit, or between mortal and spirit; let each thrill, as it were, with one common pulse, and though the forms may differ, and the course of existence even be diverse, yet there will be the spiritual *rapport*. Love is the true affinity of all souls.

Mrs. Kimball, referring to an observation by Mr. Burns to the effect that he was not a clairvoyant, said that, taken in its ordinary sense, that may be true. Nevertheless, he had a very clairvoyant mind—one that could clearly analyse, and keenly distinguish the true from the false. He was described as deeply clairvoyant from the coronal region of the brain. Almost the same thoughts that he gives under the influence of his spirit-guides he could give through his own brain. That mental clairvoyance is a phase of the power, and gives facility in delineating character, which she was sure Mr. Burns must possess in a high degree.

On account of indisposition, it was not deemed prudent to tax her energies, willing as she herself was, to any great extent. Nevertheless, Mrs. Kimball desired to give one or two

PSYCHOMETRIC DELINEATIONS.

For the reason just stated, however, the control did not deem it prudent to enter with any minuteness into physical characteristics.

Taking up an object that had been collected, the property of a gentleman present, she entered into his spiritual surroundings, making reference to a guardian spirit who attended him, and under whose influence he would become an inspirational and writing-medium.

The presence of several spirit-physicians was then indicated by Mrs. Kimball, one of them "Dr. Abornethy," who, she said, formerly resided on those premises. This was a remarkable test, inasmuch as Mrs. Kimball had no previous knowledge of the fact here stated, and the Doctor has been frequently seen by clairvoyants to be present at these Sunday evening services, and generally attaching himself more or less closely to Mr. Linton. That was the case on Sunday last.

Mrs. Kimball was requested by her guides to point out in the room several fine healers, to two of whom she directed her remaining observations. One of these possessed certain important qualities of spirit that could only be developed by the exercise of the healing-power, not as a profession, but as an evolving element of his being. The other was Mr. Linton, who was said to possess rare healing-power, and who ought to devote himself professionally to that work; but his life had been an almost continued warfare between two classes of spirit-influences contending for supremacy over him, the one to preach and speak, the other to heal. His aura was of a very universal character, and his abilities eminently fitted him for spiritual work. His intense individuality, however, had impelled him to shape his own course, and thus had led him to follow in the main the chief bent of his inclination, viz., lecturing and speaking. The combined exercise of the two gifts would make him a useful worker in the cause of human good. Three physicians were his chief spirit-guides for healing, and for the other departments of his work a great variety of spirits controlled him, and thus he became a perfect battery of spirit-power.

In confirmation of this delineation it may be stated that it agrees with communications received through Mrs. Hardy and other mediums, although Mrs. Kimball could have had no means of knowing of these, or of Mr. Linton's personal history.

On Sunday next the subject of "Healing-Mediumship" will be resumed by Mrs. Kimball, and doubtless it will be a rare opportunity for all who are interested in this most practical and important phase of spiritual development.

REVIVAL OF THE MARYLEBONE ASSOCIATION.

On Tuesday evening a well attended meeting was held at Quebec Hall, 25, Great Quebec Street, in accordance with a notice which had previously appeared in the MEDIUM. Mr. C. White was called to the chair. The greater portion of the evening was spent in conversation, explaining the object of the meeting. Mr. Hunt felt the necessity of a local association like what had formerly existed, and which had been the means of introducing the question to many who were now staunch Spiritualists. He moved a resolution that a new association be formed on the basis of the old one, to which members subscribed one penny a week.

Mr. Tilby seconded the proposition, defining his idea of the association as a means of introducing Spiritualism to investigators and for Spiritualists to make further inquiry into the subject.

Mr. Maynard supported the resolution, which was carried.

It was also resolved that the old name be retained, viz., "The Marylebone Association of Inquirers into Spiritualism." A long discussion ensued on the terms of membership and the privileges to be conferred on subscribers.

Mr. Hocker observed that the old Association gave facilities to investigators to attend seances which could not be attained in private. Books were lent free, but tea-meetings and special gatherings had to be paid for. He recommended that investigators form a club, hire the room one evening a week from the Association, hold a series of seances for investigation, and from weekly contributions collect a sufficient sum to obtain the services of a powerful physical medium.

Mrs. Hallock thought the Hall should be well cleaned by women who were Spiritualists and in earnest in all they did, and that some form of consecration or house-warming should be held to thoroughly psychologise the place.

It was ultimately determined that the subscribers should pay one shilling per quarter, and for that sum members should be entitled to the use of books and the use of the Hall three evenings in the week, the others being retained for the benefit of the funds. The election of officers was then proceeded with. President, Mrs. Hallock; secretaries, Mr. Tilby and Mr. Drake; committee, Messrs. Hocker, White, Foulger, Hunt, Taylor, and Harvey, with power to add to their number.

It was arranged that on Thursday evening the committee should meet to draw up rules, &c., which will be presented to a public meeting, to be held on Tuesday evening, February 22, at the Quebec Hall, 25, Great Quebec Street.

On Saturday evening a conversational meeting will be held, when all Spiritualists in the district who are interested in the success of the Society are invited to be present.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday afternoon last a public meeting was held in the Cavendish Rooms, in connection with Dr. Sexton's Sunday services, at which a considerable gathering of friends took place. The object of the meeting was a sort of inauguration of Dr. Sexton's new church, and was held with a view of suggesting arrangements for the future. The chair was taken by G. Bell Galloway, Esq., who, after the singing of a hymn and a short prayer, made some very appropriate remarks. Addresses were delivered by Mr. F. M. Parkes, Mr. G. R. Turpin, Mr. Thomas Turner, Dr. Pearce, and others. Dr. Sexton himself delivered a short address, in which he stated his views and opinions, and explained the course that he intended to adopt in future. He had had, he said, no lack of pulpits offered to him, some of which were richly endowed, but at present he did not see his way clear to the joining of any sect, and should, therefore, at all events for a time, carry on his work, as he had done in the past, on an independent basis. He had commenced his public career as a minister of the Gospel, and to that position he had again returned, and to it he should devote the rest of his life. Above all things, however, in his preaching he must be true to his conscientious convictions. After the public meeting there was a tea provided, to which between forty and fifty persons sat down.

In the evening, Dr. Sexton delivered a discourse on the subject of "Without God in the World," which was most attentively listened to. The congregation was good, especially when the most unfavourable weather that prevailed was taken into consideration.

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

"PROPHETIC."—A provincial correspondent writes:—"I go to ——— to-morrow on business which 'Sunshine' intimated to me in London eighteen months ago, and which, at that time, I had not the remotest thought would ever occupy my attention."

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear at an early date.

	per annum	£ s. d.
One copy, post free, weekly, 1 st d. ...	0 6 7	
Two copies " " " 3d. ...	0 13 2	
Three " " " 4d. ...	0 17 7	
Four " " " 5d. ...	1 4 2	
Five " " " 6d. ...	1 8 7	
Six " " " 8d. ...	1 15 2	
Seven " " " 9d. ...	1 19 7	
Twelve copies and upwards, in one wrapper, post free, 1d. each per week, or 4s. 4d. each per year.		

TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 18, 1876.

HINTS TO NORMAL SPEAKERS.

During the last few weeks a deep interest has been aroused on the question of platform teaching in connection with Spiritualism. The value of this agency, and how best to supply it, is of great importance to the promoter of the cause. It is not to be expected that a lecture, or any number of lectures, will make every man who listens thereto a Spiritualist. Such a result has taken place on the part of those who from their clear perceptions of truth can distinguish it without the usual process of sensuous demonstration.

The province of the platform is not, however, so much to make people Spiritualists, as to explain the position of the Spiritualist, incite to personal investigation, and show how to fall about it. There is no form of public advocacy easier than that of Spiritualism. It is primarily a question of fact, and any person, male or female, who can give an intelligent narrative of what has been read or experienced may succeed as a platform worker. The subject is sufficiently comprehensive to occupy every class of intellect. The simplest mind can tell the results of a seance or express its opinion regarding the phenomena, describe a test, or give reasons for supposing that a certain spirit which was recognised really manifested. Simple explanations of matters of experience of the kind just noticed are really the best means of introducing the question to the public. The mistake of all teachers is to escape the mark by shooting high over the heads of their pupils. We must begin with people where they are, coming home as near as possible to their every-day life, and leading them on to that which is somewhat ahead of them.

Looking at the question in its wider development, it might be divided into sections as follows:—1. Archaic Spiritualism; the existence of Spiritualism in past ages and civilisations, as taught by history, materials for which might be gathered from such works as Howitt's "History of the Supernatural in all Ages and Nations." 2. Spiritualism in different Religions—see Brevior's "Two Worlds." 3. Spiritualism in the Old Testament. 4. The Spiritual Teachings of Jesus. 5. Apostolic Spiritualism. 6. Spiritualism in the Christian Church, succeeding the apostolic age. On these points much information may be derived from Peeble's "Seers of the Ages," and many other works on Spiritualism. The poets and literary men of modern times supply much valuable matter, indicating the universality of the spiritual faith. Then the scientific side of the inquiry might be taken up, beginning with mesmerism, clairvoyance, and other forerunners of Spiritualism; its origin in America, and its progress in that country, as told in Mrs. Hardinge's "History of Spiritualism." The various phenomena and forms of mediumship may be described, and an evening profitably spent wholly in narrating the experience of any one medium, many of whom are even at present before the public. The various experiments of scientific men, such as Crookes and Wallace, might be brought forward. Mr. Wallace's book on "Miracles and Modern Spiritualism" contains, in addition to his own testimonies of distinguished persons in all the higher walks of mind. Then there may be gathered up various explanations that have been rendered of the *modus operandi* of the manifestations, following which might be introduced the philosophy of the question so ably worked out in Mr. Wallace's "Defence," and in many other works. Mrs. Tappan's Orations exhibit the teachings

of the spirits, and numberless other examples might be adduced. Following on this, the speaker could take up the influence of Spiritualism, and its teachings upon individual life and social reform; point to healing, purity of life, clearness of intellectual perception, inventions, social and political reforms, and the introduction of the higher life among men on earth as a practical religion. The consoling influence of communion between the bereaved soul and the departed beloved ones might be dwelt upon, and the restraining power which spiritual influence has upon the waywardness of human character.

Lastly, it might be shown that the Deity ministers to the soul through circumstances, the most important of which are at present unknown to us, and that the links in the spiritual chain may be somewhat apprehended through Spiritualism, and their practical importance realised. The field thus opens to such an extent that the mind can scarcely grasp its outlines, yet affording every individual scope for work, whether intellectual or practical.

In such a syllabus as the above there is scope for some thousands of separate discourses, and yet the bank would be far from exhausted. Each item named might be viewed by a number of individuals from their relative standpoints, and the truths contained in each point be brought home in every possible variety of way.

We hope the friends of Spiritualism, wherever they are, or whatever their capacity may be, will at once set to work and constitute themselves teachers of spiritual truth. Everybody can do his part. Experience and literature open their ample stores to all, and there is no bigot with his scathing anathema or binding creed to chain or terrify the worker in God's vineyard. What is wanted is more intelligence and culture among Spiritualists. In making this remark, we do not throw any aspersion on the "uneducated," so-called. We find that those who consider themselves "educated" are by far the most impracticable in being generally useful, intellectually or morally, in the movement. It is from the humble and recipient mind, that has but little academical pride, that the best results have proceeded. What we mean by education is knowledge of the truth, and ability to express it clearly and comprehensively to others. To learn to do so is the grandest school, and that which the most highly educated have to work out for themselves after they have finished their collegiate career. Towards this great educational purpose we have for years toiled in the diffusion of our literature. We have cast upon the soil many thousands of volumes, which are to-day bringing forth fruits. Every house should have a library of choice works on Spiritualism, and every new adherent should make it his business to thoroughly understand the subject, and introduce his literature or his experience to his friends. By this methodical plan of work, society may soon be permeated by spiritual knowledge, and the workers will, in their own mental enlightenment, receive the highest reward which it is possible to attain, a reward which losses, wars, or revolutions cannot take from them, but which, as an imperishable treasure, will form their possessions in the eternal future.

A WARNING TO MEDIUMS.

For some months public mediums in London have been annoyed by visits from persons who are evidently detectives, and engaged in trapping them into the snare of the law. The successful means by which spirit-guides have been enabled to discover the object of these messengers, and give them full proof of the genuineness of mediumship, is an interesting fact.

More recently there have been observed indications that a conspiracy is at work in order to inflict on mediums sham exposures, and even violent assaults upon the spirit-forms. We would earnestly recommend that mediums band themselves together for mutual protection, and that the friends of the cause sustain them in every possible way. No strangers should, on any account, be admitted to physical seances. These unscrupulous conspirators might clandestinely drop near the medium, prepared masks, drapery, &c., to simulate spirit-forms, and thus give, if nothing more, much temporary annoyance. Even some who profess to be Spiritualists, but whose motives are not very palpable, should be kept at a distance.

This infliction is the inevitable reaction against the manner in which the phenomena have been offered wholesale to the undeserving public. The counter-movement will necessarily institute a more conservative method of procedure, bringing the subject before a much higher class of observers, and eliciting phenomena of a superior order. In a short time the mania of petty persecution will pass away. The ascertained facts will become part of public opinion, and, higher manifestations having been meanwhile developed, a new outburst may be favourably expected.

The work of the Spiritualist at the present time should be more in the direction of educating public opinion than exhibiting facts beyond the comprehension of the uninitiated mind. Already there is stored up a mass of reliable evidence which, for some time to come, may form subject-matter for public teachings; and when that has been well appropriated which the spirit-world has bestowed, another and further lesson will be administered. At this time more than any other within our experience, it is demanded that Spiritualists stand firmly together and support each other in the defence of the truth already attained, and for the cautious investigation of that which is yet undefined.

DARLINGTON.—Mr. J. J. Morse will deliver a trance address on Sunday evening, February 20, at six o'clock, in the Spiritual Institution, 1, Mount Street, adjoining the Turkish Baths, Valley Street, Darlington.

THE SALE OF "HAFED."

The publisher has been apprised by Messrs. Cassell, Petter, and Galpin that certain of the drawings in "Hafed" somewhat resemble pictures in their Family Bible, and they desire to restrain the sale of the work. There can be no doubt whatever of the fact that the pictures were given by direct action of the spirits, as the book sets forth, whatever may be the source whence the ideas embodied in the pictures were derived. This circumstance may lead to investigations of great importance connected with the manner in which communications of various kinds are given to the world through these phenomena. Meanwhile no further copies of "Hafed" will be supplied.

OUR TALE—"INTUITION."

For seven penny stamps we will send the MEDIUM from the beginning of the year, containing all of the tale. Do not deny yourselves the advantage of beginning at Chapter I.

MRS. KIMBALL'S RECEPTIONS.

With the exception of that on Wednesday evening, at eight o'clock, for spiritual advice and development, Mrs. Kimball will convene all her meetings and seances by private arrangement. To secure a seat at the limited Wednesday Evening Conferences application must be made by letter in advance, and a fee of 5s. is paid on entrance. When her engagements permit, Mrs. Kimball receives sitters for private seances during the day. Terms, one guinea. Address—2, Vernon Place, Bloomsbury Square, W.C.

A COMMON WANT.

To the Editor.—Dear Sir,—Numbers in this district have devoted their most earnest and patient attention to Spiritualism for some considerable time. While appreciating the laudable endeavours to inculcate the principles of truth advanced by your excellent lectures, recognising the good influences arising from the recent trance addresses here, and trusting further to benefit by the anticipated visit of Mr. Morse, yet we must admit, and not disguise from ourselves, that much more is required by and from us. Our faith demands confirmation by practical demonstration, which, after all, is the only sound method of impressing conviction.

We continually read in the MEDIUM of marvellous manifestations in the home circle, and devoutly yearn for the same, wondering how much longer we are to be shut out in the cold and left in our present condition of doubts and fears.

We naturally and religiously desire to be brought into communion with the dear departed in our own home circles. We reasonably suppose that if a lady or gentleman medium, out of the purity of their hearts, be constrained to visit us in our homes, from motives purely loving, the grandest results would follow.

Would not the good influences (spirits), which hover around and follow such mediums, interchange thoughts with the influences which are continually around us, yet, perchance, prevented from communicating with ourselves by barriers which we may have quite unconsciously set up?

Might not the medium and his ethereal attendants, by their power and sympathy, introduce our guides to us? Rapport once established, the thread of communication in our grasp, might we not be then left to work out our development to the highest phases in the search of this grand truth?

Seeing that pleasing manifestations have taken place in so many home circles, we can see nothing in reason to forbid such in any home circle where a band of true-hearted men meet, anxiously desiring that truth shall manifest itself in their midst.

We implore such a consummation in order to feel confident of the truth of Spiritualism, which would thus enable us to declare our convictions conscientiously and decisively to its adversaries. We wish to be satisfied in our homes, without there being the faintest shadow of reproach or suspicion that we have been duped by tricksters and their accessories. Doubtless there are many who, having their hearts in the noble work, would gladly avail themselves of such a field for missionary labour to advance the cause in our midst.

If one such medium could conveniently visit us we should give him a cordial greeting, and endeavour in the circle to surround the medium with deep love, sympathy, and earnestness, the qualities so desirable to develop the highest degree of the communion.—Yours faithfully,

Ulverston-in-Furness, February 13, 1876. S. S. CREWDSON.

[Our correspondent re-echoes the cry of thousands, a prayer which in the past has been answered in millions of instances, and may be so again. The demand is a prophecy of its fulfilment. We hope some available worker will correspond with the Ulverston friends. They are worthy of assistance. At Barrow, a neighbouring town, the void seems to have been filled up by the visits of Mrs. Scattergood and Miss Longbottom. Mr. Wood of Halifax has been useful in this work in many places, and this morning a letter from Mr. Catling, Peterborough, speaks of the benefit which the family circle derived from one evening with Mr. T. Brown of Howden-le-Wear. Good missionary mediums are a want. Who will dedicate themselves to the work?—Ed. M.]

DR. SEXTON IN THE NORTH.

Arrangements having been completed for a debate to take place between Dr. Sexton and Mr. Charles Watts, at Newcastle-on-Tyne, on the 6th, 7th, 10th, and 11th of April. Dr. Sexton will be glad to give a few lectures in the neighbourhood at the same time. No charge will be made to societies for travelling expenses. Address Dr. Sexton, 75, Fleet Street, London, E.C.

Mrs. REED of Newcastle is at present in London en route for Sweden, via Paris, Brussels, Antwerp, the Hague, and Copenhagen. Her first sittings in Sweden will be given at Gottenburg.

Contents of the "Medium" for this week.

	Page		Page
The late Rev. Jabez Burns...	93	Our Tale—"Intuition" ...	105
Intuition. By Mrs. F. Kingman. A	93	Mrs. Kimball's Receptions and	105
Tale. <i>Continued</i> ...	99	Seances ...	105
Mission of "Mary Stuart" ...	101	A Common Want ...	105
Spiritualism in America ...	102	The Bamford Boys at Nottingham	105
Revival of the Marylebone Associ-	103	The Bamford Boys at Progressive	106
ation ...	103	College ...	106
Dr. Sexton at Cavendish Rooms ...	103	A Masonic Spirit ...	107
Mrs. Kimball and Mr. Burns at	103	Seances with the Bamford Boys ...	107
Doughty Hall ...	103	Phenomena at Sheffield ...	107
Hints to Normal Speakers ...	104	Bishop Auckland ...	107
A Warning to Mediums ...	104	Mr. Morse at Choppington ...	108
Dr. Sexton in the North ...	105	Dream Life ...	108
Notice of a Public Meeting ...	105	Barrow-in-Furness ...	108
Home for Spiritualists ...	105	Conference of Spiritual Workers ...	108
Mrs. Kimball and Mr. Linton at	105	Miss Bessie Williams at Walsall ...	109
Doughty Hall ...	105	Mr. Morse's Appointments ...	109
Mrs. Kimball's Monday Evening	105	Seances and Meetings during the	110
Reception ...	105	Week ...	110
The Sale of "Hafed" ...	105	Advertisements ...	110, 111, 112

NOTICE OF A PUBLIC MEETING.

At the request of a few friends of Mr. Hudson, we give notice that on Wednesday evening, February 23rd, a public meeting will be held at the Spiritual Institution, 15, Southampton Row, for the purpose of instituting steps to give an exhibition of spirit-photographs in London, enlarged and thrown on the screen by the lime-light. The proceeds of the exhibition are to be presented to Mr. Hudson, as some acknowledgment of the advantages he has conferred on the investigation of Spiritualism, through his mediumship as a spirit-photographer.

It is hoped that sufficient willing hands will be forthcoming to form the necessary organisation to carry out this purpose. Wednesday evening, February 23rd, at eight o'clock.

HOME FOR SPIRITUALISTS.

The recent reticence on this matter has arisen from no declining interest, but exclusively from the proverbial "law's delay." The draft lease of the premises designed for the Home has just received Mr. Martheze's signature, and it is hoped that the business details will now proceed, without further impediment, to a satisfactory issue. Next week the plans in contemplation will be more fully entered upon. R. LINTON.

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

MRS. KIMBALL AND MR. LINTON AT DOUGHTY HALL.

On Sunday evening next Mrs. Kimball's guides will continue the subject on which, from her indisposition last Sunday, they could not enlarge, viz., "The Gift of Healing." Mr. Linton will offer some remarks on the same topic. Seeing that during the past few months there has been a great revival of the healing power in our midst, and that by Mrs. Kimball's psychometric faculty the power, where latent, is readily detected, the meeting on Sunday next promises to be one of the most practically useful that has been held for some time. Let all who crave for guidance flock to Doughty Hall for the light which the spirit-world will throw upon this matter. Especially let healers be there in great force. Doughty Hall, 14, Bedford Row, Holborn. Commence at seven. Admission free.

MRS. KIMBALL'S MONDAY EVENING RECEPTION.

Inclemency of weather had little or no effect on the assembling together of those mediums who from week to week attend at the Spiritual Institution to listen to the spiritual truths and guiding sentiments that fall from Mrs. Kimball's lips.

After an invocation by Miss Eagar, Mr. Linton opened the proceedings by asking a question based on some statements of a scientific nature that had found utterance on the previous Monday evening. Allusion had been made by Mrs. Kimball's guides to the orbital revolution of the earth, and to what he understood as the non-permanence of the obliquity of the earth's axis, and this in connection with spiritual evolution. In his astronomical lectures Mr. Linton, very many years ago, had advocated the theory that the whole material universe, and hence planetary systems in particular, were the physical or material expressions of a spiritual creation or universe; that all worlds in fact were permeated by spirit, and that the endless changes of birth, evolution, and decay, constituting one unbroken series of progression, were the harmonious workings of matter with universal spirit evolution. Not that the universe was, as it is sometimes represented, a single crystallisation of the Divine idea, but an outbirth and ever synchronous representation of spiritual conditions; and hence that the ever-changing, though slowly changing, physical condition of planets was regulated by such higher laws. Was he right in that opinion? If so, some light may be thrown upon the eccentricities of the planetary orbits.

On the question of the obliquity of the planetary axes, Mr. Linton remarked on the perpendicularity of the axis of Jupiter and the uniform conditions arising therefrom. It was remarkable that every revelation that had reached us of the people resident in the Jovian sphere disclosed a high degree of spiritual development. Was there any association between such developments and the axial position of that planet? And he further asked, as the spiritual condition of the earth-sphere advanced, would there arise a corresponding axial change? He also took the opportunity of explaining a misconception into which the reporter of a seance given by Mrs. Kimball at Mrs. Makdougall Gregory's had evidently fallen. The reference made to the sun and to the planets was not to the physical sun or the neighbouring planets of our system, but to spirit-spheres spoken of in these terms.

Mrs. Kimball's reply, under control, was that Mr. Linton's views

were quite correct, but as it was a subject involving a vast mass of the most recondite knowledge, and would require being dealt with perhaps in the more abstruse language of science, a future opportunity would be granted for those controls who had scanned the universe from their spirit-home to enter more fully into the subject, but unquestionably there was that all-pervading harmony between the physical and spiritual universe he had spoken of, and which, when recognised by science, would chase away many of the mysteries that clung around creation.

A medium present was controlled by the great astronomer "Herschel," who in a few words through her lips gave assent to Mr. Linton's views.

Mrs. Kimball entered into further explanations of the relationship of the earth spiritually to its attendant reservoirs, as it were, of spiritual light and power; and as her control still employed the word suns in speaking of these—

Mr. Burns asked, "Are these spiritual suns what we understand by the spirit-spheres?"

Mrs. Kimball replied that they might be regarded as such, only that the division referred to was in much closer spiritual contiguity or affinity to the earth than the spheres were usually regarded to be. Moreover that in truth they were spiritually to the peoples of the earth what the physical sun was to the planets. They were the reservoirs of all those forces by which the spiritual life of the planet is sustained. Reference having been made to the sun as masculine,

Mr. Burns inquired, "Whether the spirit-sphere alluded to was masculine or feminine to the earth?"

Mrs. Kimball replied, that it sustained both relations—and ably defended that position.

Mr. Burns, taking up an idea thrown out by the controls on the trine constitution of the planet, remarked that the ancient Egyptians had a trinity, Osiris (father), Isis (mother), and Horus (the child, which was he thought the spirit-world). Other ancient philosophies embodied the same idea, and it is reproduced in the Christian theology.

Mrs. Kimball stated that Mr. Burns's view of the third element of the trinity met with in ancient religions was correct.

The remarks turning on the control of mediums,

Mr. Burns observed: "Some spirits that come to control mediums do not seem to be able to do so to advantage. Do such spirits represent this spiritual planet or some other state?"

The reply was: "They belong to the earth. Some spirits can't get away from it. They know nothing of the true spiritual state." In mediumship there were so many conditions—many of them derived from pre-natal circumstances—that mediums get related to those lower spiritual conditions which are close on the surface of the earth, and cannot get any higher light. It was like a fog which obscured the sun.

Mr. J. W. Haxby, viewing all things as directly or indirectly tending to the final good of humanity, expressed his surprise and anxiety to have heard from the control that in the short space of eight years the spirit-forces now at command might pass away. It seemed to him that the comparatively few spiritually-minded people on the earth could not give forth power enough to hold these contiguous spheres, in which case our work might become a nullity.

Mrs. Kimball endeavoured to explain that spiritual light and truth had by a natural law come to the world in waves of influx, now rolling over this portion of the globe, then another. Such a wave had for many years visited this portion of the earth and the West. Now was the time for the Anglo-Saxon nations to utilise this force, and thereby, as it were, to avail themselves of its proximity. If no spirit-force emanate from this earth to accept the offered gift, the law expressed in the words, "The spirit will not always strive," will take effect.

Only one psychometric delineation was undertaken—that of Mrs. Bassett, who was described as a clairvoyant and a strongly physical medium. She was also a battery of spirit-power, was highly aspirational, with a large heart, and may become a fine healer.

THE BAMFORD BOYS AT NOTTINGHAM.

To the Editor.—Dear Sir,—Will you kindly allow me, through the columns of the MEDIUM, to correct some of the mis-statements which appear in the letter of Mr. Bamford's in your last issue.

1. As to conditions. They were far from being such as would make it impossible for the boy, Walter, to produce all that we saw, without any other aid than his own. We were instructed by Mr. Bamford to sew his shirt-sleeves in such a place, and in such a manner. We feel confident there are far more simple and effectual means of securing the boy so that it would be totally impossible for him to do anything without detection. I may say that one of our (late) committee, after only three attempts, has given, under the same conditions that the boys were here, nearly every manifestation we witnessed, although he, up to the last seance, thought some of them impossible to be simulated.

2. We are quite certain that the boy knocked the hat against the wall. Five or six persons all witnessed this, yet he declared he could not move his head! It must be patent to all that however tight the cord of the bag might be round his neck, it would not prevent him from being able to move his head sideways. Feeling confident that he simulated the "raps," and believing that he told a falsehood when he declared that he did not, we feel that he may have tricked us in other manifestations also. The offer of the committee, which I was instructed to send, would quickly have placed the matter beyond all doubt. After such recent exposures, it behoves us not to sit and take everything and anything as genuine.

3. It is not a fact that sixpence per ticket was put on for the boys; as the price was fixed, and tickets sold, before we thought of a third seance; neither is it true that "the occupiers of the house where the seances were held, and where they were staying," told Mr. B. that such was the case.

4. The statement of Mr. B. as to numbers present, and amount taken, is a glaring exaggeration. There would not be more than sixty persons at the three seances, including the mediums. The committee also presented several free tickets, including two to the Nottingham Secularists' Society, who were requested to send two of their members. I cannot understand why Mr. B. should have such a jealous eye upon the cash, when he came here professedly for the good of the cause, and to help our society, and not for the purpose of making gain. Had he stated that he was not able to give his time without some remuneration, we should have been glad to have considered the matter. I will not further tres-

pass on your limited space, but trust you will do me the favour of inserting this in your next issue.—Yours respectfully, J. ASHWORTH.

72, Heskey Street, Nottingham, Feb. 1st, 1876.

P.S.—The punctuation of my letter having been altered, I presume by the printer, allow me to say the last paragraph should be as follows:—

"We have carefully considered the matter, and do not wish to throw discredit on the boys, but, after the unfortunate hat incident, we do feel considerably doubtful. If the boys are genuine mediums, and their controls desire to advance the cause, we feel we may confidently expect," &c.

[We have somewhat abridged the above letter.—Ed. M.] J. A.

THE BAMFORD BOYS.

SEANCE AT THE PROGRESSIVE COLLEGE.

To the Editor.—My dear Sir,—I fear we seldom send you any intelligence respecting our investigations of spiritual phenomena. We have given but little publicity to our experiences, although we hold a sitting weekly, and develop various forms of manifestation in a quiet way. We are also not unfrequently the means of bringing thoughtful men to study the evidences on which our knowledge of the life to come is based. Our friend "Chatterton" still sometimes visits us, and at a recent sitting he favoured us, at my request, with a hymn written expressly for, and now sung by, my pupils, as an evening aspiration. I append a copy of this beautiful composition, in the hope that you may find a place for it in your columns.

A few evenings ago, when we were sitting with Mr. Veitch, a stranger assumed control. He described himself as having belonged to the Order of Rosicrucians, and desired me, as a favour, to ascertain for him whether any brothers of this society were yet on earth. Knowing little of the subject myself, I shall feel obliged if any of your readers can throw light on the matter. He stated that one of the chief objects of this society was to treasure a secret whereby the lives of its members might be prolonged; that in this they to no small extent succeeded, he himself having lived in the flesh to the advanced age of 180, but that he now considers that the exceedingly stringent rules of life enforced on the brethren made their lengthened existence a burden rather than a blessing.

My present object, however, is to describe a sitting we had last Tuesday evening with the Bamford Brothers, inasmuch as the phenomena that we witnessed in the presence of these youthful mediums were mostly of a character we had not previously experienced. The evening was passed in the most harmonious manner, our young guests being evidently in strong sympathy with my pupils, who were present and were greatly pleased with what they witnessed. The seance took place in our drawing-room, in full light, the window curtains serving for a cabinet. The mediums were (by no wish of mine) most severely bound. The younger boy, Walter, was the first to enter our improvised cabinet. His coat having been removed, his hands were secured by stitching the sleeves of his shirt together behind his back. His feet were then tied together, and he was placed in a sack, which was fastened somewhat tightly about his neck. The sack was then tied in three places to the back and legs of the chair, so that any action on the medium's part was simply out of the question. While in this situation, a bell, a mouth organ, a glass of water, and a slate were successively placed on the boy's knee. The bell was repeatedly rung, the mouth organ played, the glass of water raised to the boy's lips and drunk, and direct writing produced upon the slate. A remarkable phenomenon was the stopping and setting on of the musical box, in accordance with the wish of one of the sitters, this wish being expressed (unseen by the medium) by the raising of a hand. Besides this, a nail was hammered into a piece of wood by spirit power, and two rings, placed on the medium's knee, were transferred, through the sack, to one of the fingers of his left hand.

When Walter's release had been effected, which was really quite a business, his elder brother, Joseph, was subjected to the same stringent conditions. I am told that among strangers this medium's power is not so uniformly satisfactory, but in this case we had most of the experiments I have described repeated through him. The visit we received from these boys was altogether a great treat. I was agreeably surprised to find such valuable mediumship in boys who have been such a short time under development, and I have no doubt that if their friends protect the Masters Bamford from the adverse influences of promiscuous circles, they will, before long, become mediums of a very high order.—I am, very faithfully yours,

The Progressive College, Grasmere,

February 7th, 1876.

HYMN BY "CHATTERTON."

Thou Soul, whose name all souls revere—
Thou King, by kings adored,
Who, throned on high, art present here,—
We kneel and hail Thee Lord.

Thy angels be our guards by night,
Thy laws our guide by day;
Thy glorious works the tokens bright
To point to Thee the way.

The systems circling thousand suns,
Thy right hand hung in air;
The meanest worm man's footstep shuns
Is object of thy care.

No fables of undying flame
Do we, O Father, heed;
Thou' e'en in punishment dost aim
Our hearts to Thee to lead.

The feeblest soul, whom passion's blast
Hath from the true course driven,
Shall yet, its day of penance past,
Be anchored safe in heaven.

With thee apportioned is man's home:
Thy love can never rest,
Till all the sons that from Thee roam
Be gathered to thy breast.

Then glorious from creation's spheres
One anthem shall be poured,
Thee hymning through unnumbered years,
Of all that lives the Lord.

A MASONIC SPIRIT.

To the Editor.—Dear Sir,—The insertion, in your issue of the 4th instant (page 76), of Mr. James Sutcliffe's letter under the above heading, gives me an excellent and long-awaited-for opportunity of submitting a question or two, with a sincere desire to get at the exact truth of the matter, to some practical and experienced Spiritualist, for I can now base those inquiries upon Mr. Sutcliffe's communication; and I would respectfully invite that gentleman's attention both to this letter and to the replies which I hope will be forthcoming.

Let it be distinctly understood that I am not at this moment in the least doubting either the genuineness of Mr. Thomas Brown's mediumship, or that on the occasion referred to he was actually controlled by some spirit or other.

According to Mr. Sutcliffe, what took place at the seance was as follows:—A deceased friend (who had been a freemason) of a Mr. Parsons (also a freemason) was described as being near to the latter gentleman, and the deceased's name was correctly given. Eventually this spirit-friend himself controlled the medium, and gave Mr. Parsons not only the masonic grip, but several masonic signs as well. Now, Mr. Sutcliffe terms these occurrences "a test," and affirms that they "fully established the identity" of the controlling-spirit as being actually the individual he represented himself to be.

I am not by any means going to assert that the latter may not have been really the case in the present instance, but I should exceedingly like answers from the experienced Spiritualist before alluded to (not at all for my own satisfaction alone, but also for general information,) to the following queries, viz:—

- Would he conscientiously consider the occurrences related by Mr. Sutcliffe to be such a strict test of identity as that gentleman thinks?
- Is it not quite possible that the manifestations mentioned might have taken place in the entire absence of the "friend" of Mr. Parsons referred to, by the agency of some spirit entirely foreign to Mr. Parsons, who, entering the natural memory of that gentleman, and reproducing from its recesses the description and name of the deceased friend, together with the several masonic signs recorded, might have manifested the knowledge thus obtained, through the medium?
- Is it not an accepted truth by Spiritualists that there are spirits capable of imposing such tricks, and ready to do so whenever opportunity offers? and is not the power which they possess of thus diving into the memory so perfect, that if a spirit of this sort could make himself visible to the natural eye, he would be able to assume the exact form of the deceased friend, so that escape from his deception would be impossible, besides his ability to reproduce from the memory of the questioner occurrences, conversations, &c., which had formerly taken place between the latter and his deceased friend while on earth?
- If the last two questions be answered in the affirmative, then what proof had Mr. Parsons, so far as Mr. Sutcliffe's letter informs us, that his (Mr. Parsons') deceased friend was personally present?

I can assure Mr. Sutcliffe that I write this in no spirit of mere contradiction; but, as I said of clairvoyance in a former letter, so I say of Spiritualism as a whole,—if it is to be generally received, its actual extent at every progressive stage must be clearly and with rigid exactness defined, and no conclusions foisted upon it which its manifestations do not necessarily entail; and, of all people, it seems to me that the exponents of Spiritualism should most exhibit an intense desire and a stern determination to absolutely "prove all things" which come within their experience, and avoid loosely coming to any conclusion without the grounds for it being beyond all dispute; at the same time, they should carefully preserve that frame of mind which is ready to embrace with open arms whatever has been indubitably proved to be truth, however rude a shock it may give to a man's previous convictions and dogmas.

The gentleman who will undertake to inform the spiritualistic world on the several points enumerated above, will earn not only my own sincere thanks, but the thanks of all who are interested in the spread of the truth, the whole truth, and nothing but the truth.*—Yours faithfully,

A. J. SMART.

Guildford Street, Cardiff.

Mr. Burns.—In reference to the "masonic grip" which "Brettimo" gave to Mr. Parsons at Rochdale last week, I can unhesitatingly affirm that Mr. Brown, his medium, knows as much of freemasonry as I know of the habits of the people who are located in Jupiter. Mr. Brown being also what is termed a "poor man," he would have great difficulty in claiming brotherhood with that respectable fraternity.

Scores of persons in the county of Durham, including medical and commercial men, have had their most startling private secrets brought to their cognisance, and much of their prospective history revealed, which has been literally fulfilled, Mr. Brown never having seen the individuals before nor since. "Brettimo" informs us that he is a "clairvoyant" spirit, and explains that the remarkable knowledge of character which he possesses is owing to the exercise of that faculty.

Chester-le-Street.

WM. H. ROBINSON.

SEANCES WITH THE BAMFORD BOYS.

[To the Editor.—Dear Sir,—The Bamford Boys, physical mediums, have just completed a series of seances here, which have been a great success, and have been attended by members of the most respectable families in the town. All expressed their satisfaction at the manifestations, produced under the most strict test conditions in full gaslight, when, by forming a table-cabinet, by covering the same with a cloth to reach to the floor all round, we had the bell, tambourine, and accordion rung and played under the tables, also several messages in direct writing while the medium held the slate with one hand under the table, and the accordion played several airs while the boy held it with one hand at the bellows end in a skip. We then took the medium and drew his arms together at the back, and stitched his coat-sleeves together from his

* I am not in the least imputing any want of veracity to Mr. Sutcliffe. It is simply that I fancy he may have founded a conclusion on insufficient grounds.—A. J. S.

wrists to his elbows, tied him with ropes, placed him in a sack that enveloped him completely up to his head, fastened him by the neck tightly to the chair-back, lashed him in that position by rope to the chair, and placed him behind a curtain, and by putting the bell, musical box, slate and pencil on his knees, we had them all manipulated instantly. The moment each manifestation ceased we were allowed to open the curtain and see the medium. We had the ring test many times; by placing finger-rings on his lap they were passed on to his fingers in the sack, in from three to six seconds of time.

When we have such powerful phenomena produced through the mediumship of mere babes, it is time our sceptical friends closed their mouths and opened their eyes, and *De mortuis nil nisi bonum*.—Yours truly,

JAMES SUTCLIFFE.

21, Elliott Street, Rochdale, February 15th, 1876.

We have also had a report from Mr. Graham, Southport, from which we need not give more than a few extracts, as the phenomena are similar to those described above:—"On the 3rd instant, Mr. Martheze favoured us with a visit, bringing with him the Bamford Boys, and gave us a very good and convincing test seance in full gaslight. Great praise is due to Mr. Martheze for bringing the boys, and giving the seance free of expense, and also for his valuable present of books and papers."

PHENOMENA AT SHEFFIELD.

To the Editor.—Dear Sir,—Having heard of a very successful private circle under the direction of Mr. W. Steer, my enthusiasm for the cause has been aroused. On Sunday, January 30th, I invited Mr. Steer and friends to my house to meet several of my own friends, of whom four had never witnessed anything of the kind before. After sitting a short time the table tilted violently, and, by request, lay over on the lap of one of my friends, then took a kind of tour around the room. After that it lay with its edge on the floor, and rose again to its proper position without assistance. We asked several questions, most of which were correctly answered. My friend, who had investigated before, asked if his control was present. Answer, "Yes." "Would he give a test of his presence by writing a message?" "Yes." My friend then took a pencil in his hand and laid it on a piece of paper on the table. Very soon his hand began to move very slowly, increasing its speed gradually to an extraordinary pitch, giving a signature "G. Hobson." By further tilting, another of my friends found he had a control present, named "W. Young," who passed away eleven years since. For a time my friend could not recognise this control (being himself bewildered), but having reflected a little, he said he remembered such a friend; then, at this recognition, the table gave an extraordinary tilt, apparently to express its pleasure. We then asked for the time by my friend's watch. We afterwards found it to be twenty-one minutes fast by the day, the correct time being given first, by tilting, then the number of minutes the watch was too fast. The answer was perfectly correct, not one of those sitting at the table having seen my friend's watch at all, it being in his pocket during the time those questions were asked. We were then treated to a startling phenomenon. One of Mr. Steer's friends was controlled so violently that he broke off the fastening of the table; shortly one of the claws was also broken off. The table then having but two legs to stand on, fell over on one of the friend's knees, but by request it rose and stood upright on the two claws, and gave answers for a long time. Then our friend who was controlled became the medium for answers instead of the table. When a question was asked, he was spasmodically compelled to answer by striking his hand on the table. He was thoroughly conscious all the time, thereby plainly showing the phenomena were very different from mesmerism. All my friends and myself were thoroughly convinced of the genuineness of the phenomena.—Yours, &c.,

Sheffield, February 7th, 1876.

W. HARDY.

BISHOP AUCKLAND.

VISIT OF MR. J. J. MORSE.

On Sunday evening last Mr. Morse delivered a trance address in the Town Hall, Bishop Auckland, the subject being "The Abuse and Use of Spiritualism." The room was, despite the chilling severity of the weather, very fairly attended, by an audience of a most intelligently attentive kind.

The address, at once racy and philosophical, may fairly, in your correspondent's judgment, rank with any spiritualistic utterances which have yet appeared, and evidenced much advancement in Mr. Morse's ever-progressive mediumship. The abuses of Spiritualism were dealt with in a calm and fearlessly impartial manner; indeed such searching criticism, is doubtless beyond value to the movement, which, unlike the orthodox nebula, invites rather than shuns, such searching breezes.

We heartily wish Mr. Morse and his guides good-speed, and trust the friends in all parts of the country may be able to afford them opportunities of extending the knowledge of a wise and beneficent Spiritualism by many such addresses as that delivered here on Sunday last. N. K.

Dr. MACK.—A short letter from Dr. Mack, dated New York, Jan. 31, 1876, gives the following particulars:—"I arrived here yesterday all right, when I found Mrs. Hardy doing business very successfully, and very much surprised to see me, or that I knew she was here. Mrs. Hardy sends her love to all, in which I am pleased to join with her, and we will probably be with you in June next."

MR. F. TINDALL writes: "Mr. Hoeker and I went to see Mrs. Kimball yesterday, and received each very good tests. He was told he had three children in the spirit-world, which is correct, and I received the name of a young lady friend of mine who died about three years ago, and also a good description of her and my grandfather and my grandmother. My spirit-guide spoke through me to Mrs. Kimball, asking her to give me all the advice possible. The spirits, through her, advised me to sit for development with about three friends in sympathy with me, and they say I would be a good physical medium, which is what I should like, though hardly dared expect." Mrs. Kimball has been doing a really useful work, for the most part gratuitously.

MR. MORSE AT CHOPPINGTON.

To the Editor.—Sir,—We had Mr. Morse here on Monday, Feb. 7. The subject of his discourse, chosen by the audience, was, "The existence or Non-Existence of the Devil." The lecture, which lasted an hour and twenty minutes, was a masterly one. I have heard the same subject treated by men of great eloquence and ability, and I think I never heard it treated in a more thorough and logical manner than by Mr. Morse's guides on that occasion. The lecture has given rise to an immense amount of discussion, which will doubtless be productive of good results in the end.

Our friends here would like if something could be done in the way of getting Mr. Morse's orations reported in the MEDIUM. They regret very much that such able and eloquent speeches should be lost to the world, and should a movement be begun (as in the case of Mrs. Tappan) to accomplish that object, I am sure the friends here would contribute their share towards it. I may add that the lecture-hall in which you, Mr. Editor, once lectured was crowded on the occasion by an attentive audience, to each of whom a back number of the MEDIUM was given away. Arrangements are being made to have other two lectures from Mr. Morse on the earliest opportunity.—I am, yours truly,

R. ELLIOTT.

[If Mr. Morse be wise, he will not permit himself to be too much reported. The charm of an address is its freshness to the audience, which would be dissipated if they had read similar matter the previous week in the MEDIUM.—Ed. M.]

DREAM LIFE.

To the Editor.—Dear Sir,—On Wednesday evening last, after attending a seance at Mr. Perks's, I retired to rest about eleven, and was quickly in the land of dreams. I thought of two of my spirit-friends—a son and an uncle—entered the room. I said to my son: "Why, Noah, is that you?" He replied: "Yes, father; we are going over to friend Everitt's to-morrow, and if you will meet us there about the middle of the day, they will give you a good dinner, a two-shilling piece to put in your pocket, with a loaf of bread and a jar of dripping, to bring home for the children. I said: "I will be there," upon which I awoke, looked round the room, but could see no one; bent over in a listening attitude, when the clock struck twelve. Having been out of employment for months, and the next day being the fourteenth anniversary of my son's passing into spirit-life, coupled with the fact that the friends named resided near the place where he passed away. I resolved to keep the promise made in my dream, and see the result. I did so next day, and, strange to say, not only did my friends entertain me with the good dinner promised, but the two-shilling piece, the loaf of bread, and jar of dripping were all forthcoming, just as promised in my dream. The infidel may say what he pleases, but I have no doubt my two dear friends were actually present, both when I dreamt of them and when I sat at the hospitable board of my earth-friends. I had evidence last night at Mr. Perks's that friends can be so present, when I and nearly all the members of the circle saw the materialised form of a boy, who was recognised as the son of a respectable widow who attends the said circle.—Yours fraternally,

T. N. W.

Birmingham, Feb. 7, 1876.

[Our correspondent is not of the affluent class, but we give his experience a place notwithstanding. A wealthy Spiritualist stated some time ago of his having been apprised of being heir to an estate by spirit-power. The above is a similar case, though the gifts involved are vastly different in value, but perhaps equally well deserved.—Ed. M.]

SUCCESSFUL MEETINGS AT BARROW-IN-FURNESS.

To the Editor.—Dear Sir,—On February 6th Mrs. Scattergood and Miss Longbottom were here and gave three discourses in the Amphitheatre, Duke Street. Mrs. Scattergood in the morning asked for a subject, when the following was given: "He descended into hell." Her control handled it in a logical and Scriptural manner. In the afternoon Miss Longbottom took for her subject "Spiritualism," and showed its superiority over the Law and the Prophets. It was handled in a most clear and eloquent manner. At night Mrs. Scattergood spoke on the "Second Coming of Christ." She treated her subject in a pleasing and energetic style. I say pleasing because the contrast was so great between that generally given by pulpitanians and the controlling spirit. The control said as Christ was kind and gentle in his first coming, he was the same gentle Jesus still, and every improvement that is taking place for the uplifting of humanity is indicative of Christ's second coming. The moment Mrs. Scattergood sat down, Miss Longbottom, under control, gave an impromptu poem upon the above subject. Miss Longbottom offered all the invocations for the day.

The two ladies were listened to with breathless attention all the three services. I believe seed was sown that will result in a glorious harvest. For the day 2,500 people would listen to them. On the Tuesday night we took a small room, and had a sympathetic meeting. A variety of subjects was handed in. The one, "Where are our Friends between Death and the Judgment?" got the show of hands. Miss Longbottom's control treated the subject in a truly comprehensive way, after which she answered a great number of questions. The control gave his name as "Richard Mitchel" of Luddenden.

Mrs. Scattergood followed suit, under the control of a most determined spirit. He spoke with great warmth, and answered many questions. The meeting was very interesting, and everybody seemed pleased with its proceedings.

Mrs. Scattergood and Miss Longbottom are wonderful mediums. Both of them are clairvoyants, as well as trance-speakers. Judging of Mrs. Scattergood's powers for tests and diagnoses, she is equal to anything I have ever read of in the MEDIUM. Were she in London, and fresh from America, I have no doubt but her services would be in great demand, and could command a guinea for each diagnosis given by her.

Without trespassing further upon your space, I am yours truly,
70, Cavendish Street, Feb. 14. J. WALMSLEY.
[We should be glad indeed if these ladies would pay London a visit. We hope they will do so in a few weeks.—Ed. M.]

THE third number of the *North of England Review* is a vast improvement on its predecessors. Such a paper must make headway.

CONFERENCE OF SPIRITUAL WORKERS FOR WEST YORKSHIRE.

To the Editor.—Sir,—There can now be no doubt that the plan adopted by the Lancashire Spiritualists is not only calculated to spread the truth, but to bring about the formation of a true spiritual organisation. The gradual growth of spiritual ideas amongst the workers and supporters of the Working Conference of Lancashire Spiritualists has made it possible for men of all shades of religious opinion to meet together to lay down plans for the spread of the gospel of Spiritualism, and not only to meet in conference, but to go forth into harvest-field and work together, laying aside their minor difficulties, and emulating each other in the spread of this one great truth.

The last conference report given in your valuable paper shows how by united effort and true individual freedom a great work can be accomplished. No masters, no priest, all being bound together by the love of the truth, and the desire to carry the light to others.

That these conferences have proved of use, no one in the Lancashire district will doubt; work has been done which could not otherwise have been done, the banner of truth unfurled where it had never been seen before, and the foundation of a glorious work for the future laid. When I tell you that the committee commenced their operations, trusting not in money nor high sounding titles, but in the power of truth and the angel band, you will be surprised at their success. As to money, we had none; name, none; but on our banner we inscribed the motto, "Work, work, for God and humanity," and success has crowned our efforts. Last quarter £50 was spent in holding meetings in the district, and after paying all bills, &c., conference expenses included; we have eightpence in hand, eightpence richer than when we commenced, and not only richer in money and work done, but richer in love for each other, humanity, and Spiritualism.

If this thing has done good in Lancashire, why not, as you say in your editorial remarks, extend its operations until the whole country is divided into working districts. The West-Riding of Yorkshire could not do better than at once set to work upon the same plan. I beg to suggest to our Yorkshire friends a plan whereby a successful commencement may be made.

First, let a general meeting of Yorkshire Spiritualists be called at some central place—say Halifax, on Good Friday, that day being a general holiday. Let the executive committee of the Lancashire District Conference, Lancashire Spiritualists, Mr. Burns, and friends from all districts, be invited. Have three meetings—the morning one to hear the plans upon which Lancashire works, and to receive general suggestions; afternoon, to form a general conference committee of representatives from all places in the district; have a grand public tea-meeting; after tea, a public meeting, to be addressed by Mr. Burns and other friends. If this is acted upon I have no doubt Yorkshire will become as successful—yea, more successful than Lancashire in spreading the truth of Spiritualism.

"Let the red and the white rose together entwine,
That their union of love may be felt;
Then right and truth shall our manhood enshrine,
And strife cease for power and for self."

Hoping this matter will be taken up with a true spirit,—I remain,
yours in the truth,

W. JOHNSON.

Hyde, February 14, 1876.

A LONDON CONFERENCE OF SPIRITUALISTS.

To the Editor.—Dear Sir,—On reading over last week's MEDIUM, I was pleased to see the very excellent account given of the Conference recently held by the Spiritualists of Lancashire; and my attention was also attracted to the good suggestion you made, that there should be an arrangement of a similar kind in London. I heartily approve of such quarterly Conferences, for I truly believe them to be "a source of great strength and comfort to all workers in the cause." By such meetings, new members are induced to come amongst us, and hence, investigators and their friends are brought together, and can be introduced to various circles of friends, and have introductions in their first march towards true spiritual progress; it is probable also, that they may have invitations to attend seances, as also other spiritual meetings, and the way, which to all strangers is at first difficult, would be made more passable and open for their honest investigations. I believe that if a quarterly Conference be possible, it will be but a very simple, yet would grow into a large work, and the means of bringing large numbers to a belief in Spiritualism would be the outcome of such meetings.

I would therefore propose that a Conference be held in London one Sunday in March—Sunday being a more suitable as well as the main day when the hosts of poor folks would be able to attend. The meeting should be from about three to five p.m. Tea might be provided at a moderate charge at the close of the Conference, and if thought desirable an ordinary Sunday evening meeting might be conducted as usual afterwards. If this proposition meets with your approval I will thank you to make it known to the readers of the MEDIUM, as I feel sure, if once started, many talents and much good work would be in store for all efforts made for success in this direction. I also desire to know what steps are being taken with regard to the "Universal and Co-operative Association for the Protection of Mediums, and affording them Aid in Old Age, &c." If a committee were called, I think both these important matters might be put into shape, and would work together satisfactorily.—Believe me to remain yours very truly,

JOHN W. HAXBY.

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

February 14, 1876.

Mr. Fishbough writes:—"Previous to the first time I was ushered into the presence of 'Mary Stuart,' I believed in the reliability of spirit-communication, through third persons as mediums only, as the means of exchanging words of recognition and affection with departed friends. I did not think that the time had yet come, if it ever would come, when questions of science, philosophy, theology, or of conditions of society in the spirit-world, or the practicalities of the present or the conditions of the future of this world, could be reliably treated in that way, and my early experiences with spirits through mediums seemed to sanction this conclusion." A series of sittings with Mrs. Kimball has changed the writer's views of spirit-communication into the positive from the negative state, as formerly.

LANCASHIRE DISTRICT COMMITTEE.

Executive Committee, met at Mr. Chiswell's, Manchester, Sunday, February 13th, 1876. Present: Mr. Dawson, Mr. Rogers, Mr. Hartley, Mr. Singleton, Mr. Parsons, Mr. Sutcliffe, Mr. A. Sykes, deputy for Mr. Kershaw; Mr. Parsons in the chair.

Resolved—That two meetings be held at Stockport on Sunday, February 27, 1876, Mrs. Butterfield to be the medium.

Committee of Management: Mr. Hartley,* Mr. Rowcroft, Mr. Rogers, Mr. Chiswell.

Two meetings to be held at Newton Heath, on Sunday, March 5, 1876. Medium, Mrs. Scattergood.

Committee: Mr. Booth,* Mr. Glossop, Mr. Sykes, Mr. Chiswell.

Two meetings to be held at Glossop, March 12, 1876. Medium, Mrs. Scattergood.

Committee: Mr. Hartley,* Mr. Rowcroft, Mr. Sykes, Mr. Lithgow.

Two meetings to be held at Warrington, March 12, 1876. Medium, Mr. Johnson.

Committee: Mr. Rogers,* Mr. Dawson, Mr. Chiswell, Mr. Rutland.

Staly Bridge, March 19, 1876. Speakers, Mr. Priest, Dr. Hitchman.

Committee: Mr. Hartley,* Mr. Rowcroft, Mr. Sykes, Mr. Avery.

That hymn-papers are printed, together with instructions and rules for spirit-circles. That Mr. Johnson of Hyde, at once order 10,000 printed. That the price for admission at all meetings be 3d. and 6d.

That all places where the Committee have visited previously, handbills be dispersed with, and large posters used. That the printing of all Posters and bills be left entirely in the hands of Mr. Johnson. That mediums and lecturers in various parts of the country be requested to give their services for two Sundays, receiving only their railway fares. Such mediums to communicate at once to the General Secretary. We have already promises from Mr. Jackson, Mr. Johnson, Mr. Quarmby.

All committeemen to send their full addresses at once to the General Secretary. It is requested that Mr. Aaron Sykes be elected deputy for Mr. Kershaw. The places of meetings of the Executive be left in the hands of the Secretary. That this Committee desires its best thanks to be given to Mr. Burns for his very generous and liberal gift of 500 Conference Mediums of the past week, in aid of our great movement.

Any of the Committee who desire meetings in their immediate neighbourhoods, please communicate at once to the General Secretary.

Rochdale, Feb. 15, 1876. CHARLES PARSONS, Assistant-Secretary,

GENERAL COMMITTEE.—CORRECTED LIST.

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

Manchester, Mr. Aitkin, Mr. Gilbert, Mr. Booth of Bradford, Mr.

Kelsall.

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

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

Alderly 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.

Shaw, Mr. Bottomley, Mr. Hilton.

Blackburn, Mr. Walsh, Mr. Smith.

Burnley, Dr. Brown, Mr. Birrell.

Congleton, Mr. Beecroft, Mr. Joseph Rogers.

New Mills and Hayfield, Mr. Lithgow.

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

Hollinwood and Newton Heath, Mr. Matthew Glossop, Mr. Booth.

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

Preston, Mr. Foster.

Secretary: J. SUTCLIFFE, 21, Elliott Street, Rochdale.

MISS BESSIE WILLIAMS AT WALSTALL.

To the Editor.—Dear Sir,—Walsall has been visited by Miss Bessie Williams, of Birmingham; her manners and mediumship have given much satisfaction.

She was, while here, the guest of the respected Editor of the oldest and most influential Walsall paper, who for the last thirty years has taken a deep interest in all psychological subjects—though as I have not asked his permission, I do not feel at liberty to give the gentleman's name.

Miss Williams arrived here on Saturday, February 5th, and after tea, a few of the said Editor's friends, including myself, being present, we adjourned to the drawing-room, when after some extremely interesting clairvoyant experiments with a crystal, we formed round a table à la séance.

The first control was of a family nature, and must therefore be considered too sacred for publication; I can only say it was so affecting, so strangely accurate and thrilling, that there was not a dry eye in the room. "Goodness" and "Catherine de Guise" also controlled and spoke to us in the tenderest and most touching manner. The influence that pervaded the whole sitting was most heavenly.

Now "gentlemen of the press" are not the most susceptible of creatures, for, penetrating as they do daily beneath the surface of society, they become case-hardened and unimpressionable. But all had to give in to the potent influence of that heavenly hour, and from eyes long unused to weeping, the big tears burst forth, while broken sobs were heard all over the room.

A second sitting was held on the Sunday evening, and many tests given; indeed until her departure on the following Tuesday, numberless instances of the reliability of her mediumship were afforded.

We were exceedingly sorry to part with our agreeable friend, but as she has received some pressing invitations we hope to have the pleasure of her company again shortly.

It is only just to Miss Williams to remark that her visit was entirely non-professional, she receiving no fee whatever, but simply taking the character of a guest.—I am, yours most sincerely, W. RUSSELL.

St. Matthew's Churchyard, Walsall, February 14th.

BIRMINGHAM SOCIETY OF SPIRITUALISTS.—The financial statement from September 3, 1875, to February 3, 1876, shows that £40 1s. 6d. has been received, and that there is a balance in hand of £18 10s.

* In all cases for Corresponding Secretary, who will take hall and look after posting.

MR. MORSE'S APPOINTMENTS.

DARLINGTON.—Sunday, February 20th, Spiritual Institution, 6.30 p.m. Admission free.

SOUTH SHIELDS.—Monday, February 21st, Social Tea-party at Mr. Corner's. Tuesday and Wednesday, February 22nd and 23rd, Free Library Buildings. First night, subject:—"Spiritualism as a Fact;" second night, subject:—"Spiritualism as a Philosophy." 8 p.m.

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

NEWCASTLE.—To follow.

LIVERPOOL.—To follow.

LONDON.—To follow.

Letters may be addressed during this week to Mr. Morse, care of Mr. John Corner, 5, West Holborn, South Shields.

SUGGESTED VISIT OF DOCTOR MONCK TO DUBLIN AND BELFAST.

To the Editor.—Dear Sir,—I have been anxiously watching for some time for the announcement of Dr. Monck's visit to this country.

The advent amongst us of such an excellent medium would be productive of much good to Spiritualism. I think he might be induced to come. Perhaps some of our friends in the above-named places would kindly consider the matter with the view to sending the Doctor an invitation?—Yours truly, J. KILBRAITH.

9, Caulfield Place, Newry, February 14th, 1876.

SPIRITUAL WORKERS.

ALLWOOD, C.W., Phrenologist, Electro-Biologist, &c. Present address, Bishop's Stortford, Herts; on a tour in the Eastern Counties. Normal speaker and practical experimentalist.

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

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

CRISP, W., Greattham, 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.

TINDALL, FREDERICK, 30, Wyndham Street, W. Trance.

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

MR. BROWN'S MOVEMENTS.

After spending a week at Bury, Mr. Brown is now at Bolton. Address—Mr. Hargreaves, Freehold, Little Bolton. He will soon leave Lancashire for the North, calling at Mr. Clarkson's, Thorpe Road, Selby, and at Mr. E. Hall's, Temperance Hotel, Malton. He desires to receive invitations early from the Durham and Northumberland districts, that he may complete his arrangements. He will give trance-addresses in public or in private seances. Address—Thomas Brown, Howden-le-Wear by Darlington.

J. REGAN.—The "testimonial" has been in type for two weeks, and, but for your extraordinary letter, would have appeared in this issue. It is now put on the shelf indefinitely.

A BENEFIT SEANCE.—We are requested to state that Mrs. Kinchlea will give a seance on Sunday evening, February 27, at 9, Halley Street, Limehouse Fields, E., in aid of the Hagan family. Admission, 6d. each. Mrs. Hagan gives promise of being a good test-medium, she having given several excellent tests when controlled by the spirit "Sunshine."

SOUTH LONDON ASSOCIATION.—On Sunday evening last, February 13th, Mr. E. W. Wallis delivered a very instructive trance address at the rooms of the above association, 71, Stamford Street. On Sunday next, February 30th, Mr. T. L. Henly will deliver a lecture, entitled, "Spiritualism, as taught by Jesus and the Prophets." Doors open at half-past six; commence at seven.—J. Burton, Hon. Sec.

SOVERBY BRIDGE.—On Sunday, February 27th, Mr. Robert Harper, of Birmingham, will deliver two lectures in the Lyceum, Soverby Bridge, in the afternoon, at half-past two, on "Nature's Testimony about God"; in the evening, at half-past six, on "Nature's Revelations of the Divine in Humanity." To defray the current expenses, a collection will be made after each lecture.

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. Miss Chandos has consented to preside. 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.

OLDHAM.—On Saturday, February 26, a tea-party and miscellaneous entertainment will be held in the Spiritual institution, Waterloo Street. Tea on the table at half-past four p.m. Tickets, 9d. each; admission after tea (if room permit), 3d. each. On Sunday, February 27, Mrs. Scattergood will deliver two addresses in the Temperance Hall, when special collections will be made for the purpose of paying for the new harmonium, to be formally opened on that day. The choir will sing a selection of pieces from Moody and Sankey's book. The presence and support of all friends of the cause are earnestly requested.—JOSHUA WOOD, Secretary.

ATHENÆUM, TEMPLE STREET, BIRMINGHAM.—On Monday next, Feb. 21st, Mr. J. W. Mahony will give recitals from Shakespeare, Byron, Hood, Tennyson, Eliza Cook, and other poets, comprising the following pieces:—"The Field of Waterloo," (Byron); "Lady Clara Vere de Vere," (Tennyson); "Bridge of Sighs," (Hood); "Honesty: A fragment," (Eliza Cook); Selection from Henry the Fifth; "Better than Gold," "The Dream of Eugene Aram," (Hood); "Shamus O'Bryan"; Hamlet's Soliloquy in fourth act (never spoken on the modern stage). The incidents in connection with this soliloquy are dealt with in a pamphlet on Hamlet written by Mr. Mahony, which may be obtained at the Athenæum. The recitals will be interspersed with music and singing. Pianist, Miss Harper. Tickets, 6d. and 1s. To commence at eight.

ISLINGTON SPIRITUAL INSTITUTION, 19, CHURCH STREET.

The annual meeting in connection with the above was held on Sunday last. A small but harmonious company were present at the tea, and their numbers increased later in the evening, but the severe weather prevented many from attending. Addresses were given through several trance-mediums, and Messrs. Barber and Stephens made some excellent remarks. Mr. Bullock gave a statement of the number of seances, &c., held during the twelve months the institution has been in existence. Mr. and Mrs. Bullock earnestly solicit the co-operation of a few earnest Spiritualists to assist them in their work, additional subscribers being required to make the meetings a success financially. The hall also greatly needs repair, and any aid that can be afforded to enable this to be carried out will be very gratefully received.

RULES FOR MAGNETIC PATIENTS.

Mr. Reynoldson, 93, Duke Street, Liverpool, publishes a hand-bill, containing the following advice:—

The immortal Hahnemann pronounces magnetism to be "an agent differing from every other, about the value of which as a curative none but madmen can entertain a doubt."

Many lives are placed in needless jeopardy by inattention to a few leading principles of the immutable magnetic law.

W. Reynoldson, after an experience of thirty-three years in this peculiar walk, offers a few rules for the guidance of his patients in chronic and critical cases.

- 1.—Be fully persuaded in your own mind that you need help.
- 2.—Look to the magnetiser, and to no one else, for the help you need.
- 3.—Banish from the house every one whose convictions and sympathies do not tend to sustain the effort of the magnetiser.
- 4.—Vital magnetism is quite incompatible with deleterious drugs, nor can it be made a secondary agency.
- 5.—Acute disease yields promptly. Chronic disease often requires long continued magnetic treatment.
- 6.—It is dangerous to interrupt a crisis. Mesmer says "there is no cure without a crisis." Sometimes severe enough to alarm inexperienced persons.
- 7.—The action established, continues from a distance, and sometimes for years.

ERRATUM.—On account of omission in correcting author's proofs last week, "Eczema," on page 93, second column, last paragraph, was misspelled.

A CORRESPONDENT says: "A controversy has been going on in the *Shields Daily News* for this last month, which is causing quite a sensation." Mr. Morse visits the town on the 21st and 22nd instant.

Oundle.—Spiritualism has been opened up here through a lecture against it by Mr. Collett, who did a similar service at Rushden recently. Mr. McKinney, of Peterborough, opposed him successfully, and after three hours' discussion of the subject, the audience parted reluctantly. It was generally felt that the opponent of Spiritualism had not done the subject justice, and the desire for further information is great. Mr. Burns is expected to visit Oundle soon.

CATHOLIC APOSTOLIC CHURCH, GORDON SQUARE.—We have received the following as a handbill:—Sermons will be preached on the following Sunday evenings, at seven o'clock, upon "The Lord's Present Apostolic Work in the Church." February 20th—"Apostles' Testimony to the Emperors, Kings, and Bishops in Christendom." February 27th—"Their work of Organization and bringing Men into the Unity of the Faith." March 5th—"Their Special Mission to seal those called to be the First Fruits."

Dunmow.—Mr. C. W. Allwood, who has lately visited Dunmow as a practical phrenologist and mesmerist, has sown the germ of Spiritualism amongst us, and created thought and desire for more information on purely spiritual matters. The seed sown will doubtless bring forth fruit in its season. Mr. Allwood has lectured on Phrenology three times at Dunmow, and while keeping to his orthodox subject, never lets a chance pass to say something of Spiritualism. He is a good speaker, and will make many friends in the Eastern Counties although proverbial for its "calves."

A NOVEL ENTERTAINMENT.

SPIRITUALISM illustrated by a Series of PICTURES OF SPIRIT-PHENOMENA, SPIRIT-PHOTOGRAPHS, &c., enlarged and thrown on the Screen by the Limelight.

A DESCRIPTIVE AND ILLUSTRATED ENTERTAINMENT will be given by MR. J. BURNS

(Of the Spiritual Institution, London), in the

CONCERT HALL, LORD NELSON STREET, LIVERPOOL, ON FRIDAY, FEB. 18, 1876, at eight o'clock, p.m.

When an Illustrated History of Spiritualism, including Pictorial Representations of the Most Extraordinary Phenomena, Portraits of Mediums, Photographs, &c., will be presented for the first time in Liverpool.

This extraordinary Entertainment affords more satisfactory information on the subject of Spiritualism than can be gained in the same time by any other means.

MR. JOHN LAMONT WILL PRESIDE.

To commence at Eight o'clock; Doors open at Half-past Seven.

Admission: Front Seats, 1s.; Second Do., 6d.; Back Do., 3d.

Tickets may be had from Mr. Wilson, 33, Russell Street; Mr. Lamont, 85, Islington, Liverpool.

SPIRIT-MEDIUMS AND CONJURERS.

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

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

A book for Inquirers.—Third Edition, with Appendix.

WHERE ARE THE DEAD?

OR, SPIRITUALISM EXPLAINED.

By FREDK. A. BINNEY.—PRICE 3s.

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

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

SUNDAY, FEB. 20, Mrs. Kimball and Mr. Linton at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, FEB. 21, Mrs. Kimball's Reception, at 8. (Private.)

TUESDAY, FEB. 22, Mr. Herne's Developing Circle, Private, at 8.

WEDNESDAY, FEB. 23, Mr. Herne, at 3. Admission 2s. 6d.

Meeting. Testimonial to Mr. Hudson, at 8.

FRIDAY, FEB. 25, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

SEANCES AND MEETINGS IN LONDON DURING THE WEEK,

SATURDAY, FEB. 19, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30, 3d.]

SUNDAY, FEB. 20, 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. 21, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, FEB. 22, 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. 23, Notting Hill, at 11, Blechynden Mews, at 7.30, for development. Members only.

H. Warren, 7, K. (burn 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. 24, 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. 25, 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, &c.

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

FRIDAY, Seance at 8; Nonsubscribers 1s. SATURDAY, Developing Class at 8, Subscribers only.

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. 20, 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, Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

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

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

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

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

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

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

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

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

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

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

GLASGOW, Public meeting, 6.30 p.m., at 184, Trongate.

HECKMONDWIKE, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

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

TUESDAY, FEB. 22, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, FEB. 23, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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

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

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

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

THURSDAY, FEB. 24, 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. 25, LIVERPOOL, Weekly Conference and Trance-speaking, at the Islington Assembly Rooms, at 7.30 p.m. The Committee meet at 7.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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

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

SALFORD, Temperance Hall, Regent Road, at 8.

ARTHUR MALTBY,
TAILOR, HATTER, AND GENERAL OUTFITTER,
 8, HANOVER PLACE, REGENT'S PARK,
 Established 1833,
 Has a very large Stock of NEW AUTUMN GOODS, including Hats, Shirts,
 and Umbrellas.

F. FUSED ALE, TAILOR AND DRAPER, has a splendid assortment of Winter Goods. An immense variety of Scotch and West of England TWEEDS. A perfect fit guaranteed. Everything on hand. Visitors passing through London supplied with goods on the shortest notice, at special prices for cash.—No. 8, Southampton Row, High Holborn.



THE "STURMBERG" PLANCHETTE writes answers to your thoughts. Whether by "Odic Force," "Psychic Force," "Unconscious Cerebration," or "Spirit Agency," physical science cannot yet explain. Highly amusing, and to the serious deeply interesting. Of most fancy dealers, or of J. STORMONT, Constitution Hill, Birmingham; 4s. 4d., 2s. 9d., and 1s. 9d., post free.

NOTICE.—DR. RIGG left London on the 15th inst. for Liverpool, en route for the United States. He hopes to be back in June.

Pamphlets and Printed Instructions will be supplied as usual by Assistant (by post or appointment).

PROF. JAMES REGAN,
MAGNETIC HEALER,
 8, Vernon Place,
 BLOOMSBURY SQUARE, LONDON, W.C.

PROFESSOR REGAN, begs to announce that he has found it necessary to take Rooms at the above central address, for the greater convenience of Patients, and he also informs correspondents that on receiving a description of Symptoms of their Ailments, he will forward Magnetised Paper, with full instructions. Fee, Five Shillings. Attendance given personally from ten to five daily. Free days—Tuesday and Friday.

Will be ready in a few days.

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

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

Just published, elegantly bound, price 3s.; to depositors, 2s. 6d.

IPHIGENIA AND OTHER POEMS,

By HENRY PRIDE, Author and Composer of "Home" (Music and Words), and frequent Contributor to the MEDIUM and Human Nature.

CONTENTS:

Iphigenia	Daybreak
God With Us	Beyond
The Love of God	Thy Guardian Angel
Christ Jesus	Town
Sibyl: A Fantasy	A Blade of Grass
The Seeker	A Brook
Awakening	Three Voices
The Iceberg	Hereafter
"The Good Old Town"	A Cry
"Liverpool's Loss"	Harvest
"Sentenced to Death"	Advent
Autumnal Art	Evening Hymn
The "La Plata" Raft	Is it I?
A Christmas Sermon	A Prayer
Phyridrene	Home (With Music)
A Dream	

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

INFORMATION FOR INVESTIGATORS.

- Rules for the Spirit-Circle. By EMMA HARDINGE. 1d.
 The Spirit-Circle and the Laws of Mediumship. By EMMA HARDINGE. 1d.
 Mediumship. By MRS. TAPPAN. 1d.
 The Philosophy of Death. By A. J. DAVIS. 2d.
 Mediums and Mediumship. By T. HAZARD. 2d.
 What Spiritualism has Taught. By WILLIAM HOWITT. 1d.
 The Creed of the Spirits; or, the Influence of the Religion of Spiritualism. By EMMA HARDINGE. 1d.
 Concerning the Spiritual World, and what Men know thereof. A Trance Address by J. J. MORSE. 1d.
 A Scientific View of Modern Spiritualism. By T. GRANT. 1d.
 The Spiritual Lyre. A Collection of Songs for the use of Spiritualists. 6d.; cloth, 1s.
 What is Death? By JUDGE EDMONDS. 1d.

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

MR. CHARLES E. WILLIAMS, Medium, is at home daily, to give Private Seances, from 12 to 5 p.m. Private Seances attended at the house of investigator. Public Seances at 61, Lamb's Conduit Street, on Monday and Thursday evenings, and Saturday evenings for Spiritualists only, at 8 o'clock each evening. Address as above.

MISS LOTTIE FOWLER, the GREAT AMERICAN SOMNAMBULIST, SPIRITUAL CLAIRVOYANTE, and TEST MEDIUM whose reputation is well known throughout Europe and America, can be CONSULTED on either Medical Questions or Business Affairs connected with the Living and Dead. Hours, 1 till 8. Terms, One Guinea.—Address, 2, Vernon Place, Bloomsbury Square, London, W.C.

N.B.—Miss Fowler does not reply to Correspondence nor see Visitors on Sunday.

FOR TEST COMMUNICATIONS (by Trance or Writing), Medical and other Advice, Healing by Spirit-Magnetism, Development of Mediumship, &c., consult the well known Spirit-Medium, MRS. OLIVE. Terms, One Guinea. Public seances, Tuesdays, at 7 p.m.; Fridays, 3 p.m.; admission, 2s. 6d. 49, Belmont Street, Chalk Farm Road, 20 minutes from Oxford Street via Tottenham Court Road, by Adelaide, Shipton, or Hampstead omnibus; 3 minutes from Chalk Farm Station, North London Railway.

MRS. WOODFORDE, TRANCE, HEALING, AND DEVELOPING MEDIUM, will give Sittings for Development, under Spirit-Control, in Writing, Drawing, Clairvoyance, or any form of Mediumship. Disorderly influences removed. French spoken. At home Mondays, Wednesdays, Thursdays, and Saturdays. Private Seances attended. Address—10, New Ormond Street, Bloomsbury, W.C.

MR. WILLIAM EGLINGTON, PHYSICAL MEDIUM, is now prepared to receive Engagements for Private Seances.—Address, St. James's House, Greenleaf Lane, Walthamstow.

MRS. BRAIN, TRANCE TEST-MEDIUM, will give Seances by Appointment at Investigators' own Residences. Fee, 5s. and expenses.—Address, 53, Eagle Street, Holborn, W.C.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON, An EVENING CONCERT will take place at the above hall on Wednesday, the 23rd February, several ladies and gentlemen having kindly volunteered their services. During the evening a Testimonial will be presented to Mr. William Eglington, when we hope to see a good muster of his friends. Several influential gentlemen are expected to address the meeting. Mr. Linton will preside. Mr. E. Bullock, Treasurer. Admission Sixpence and One Shilling.

FRANK HERNE,

PHYSICAL MEDIUM.

Has Two Evenings to spare for Special Seances to Investigators—Monday and Friday. Public Seances on Wednesday, at Three o'clock, at 15, Southampton Row. At home daily, 3, Rockmead Road, South Hackney, Victoria Park: Ten minutes from Cambridge Heath Station, via Underground Railway; or Omnibus, South Hackney to Broadway, two minutes' walk; or Royal Blue or Chelsea Omnibus to "Earl of Aberdeen," five minutes. At Brighton first and third Sundays in the month; other Sundays at home, for Spiritualists only, at seven o'clock.

MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

J. C. CALDWELL, MEDIUM FOR TEST COMMUNICATIONS, is willing to attend Investigators at their own Residences. Fee optional. Address, J. C. CALDWELL, 46, Thorne Rd., South Lambeth, S.W.

THE WELSH SPIRIT-MEDIUM, MR. E. G. SADLER, 157, Bute Road, Cardiff, is at home daily to give Public and Private Seances from 11 to 5 p.m. Private Seances attended at the houses of investigators. Public Seances at 157, Bute Road, on Monday Evenings, 5s.; Wednesday Evenings, 2s. 6d.; and Saturday Evenings, 2s. 6d. Admission by ticket only. Tickets may be had of REESE LEWIS, Esq., 1, Montgomery House, Roath; J. B. MATHEWS, Esq., Crockherbtown; and at 157, Bute Road.

PSYCHOPATHIC INSTITUTION for the Cure of Diseases, 254, Marylebone Road. Efficient Healers in attendance from 9 a.m. till 9 p.m. Healers sent to all parts; terms moderate. JOSEPH ASHMAN, Principal.

PSYCHOPATHIC INSTITUTION FOR THE CURE OF DISEASE, 19, Church Street, Upper Street, Islington, N.—A good Magnetic Healer (Mr. J. Smith) in attendance daily from 11 a.m. till 2 p.m. Fee, 2s. 6d. Sundays and Wednesdays free. Mr. and Mrs. BULLOCK, Principals.

MISS CHANDOS undertakes to Eradicate Consumption, Cancer, Insanity, Dipomania, and all Nervous and Infantile Diseases. Terms: One Guinea per visit (in London), including the necessary specific treatment, or Two Guineas per month by post.

MISS CHANDOS continues to give instructions (privately, and by post), on Electro-biology and Mesmerism.—Address, 17, Brunswick Square, W.C.

MRS. PONTING, who assisted Dr. Mack continues to receive Patients for Magnetic Treatment daily, from 10 till 5, at 26, Southampton Row. Free Days, Tuesdays and Fridays. Developing Circle, Thursday evenings.

MR. HUDSON, PHOTOGRAPHER, 2, Kensington Park Road, Near Notting Hill Gate, W.

FURNITURE, NEW AND SECOND-HAND, OIL PAINTINGS, &c., at C. P. E. ALSOP'S, 46, High Holborn, W.C.

Second Edition, with Photographic Likeness of the Author.

In handsome cloth, price 2s. 6d.

PSYCHOPATHY; OR, THE TRUE HEALING ART.

BY

JOSEPH ASHMAN,

PRINCIPAL OF THE PSYCHOPATHIC INSTITUTION, 254, MARYLEBONE ROAD, LONDON, N.W.

PREFACE TO THE SECOND EDITION.

The former edition having been caught up with avidity by the public and viewed with favour by a critical press, affords satisfactory grounds for a second issue.

The principle of treatment being simple and unassailable, alterations and additions in the work are unnecessary.

My portrait is given in the frontispiece as a photographic evidence of the healing endowment of the hand. On inspection, a luminosity, or aura, will be perceived emanating from that organ. This nimbus or aura is, without doubt, the expression of concentrated vital force, that finds its natural outlet through the hands and fingers.

That there is such a determination of vital magnetic force, at least in my own person, is fully established by my sensations and also by extraneous evidence. When in full power, I have a sensation in the hands as though they were enveloped in warm air. An aura is visible to persons of a sensitive organisation. Its penetrating power is felt by patients through their clothing. Congestions, glandular swellings, and other ailments, more or less speedily vanish under its influence. Water, paper, cloth, and other substances become permeated by it, enabling the curative treatment to be conducted at a distance.

It is with this power ever present with me, and at all times ready for application, that I have for years had the consolation of carrying healing and comfort to the abodes of suffering.

JOSEPH ASHMAN.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

EXPERIENCES IN SPIRITUALISM;

A RECORD OF EXTRAORDINARY PHENOMENA THROUGH THE MOST POWERFUL MEDIUMS.

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

By CATHERINE BERRY.

Second Edition enlarged.

CONTENTS:

HISTORICAL SUMMARY:

A paper read at the Spiritual Institution.

INSTANCES OF SPIRITUAL PHENOMENA:

Painted faces. Flower (flour) manifestation. Fruit cutting, &c. Pictures carried. Fruit. The wicker. Fruit, birds, and butterflies. The Atlantic cable. CORRESPONDENCE WITH A CLERGYMAN.

SPIRITUAL PHENOMENA:

Seances at home. Inspirational whistling. An evening with Mr. Shepard and Mr. Herne. Music under inspiration. Test mediumship. Spirit-voices. Ventriloquism. Spirit-voice. Spirit-touches. Warbling of a bird. Physical and vocal manifestations of spirits' action. Objects carried by spirits. Seance with Mrs. Mary Marshall. Spirits use a poker. A ring carried by spirits. Levitation of Mrs. Guppy and Mr. Herne. Extraordinary transference of lace from place to place by spirit instrumentality. Remarkable removal of a small from place to place by spirit instrumentality. Wreaths made by brush by spirit agency. A strange present from the spirits. Wreaths made by spirits. Objects carried by spirits. Wine and spirits. Manifestations in the light. A spiritual ceremony.

CABINET SEANCES:

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

SEANCES IN PUBLIC:

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

SPIRIT-DRAWINGS:

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

MATERIALIZATION OF THE SPIRIT-FORM:

Spirit-materialisation through Mrs. Guppy. A seance with Mrs. Guppy—A true ghost story. Spirit-photography.

AN EGYPTIAN SPIRIT:

Semiramide. Execution of Semiramide's second chief slave. Semiramide's feast. The greatness and power of Semiramide's descendants. The Egyptian's metaphors and aphorisms. (In the Press.)

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

With Portrait of the Author, handsome cloth, 2s. 6d.

PSYCHOPATHY;

OR,

THE TRUE HEALING ART.

By JOSEPH ASHMAN,

Principal of the Psychopathic Institution, 254, Marylebone Road, London, N.W.

EXTRACTS FROM REVIEWS.

"We can cordially recommend this small volume to the notice of our readers. It is the work of a man whom we know personally to be possessed of rare healing power."—*The New Era: a Journal of Eclectic Medicine*.

"Mr. Ashman cures diseases by the laying on of hands. Nobody who reads his book will doubt that."—*The Figaro*.

"The man (Mr. Ashman) made a great impression on me. I felt he was just one of those who would carry life into a sick-room, and communicate vital power."—Rev. MAURICE DAVIES, D.D., in the *London Sun*.

"Mr. Ashman's system is worth a trial by those who have faith in the power possessed by a good magnetic hand rather than in the drugs of the Pharmacopœia."—*Marylebone Mercury*.

"We felt convinced that here, finally, we had discovered the *vis medicatrix naturæ*."—*Paddington Times*.

"It is, perhaps, one of the most original works that has appeared lately, and gives invaluable information. If it were extensively read, studied, and practised, it would bring untold blessings upon the people at large."—*Medium and Daybreak*.

"There need be no question that Mr. Ashman performs many remarkable cures by his psychopathic treatment, as is shown by thirty testimonials appended to his terse, well-written essay."—*Human Nature*.

"Mr. Ashman states that, after examining Allopathy, Homœopathy, and Hydropathy, he believed that the only thing to be worked upon was the *vis nervosa*, or Soul Force, which could be influenced by the hands. . . . When the world once believes in this doctrine, tons upon tons of drugs which are annually consumed by us unfortunate bipeds can be dispensed with."—*Kilburn Times*.

"Mr. Ashman is a man of known integrity, immense vitality, and great magnetic power. We wish half the legally qualified medical men were but a quarter as reliable as the author."—*The Christian Spiritualist*.

"The results of his (Mr. Ashman's) many years' successful practice, recommend him far more than a diploma from any College of Physicians or Surgeons could possibly do."—*Pioneer of Progress*.

"A reviving of the true healing art of the Apostolic age."—*Northampton Mercury*.

"It puts us in mind of the Great Physician, who went about doing good, and at whose touch the fever fled away."—*The Temperance Star*.

LONDON: J. BURNS, 15, SOUTHAMPTON ROW, W.C.

A New Book for Everybody.

Now ready, in neat cloth, eighty pages, price 1s.; to depositors, 8s. per dozen.

HEALTH HINTS;

SHOWING HOW TO ACQUIRE AND RETAIN ROBUST SYMMETRY, HEALTH, VIGOR, AND BEAUTY.

TABLE OF CONTENTS:

CHAPTER I.—Laws of Beauty	CHAPTER VIII.—The Mouth
CHAPTER II.—Hereditary Transmission	CHAPTER IX.—The Eyes, Ears, and Nose
CHAPTER III.—Air, Sunshine, Water, and Food	CHAPTER X.—The Neck, Hands, and Feet
CHAPTER IV.—Work and Rest	CHAPTER XI.—Growth, Marks, &c., that are Enemies of Beauty
CHAPTER V.—Dress and Ornament	CHAPTER XII.—Cosmetics and Perfumery
CHAPTER VI.—The Hair & its Management	
CHAPTER VII.—The Skin and Complexion	

London: J. Burns, 15, Southampton Row, Holborn, W.C.

MIRACLES AND MODERN SPIRITUALISM. By ALFRED R. WALLACE, F.R.G.S., F.Z.S., Author of "Travels on the Amazon and Rio Negro," "Palm Trees of the Amazon," "The Malay Archipelago," &c., &c. Embracing:

I.—"AN ANSWER TO THE ARGUMENTS OF HUME, LECKY, AND OTHERS AGAINST MIRACLES."

II.—"THE SCIENTIFIC ASPECTS OF THE SUPERNATURAL," much enlarged, and with an Appendix of Personal Evidence.

III.—"A DEFENCE OF MODERN SPIRITUALISM," reprinted from the *Fortnightly Review*.

Cloth, 5s.; handsomely gilt, 7s. 6d.

RESEARCHES in the PHENOMENA of SPIRITUALISM.

By WILLIAM CROOKES, F.R.S., &c.

I.—SPIRITUALISM VIEWED BY THE LIGHT OF MODERN SCIENCE, and

EXPERIMENTAL INVESTIGATIONS IN PSYCHIC FORCE.

II.—PSYCHIC FORCE AND MODERN SPIRITUALISM: a Reply to the *Quarterly Review* and other critics.

III.—NOTES ON AN INQUIRY INTO THE PHENOMENA CALLED SPIRITUAL DURING THE YEARS 1870-73.

With many illustrations. In 3 parts, 1s. each; in one vol., 5s.

SCIENTIFIC MATERIALISM EXAMINED AND REFUTED.

Being a Reply to the Address of Professor Tyndall delivered before the British Association in August, 1874, at Belfast. By GEORGE SEXTON, LL.D. Price 1s.; cloth, 2s. 6d.

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

Now Ready,
WOMAN AND A FUTURE LIFE. A Plea for the Advancement of Women. Price Half-a-crown.

HOULSTON AND SONS, Paternoster Square, London.