



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

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INTUITION.

By MRS. FRANCES KINGMAN.
(Continued from last week.)

CHAPTER IX.

YESTERDAY afternoon, Cutty and I went to visit a cousin of mine, Miss Grace Miles. She is a lovely girl of twenty-five years, somewhat faded, people say, but I think her beauty greatly enhanced by the patient expression acquired beneath suffering's hand. Silent to everyone, Grace always opens her heart to me, and my visits to her are a certain sort of duty; for her melancholy, I must confess, is not conducive of much pleasure to her friends. I pity the dear girl, because I behold incessant evidence of her struggles, and her nature is one of those poetical, intense natures, able to compress great happiness or great misery into small space. I always go to Grace prepared to receive numberless interrogations, and when she visits me she fairly holds me intact from all other attentions, by her wistful, wary way, so eager to learn if her overwhelming disappointment will ever be considered and helped, in the world she so yearns for. And now I will write you a little of the young lady's history: copy it from a few sheets of manuscript she once gave me to weave into a tale. It is an old story under a new phase, and has received its multiplication a million times among the children of Adam and Eve.

She loved and was beloved. Time passed on, weaving links in the golden chain, binding the twain so firmly. They had twined their lives so closely, to separate them was like tearing the roots of an aged oak from their abiding place of centuries. The father and mother of Grace were pleased with their prospective son-in-law; society called the match a brilliant one, and no jealousy or scandal had ever touched their bright young lives.

The great wheel of Life turned a few times,—the old man with the sickle had mown and mown until, for respite, he tarried at the door of Mr. Miles' beautiful cottage, looking in with eager, lustful eyes, to see what next his greedy hands might find to do. Knowing circumstances and facts so well, he cannot be cheated; so to work mischief, he commenced to sway his harlequin wand, and in three days the father and mother of Grace lay in the embrace of a power called Death, which I call Life.

When the startling news arrived, Nestor Haynes turned from his counting-house, left New York city, and reached Grace's home while she yet knelt by the bodies of her father and mother. She did not know when he entered the apartment, but when she felt a gentle hand upon her shoulder, she turned.

"Nestor, oh, Nestor!" Quickly rising, she was about to throw herself into his arms, when he put her back, whispering:

"Not here! not here!"

Startled, astonished, she gazed in perfect stupefaction, following the man who had not even touched her hand, but who receded towards the door, beckoning her with the mystery in which Hamlet's father's ghost draws his son after him in order to give utterance to a horrible tale. So like, was Nestor Haynes' story. When they had come into the outer apartment again, Grace would have thrown herself into his arms; she felt so desolate, she had so yearned for the broad shelter of that loving bosom, whereon to lay her head and weep out her woe. She met with refusal, which overcame the little strength of her fevered, aching limbs, the pressure of her great agony, and, sinking at his feet, she wailed forth such a moan as the man who listened never forgot.

"I cannot touch you! I dare not touch you! Grace, God knows I braved it as long as I could, but I could not slay it."

"Tell me, oh, Nestor, tell me!" she whispered hoarsely.

"Get it by insinuation, Grace, get it by my slow confessions, for I cannot at once tear the black phylactery from my neck and cast it in your teeth. Hear me! I have been an infidel all through life."

"Oh, Nestor, I can forgive that. I can cure your unbelief."

"Hush," he groaned forth; "let me talk! 'Tis not that—do not interrupt me."

And the stricken girl shrank back, clasping her white hands in straining fear and suspense, while her tear-stained eyes glared into his, filled with a lust of inquiry. The man, with the width of his chest rising and falling in inflamed beatings, with his eyes full of the shadows of a thousand bitter memories, spoke again:

"I have been an infidel, I tell you, all through life; was an infidel when I met you upon that first evening; but from that date, the wings of the black spirit unfurled themselves for a flight, and there came a soft, sweet angel to sit within my soul. Men have talked to me of conscience, ministers have held forth Sabbath after Sabbath upon the theme, affecting me no more than the dropping of rain upon the top of my umbrella. Day after day, Grace, living in your presence, watching your religion, which is no boast, no ceremony, I learned to admire the quiet, peaceful way of your life and wonder at it. Suddenly, going from you,—it was upon a lovely summer night, and the purity of God's stars accused me, the breath of dew-laden flowers seemed the incense rising to awaken thought that so long had slumbered,—I fell into a profound reverie; walking, I noted not the way, and found myself deep in the intricacies of the brook road. Weary, I sat down, and unmindful of the falling 'tears for the blossoms,' I pondered. Conscience, which I had heard meant the God within, asserted her right; she claimed the crown I had thrown from her head, and the sceptre I had stricken from her hand. Having gained her throne, she held me debtor to your purity and heavenly example. I said, 'I will not go again, save once to undeceive her.' Firm in the determination, I rose, walking away to find the symptoms of dawn had overtaken me. My uncle was already astir, and met me as I passed up the path. I did not sleep; the day was long, and when evening dawned again I felt an irrepressible desire to be with you. Meeting you, there fell into my soul the old admiration for your mild, beautiful life. I listened to your words spoken so fitly, for they were of the loveliness of truth and honesty. I went away condemned, vowing never to see you again. And the great question arose in my mind, Why am I so stricken with a something, telling of punishment, of retaliation, if there be no responsible law? I was a law unto myself, and became convinced that the power within goading me on to right, the force combating the evil of my nature, was God. But, Grace, I thought I loved you, and lest it be not love, I analysed my heart continually, weighing the primary cause with the latter effect. Yes, it existed in the face and eyes of conscience, a true, pure love; but circumstance had chained me, and I must flee you. Then there was a great battle between two demons, a good one and an evil one; neither quite conquering. Grace, to tell you what I have suffered would be, even though I employ the most emphatic terms, faint and impotent."

Nestor Haynes leaned forward, warding off the hands stretched out to touch him. "Oh, Grace! it is said the black bread of disappointment is the bread we must eat to give us our greatest moral stature; that the river of sadness is the lyceum through

which to wade that we may reach truth and wisdom. I did not know my weakness until the golden apple turned itself to ashes, offering me the bitter price paid for knowledge. Grace, where is the infidel, when one longs to lie in the laughing sunlight of sin's sky, and there rises a phantom, pointing with outstretched finger to the salt sea storm coming to overwhelm unless we turn aside? Where is the infidel, when women's purity can upset the boat launched amid the bravados of determination's waters, which say, 'Do whatsoever seemeth good in thy sight: it will be all the same in the ultimate.' A wicked woman slays an infidel: a good woman saves him."

With a great yearning after the secret of his strange conduct, Grace waited, but with such tumult of soul as words hardly can express—with clasped hands, leaning towards him, parted lips eager to speak comfort when at last the cause came, with ears vibrating to each syllable he uttered, and hardening their walls, lest the words he might speak shatter them. The man ceased for a moment, and tears, compared to nothing save great storm-drops, rolled down his pallid face.

"Grace!" She moved toward him. "No," he gasped; "touch me not! They know it now. I believe within this room they wait, witnesses to your grief, and my despair. Grace!"

"Oh, Nestor! keep me no longer in such terrible, terrible suspense! They are here. The flutter of their robes comes to my ear; even now I feel my mother's pitying breath upon my cheek!"

"I dare not speak in their presence, Grace."

"Speak! Angels pity—they never condemn."

"Well, a moment, dar—" He hushed his voice, and his lips trembled. He dropped to his knees, raising his eyes upward. "For the first time in life I call upon God. Come, Thou Almighty One and help me! I have been a better man, angels, than I shall ever be in my exile."

Grace murmured quickly, reaching forth again only to be put back:

"Exile, Nestor! you are not of yourself at all! Their death has made you insane. If there really is anything so dreadful, tell it in this minute, passing."

He answered, "First, I put a question: can love be pure which is not legitimate?"

"No!" She launched forth the reply emphatically.

"'Tis a lie!" he said, fiercely. "Has my love for you been pure?"

"O, yes, Nestor."

"Yes," he told her, "yes; holy as the holy Christ; yet it has been—has—been—Grace, be prepared; the word I shall speak will darken the whole structure and symmetry of the affection you have called yours. It has been illegitimate! The woman, whose right to my love she has forfeited by her conduct, is named wife—wife to me."

He was silent, and so was the corpse-like girl falling at his feet. It was a fearful curse escaping his mouth when he lifted her up; believing in the presence of two angels tingled his guilty fingers to their tips. She had not fainted—she was only stunned; and strength returning through the dreadful consciousness of what the man had pronounced himself, she rose with a settled calm finding a rest upon her face, never to be removed until the touch of time or death shall efface it.

"Where is she?" These were her first words.

"In New York city."

"Do you live with her?"

"No."

"Why not?"

"Because I hate her."

"For what?"

"She makes me wretched by her temper, and has no redeeming qualities. Selfish, vain, weak, a scoffer of religion, a devotee to fashion, and I know not what, but vice."

"Did you strive to reclaim her? did you employ gentle means to win her to your ways and wishes?"

"God knows I did."

"And yet she would not?"

"No."

"And then you left her?"

"Yes."

"And why did you come to steal my heart and blast my life?"

"Fate threw me in your way, and I could not restrain the love I felt for you."

"But where was honour?"

"In my breast—as firm and fixed as when it had its birth."

"I do not think so."

"I swear it! Who shall call me to an account for my organism? did I form myself? Did I place within my soul, uppermost, love for a pure, beautiful woman? Who shall condemn me because 'tis the ruling passion of my nature, no more to be stifled than my breath, save by death? Explain to me, Grace, or I cannot love this God you have caused me to find; make His justice plain, and if you can convince me 'tis just for me to live for ever with a woman I abhor, I will go back to her and accept the life-long penance, praying incessantly for help to bear the length of days given me to use as a blessing."

"No, Nestor, I ask you not to go to her, but I do ask you to remember your honour, and crush the love going forth."

"Denial of its right, by law of man!" he broke forth fiercely, and for a moment there fell silence between the twain, whose conversation had so suddenly changed from fear and suspense to cold philosophy.

When Grace had heard his confession she was paralysed to a calmness, only dawning beneath the hand of quick and horrible disclosure. With each instant it was fading. Though she could reason, she could not so well crush out the past—that past binding them so firmly by all ties of memory. And as the waves washed up one after another, bringing on their tide, proofs of that which he had told her, a pity leapt up within her woman's soul, and she was not willing to place herself beside that cold hardened world Jesus so condemned, when He said to her within the temple, "Go and sin no more." While she pondered, she felt contempt for ignorance, which dwells in the heart of every man and woman not willing to compare the finite with the Infinite.

"Grace, is God love?"

"Yes, Nestor, all love."

"Will He save while this everlasting cry for you is in my being? If I pray, will he take away this portion of my life, that I may live on in some comfort?"

"He will not take away the attributes He has given you, but He will help you to conquer them. He will give you a triumph in conquering."

"But what did He give me the inclination for?"

"To make life blessed with."

"And because I have made a mistake in choice, am I for ever to go without love because law says so?"

"But law must be obeyed; else, what would earth be? where our safety and peace?"

"Give me something reasonable then, Grace—something to live by, and some hope of a future. If ever I am to be satisfied, I can wait."

"Whatever His will is, that you must submit to, Nestor."

"Grace, for heaven's sake, do not make me an infidel again! do not tell me God wills that we shall be miserable!"

"Those who conquer wear the white robes, you know."

Earnestly, entreatingly, the young man pleaded for some path wherein he might walk, reconciling God's love. Long they conversed, nor reached a point of agreement. And still refusing to allow even the touch of her hand, he tarried, asking privilege to tell her how great his misconception of her religion.

"Grace," he said, "I have looked up to you as to the Deity; you are an example worthy of all earth: but when I come to ask the help I need, I find that same cold philosophy all naming themselves Christian would give. Now I ask, cast forth teaching, prejudice,—lift the depths up, allowing the real God to come to the light, and tell me at some future day, if ever I shall be condemned for the part I have acted—remembering His charity, Grace; and tell me if ever I shall be satisfied. And now," he knelt in deep humility before her, "now let me tell you how I shall suffer for you. I shall curse myself that ever I have caused you this woe, coming, too, at this time, when you had so depended upon my comfort. Do not reproach me altogether; know while you can bear, because you have the religion which they say sustains, I must suffer on hopelessly, because I do not, cannot, will not believe what you do. To remain is torture. Forgive me; let me go forth with a promise that you will consider well my temptation, and with godly charity judge me. Stay, Grace, I will go alone and look at them." He went, closing the door, and standing by the two still forms, he made a vow: "I will receive into my soul a tangible belief of God's love and justice, or I will strive to be an infidel again."

They parted. He, going forth with his weight of pity, bending him like unto a reed, and she, crushed beneath three-fold sorrow, calling upon heaven to sustain her—left with a pang in her heart which promised to be unending. It is said, "Every evil contains some good." Grace realised her last agony had robbed the former somewhat of its sting; yet the desolation had doubled itself—the loneliness was intolerable, for she had so depended upon Nestor for comfort. And when she had laid the forms of her mother and father away to rest, she went home to mourn more for his love she had lost, than theirs, for they loved her still. Days passing, were also proving the soul of Grace. Gazing sternly upon right and honour, and unflinchingly upon the evidence of Nestor's conduct, naming it base and cruel, she thought to conquer every memory and her disappointment; and not until she grew willing to look steadily in the face of truth which was gnawing at her life, did she commence to pity the piteous pleas he had offered her. The day had dawned at last when a recognition of her real longings caused the sad-eyed girl to flee to philosophy; this not satisfying, she blessed intuition for offering a merciful hand whereby to lead the feet safely up the hill of mystery, so covered with obstacles naming themselves the inscrutable ways of Providence.

A letter came one day bearing the New York post mark. With trembling fingers she tore off the envelope and read—"Grace, have you forgiven me? I have condemned myself to an unusual severity I think, for will you believe me when I tell you I went to the woman I abhorred, and begged her to come back, that I might better know myself, and striving well for her happiness behold whether I receive repay of any kind; if not, my conscience never would suffer with doubts. You will think it a sin while I held another image in my soul. No, Grace, as penance for love, I compelled duty to bow its head, and looked for atonement through the sacrifice. One short month—the world speaks thus, to me it was horribly long—one hideously long month, I held myself in the vice of trial—and failed, thanking God that I had tried. I am satisfied. I cannot live with this woman, and I cannot wed you—I am even denied by law to love you. Now, Grace, answer me. God gave into my keeping a glowing, redundant, sunlit nature; circumstance,

lack of prescience, have made me unfortunate. I am denied that which would render me immeasurably blessed here. Answer me, Grace, can I have it there? It is said there is no marrying or giving in marriage. Perhaps not. But may not two souls, drawn together upon earth, denied all the sweets of unity because that monster obstacle law intervenes, may they not find peace in heaven? Answer me, Grace. I know you have that within your soul which never will die. I know you are angel enough to consider Nestor Haynes' failing in its true character, and believe you will give me the benefit of any mitigating clause."

This is only a part of his letter, but enough to give the great cry, not willing to still itself through the teaching, "Have faith—all things are for the best, and the inscrutable ways have just reason."

Grace replied in a few days, and I will give an abridgment of the argument. After assuring him of forgiveness, she wrote, "As the flower is earth refined, so I believe marriage in heaven is beautifully spiritualised. We have not the slightest conception of what we may be. Here, our adaptations are crude and faulty, our elements of character ungoverned; our material form, which seems to us so perfect, I believe, only prophetic of that loving, breathing being which is to be. Love in heaven and love on earth give such disparity of quality as to make the term unrecognisable in its two bearings. We talk of harmony and testify of bliss; at the best they are imperfect words with us; but when we have met, to dwell beneath perpetual baptisms of the Omnipotent love, then can we define the terms correctly, and never until then. We have suffered. I rejoice that it has been so; we are taught the life schooling itself in the stern ethics of the 'must be,' shall find holy freedom hereafter. A perfect equilibrium is the panacea promised for the sick soul. Nestor, for pure love, springing as I firmly believe yours sprang, in holiness, though the background was bleak and bare, I have faith to believe there cometh satisfaction. I will wait. I will keep my heart, and there you shall possess it; and if you will be patient, living near the throne of nature's God, I will enter into a compact for that summer home. In the height of love's sublimity we may some day revel. I can never express to you my ideas of love in heaven. Watch and wait, believing me when I tell you I never would offer you this relief unless the voice of intuition had taught it."

After receiving this letter a year passed away, and Grace never heard from Nestor; then there came a sad, sad message—one he left in careful hands—and with his last breath it was commissioned. The attendant noted down the sentences, that Grace might receive them *verbatim*; thus they ran:

"My darling Grace. The breath of twilight gives me strength to speak the loving words which fill my heart. I have nothing to regret. I have lived as near truth as it is possible for mortal to live. I have been satisfied to wait, believing you will be mine in heaven. Just as I am stepping out, I will call you my bride. The bridegroom will watch at the gate, never wearying; and though the years may pass, and many visitants go in at the entrance, I will not faint nor despair, for I cannot be cheated. Two crowns, two robes, angels to greet us; a home where there cometh no passion of earth. A troth only known in heaven. Watch and wait."

From that day to this, Grace has worn a patient and heavenly face. And she does indeed watch and wait. Her faith is glorious, and to witness it really gives one clear glimpses of the better land. Yesterday she appeared not quite well, and I asked her if she was ill.

"No, dear cousin Anne, but he allures me so of late, he seems to draw me towards him. I must not get impatient—I must love life, till the coach called Death comes; yet I cannot deny that the prospect is enchanting."

"And you have no fear, Grace, of getting cheated?"

"No, oh! no," she replied; "God never cheats His children—never, Anne."

"Do you believe, Grace, he will be yours there? do you believe he will wed you?"

"Oh!" she replied, with a perfect ecstasy of joy lighting her beautiful face, "I cannot explain. I can only say I am so sure it will all be right, because intuition tells me so. I never have a doubt—not a doubt, Anne."

And long into the evening I sat with my cousin, answering her questions of the hereafter. Not from books came the replies I gave her, not from theology; but from that something, an angel in every life, sitting with outstretched wings to speak peace and precious hope. Blessed intuition!

(To be continued.)

WILLIAM FISHBOUGH, MRS. KIMBALL, AND THE "STAR CIRCLE."

To the Editor.—Dear Sir,—I have, with many more of your readers, been very much interested in the reports you have given these last few weeks of the seances of Mrs. Kimball. We all know how much orators and teachers of every kind are indebted to the skill and considerateness of the reporter, and whether or not Mrs. Kimball has really uttered the matter presented by you, certainly it contains some very suggestive points. The letters of Mr. Fishbough have somewhat deepened the impression which has been made on my mind. It is a very long time since I first made his acquaintance through the medium of progressive literature, and I feared that I had altogether lost sight of one of the most prominent historical figures which the inauguration of this new era presents. The pleasure I experienced will be readily imagined by many who have been similarly situated to myself, when I read his recent letters in the *MEDIUM*. The thoughtful and philanthropic spirit of love

to mankind breathes through them, and also a roseate tinge of the poetical, which colours the whole with a mystical light, and obscures the more rugged and matter-of-fact phases of a most important question.

Mr. Fishbough confesses the disappointment which he has met with in his spiritual investigations. The reason is, he expects too much, and paints the products of mediumship in the warm and glowing hues of his own ardently aspirational spirituality. His recent letters in the *MEDIUM* betray a tendency in the same direction. Stripped of its poetry and mysticism, what does this "Star Circle" mean? It is neither more nor less than that concourse of exalted and philanthropic spirits who interest themselves in the progress of their brother humanity on the earth-plane, whether in the body or out of it. They are the Saviour-band of which the work of progress at all times has given abundant evidence. That this band of bands, led possibly by its King of Kings and Lord of Lords, should from time to time undergo reconstruction according to the higher advancement of its integral elements and the addition of new ones, is only reasonable. Modern Spiritualism, including the many reforms and new departments of scientific knowledge which have preceded it, no doubt demands appropriate agencies of a spiritual kind to administer thereto the necessary life force. No less is it true that to render this spiritual phalanx effective, it must be seconded by the receptivity and labours of men and women on the earth-plane. The whole of this grand revelation of enlightenment and beneficence is somewhat older than the development of Mrs. Kimball's mediumship, having been most impressively unfolded in that mystical and fascinating volume, "The Present Age and Inner Life," by that loftiest and brightest starlit point on earth, Andrew Jackson Davis. Not that this priority of revelation is any disproof of the claims of Mrs. Kimball, but rather a corroboration of them; for if such a system of spiritual administration really does exist, it must present itself to every clear-sighted eye that is directed spiritwards, and the declaration of the fact must be the burden of the message conveyed by every spirit-teacher.

But the term "Star Circle" must only be regarded as "figurative," as little Lizzie in your able tale "Intuition" puts it. To suppose that the spirits that thus labour for and with mankind are arranged geometrically in the form of a star would be a childish fancy, and that their human co-operators on earth are thus configured would be equally preposterous. Yet the star symbol is eminently suggestive. The star is a very remarkable phenomenon. It is composed of the brilliant and unapproachable centre or nucleus which the eye of man, aided by the highest accessories of optical skill, fails to analyse. Then there issue out from this luminous body solid rays of light of a substance similar to the main body, but fading off at the points and margins till the effulgence pales into the blue ether. Between these rays again, there is a thin film of less positive light, borrowed, as it were, from the wealth scattered abroad by the flashing limbs of the astral figure. Thus analysed and taken in the various degrees of luminosity which the star idea suggests, it may fittingly represent: centrally, those exalted spirits the fountain of spiritual light to this partially developed planet; the limbs, separate bands of less powerful spirits, but partaking of the quality of the chief body; and the dim film, of lesser splendour, between the limbs and around the whole, may represent those lower spirits, who, having perhaps no light in themselves, are under the control and guidance of the enlightened ones, and do a necessary spiritual work, the ultimate import of which they are unable to comprehend.

Is this not in reality a diagram, so to speak, of the gigantic and manifold forces at work in the great spiritual movement? The toiling, physical-phenomenon spirit at our public seances pulls away at his task like an engine hauling a load of waggons, labouring to accomplish the most initial form of spiritual work. He has no philosophy to account for his own existence or the merits of his task. All he knows is that a higher power destines him to such labour, and when he does his best he feels the better for it, and by that means attains more of the inner light, and thereby works out his own salvation. Is that not the case with all of us? The unconscious trance-medium giving expression to truth foreign to the native thinking powers of the mind, is also reflecting borrowed light—is a satellite, so to speak, but not a part of the "Star Circle." But we mount a step higher, and we have the man or woman of interior enlightenment—the individual who perceives the truth, loves the truth, and intelligently and heartily promotes it. That soul is an atom of one of those outer limbs of the astral figure, whether in the form or out of it; he or she is an embodiment of the Divine light, and a regenerator of his species. He has a "solar mind," as the late J. W. Jackson would have expressed it.

We now approach the effect of this spiritual work, the reorganisation of society. This presents a field fertile for wild schemes as baseless as the poetical theories of spiritual life so freely entertained by some. The reorganised state on earth will not take the form of a star geometrically—that is, will not ultimate in any clique or local settlement, any more than the spiritual hosts are objectively the representation of a star. As a little heaven leaves the whole lump, so will the possessors of spiritual truth communicate their knowledge to others till the whole is gradually revolutionised. It is a work of normal growth, sometimes marked by the critical throes of social disruption. I would not deny that distinct orders, groups, or communities of peculiar people, such as shakers, quakers, temperance colonies, co-operative communities, spirit-circles, and mediumistic brotherhoods, are not useful as batteries or centres for the conservation of power and the establishment of conditions; but

these playthings must not be regarded as the end, but as the means only. They apply to the few, whereas the grand end encompasseth the many. A few must, however, in the first instance, perceive a truth. These communicate it to others, and the acceptance of it by the select is a prophecy of its adoption by the masses.

Mr. Fishbough says he drew the diagram of a star, to which he related the various faculties indicative of the diverse powers of the human mind. I have not seen this diagram, but it appears to illustrate somewhat the foregoing remarks. No doubt the approximation to the nucleus is marked by higher psychical faculties, whereas the lower powers will be situated more in the periphery of the luminous body. This is all symbolical—an object lesson intended to unfold that which the eye of the mind in every instance is utterly powerless to comprehend. I must not overlook the statement that radii of wisdom were crossed circularly by chords of the love element. To the unthinking this definition will be meaningless, but a moment's consideration tends to show that society is as much indebted to affection as to intellect, and that the scientist and philosopher are not by any means the only good members of society. The bricks which constitute the social fabric must be bound together, or the edifice would totter, and ultimately tumble into a heap of ruins. The affectional portion of mankind, whether in flesh or in spirit, ministers to that undercurrent of life of which intellect and all human phenomena and actions are the mere expression—ripples on a portion of the surface of an incomprehensible ocean. What kind of a world would it be composed entirely of factarians and theorists, from which lisping children, clinging women, and stupid people of both sexes were altogether eliminated? Such a world would soon be a huge lunatic settlement.

The person who loves truly and involuntarily, as the heart beats and the lungs breathe, may be as much a portion of this salvation band as the most comprehensive intellect is. The benefit derived at the spirit-circle and in domestic life, as well as in society generally, is not measured wholly by the facts stated, the phenomena observed, or the ideas evolved. A deeper satisfaction, a measureless quantity, oftentimes replenishes the bowl of life, and that is the "best gift," the charity which blots out all transgressions, loves and cares for that, which, estimated intellectually, might possibly prove so repulsive as to be abandoned for ever.

Some spiritual workers throw out this love feeling, others the defined thought. Both are necessary to each other.

But I forget that I am rapidly filling sheets of paper. I fancied almost that I was in the spirit reviewing those shining hosts, who, like the rays of a brilliant star, reach down their effulgence to the lowest needs of God's children. By all means let us have "star circles" and all other needful playthings for the childhood of our spirituality; but at the same time let us look forward to manhood's meanings, and not forget that possibly we may be only amusing ourselves with toys. I am, yours, on the outer limb, ASTRO.

[Notwithstanding our correspondent's complimentary opinion, we must confess that our reports fall far short of the interest attending Mrs. Kimball's meetings.—ED. M.]

THE CLERGYMAN AND THE SPIRITUALIST.

To the Editor.—Dear Sir,—The following may be said to form the conclusion of the correspondence of which a portion has already appeared. It elicited but a brief note from the other side, in which the rev. gentleman spoke of this letter of mine as a "melancholy" one, and, inasmuch as I could not perceive why "the authority of God's word written" (*i.e.*, the authorised English version of the Bible, mistakes and all) need be used to deter anybody from trying to ascertain as much as possible of God's truth that is not written, the good churchman could see "no further ground for argument, and, therefore, no need for further correspondence on the subject." Verily, the clerical position is an impregnable one. Their standard is Authority. What is the use of us setting up Truth, Goodness, Fact, Science, Conscience and the rest of it, against that authoritative word, "Authority?" But still the world moves! S. P.

My dear Sir,—I promised to say something more about the Scriptures. I here begin. My views are perhaps very similar to those held by the great body of Spiritualists, and so may be of interest to you.

I believe our English Bible to contain the Word of God. In fact I have not the least doubt of it. I believe it contains also a good deal which is not the Word of God. I have not the least doubt of that either. I think the Bible of the Mohammedans, which is called the Koran, and the different Bibles of the Chinese, the Persian, and other nations, all contain in some measure the Word of God, though I don't know much about those sacred books. I argue that the case is so, because I have something within me which tells me that whenever an individual makes any effort to develop the religious elements with which he is endowed by his Maker, God will reveal Himself to that individual to the extent he is prepared to receive such revelation. It must be the same with nations. Besides, I know that the books to which I allude contain, along with a deal of very inferior matter, high moral teachings essentially the same as we have in our "Word of God." But of these books I do not speak further.

In looking at our English Bible, we undertake to distinguish at all times between the truth and the error it contains, but that there is such mixture in the book is now so plain a fact that only those can miss seeing it who wilfully shut their eyes. We can however always find much more truth and goodness in its pages than the best of us can act up to in our lives; let us therefore be thankful for the precious gift and do the best we can with it.

That eminent Church of England minister the Rev. H. R. Haweis thinks the people will be none the worse for being taught all the truth about the Scriptures. Why should they? And in a sermon preached by him in 1870 he points out that "The writers of the Bible were but

men, and although they were in many cases highly inspired men, yet they were not any the more infallible for that." . . . "The Word of God does indeed breathe through the Bible, in spirit and in truth, but every book and chapter and verse is not infallible."

I might wonder that it should have been necessary for him to state a fact so plain and simple, only that I know how difficult it is for us to discard in after-life erroneous teachings which have been instilled into us in our childhood.

You will now be prepared to learn that I am not at all dismayed by any of the texts you have cited to us. You say, "The spirits of the departed have no converse whatever with those who remain, else why did not Dives go to instruct his brethren?" (Luke xvi. 27—31). There is no logical sequence in your inference. There may have been a thousand reasons why Dives did not go, and still be the possibility of spirit intercourse. Some of these you will learn when you begin to study the laws of Spiritualism. I will not, however, trouble you with any of these reasons at present, but, in place of doing so, will ask you a question. "When Dives asked Abraham to send Lazarus to teach his brethren, why did not Abraham reply that 'The spirits of the departed can have no converse whatever with those who remain?'" Because he knew better. He spoke like the good old Jew that he was, and said, "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." But if Abraham has been watching the course of worldly events for the last twenty-five years, he will see by this time what a mistake he made, for many thousands during that time have been persuaded of the truths of religion through the facts of spirit intercourse, on whom "Moses and the Prophets" had failed utterly to make any impression. Paul had a poor opinion of this Jewish notion, and based his strongest arguments on the resurrection of the "dead." 1 Cor. xv. 12—14. Paul had got beyond Father Abraham in that respect.

You have directed us also to Heb. xii. 22—24, Eph. ii. 13—18, John i. 17, xiv. 6, and Ec. xii. 7, but I have not yet been able to see much application to Modern Spiritualism in any of those passages.

You also warn us of "the fatal consequences of adding (through Spiritualism) to the revelation of Holy Writ" (Rev. xxii. 18). I see no force whatever in your quotation of that passage. Supposing the "Revelation of St. John the Divine" to be of undoubted authenticity, (which it is not, neither is the Epistle to the Hebrews), who can tell us what "book" that was which the inspired writer referred to. I know it is popularly taken to mean the complete Bible, but that is nonsense, because when those words were written the Bible was not in existence. And this brings before us the consideration also that the Bible never did exist as a completely-finished piece of work. Where was it before the second century after the time of Jesus? A mass of manuscripts and fragments were then floating about, and some of these were collected and quarrelled over, and, in course of time, those who had arrogated to themselves the authority to judge of the matter, came to some confused sort of agreement as to which books and versions of books should be accepted, and which should be rejected. But the right of these persons to decide at all has been disputed ever since. The plain fact of the matter is, they had no right to decide.

Then there is the translation difficulty. Most people look upon our "Authorised Version" of the Bible as if it had been delivered to us in exactly its present form by an angel from heaven. They are not aware how much would still be implied in the fact of its being but a translation, even if we had possessed unquestionably genuine copies in the original Hebrew and Greek to be rendered into our own tongue. But you and I are better informed on that point. Give the Greek Testament to be translated into English say by three independent parties representing respectively the Established Church, the Baptist Church, and the Calvinist Church, and we know what would be the result when they had all finished. Would they produce one and the same English Testament, even though they had tried their best to sink sectarian differences? No. The three books would be widely dissimilar, not only in the form of expression but also in regard to the sense: just because in some portions of the original the sense is obscure and uncertain, and in other places it has long since hopelessly vanished altogether. And this is how we get so many of those verses which make such useful texts for sermons. We select a passage which plainly conveys no "sense" whatever except what we like to put there, then of course the verse contains nothing to prevent us making it mean just what we would have it to mean. But, in spite of these subtleties, our three independent translations might all be held to be perfect. The "Established" version would be infallible, the Baptist version would be infallible, and the Calvinist version would be infallible: and yet here certainly would be not one infallible, but three infallibles.

Here is an illustration of our difficulties taken from fact. A theological gentleman advised me to read some chapters in the Epistle to the Romans. I read the whole epistle and felt very tired after it. I said the book contained errors, and I wrote the word very large so that there might be no mistake about it. He replied that our version was "faulty in some places," and he indicated a verse (Rom. vii. 6.) in which a trifling word or two ought to be transposed. I was thankful for the information and pointed out to my adviser that the proposed correction entirely upset the meaning of the whole passage and introduced a totally different "doctrine" to that at present conveyed in the printed words! Will our present Revising Committee pay any attention to the popular reading of the awful warning in Rev. xxi. whilst they are preparing for us the new Bible? No. They will add and take away a great deal from the book which we now so fondly declare to be God's Word "every word of it." When they have brought all their philological and theological disputes to an end, the present authorised infallible Bible will be removed and another will be delivered into our hands. We shall wonder at first at the transformation, but we shall soon get used to the altered copy, and no matter how it may differ from our present version we shall commence at once to call it God's Word. We shall not stay to read it all through to see what changes our learned men have made in its contents. The book will be stamped outside with the words "Holy Bible" and that will be sufficient for us. Surely nothing could be more absurd!

Why do the people persist in calling the Bible infallible? Because they know no better. But some religious ministers are now teaching fearlessly and without reserve the true state of the case; and the people

generally are becoming gradually more able to perceive as much for themselves by the use of their own common sense.

Now religion concerns everybody, but ecclesiasticism (which is something very different) does not concern me much. As I have said, my scholarship in this direction is only very meagre; but what I do know I try to know clearly; and if I have to state it I try to state it clearly also. I say now that wherever there is truth to be learned there can be no sin in learning it. Wherever there is error we are doing the right thing in exposing it. If Spiritualism be true it will also be good. If we make good use of it, it will be good for us. And further, if Spiritualism be true it will be none the less good though it reveal to us teachings directly contrary to the principles laid down in the stupid old "Athanasian Creed," which is the disgrace of the Church of England Prayer-book. Wherever there appears to be truth which interests me to know, I will endeavour to arrive at that truth. If you place the Bible in my way I simply step over it.

In concluding this letter allow me to apologise for the somewhat free and easy use I have made of the pen in my handling of matters which to you may seem deserving of more respectful treatment. I should be sorry if you argued from my manner that I am at all wanting in reverence for religion or for myself as a religious minister. However widely we may differ in particulars, I am sure we both recognise the same great Ocean of Truth which all our poor finite ideas are so incompetent to fathom. Some things we may comprehend here in our earth-life: others we shall learn hereafter; and in that brighter world beyond, it is certain that the wisest of us will have to unlearn much that seems now so clear and unmistakable to us. This thought should teach us humility, but it need not hold us against putting forward at all times our utmost strength in the effort to be right and to do right. It remains then that we pray for help, and trust in the infinite goodness, power and wisdom of the Great God who made us all. Let us do our best and He will never fail us.—I remain, &c.,

Coniston, 4th Feb., 1876.

SAMUEL PRIDE.

DR. MONCK'S ALMANAC.

The Truthseeker's Calendar and Guide to the Investigation of Modern Spiritualism. Edited by F. W. Mosck. London: J. Burns. Price 3d.

The first sheet is occupied with a series of desultory articles printed in small type, and presenting sixteen pages of close and varied reading. The first article, by the Editor, is on "Hafed," and is illustrated by a direct drawing; Thomas Shorter states very explicitly "What it is to be a Spiritualist;" "The Cruelty of Sceptics" is the theme of C. Reimers; "Why Not?" by S. C. Hall, discusses the feasibility of the communion contended for by Spiritualists; A. Calder furnishes a scrap on "The Beneficent Aspects of Spiritualism;" "The Application of Spiritualism to Every-day Life" is a lengthy and thoughtful article by F. A. Binney, author of "Where are the Dead?" Ten "Reasons for Believing" are furnished by Dr. Hitchman; "Dr. Sexton's Twelve Propositions" are quoted from his discussion with Mr. Foote; T. Everitt gives an instance of "Rapid Direct Writing," a very long passage given in five seconds;

"THE GIFT OF HEALING"

is by Dr. Monck himself. He says:—

"The most successful healers, I have noticed, are generally persons remarkable for the strength of their affections and the large development of the organs of veneration, benevolence, and hope. Confidence in the power of which the healer is the channel, and intense love or sympathy for the objects of his solicitude, are essential to the full and powerful exercise of the gift, and provided the aural atmosphere of the patient is in harmony with his own, and that the patient is of an affectionate, receptive nature, the relief or cure desired is nearly always an assured result. If this were clearly understood, it would cease to be an enigma why some sufferers should be uninfluenced for good by the healing virtue of one medium and completely restored by that of another.

"This great gift was bestowed on me in childhood, or perhaps I should say that I inherited it from my mother, who possessed it in large measure. But my attention was called to the subject, when quite a child, through reading in the New Testament of the 'all manner of diseases' that were cured by those who 'believed'; and the impression came upon me with irresistible force that I was the subject of this power. I believe that the development of healing mediumship is nearly always accompanied by an overpowering conviction of this kind. The celebrated Greatrakes wrote, 'I had an impulse or a strange persuasion in my own mind, of which I am not able to give any rational account to another, which did frequently suggest to me that there was bestowed on me the gift of curing the king's evil—for whether I were in private or public, sleeping or waking, still I had the same impulse.' In like manner he was moved to lay his hands on other diseases, and with equal success. So strong was my own yearning desire to alleviate human suffering, that at the age of fourteen I prevailed on my father to allow me to enter the medical profession, and for some months I pursued a course of study under the superintendence of an eminent doctor residing in my native town, but his removal to spirit-land, combined with other circumstances, caused me to relinquish my purpose. Meanwhile the conviction that I could heal disease without drugs increased in strength, and on making the attempt the results perfectly justified this conviction. When I became the pastor of a church I began to utilise the power more openly. I associated its exercise with earnest prayer, remembering the words—'Is any among you afflicted, let him pray; let him call for the elders of the Church, and let them pray over him, and the prayer of faith shall save the sick. Pray for one another that ye may be healed,' &c. My first notable success was with a man residing at Hanley in Staffordshire. He was pronounced by the medical men to be the subject of an incurable heart disease, and near unto death. I laid my hands on him, prayed for his recovery, and had the pleasure of hearing him instantly declare that his pains had subsided. The day following he rose from his bed, gradually regained strength, in a brief period resumed his business, and I believe is still living.

"A woman in Bristol had been confined to her room for years, suffering from a disease which produced such extreme emaciation and weakness that she was 'like a living skeleton,' and could scarcely walk across the apartment. Laying my hands on her, I invoked the blessing of health for her from the compassionate Father of Humanity, and she directly said she 'felt a change for the better already.' Two days

after, I saw her out walking (an exercise she had not enjoyed for years at a distance of a mile from her home. Her strength speedily returned with her appetite, and she was restored. The late Dr. Herapath and another physician had shortly before 'given her up.' The next case was that of a member of my congregation, who had a large discoloured, painful lump on his thigh, occasioned by a fall. I had no sooner touched the spot outside his clothes, than he started, placed his hand on it, and in amazement exclaimed: 'It's gone!' On examination, both the lump and the discoloration of the skin were found to have disappeared. A young man, whose arm had been caught and crushed by machinery, and who had been sent from the hospital with the comforting assurance that 'he would never be able to use the arm again,' came to me and asked if I could help him. I was controlled to draw my hand along his maimed arm, and to say: 'In the name of God the great Healer, let this arm be instantly made whole.' He instantly stretched it out whole. Next day, and for several days in succession, he wielded with that hand a 10-lb. hammer for hours in doing some repairs for a vessel in the river. Since my secession from the orthodox 'priesthood,' the gift has greatly increased in strength, and latterly it has been more permanent and potent than ever. Towards the close of 1875 Mrs. Whitaker, of 1, Southgrove Place, Ventnor, derived considerable benefit from the passes of my hands, by which means also she rapidly developed the healing power herself, and has since made excellent use of it. Her cook was confined to her bed suffering badly from hereditary heart-disease. I made a few passes over the region of the heart, and a few minutes after we heard merry singing in the kitchen. It proved to be the cook, who assured us 'she felt all right, and couldn't help singing at her work.' She likewise quickly developed, and through her mediumship many wonderful tests have been given. I was impressed in December last to send some magnetised flannel to a man in London. It appears that on recovering from a severe illness some time since, he began to suffer acutely from the swollen, painful state of his feet, so that for a long time he had experienced much difficulty in walking even a short distance. He says in his letter, dated December the 20th, 1875, 'I immediately applied the flannel to my feet; which were so bad that on Saturday, December 18th (just two days before), I was compelled to return home, being unable to walk. I have to-day been able to walk more than twenty miles, with comparative ease.' Sister Dora, of the Walsall Cottage Hospital, writes to say that 'she had every reason to suppose her life was ebbing away, but on receipt of a post-card which I had magnetised, she began to rally, and is now well, and able to travel.' I have just received a letter containing the pleasing news that a dear little girl, whose leg is paralysed, finds muscular strength returning to it, and that it is now capable of exertion. A gentleman in the north suffered from gout, and the muscles of his hand had become so much contracted and knotted, and occasioned him so much agony, that to relieve him his physician proposed to cut the sinew. The magnetised flannel having been used according to directions given through me, I have received a letter from the gentleman's wife, in which she says, 'My husband's hand is decidedly better, indeed he now suffers no pain, and the lumps have, to a great extent, disappeared.' Several grateful patients having requested me to publish the letters in which they inform me of the benefit they have derived from the magnetised flannel, I am preparing to print a pamphlet containing some few such testimonies. Friends who have not yet sent me similar letters, and can do so, will oblige by forwarding them at once. No names will be published without the permission of the writers.

"As a medium for medical prescriptions from benevolent and skilful spirits of a high order I have met with much gratifying success. These prescriptions have been used either in conjunction with the magnetised flannel or where the latter has, from a variety of causes, failed. Cases of neuralgia, tic-doloureux, spasms, heart diseases, abscesses, skin affections, &c., &c., have, by one or the other of these phases of my mediumship, been cured in great numbers. But what gives me most pleasure to record is that all lung affections, including bronchitis, asthma, and—that scourge of these islands—consumption, have yielded to the prescriptions given by my guides. I shall be happy at any time, on receipt of a stamped envelope, to answer any inquiries that may be addressed to me regarding the development of healing mediumship, the application of magnetised flannels, or the spirit-prescriptions.

"This is the first time I have ever referred to my own mediumship in print, and I would not do so now only this little 'Guide' is intended to have a large circulation, and I am anxious that all who read these lines, and may have need of such help as I can offer in this way, will not hesitate to avail themselves of my services. I may add, that amid all the trials (and 'they are legion') of a medium's wearing and wearying career, the exercise and results of this beneficent healing gift, of which I find myself the channel, afford me great consolation and encouragement, and tend to strengthen my resolution to patiently and perseveringly practice the most useful phases of my mediumship in all available places (difficulties notwithstanding) for the conviction, enlightenment, and elevation of my fellow-men; my only weapon the Truth, and this my abiding motto:—'To do good and communicate forget not.'"

The recorder of "Angelic Revelations" devotes a page to the significance of Spiritualism and the important communications which have been published in the book above named, and are yet to be published. "The Mission of the White Messenger," by the Editor, pleads for the rescue of women from a wasted life. "Spiritualism and Mediums," by J. N. Tiedman Martheze, and "Observations on Mediums," by Lisette Makdougall-Gregory, embody practical remarks derived from long experience. "Directions for forming Spirit-Circles, and for conducting Seances," is by the Editor, based upon rules which have appeared before. Dr. Monck thus states:—

"CONDITIONS OBSERVED AT MY OWN DARK SEANCES."

"1.—The company shall sit where the medium may be impressed to place them, and if there be an objection raised as to the position of any person, a satisfactory alteration shall be made.

"2.—One of the company shall be elected chairman, and he shall see that the conditions are kept and order preserved.

"3.—All hands shall be securely joined together, and each person pledge his or her word not to release his neighbour's hand during the seance without the consent of the medium, and that if any person's hand shall be known to be free (accidentally or otherwise), the fact shall be

immediately made known to the company, by the person whose hand is thus at liberty. This condition is intended solely to make the test complete, as proving that the hands of none in the circle can possibly be free to simulate the genuine manifestations.

"4.—Each person to pledge his or her word not during the seance to raise his or her hand from the table, or procure a light, or interfere in any way with the manifestations, or permit such irregularities in others without at once informing the company.

"5.—The medium must not be engaged in conversation, and all discussion must be avoided during the seance, in order to secure mental tranquillity and harmony.

"6.—Should any reasonable doubts as to the genuineness of a phenomenon be entertained by any person, he shall openly state them during the occurrence of that particular phenomenon, and not after the seance is concluded; because during the occurrence of the phenomenon the medium can submit to such tests as will at once remove those doubts, whereas after the seance it is useless to do this, inasmuch as he cannot at will ensure a repetition of that particular or any phenomenon. Hence it is equally fair to the rest of the circle, the medium, and the objector himself, that he should express his doubts while the phenomenon is occurring, or not at all.

"7.—That each member of the circle pledges his or her word to faithfully observe these 'conditions,' and that any person wilfully breaking a 'condition' shall withdraw from the seance-room.

"CONDITIONS OBSERVED AT LIGHT SEANCES.

"1.—That the conditions of the dark seance numbered 1, 2, 5, 6 and 7 be observed.

"2.—That no person shall interfere with the light except by the medium's permission.

"3.—That the company shall occupy three sides of a square or oblong table, and the medium the fourth.

"4.—That the table shall be covered with a cloth reaching to the floor at each side. This is intended to secure the advantage of darkness under the table, darkness being favourable to the accumulation of the 'aura,' by means of which manifestations are produced.

"5.—That all hands shall be placed, palms downwards, and kept there.

"6.—That should no phenomena be elicited, the light shall be turned out for a few minutes, and relit immediately the phenomena commence.

"7.—That no person shall interfere in any way with the manifestations.

"AT BOTH DARK AND LIGHT SEANCES.

"1.—Ladies should be present as well as gentlemen.

"2.—The medium is a passive agent, and cannot produce phenomena at will. On an average two seances out of five are either partially successful or entire failures.

"3.—A family circle affords the most harmonious conditions, and is more likely to prove successful than one composed of strangers.

"4.—The quickest and most satisfactory way to test the genuineness of the phenomena is to sit alone with the medium in a room of your own choosing."

The remaining thirty-two pages is composed of those prepared almanacs which are supplied ready printed by certain London publishers. Much of the contents will not be new to Spiritualists, but if Dr. Monck gives, as he states, several thousands to ministers and various denominations and other inquirers, then a useful purpose will be served.

A MASONIC SPIRIT.

To the Editor.—Dear Sir,—In reading over Mr. Smart's letter in reply to Mr. Sutcliffe's of a previous date, I find one or two statements which I think I ought to notice. Mr. Smart asks, "Was it not possible for some other spirit than Mr. Parsons' spirit-friend to read his (Mr. Parsons') mind, and thus be able to give the masonic grip and signs?" I would say it was just possible, but in my opinion very unlikely for several reasons, some of which I will name. First, be it remembered that it was "Brettimo," who described and gave the name of Mr. Parsons' spirit-friend being present and not the friend himself, but the promise was made that Mr. Parsons' spirit-friend would give the grip afterwards, and this was done at the supper-table, both signs and grip purporting to come from Mr. Parsons' friend as "Brettimo" promised.

Now, what I want to point out is this, that if Mr. Smart's suggestions be true, then there were two false spirits instead of one, for "Brettimo" purported to be there both at the seance in Mr. Ratcliffe's room and at the supper-table, where the so-called test was given; and if Mr. Smart knew the close friendship which exists between "Brettimo" and myself, and the many tests I have had from him, and the length of time we have been acquainted with the spirit, then he would be, like me, unwilling to believe that he was imposed on in any such way. It is scarcely my place, or I could give many instances of what might be considered more startling proofs of spirit-identity. I have good reason to believe my guide will neither deceive me, nor anyone else.—Yours, &c.,
Howden-le-Wear, by Darlington. THOMAS BROWN.

To the Editor.—Dear Sir,—In reference to the "masonic grip" which "Brettimo" gave to Mr. Parsons at Rochdale the other week, I have to assure you, from personal inquiries, and further as one belonging to the order of Freemasons, that Mr. Brown, medium of this place, has no connection with the society.—Yours truly, ROBERT ARMSTRONG,
Howden-le-Wear, near Darlington, Feb. 28th.

To the Editor.—Dear Sir,—In reply to our friend, Mr. A. J. Smart of Cardiff. I only desire to say that I can give no other explanation than the facts recorded in my previous correspondence, and can neither diminish or add anything to that report. I can see no reason that I should entertain his suppositious theory, that an evil spirit might or did personate Mr. Parsons' deceased friend. I had not the slightest testimony to warrant such a supposition. If evidence is to be considered the standard of proof, the verdict ought to be in favour of our masonic friend. To Mr. Smart's courteous solicitation that I would inform him and others upon the probability or improbability of deception on the part of evil controls.—Thanks, I would rather not attempt it, as I do not consider myself at all capable, if evidence such as Mr. Parsons received (which he assures me, to his mind, was quite satisfactory) is not sufficient for the identity of a spirit. I should like to see the matter discussed by some competent friend, that I might be shown what evidence ought to be sufficient. In the meantime, I shall certainly believe

in the genuineness of this particular control. I thank Mr. Smart for the kind spirit of his letter, and believe him to have been actuated by a sincere motive.—Yours faithfully,
JAMES SUTCLIFFE.

Dear Mr. Editor.—I do not intend to enter your lists as a controversialist, but simply to confirm the plain statement made by friend Sutcliffe in the MEDIUM of a fortnight ago.

I asked the questions of my masonic spirit-friend masonically, a term which my masonic brethren in the flesh will fully comprehend, and I have no reason to doubt I received a masonic reply. If, as our Cardiff friend says, spirits are able to, and do, personify each other, so as even to deceive our natural vision, I cannot see what means we have of detecting such frauds. If they have the means and will to deceive us, they may also have the means of deceiving each other, and so identity may be uncertain, both here and hereafter, making confusion worse confounded.

I will leave this question to be despatched upon by much abler pens than mine. I may just say that my dear friend "Brettimo," the controlling spirit spoken of in connection with this matter, has given some very striking tests in his numerous descriptions of spirit-friends, not only to myself, but to many others, whose names I could mention if necessary. I have never detected any of my spirit-friends giving me untruthful communications hitherto. I like to approach them in a spirit of love and confidence, feeling assured that that is the best and only method to draw around me the highest and best influences, and to obtain the most reliable communications.—Yours very truly,
Rochdale, February 20th. CHARLES PARSONS.

TRANCE-MEDIUMSHIP AT BIRMINGHAM.

To the Editor.—Dear Sir,—It affords me great pleasure to bear testimony to the highly intellectual trance-mediumship of Mr. W. Russell of Walsall, as evinced at my house on Saturday evening last. Calling on business, he was requested to join our Saturday-evening circle, to which he kindly consented. In our passive circle, "Livex" (his chief guide) soon took control, and gave a most brilliant discourse of an hour's length, throwing a clear light on some very important spiritual problems. The principal points of interest were connected with life on the other planets, the future of animals, elementary spirit—the latter differing greatly from those written of by Colonel Olcott—the drift of our civilisation from east to west, and the future of women on our globe. On all these weighty subjects he displayed a store of the richest mental treasure, with an utter absence of that diffusion of style which is unhappily too prevalent with some controls. The voice, manner, and accent of "Livex" differ greatly from the normal state of the medium, though the intellectual calibre of the latter is well known. Accuracy in phraseology is also a prominent characteristic of Mr. Russell's chief guide—a quality, in the present phase of Spiritualism, much to be admired and valued. In short, I have no hesitation in stating that Mr. Russell's trance-addresses would do credit to the movement on a public rostrum.
J. W. MANONY.

THE WORK IN MANCHESTER.

Mr. Editor.—Dear Sir,—At our meeting at Ordeal Temperance Hall on Friday we had no speaker we knew of to take up the night, but Mr. Wood of Halifax came and kindly offered his services. The control through him addressed the meeting for a short time, when it was thrown open for questions. There were many questions asked, and answered very satisfactorily. The impression upon the meeting seemed to be very favourable. Some of the people were much astonished to hear the difference between Mr. Wood in the trance and in the normal state.

Next Friday night, March 3rd, Mr. Sutcliffe of Rochdale will address the meeting. March 10th, Mr. Wood will again take up the night, when we shall make a charge of threepence each for admission; lecture at 7.30. Mr. Wood will also address the meeting at Grosvenor Street on Sunday, March 12, at 2.30.

Our committee would feel much obliged if any of the friends in and about Manchester would kindly offer their services for lectures or addresses on any subject connected with human progress. We also throw open our platform to beginners in the trance or normal state. Two or more might take up a night. No person need be afraid to try, for if he should fail we shall be at hand to fill up the time. We want more workers, and more must be made. We are wishful for all to try to help in the good work.—Yours, &c.,
GEORGE DAWSON.

31, Back Quay, Water Street, Manchester, Feb. 28.

EPITOME OF EXPERIENCE.—Mr. Steer gives us an account of the results of his investigations at Sheffield, from which we make a few extracts. Various letters have already appeared in these columns from his pen. He says:—"We never sat one night without some results, and it is a pleasing fact, which can be proved by all who sat, that every night we had something which appeared to all of us as more wonderful than preceding sittings. After we had sat ten times one of my friends was controlled to write, another was controlled to speak a few words, but all were more or less under the influence. Out of fourteen sittings altogether, there was but one night when anyone left our circle without being fully convinced of the genuineness of the phenomena. I fully believe that one half of the failures in circles is owing to the sitters not observing the necessary conditions. I also believe that out of any dozen friends a successful circle may be formed, and facts may be obtained that will bear all tests that can be applied. We never had dark sittings, but the latter part of my experience we fastened violet tissue paper around the gas globes. In my opinion there is no need whatever to have dark seances, and light seances are certainly far more convincing. I have had the pleasure of meeting with many who were disbelievers in any views of a future state, and what the orthodox would call atheists, and whom no amount of fire and brimstone, however vigorously applied, could ever scare into any other way of thinking; but the kind and genial influence of the investigator's circle has thawed their frozen souls, and they are now worshippers of the God they formerly despised. Their whole life and conduct has been also changed."

CHURWELL.—Mr. John Hollings informs us that in future Mr. W. R. Stephenson will supply the MEDIUM and all other periodicals. We hope Mr. Stephenson will receive the generous support of our readers.

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

FEBRUARY 29, 1876.

TESTIMONIAL TO MR. HUDSON, AND EXHIBITION OF SPIRIT-PHOTOGRAPHS, &c.

For a long time past there has been a determination on the part of a large number of the friends of Spiritualism, not only in London, but in the provinces, to bestow on MR. HUDSON some special mark of appreciation for the great benefit he has conferred on Spiritualism as a medium for the production of Spirit-Photographs.

Through the agency of this extraordinary medium a form of demonstration has been abundantly afforded, which proves the fact that the forms of deceased persons can be under certain circumstances depicted as images upon the photographic plate. This result, one of the most unique which Modern Spiritualism supplies, is manifested only through a very few individuals in the whole population of the world. It is the rarest of a series of wonderful phenomena, and MR. HUDSON is one of the most distinguished of those who are enabled to procure it. In giving proof of his wonderful gift he has spent many times more of his chemicals, labour, and appliances than he has been paid for. In the most generous manner he has on all occasions lent himself freely to the requirements of investigators in the interests of the cause, who might be under the necessity of inquiring into the question of Spirit-Photography. Notwithstanding the precious nature of his powers, MR. HUDSON has at no time received sufficient support to enable him to pay his way, and at the present time he is very much embarrassed.

A Public Meeting was held at the Spiritual Institution, 15, Southampton Row, on Wednesday Evening, February 23rd, when it was resolved to institute a movement complimentary and beneficial to MR. HUDSON. Col. Greck was elected to the chair, Mr. J. Wootton was chosen Treasurer, and Mr. J. Burns and Mr. C. White were appointed jointly as Honorary Secretaries. The following Committee was organised: Messrs. A. Thorn, Rutherford, Williams, Herne, E. Dottridge; Mrs. A. Leman Herne; Mr. and Mrs. Howard, who invite the co-operation of all interested in the movement.

It was resolved,—That a Grand Festival be held in some convenient and popular hall on the approaching anniversary of Modern Spiritualism—March 31st, at which will be exhibited, enlarged by the lime-light and thrown on the screen, a series of recognised and attested Spirit-Photographs by MR. HUDSON and all other spirit-photographers throughout the world, as far as they can be procured. To these it is intended to add photographs of extraordinary phenomena, such as direct drawings, writings, objects brought by spirits, materialised spirit-forms, &c., &c. A considerable collection of these interesting slides has already been made and exhibited at various meetings by Mr. Burns and Mr. Linton, and these gentlemen have signified their willingness to do all that lies in their power to render the exhibition on March 31st a complete success in every respect.

It was resolved that the whole proceeds of this entertainment be presented to MR. HUDSON, free of all deductions. A subscription was opened, and already the following sums have been received:—Col. Greck, £5; Mr. Wootton, £1; Mr. Rutherford, £1; Mr. J. Clark Ferguson, 10s; Mrs. Howard and Mr. Herne have offered to give seances.

The secretaries were instructed to issue this proposal, and to solicit the cordial support of all friends of the cause in this country and abroad. You are therefore respectfully invited to—

Permit your name to be used on the List of Promoters;

To present a donation to the Testimonial;

To lend any spirit-photographs or other suitable objects you may have for the occasion;

To promote the sale of tickets for the entertainment amongst your friends; or

In any way to secure the ends sought by this movement.

An early reply is earnestly solicited, and also that, if possible, you attend the next Meeting of the Promoters, at the Spiritual Institution, 15, Southampton Row, on Tuesday Evening, March 7, at 8 o'clock.

J. BURNS, } Honorary Secretaries.
C. WHITE, }

THE SALE OF "HAFED"

Is again resumed, on condition that the following notice be inserted in each copy containing the drawings objected to. Mr. Nisbet has had the notice inserted into all copies accordingly, which reads thus:—

TO THE READER.

The Publisher begs to say that his attention has been called by Messrs. Cassell, Petter, and Galpin, the publishers of the widely-known Illustrated Family Bible, to what they consider an infringement of their copyright, inasmuch as the Direct Pictures facing pages 33, 81, 113, 193, 385, 465, and 563 have "been copied, more or less literally," from engravings contained in their Bible. On examination, the similarity cannot be denied. The Publisher has expressed his regret to Messrs. C. P., and G., who have kindly consented to allow the seven pictures above mentioned to appear in the remainder of the present edition, on condition of the insertion of this notice. His explanation of their being here at all must be sought in the work itself. The fact that these pictures, as set forth in the *Introduction* are the work of no mortal hand is attested by respectable witnesses, whose names are given in the *Appendix*. That this testimony is unshaken and unshakable the Publisher is persuaded, and the singular discovery in question only adds, in his opinion, a fresh complication to an already overwhelming mystery.

Glasgow, February 23, 1876.

Next week we shall give an article on the affair from the standpoint of the spiritual investigator.

MARYLEBONE ASSOCIATION.—On Tuesday evening the inaugural lecture was given at 25, Great Quebec Street, by Mr. J. Burns, of the Spiritual Institution. The president (Mrs. Hallock) performed the duties of the chair effectively and gracefully. About fifty persons were present. After a lecture of an hour's duration, about forty minutes were spent in answering questions. It was a most harmonious and interesting meeting. The hall has been entirely renovated and is in a fair way to prove a valuable accessory to the cause in the locality.

SPEAKERS ABOUT TO VISIT LONDON.

The following speakers have been invited to visit London and speak at Doughty Hall, and such other places as may be convenient. Mr. A. D. Wilson, Keighley, is expected soon, and he will be glad to do as much work as possible.

Mrs. Hitchcock of Nottingham has long promised a visit to London, and soon we hope to give the date of her expected arrival. She is a high-class worker.

Mrs. Scattergood and Miss Longbottom will come together. Our London readers have seen frequent accounts of their useful gifts. Their visit should be looked forward to with the idea of making it quite useful to the cause.

Mr. Morse will speak at Doughty Hall on Sunday, March 26.

Amongst others who may be with us soon is Mr. Johnson of Hyde, but his time is too precious to allow him to remain in London more than a very few days, and it is probable that Doughty Hall will be the only place he can visit.

If the managers of meetings in London would take advantage of the presence of speakers whom we introduce, it might be beneficial to them in their work.

MR. WILLIAMS had a very unusual occurrence at his seance on Monday evening. The sitters numbered about fourteen, nine of whom were of the male sex, and all one party. Phenomena were not abundant, and it was resolved that the circle should terminate. These begged for further time, and just as the light was about to be struck several of them simultaneously lighted long tapers with the ends prepared for being immediately ignited. Their excuse was that they wanted to find out how it was done, and that no condition restraining them had been imposed. It is now too late in the day for intelligent people to imagine that the problem can be solved by lighted taper-holders; and to keep out such unprepared minds from interrupting his seances, Mr. Williams will in future only admit strangers who are introduced by a written communication from some well-known Spiritualist. He has also rules in preparation, a copy of which he will place in the hands of all sitters.

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.
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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 news-vendors, and supplied by the wholesale trade generally.

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 3, 1876.

LETTER OF M. LEYMARIE TO MR. BURNS.

Esteemed Brother,—On Monday last the pharisees of the High Court have declared that the Article 405 (?) was applicable to me, which I am grieved to communicate. Happily there are thousands of friends who protest against it, some of whom have appended their signatures to the beautiful Memorial that I have read in the columns of your most interesting journal. I beg you to sincerely thank them on my behalf.

I shall now become a prisoner in the Mazas. I enter it forgiving my judges, even those of the High Court who have confirmed the decision of M. St. Luc Courboisien, reporter, and that of the Advocate-General Desjardins, who, in arriving at it, must have been actuated by fear. Nor only these, but I forgive the false witnesses their gratuitous injuries, and all those, from the top to the bottom of the social scale, who in their ignorance prejudged and condemned me, ridiculing those truths that might be their salvation.

It will afford me joy, even within the walls of my cell, to think that there are thousands of men in Anglo-Saxon England who sympathise with me. May God second your efforts!

Paris, February 11th.

P. G. LEYMARIE.

The law thus takes its course, and the innocent man is immured in prison. Is he to remain there? What will the Memorial do, with its thousands of signatures, towards opening the prison-gates for M. Leymarie to walk out? We confess our fears—little or nothing. Indeed, there is no certainty that the Memorial will ever reach the eyes of Marshal MacMahon.—its fate is the waste-paper basket in the outer office. All who know how these things are managed in France, do not for a moment entertain the absurd thought of the Memorial being of any utility. There has been throughout, an absence of the proper organisation requisite for making a memorial of the kind a success, and therefore, if it do not wear the appearance of a grand sham, it will be treated as such.

Indulging in the vain fancy that the Memorial should ever reach the eye of the President of the French Republic, it is not the eye alone of the Marshal that should be reached, but his ear,—it is not paper and ink, but the living voice that should appeal to him; therefore, we hold that such a Memorial should be presented by a deputation of Spiritualists. This deputation should consist of men of intellectual, political, and social weight, and of the leading men in the spiritual work. Such a deputation could not be shelved, and if nothing more came of it than the red-tape reply that the matter should be brought under consideration in proper quarters, a show of moral force would be made that would make even France bethink itself of its policy in restricting freedom of thought, and the cause of spiritual truth would be known to have brave and true defenders. We throw out this suggestion to the serious consideration of the friends of M. Leymarie in this country.

The Truthseeker, edited by John Page Hopps, improves as it grows in years. The March number is particularly good, containing "National Education," "The Unseen Universe, or Physical Speculations on a Future State," "Max Muller on the Science of Religion," all by the Editor. Also, "The Primeval Christmas," "Glimpses," "Brief Notices of Books." A good threepennyworth. We have yet on hand a few specimen copies, which may be obtained on remitting an addressed wrapper bearing a halfpenny stamp.

NEW WORKS ON SPIRITUALISM.

The arrangements of the Progressive Literature Publication Fund provide that those who deposit sums of money with that fund, may claim new works on Spiritualism at cost price. Any amount may be paid in as a deposit.

The following works are in preparation, to produce which a large sum of money will be required, and the friends of the cause are invited to deposit the capital, and order such quantities as they may be able to dispose of.

EXPERIENCES IN SPIRITUALISM: Records of Extraordinary Phenomena through the most Powerful Mediums. By Catherine Berry. This work will be ready for publication in a few days. Price 3s. 6d., post-free; to depositors, four copies for 10s., carriage extra. This will be one of the most handsome works which has been issued, and of special interest, as it contains a record of almost every form of manifestation.

ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle. To be published at 5s.; to depositors, 3s. 6d., post-free, 3s. 10d., or six copies for one guinea, carriage extra. This comprehensive work has been thoroughly revised by the author; it is one of the most intellectual examples of spiritual literature. The new edition is in the hands of the printer, and is expected to be ready during the present month. A large number is already subscribed for.

STARTLING FACTS IN MODERN SPIRITUALISM. By N. B. Wolfe, M.D., 550 pp., with many photographs, engravings, diagrams, spirit-writings, &c. The American edition sells for 12s. The new edition will be published at 7s. 6d.; to depositors, 5s.; post free, 5s. 6d. We have obtained the use of a set of plates to print the English edition of this able work, as soon as a sufficient number of subscribers is received. It is expected to be ready in a few weeks.

EXPERIMENTAL RESEARCHES IN SPIRITUALISM. By Professor Hare. Dr. Sexton has now sent in his notes to the new edition, which will be proceeded with as rapidly as deposits will warrant. Price to depositors, 10s. 6d. post free, or three copies for one guinea, carriage extra. This work is one that has been out of print some time, and is in much request. It is by one who ranked among the most eminent men of science in modern times. It discusses the phenomena in a scientific manner, logically demonstrating the agency of spirits, and presenting a spiritual philosophy, embracing the highest views of the question.

The Managers of Spiritual Centres in the Colonies and abroad are invited to participate in this Publication scheme. They may be supplied with special editions at manufacturer's prices, putting them in the same position as we occupy ourselves. All such orders must be accompanied by a deposit to cover the transaction, for which due consideration will be afforded. The Spiritualists of this country are solicited to give this announcement their early attention, that the work may not be delayed.

The movement for placing works on Spiritualism in Public Libraries will demand new editions of two works already in print. We, therefore, announce a New Edition of the

REPORT ON SPIRITUALISM OF THE LONDON DIALECTICAL SOCIETY, at the original subscription price, viz., eight copies for £1. It is published at 5s.

MIRACLES AND MODERN SPIRITUALISM. By Alfred R. Wallace, F.R.S., &c. Published at 5s.; to depositors, 3s. 6d.; post free, 3s. 10d., or six copies for one guinea, carriage extra.

Depositors may obtain one copy of each of the three works to be placed in the Libraries—"Miracles and Modern Spiritualism," "Dialectical Report," and the "Arcana of Spiritualism," post free for 10s. 6d.

Local Book Clubs, the members of which pay in small weekly subscriptions, will be treated on the same terms as other depositors. It is our object to see the literature of Spiritualism diffused everywhere, and at the smallest cost to the purchaser. Every Spiritualist we hope will help us, as many have done in the past.

It is also intended to offer New Editions of—

JESUS: MYTH, MAN, OR GOD. By J. M. Peebles.

THE CAREER OF RELIGIOUS IDEAS. By Hudson Tuttle; and the MEMORIAL EDITION OF "JUDGE EDMONDS" work, which will soon be out of print.

Depositors may yet obtain the following works at the special prices:—

DISCOURSES THROUGH THE MEDIUMSHIP OF MRS. TAPPAN. 720 pages. The fine gilt edition, with portrait, published at 10s. 6d., for 7s. 6d., post free. The plain edition, published at 7s. 6d., for 6s., post free.

RESEARCHES IN THE PHENOMENA OF SPIRITUALISM. By William Crookes, F.R.S., &c. Published at 5s., for 2s. 6d.; post free, 2s. 10d., or five copies for 10s. 6d.

Every Spiritualist should become a depositor, and induce as many of his friends as possible to take a copy of the books as they appear. By this course books may be obtained at from one third to one half under published price. This is co-operation without liability.

THE Bamford Boys are expected to give a seance at the Spiritual Institution on Wednesday evening, March 8. Tickets, 5s. each, only supplied on application to well-known Spiritualists. The proceeds are for the benefit of the Spiritual Institution.

THE Crusade, a monthly devoted to temperance reform, price 1d., improves. The last number contains some suggestive matters. It is supplied by Abel Heywood, London and Manchester.

MRS. BUTTERFIELD IN LONDON.

Mrs. Butterfield is expected to arrive in London to-day. She will speak at Doughty Hall under spirit-influence on Sunday evening. On her former visit to London, her meeting at Cavendish Rooms was one of the best that had been held, and her discourse gave great satisfaction. Since that time she has had much experience, and it is hoped that the meeting on Sunday evening will be of a very agreeable character. To commence at seven o'clock. Doughty Hall, 14, Bedford Row, Holborn. Admission free.

On Tuesday evening, March 7th, Mrs. Butterfield will deliver a lecture at Quebec Hall, 25, Great Quebec Street, Marylebone Road, on behalf of the Marylebone Association. Chair to be taken at eight o'clock.

On Sunday, March 12th, she will speak at Mrs. Bullock's Hall, 19, Church Street, Islington, at seven o'clock.

Those desiring to secure her services should write at once to the Spiritual Institution.

MR. HUDSON'S ENTERTAINMENT OF SPIRIT-
PHOTOGRAPHS.

On Tuesday evening the committee will again meet at the Spiritual Institution, for the purpose of making further arrangements for the festival on March 31st, being the anniversary of Modern Spiritualism. All who are interested in the movement are requested to attend and take part in the proceedings. Those being in possession of recognised spirit-photographs are invited to favour the committee with the use of them, that they may be shown at the exhibition above named. The arrangements already entered into will be gathered from the official circular, published on another page.

THE PASSING AWAY OF "JUDGE EDMONDS."

We have recently had a conversation with "Judge Edmonds" through a medium, and we expressed to him a thought which had occurred to us of commemorating the anniversary of his transition to spirit-life by holding a spiritual festival, and we asked him if he would take part therein. He agreed to the proposition, and arrangements will be made to hold some form of seance on April 5th.

To promote the ends which the "Judge" had in view when on earth, we make this offer. From now to April 5th "The Memorial Edition" of his work will be supplied at two shillings, post free, or four copies for six shillings, carriage extra. This is the original depositor's price for the 3s. 6d. edition.

MR. BURNS IN THE NORTH.

As Mr. Burns intends visiting Ayrshire shortly he could call on the friends in the Chester-le-Street district and attend a conference, as has been proposed. Will the Co. Durham friends kindly intimate what arrangements they intend making?

MRS. KIMBALL'S SEANCES.

On Wednesday evening, at seven o'clock, Mrs. Kimball holds a private conference for the purpose of affording personal advice and direction to those who desire to avail themselves of her mediumship for delineations and counsel. To commence at seven o'clock, at 2, Vernon Place, Bloomsbury Square. Application must in all cases be made to Mrs. Kimball in advance. At home daily from twelve till four for private seances. Terms, one guinea.

Mrs. Kimball does not give delineations from letters. To do so would require conditions which her other duties will not permit.

The Monday Evening Receptions at the Spiritual Institution will be discontinued after March 6th. The series has extended over some weeks, and the work sought to be accomplished has been performed. They may be continued on another basis, if a desire be so expressed.

MISSIONARY MEDIUMSHIP.

To the Editor.—Sir,—Referring to your leading article in last week's MEDIUM, allow me to make a few remarks. Much might be done in the cause of Spiritualism if your views could be more fully carried out. I have myself struggled hard for the cause for upwards of twenty years, and it is now nineteen years since I first named it in Hull. I have thrown open a room free of expense for weekly seances, inviting investigators, and all I got for my pains was—insult and contempt. I have sometimes been asked why cannot we in Hull produce similar phenomena to those produced in other towns? I will now answer pointedly, because we will not have it. Facts that are being produced are looked upon with suspicion—nay more, when they are conversed about amongst such as ourselves who ought to believe each other, a flat contradiction is thrown out, and by these means further development is in my opinion prevented. Another case: we were some time since developing one who promised favourably to make a very good physical medium, but when we were looking on in the anticipation of our crowning success, he left us with this impression: that he could not exist without the intoxicating drink, to which he returned. But, dear sir, the main evil is this: a house divided against itself cannot stand, and so soon as mediums become developed they betake themselves to their respective private circles and monopolise the good which we ought all to share.

Why cannot we organise ourselves in one body, pay a nominal subscription weekly to meet expenses of distributing literature and engaging talent. I will myself make one in such an undertaking, and also find a youth, free of expense, to distributive literature from house to house. Who will assist me?—Yours respectfully, J. L. BLAND, 15, Walker's Place, Sykes Street, Hull.

A NUMBER of communications stand over in type, and the Oldham letter and some others have not appeared from the fact that they came too late. All information intended for current publication should reach this office not later than Wednesday morning.

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SPIRITUALISM IN SHIELDS.

Mr. Editor.—Dear Sir,—As announced through the MEDIUM, Mr. J. J. Morse, duly arrived in this out-of-the-way and smoky town on Monday, February 21st, and gave addresses in the Free Library Buildings, on the 22nd and 23rd upon "Spiritualism as a Fact and Philosophy."

On the Monday evening, friends to the number of thirty-five assembled at the house of Mr. John Corner, West Holborn, to welcome Mr. Morse and enjoy a social evening. An excellent and substantial repast was provided by the host and hostess, which was most gracefully served by the Misses Corner, and the smiling faces and general good humour of the guests indicated that the good things provided were heartily enjoyed.

After tea, a little singing was indulged in, after which Mr. Morse related part of his American experience, which being attentively listened to, proved highly interesting and instructive. After a vote of thanks to the host, hostess, and Mr. Morse, this very social party separated.

On Tuesday evening, February 22nd, about 100 intelligent-looking persons met at the above place, to hear an address from Mr. Morse, the subject of which was "Spiritualism as a Fact." T. P. Barkas, Esq., F.G.S., of Newcastle, presided. The chairman in introducing the speaker said that all he asked was for them to give the subject a fair and candid consideration. From twenty-four years' experience he had found that, apart from what he might call the offensive part of the phenomena, there was a large residuum of fact that was well worthy the consideration of the most enlightened people of that or any borough.

Mr. Morse's guide then proceeded to give the address, which in its delivery was eloquent and to the point. The *Shields Gazette and Daily Telegraph* in a review of the lecture, which occupies a column, says:—The oration, whether inspired or not, was eloquent, earnest, and incisive in its delivery; he never paused an instant, even between its periods, and the oration sounded as a well-written essay, repeated from an admirable memory. The address was well received by the audience, and at its conclusion Mr. Morse sat down amidst loud applause.

On the Wednesday evening Mr. Morse's address, "Spiritualism as a Philosophy" was delivered to about the same number of people as on the previous evening. Mr. J. Robertson occupied the chair.

The treatment was highly philosophical, and was inclined to lead one on, after acknowledging the fact of spirit communion, to the higher, and grander phases of the subject. Questions were invited at the close. Several were asked (although, to my mind, some savoured more of speeches than questions), which were answered accordingly by the controlling-spirit. I am afraid, notwithstanding the number of spiritual edifices there are in the town, that the last address was too philosophical and spiritual for the audience to comprehend. However, a blow has been struck, and a little stir created, which will inevitably bring forth good results. Financially, I am sorry to say, we did not succeed so well as was at first anticipated, but nevertheless consolation comes with the thought that the little seed sown may spring up, blossom, and bear fruit, that may retain its sweetness and fragrance through all eternity. I have it upon good authority that the very reverend clergy, immediately upon it becoming known that we intended to bring forth a lecturer, set themselves against us, and endeavoured to frustrate our plans for the diffusion of truth. Quite a spiritual occupation, is it not? However, we got through without much harm being done on either side, and the number of adherents to Spiritualism is decidedly on the increase. Several new circles are being formed, and a lively interest is manifested. Having taken up the cause and proved the benefits to be derived therefrom, we are determined to place it prominently before the public. I am also informed that some volumes upon the subject of "Spiritualism" are about to be added to the South Shields Library.

The mediumship of Mr. W. H. Lambell is improving rapidly. This is a most excellent medium, and the manifestations through him are something remarkable. He is both physical, writing, clairvoyant, and trance-medium; indeed, it is only to-night he informed me that in the morning, as he was preparing to proceed to his daily labour, a book, which was lying on the top of the drawers or bed, rose up, as if animated with life, and laid itself gently at his feet. Similar manifestations are continually occurring. It is only a few days ago that a heavy drawing-room table was suspended in the air without human contact, and that in the presence of reliable witnesses.

It is really both gratifying and soul-stirring to know that our dear spirit-friends are so near and willing to assist us, and animate us with renewed hope of a future existence.

Please insert this, if possible, in your next issue. With best wishes to yourself and all truth-seekers, I am, faithfully yours, South Shields, February 26th, 1876. F. M. BURNSIDES.

A YOUNG LADY, who is a medium and clairvoyant, would be glad to find a situation as companion to a lady. She is skilful with her needle. Apply to Mr. Burns, 15, Southampton Row.

MARRIAGE.—On February 24, at the Capitol at Rome, and afterwards in the English Church, Miss Ramay, daughter of the late General Ramay, to Captain Leibnitz, aide-de-camp to the King of Italy, and on the personal staff of His Royal Highness Prince Humberto of Italy.

MRS. KIMBALL AND MR. BURNS AT DOUGHTY HALL.

If a crowded hall, with many of the audience contenting themselves with such comfortable seats as the raised steps at its upper end and sides could afford, is any indication of unabated interest in the series of meetings recently held there, such token was given on Sunday evening last. No subject had been definitely announced, and if the people flocked to "see and hear some new thing," let us hope they did not depart empty away.

With the same elocutionary precision and forcefulness before described, Mrs. Kimball read a poem by Lizzie Doten, on "The Beauty of Nature," with an introductory note from Plato, after which, at Mrs. Kimball's election, Mr. Burns addressed the audience on matters that drew to the speaker the manifest sympathies of his hearers.

Mr. Burns, in his introductory remarks, called attention to some of those misconceptions in the mind both of the public, and even of investigators, as to the phenomena of Spiritualism. The first rock on which both stumbled was in supposing mediumship to be a professional matter, and therefore subject to all those deprecatory selfish aims attending such a career. A thorough sceptic looks, indeed, upon a medium as a pupil of a conjurer or of other mediums educated in the same school. Mediums producing the same phenomena spring up in distant parts of the earth, east and west, and almost as far asunder as the poles, and these, it is said, must have received their tutoring from someone who understands the art of legerdemain. Now, although it must be admitted that many of the phenomena may be simulated by the conjurer, there is not one that has yet appeared who can produce the manifestations under the same conditions as our mediums sit; therefore, the conjurer's art affords no explanation whatever of the phenomena, and where is the college in which the tricky medium can graduate? Of all hypotheses, it is the vaguest and the least complimentary to the intellectual acumen of its advocates. The fact is, mediumship is an inherent quality of the human being, one of the faculties or attributes of man's spirit; hence the phenomena of Spiritualism may be classed into three groups:—

1. The spirit manifesting itself on the physical plane.
2. The spirit manifesting itself on the mental plane.
3. The spirit manifesting itself on the spiritual plane.

Here, as everywhere, there is a trinity of manifestation yet but one spirit, and which spirit operates according to different laws in accordance with the plane of manifestation. Man cannot make or unmake himself, and it is a fact that mediumship is a born faculty, quite as much so as that of the mechanician, the musician, the artist, or the poet. Mediumship is ingrained in their organisation, and prevails much more generally than is supposed. Hence there is much mediumship never or rarely heard of. The number of private mediums in families throughout the world is enormous. The public mediums are the few. And whence come they? They were private mediums before they became public ones. The phenomena connected with them first occurred around the domestic hearth. How else could there be such a glut, as it were, of spiritual phenomena throughout the British Islands, when there are not, perhaps, more than a dozen public mediums in the dominion? If Spiritualism depended only upon public mediums, the work done would, indeed, be necessarily small; but the fact is, the domestic roof is the only school or college known where mediums first acquire the knowledge of their powers.

Nor do the most astounding manifestations occur through the mediumship of paid mediums. The records of private circles, if published, would be of the most marvellous character. Such records would come attested by persons of the highest position in society, and we should hear of the levitation of princes, and of other phenomena arising, not only among the lowly and despised, but among those of lordly halls. But, of course, arising there, Spiritualism must be held as a confidential matter, and our lips must be courteously sealed.

A point that deserved attention was, that the physical phenomena of Spiritualism have to transpire in accordance with the usual laws of our being; especially is this so in the case of materialisation. Spirits appear in unquestionably very different states. One day they are mild, gentle, and beneficent. Another day the same spirits are disturbed, noisy, cantankerous, and seemingly unkind. Is it not the same with men? A man who is usually mild and gentle may have all the stormy forces of his nature aroused by some incongruous elements that have come around him. The same soul that is gentle and beneficent in this normal life of health, is wild and furious under delirium. It is all a question of altered conditions. The conditions that relate mind to matter must regulate these things; and the outer or physical conditions cannot always be controlled. The causes may be various, and in many instances inscrutable. In a circle it no doubt often arises from incompatibility of mind of the sitters. In the case of materialisation, he had often noticed that the spirit when materialised partook physically of those characteristics which were peculiar to the conditions which afforded the spirit material wherewith to materialise.

It is spirit which is at the basis of all biological phenomena, and unless the conditions present facilities for the action of spirit, the results must be of a lower order. At the recent walking-match at Lexington one man possessed more of the lower elements of organisation than of nerve, and hence he was soon done up; the American, with his finely-developed brain, and wiry, nervous organisation, afforded his spirit the full control of all his tissues, even to the soles of his feet, which he defied the ground he walked on to blister.

Materialisations will sometimes be beautifully developed, the spirit having the exact expression of life, able to speak, smile, roll the eye, to drink water, and to eat food; meanwhile the respiratory and other functions of the body are carried on in a most physiological manner. At other times the spirit-form looks like a corpse. The face even has the appearance of a mask, not a mask manufactured by human hands, but a form without a vestige of vitality. Many of the sensuous that have arisen are, no doubt, due to the imperfect nature of such phenomena, the persons witnessing them failing to understand the laws and conditions that produced such manifestations. On one occasion, at the Spiritual Institution, a medium held a seance during the day. There happened to be a crevice in the window shutter, that let in a small stream of light. A gentleman sat in such a position that he could see the medium, and he saw an arm and hand, which he rapidly averred to be the medium's, moving the objects on the table, and manipulating the instruments. Of course, the

medium was pronounced a rogue, and yet his hands were held on either side by investigators. The gentleman's suspicion-cap was put on, and he found in his mind a cheat, but it was only there. The truth was, as is often the case, a long materialised arm and hand were formed out of those of the medium, who was perfectly innocent. Plato, in the extract read, accounted for man's love of the beautiful by the indwelling beauty of his soul. It is thus the ugliness in the souls of some people perceive nothing but deformity around them—ugly motives, ugly actions, in all who do not minister to their own selfish ends, and the only type of perfection is observed by them when they look into the mirror. That explains many of the so-called exposures of mediums that are said to take place.

Referring to an enlarged photograph of a materialised spirit-form and sitters that was upon the table, and which had been taken, almost momentarily, by a new and special process, Mr. Burns directed observation to the exquisite perfection of the spirit-form. She was the sister of the medium, and the conditions were such that she could show herself a perfect woman. Reference was also made by the speaker to another photograph of a materialised form which lay on the table. It was that of the spirit-form known as the "Old Man," one of his own guides. That spirit lived on earth more than five hundred years ago. The face in the photograph was fine and noble, yet not so characteristically grand as seen clairvoyantly, or as drawn by Mrs. Reed of Newcastle. On a recent occasion, when the same spirit materialised, he was in no way like that picture. He had, it is true, a human face, but not a "human face divine;" for instead of being white, it was brown, with a white band on the forehead, and the nose seemed as if only partly formed, while the eyes were sunken and expressionless. Like a man that had been starved, the figure was emaciated and imperfect, the conditions not affording the needful elements which the spirit had power to appropriate; but it was genuine. There sat the medium; beside the figure—the same spirit that was shown on the photograph taken at a previous sitting. It was recognised by the characteristic grasp of the hand,—the same kindly, loving, clinging pressure. On the first occasion he had ever felt that hand its wrist-joint cracked, as the wrist-joint frequently does when an article is suddenly lifted (an anatomical test), showing that the hand was formed structurally as other hands. Further he brought in his hand a luminous object, about six inches long and three broad, which shone with a positive radiance, notwithstanding that the room was considerably lighted by a paraffine lamp.

Another spirit-form came, and this manifested itself with such force as to startle all the sitters. He sprang from the cabinet, seized a paper tube, and playfully slapped certain sitters, acting so adroitly that it was impossible to catch the tube, though there was plenty of light. This spirit, as did the others, lifted the curtains of the improvised cabinet, hung from a hoop in the corner of the room, and showed the medium sitting asleep. This spirit walked out, laid hold of the musical box, took the lever in his right hand, and wound up the box as rapidly as his hand could move backwards and forward, indicating a degree of muscular power which few men could exert. Mr. Burns was invited to the cabinet. The spirit took a curtain in each hand, and then clasped Mr. Burns in his arms, so that his face was on the breast of the spirit, the curtain meeting behind his head. There was seen the medium sitting passively immediately behind the spirit-form. The spirit afterwards dropped his tube. Mr. Burns sprang forward to pick it up, but quick as lightning the spirit-form stooped down and secured it, showing that the articulation of the lower limbs was perfect.

Another spirit-form came—that of an elderly gentleman, but he was ghastly and corpse-like. Yet another spirit had the figure of a stoutly-built old man. The face wore considerable expression, and along with him appeared the sister of the medium shown in the large photograph. The speaker walked up to the cabinet and saw the two spirits and the medium together. The cabinet hung in shreds, so to speak, so that it could be opened at all points almost by the spirits taking up the widths of baize that depended from the hoop. Thus at one and the same seance, with even apparently the same conditions, the spirit-forms assumed very diverse degrees of perfection. It is thus that one spirit related intimately to the atmosphere of the sitters will be able to materialise with fine effect, while another is incapable of doing so at all. The "old man," 500 years away from earth-life, and aged when he passed away had not the facility of younger persons, who had lived on earth quite recently. It had been explained to him that it was necessary for a good materialisation that there should be someone in the circle sympathetically related to the spirit and able to supply the necessary elements. Unless there be such the spirit is in the same plight as a man who has not the food wherewith to build up his frame. The material for building up the spirit-form must be obtained on the physical plane; and in the case of mediums the spirit has acquired such a control of their bodily fluids as easily to utilise them for materialisation. That this is so has been shown by actual experiment. A medium had been swung up aloft in a kind of hammock, and by means of a spring balance the body had been weighed before any manifestation occurred. Under this test condition a spirit-form walked forth, and the instrument registered a diminution of several stones in the weight of the medium. When the form withdrew the medium's weight was restored. Material may be abstracted from sympathetic sitters in the circle, and thus all that is necessary may be required. It depends, therefore, it would seem, upon the ability of the spirit on the one hand to draw from physical forces the influences necessary to build up their material bodies, and on the other hand upon the amount and quality of such presented by the medium and sitters. Such considerations as these are of vital moment in explaining incongruous materialisations which may awaken suspicion, and they should not be unheeded by those who wish to arrive at philosophical conclusions on the subject.

Then as to the manifestations of spirits on the mental plane. It is a popular fallacy that spirits are omnipotent and omniscient; it is commonly thought that spirits can see physical objects as we see them. He (Mr. Burns) did not know that even in the case of spirits ordinary natural laws could be superseded. It was to him a question whether an object itself was seen by a spirit, or whether a knowledge of it was obtained by induction from the spiritual surroundings; if the former, there must be visual organs operating in a precisely similar manner to ours, and having the same relations to light as our eyes. On this point he would like a communication from the spirit-world.

As to trance-mediums, again, too much is expected of them. They are supposed, when under control, to represent the spirit in all its fullness and perfection. Why should we attribute to a spirit under such circumstances what is not true of ourselves? Do we always present ourselves in a full and perfect manner? and are we changeless? Circumstances and surroundings perpetually change us, and so is it with spirits. The conditions may be such that the spirit can bring itself only a little in connection with the medium, and then the characteristics of the medium came out. He had had much experience of this, and under circumstances that convinced him that, without any connivance or knowledge on the part of the medium, the organisation of the medium had, for the time being, such a mastery, that there was very little from the spirit in many trance-messages he had received.

Lastly, as to the manifestations of spirits on the spiritual plane, Mr. Burns founded his observations on a long letter he had received from Mr. Clayton of Bradford. Says he:—

"In all my experience of spirit-teaching, which, though not of long duration, has been a pretty close one, I find that 'works,' and 'works,' only, are set forth as the basis upon which a man can hope for happiness hereafter. Now, 'The Book of Life,' so called, certainly does teach that 'belief or faith' is necessary to secure a happy life after death. It also teaches 'that every man shall be judged by his 'works,' a contradiction apparently. The result of the spirits' teaching I find to be: 'The Bible is thrown overboard as being unworthy of regard.' Now, anyone who has questioned the 'spirits,' and compared one with another, will find that their knowledge upon any subject is certainly not infinite—in fact, often very limited indeed—and I think 'the Old Book' should be shown to be true if possible, even if by so doing the spirits be shown to be wrong."

The speaker thought there was great misconception about the views of Spiritualists upon this point. Spiritualists do not "throw overboard the Bible." The say that what a man does not know, and cannot comprehend, does not enlighten his spirit. He may be able to repeat it chapter and verse, like a parrot, and still be without light. Spiritualism says that whatever truth or light there is in man, he will see that light in the Bible, if it is to be found there. Spiritualism sees a vast store of spiritual light in the Bible, but does not say that it is derived from the Bible. It exists in physical nature, in spiritual nature, and in the vast universe around, and the record of it only is given in the Bible; and this is the great mistake that has been made by the Churches, who have substituted the mere record for the thing itself, and hence, for centuries moving on in that track, the Church has practically driven the world into atheism and superstition.

Mr. Clayton says: "I do not say that 'what a man professes he acts upon, but 'what his reason tells him is true,' which is the same as saying 'what he believes to be true,' that he acts upon. Every man acts upon the belief that 'what he is doing is best,' it may be for the present or the future, but in either case he does that which his reason or his belief tells him is best. Numerous examples might be put forward to show that 'belief' is at the bottom of every man's actions. When we are told in 'the Book' that he that 'believeth on the Son of Man hath life,' and 'he that believeth shall be saved,' we are told a truth, because a man's actions spring from his belief; and if we believe Christ, we believe and endorse his actions, his words, and his precepts, that we should love God and our neighbours. A belief in a man, a philosopher, a scientist, does not just imply that he is the son of So-and-so, but it means a belief in the truth of what he teaches; so that for a man to say, 'I believe in Christ, that he was divine,' &c., means nothing, unless the man goes further, and says, 'and that his precepts are the truth, and this I believe in all sincerity, my reason agreeing and endorsing.' Let a man, then, be brought to have his reason convinced that the doctrines of Christ, duty to God and man, are the truth, and that every deviation from the observance of such doctrines will bring punishment upon the evil doer, as Christ threatens, and he will act uprightly, or, may I say, morally, so that his works will be acceptable. In short, his works will save him, because they are good. Yet, in the first instance, 'belief' was necessary. Every man, as Christ and the spirits say, will be tried by his deeds; but since his deeds spring from his reason, his belief, it follows that 'belief' is necessary to man's salvation—that is, man's happiness in heaven."

The speaker did not think that experience would support the position taken by Mr. Clayton. All who believed in Christ were not equally moral or Christlike, but, even in the most favourable instances, were marvellously like other people. Many who did not believe in Christ at all were the best of mankind. For his own part he found that it was impossible to carry out in practice what his reason told him was best. The spirit might be willing, but the flesh was weak. There was, then, something else wanted besides conviction or rational belief. There was wanted the power to put that belief into practice; hence works, as the test of that power, were imperatively demanded. He did not think Mr. Clayton really understood what the term "faith" implies, and in criticising him the speaker was meeting a general misconception on that question. Belief or conviction of the truth of a thing was not a spiritual but an intellectual act, and was not to be confounded with faith. Mr. Clayton does so, for he says: "Our actions spring from our belief; it is necessary, therefore, to have a right faith or belief."

It is cast in the teeth of Spiritualists that they have no belief. They have a belief. They believe in spirit, and they believe in it as the source and fountain of all things. They may not be able to define it, but they still believe it; and there is nothing dogmatic in the creed. The materialist believes in matter, but he can tell no more about matter, if so much, than the Spiritualist can tell about spirit. The same processes of research are open to both, and of the two the Spiritualist has the advantage, for the action of spirit is necessary to the perception of matter. What, then, is faith? It is dependence upon spirit, receptivity to its influence, that feeling of security within the soul that spirit is sufficient for all human needs. Upon this form of faith do all Church dogmas hang respecting Christ. The tracts distributed about say "Come to Jesus." What does it mean? Simply that the acceptance of the spirit will save the soul. Spirit, being the antipodes of matter, excites the coronal brain and leads to moral ends, whereas the more gross sources of influence excite the passions and lead to all that is anomalous in human conduct. Faith, then, and an active reaching towards spirit, is the source of strength which renders our belief fruitful in the form of works, but it is quite a different thing from belief.

MRS. KIMBALL'S ADDRESS.

It has been asked by Mr. Burns whether it is possible for spirits to see physical objects as they are ordinarily seen by human beings? To this the reply is, that it is impossible to do so, unless they can be seen through the material sense of the individual. To such an end there must be a complete possession of the individual by the spirit, so as to take the place of the man's interior selfhood; or there may be such a blending of the spirit with the nature of the man, and such a consequent oneness of existence, that the scenes beheld by the mortal are also present to the immortal. If, again, an object be so thoroughly magnetised with the human aura, the spirit may thereby be able to see it; but spirits cannot always penetrate the human auras, and therefore do not actually see the surroundings. There is a spiritual essence in all things, and that is visible to spirits when not obscured by those murky atmospheres that are thrown all around them by impure lives and unholy thoughts. Thus the visibility to pure spirits of physical nature, and of the surroundings of a man's life, is regulated by the principles which govern that life itself. The power of spirits is apt to be exaggerated. The register of it may be read in the record of the soul itself.

Reference has been made to Mr. Burns's guardian spirit, the "Old Man." To us (spirits) he is young, strong, full of vitality, and pours forth his mediumistic soul on his adopted one in such force as to make him brave and fearless in the dark conditions of his life, but when he materialises himself, as alluded to, he takes on the same mortal clothing that his spirit left behind him; not the same magnetism, but the same elements to construct the form, and therefore he appears as old.

It is indeed rare that spirit-friends can return precisely as when they passed away. They can only return at all in obedience to certain laws and conditions, and human beings on earth have as much to do, or even more, in adjusting these as have those in the spirit-world. It is no trivial thing for a spirit to materialise; it is a task, and it is not accomplished without much self-sacrifice, not to say suffering. Every materialisation seance should therefore be a sacred hour, and the perfection of materialisation can never be reached till every sitter throws out those higher elements of soul that find their affinity in lofty spirits.

We (the controls) have been investigating these phenomena since the arrival of our medium (Mrs. Kimball) in this city. She had very little experience of them previously, and we withdraw control that she may speak for herself.

MRS. KIMBALL IN THE NORMAL STATE.

I can only say that I have witnessed phenomena in the presence of two of your young mediums [Messrs. Arthur Colman and Eglington], since I have been here that have astounded me. I have felt the presence of my child standing by me with a body as fully formed as my own. He has kissed me and has flung his arms lovingly around my neck, and this not once, but many times. No mortal could have simulated my child. If all the manifestations on this earth were proved to be frauds, that was a mighty truth, and sufficient to immortalise mediumship. I have also again and again seen the face of my loved guardian, "Mary Stuart." I stand in the presence of these manifestations awed to silence, for I do know that my spirit-friends come to me, I do know that they materialised themselves, and that the hands they have shown and have placed in mine are, indeed, none other than those of my loved ones in spirit-land. The conditions have been good, and the results unassailable. It is not always so; and those imperfect manifestations, to which allusion has been made, are simply the consequences of ill conditions. To the eye of the sceptic, and even to the eye of the devoted Spiritualist inexperienced like myself in physical manifestations, it is no wonder that the thought of trickery arises in the mind. But such a thought, I avow, should find no abiding-place with us. Our ignorance of the laws governing these things should check all criticism, and repress the rising doubt. By angel-guidance, the moment the spirit of criticism comes upon me, I am taught to put my finger on my lips, for it were almost a crime to let what may be a baseless doubt surge out from my thought to the medium's brain. I have seen the two mediums referred to stand before me drained of almost every atom of vitality in helping my loved ones to materialise themselves to my view, and I have thought how cruel it is to allow the dark wave of criticism to fall on their young martyred heads. Let an earnest desire to ascertain the laws and philosophy of spiritual phenomena supplant that wide-mouthed barking criticism that almost drives the very spirits themselves from our homes, and we shall hear no more of masks and shams. The very atmosphere or aura generated by criticism is so disturbing and so falsifying in itself, that it comes into a circle, like an icy blast on a genial summer-day. The close relationship between spirits and mediums must also be understood. Without this, spiritual phenomena cannot properly be comprehended, no matter what form of mediumship be presented. The crucial tests to which mediums are often subjected are in direct violation of this relationship, and I do not believe that the highest class of manifestations will ever be given under such conditions, for the spirits are so bound to the medium that their power is thereby dwarfed and limited. Instead of tapes, and wires, and chains, and cords, and saks, and handcuffs, throw around mediums all the forcefulness of your love and sympathy. Chains and prisons do not exterminate fraud and crime in your land, and no fetters that you can place around a medium will extinguish deception; yea, rather will it increase it, for the spirit of doubt will engender the false, whereas love is the power that rules all worlds. Where pure love is, fraud dare not show its darksome face. Let the medium be clothed with the mantle of your sympathy, and let your aspirations be lofty and divine, and the spirit-world will come down, and make your homes again their own.

During Mrs. Kimball's address while under control, reference was made to the Rev. Mr. Pierpoint, the first president of the Society of American Spiritualists; he, in fact, presented himself in spirit-form, and was clairvoyantly visible to Mrs. Kimball and to Mrs. Fobb, who knew him in earth-life. He appeared to wish the medium to narrate a circumstance respecting him, which she did. It was to the following effect:—

The last time he officiated at one of the conventions, and apparently in excellent health, a medium said to him, "I feel I shall not see you again till we meet in the other world. Will you come back to me?" "Certainly I will," he replied. "But," said he, with all the composure

of a soul reliant on the great future "do you think I am going soon?" "Yes, I do," was the reply. It had no forebodings for him. Two days afterwards, as the lady was in her room, she heard a voice speaking in her ear. "My child, I told you I would come again, and I am here." The lady stood amazed, and said to a friend, "If I did not know that Mr. Pierpoint was living, I should think it was he." The spirit then appeared, saying, "I told you I would come back, and here I am." Stamping his foot and throwing up his arms, he exclaimed "I am young again," alluding to a conversation at the last interview. It was indeed he. He had gone home. He was found early that morning asleep in his bed, but it was the calm sleep of death. Mrs. Kimball has since stated that she was the medium in question.

MRS. KIMBALL'S MONDAY EVENING RECEPTION.

The presence of not a few strangers at the Spiritual Institution on Monday evening seems to have determined Mrs. Kimball's guides to devote the time exclusively to counsel and advice to any specially requiring the same.

"Mary Stuart" having during the day exhausted the medium in absorbing power sufficient to produce a spirit-photograph of herself in Mr. Hudson's studio, which she, "Mary Stuart," declared to be herself in spirit-form, although by no means so good as she could have wished, "Melancthon," aided by other spirits, became the controlling influence of the evening.

Mr. Alsop of Walsall was psychometrically adjudged to be a natural healer, under the control of a very powerful Indian spirit, who was himself united with a great band of healers. One class of disease where his influence would be very potent, was that known as scrofulous—ulcers, tumours, cancers, &c. Another class would be those diseases arising from the introduction of poisons into the system from the use of tobacco and alcohol. The internal ulcers produced by these would be removed by his power, and, keeping himself pure and ever under the spiritual influence of those higher spirits who controlled the Indian, he would be enabled to do much in exorcising that terrible influence that makes the confirmed smoker, opium-eater, and drunkard.

Mr. Burns remarked that the delineation was really an extraordinary one. Mr. Alsop had come a long distance for this interview. His healing power was a fact, although not much practised, and he was a man whose aspirations were for a pure life.

The next delineation, a very interesting one, being given to a private lady, we refrain from publishing in these columns without permission. Where the recipients are mediums, or connected with the public work of Spiritualism, for their own sakes and for the good of the cause, we feel justified in publishing the descriptions.

Mr. Vickers was defined as having the elements of a fine physical medium, but there was a very singular feature in his spiritual surroundings. He was literally importuned by a large number of spirits, who assumed the forms of children gay and frolicsome; yet in reality they were not children, but spirits, who found in his organisation conditions that pleased them. This was not good for him. They besieged him, and drove back the influences of his guardian and higher spirits. It would be necessary to have these removed, for they exhausted his power. They must be removed, not by threats, but by love, for they think they have a right to be there. Provision must be made for them in some other adaptive sphere, and that should be the work of his guardian spirits to accomplish. The presence of Mr. Vickers' father was indicated. More than two-thirds of the chaos around many persons, said the control, arise from ignorance of spiritual surroundings and belongings, therefore these should be matters of special study.

Another private lady was informed of the possession of writing-mediumship.

On the withdrawal of "Melancthon," "Silverlight" took control, and the remainder of the evening was spent in cheerful conversation, during which many remarkable tests were given to some of the audience.

A LETTER FROM DR. NEWTON.

James Burns, Esq.—My Dear Friend,—I have deposited 5 dollars in the postal establishment, to your credit, which you can get at the post office in London. It is to the credit of James Burns. This is to pay for the MEDIUM, which I wish to stop.

Mrs. Tappan has been lecturing to good houses here.

I have been healing publicly here the last ten weeks with good success, and will go to New York in the spring.

I hope you are prospering. You always have my best wishes for yourself, wife, and children, who I hope are enjoying good health. Mr. Hinde has been here, but has gone to Los Angeles. He likes this country much.

I often think of you, Mr. William White, Mr. Tebb, and a host of friends in connection with you. Send my love to all, and blessing all. Very sincerely yours, &c., J. R. NEWTON.

San Francisco, Feb. 9, 1876.

P.S.—Your paper, the MEDIUM, I can get in New York. It is an excellent paper. It contains much good reading matter, and does much to aid the cause of Spiritualism and truth. Success to it. I always give my papers away after reading. It is much liked and sought.

J. B. N.

The Newcastle Society has engaged Mr. Morse for one Sunday and Monday of each month, generally the first, from April 9th, 1876, to March 4th, 1877. Two lectures will be given each Sunday, and one on Monday evening.

THE SPIRITUAL INSTITUTION, 19, CHURCH STREET, ISLINGTON.—On Sunday last Mr. Henly lectured in the above hall to a good audience. After the lecture it was proposed to hold a seance, when about thirty of the audience availed themselves of the opportunity. Mr. Bullock, jun., was the medium. As soon as the light was put out, a gentleman had a ring put on his finger which he had lost three days before. Brilliant lights were seen by all present, musical instruments were played, and many were touched with spirit-hands. Another seance will be held next Sunday evening after the service, when the presence of several mediums is expected. Mr. W. Eglington will give two seances for physical manifestations on Tuesday, the 7th, and Wednesday, the 15th of March. Admission one shilling.—E. B.

ON THE TRANS-CORPOREAL ACTION OF SPIRIT

Is the title of an elaborate article by M.A. (Oxon) which appears in *Human Nature* for this month. We may safely say that such an article has never been written before, and we would recommend all thinkers to peruse it. The following is the

SYLLABUS.

The present a favourable time for proof of Spirit-action—Tyndall and the Materialists—Reinforce the old Faith by new Proof—Evidence of Spirit-action in one minute phase of it—Dr. Crowell's theory stated—Mrs. E. H. Britten's—The latter adopted and elucidated.

Phenomena which throw light on the transcorporeal action of Spirit.

- A. Mrs. W. . . . position of shawl changed, and the change made known to her spiritually.
- B. Shelley (Letters from Abroad, p. 250, vol. i.).
- Sensitives distinguish spirits of living by the magnetic cord which unites them to their body.
- C. Seeress of Prevorst on this point.
- D. Mrs. W.'s case of seeress on the same.
- E. Spirit of living person controlling E. H. B.
- F. Miss Brant and her mother.
- The faculty increased under certain conditions, e.g. tendency to sleep.
- G. Mrs. W.'s friend, the physician, who saw his double.
- H. Dr. Russell and Mr. Oliphant.
- If these be explained by cerebral action, what of
- I. Double with characteristics of youth since lost by the body.

We maintain that Spirit acts transcorporeally usually.

I. WITHOUT VOLITION.

- (1). Simple appearances not governed by any general law.
 - J. Byron and Shelley.
- (2). Appearances of Spirits as death warnings.
 - K. The ladies of Holland House.
 - L. Case of Professor Bekker.
 - M. Case of Frau von W.—
 - Case of haunting before death.
- (3). Appearances during sleep or abnormal state of the body.
 - Case of E. V. Wilson.
 - N. Mrs. W.'s double dream.
 - Doubles of Miss Fay, Davenport, myself.
 - Planchette double.
 - Dr. Baumgarten (during swoon).
 - Mr. Dixon (during delirium).
 - O. Cases of accident quoted from Dr. Crowell.
- (4). Appearances under influence of mental anxiety.
 - P. Case of Rev. Thos. Benning.

II. WITH VOLITION: OR, EXERCISE OF WILL-POWER.

- (1). Influenced by strong affection.
 - Q. Cases quoted from Lee's "Glimpses of Supernatural."
 - R. Case quoted from Dr. Crowell.
- (2). Influenced by some less powerful attraction.
 - S. Case of Auguste Muller.
 - T. Case of Baroness von Vay.
 - U. Mrs. W., quoted from "From Matter to Spirit."
 - V. Case of Mr. Hensley.
- (3). Influenced by psychological determination.
 - W. Experiments of Prussian investigators and Austrian noblemen.
 - Case of Mr. Walcott and Dr. Fowler.
 - X. E. H. B.'s dark page in psychology.

Dr. Carpenter on "prepossessions"—Such not confined to Spiritualists. His position reviewed—Deception—How far it invalidates facts—Phenomenalism and Spiritualism—For whom this paper has been written.

BISHOP AUCKLAND.—The Auckland Musical Society will give a grand performance of Handel's oratorio "The Messiah" in the Town Hall on Friday evening, March 10th. There will be a full band and chorus of 150 performers. Spiritualism is in the front; our friend Mr. N. Kilburn is announced as conductor. In a note, the programme states that Handel made a memorandum on the original score, indicating that the entire oratorio was produced in the short space of three weeks.

SOUTH LONDON ASSOCIATION, 71, STAMFORD STREET.—On Sunday evening last Mrs. Howard (Miss Baker) delivered a trance address. The subject chosen was "Mediums and Mediumship," which was treated with great ability and knowledge, giving useful information on the different forms of mediumship and the best methods of developing mediums. At the close of the address questions were put by the audience and answered by the control, in most cases satisfactorily, after which a seance was held, at which several tests of a convincing nature were given and spirit-flowers brought, filling the room with their fragrance. On Sunday evening next, March 5, Mr. C. P. B. Alsop will deliver an address in the normal state. Doors open at half-past six; commence at seven. The quarterly meeting of the Association will be held on Monday, March 6, at eight o'clock.—J. BURTON, Hon. Sec.

PRESENTATION TO MR. EGLINGTON.—On Wednesday evening, Feb. 24, an interesting meeting was held at Mrs. Bullock's Hall, on the occasion of the presentation of a musical-box to Mr. Eglington, in recognition of many services rendered by him as a medium in the promotion of the cause. Mr. Linton presided, supported by Mr. J. W. Haxby, Mr. Davis, Mr. Edmunds, and others. The proceedings were enhanced in interest by the musical and vocal performances of Miss Gilham, Miss Sexton, Miss Sparey, and others. The presentation was the outcome of kindness and gratitude on the part of many who, at the earlier stages of Mr. Eglington's mediumship, had been introduced to the undeniable facts of Modern Spiritualism. Mr. Eglington gave a very unaffected history of his development as a medium, embracing phenomena as marvellous as any on record. Mr. J. W. Haxby, Mr. Davis, and others, corroborated the statements that had been made. Encouragement afforded to mediums, who have a cold and often scornful world to encounter, may not come amiss, especially in such a form as this present, which itself will be an aid to spiritual work.

SIGNS AND SIGNALS.

To the Editor.—Dear Sir,—In this week's issue of your valuable paper I see a correspondent under the style of "Lynx-Eye," seeking some information on signs and signals, which, I have no doubt, he has seen used by persons in the street, or, perhaps, in a railway carriage; and, while seeking this, I must express, as my opinion, that the information that he will receive by this means will not tend to give him any definite or explanatory answer to his query. In the first place, he must understand that there are different societies formed in the present age, some of which I have the honour to be connected with, such as the I. O. of Rechabites, Sons of Temperance, I. O. G. T., all of these having different signs and signals wherewith for one member to recognise another; therefore, our friend cannot expect that they will be given and explained to him, unless he becomes a member of one of the Orders, or they might as well not have them, if the public are to have the same signs, &c., explained to them. But if my friend, "Lynx-Eye," is not a total abstainer, I hope he will take the advice of one who has felt the benefits of it, and join the Independent Order of Good Templars, where he will get the information he seeks practically and fully explained, and a field of labour will be opened for him wherein to exercise his philanthropic talents in raising the fallen, and save others from falling into the snares of the fell destroyer, intemperance, which will be conferring a great blessing on spirits in the body, and those who have passed before us will look down on his labours with pleasure to think that there is one more enlisted in a good warfare.

Hoping you will find space for this in your next issue, I remain,
yours in the search for truth,
JOS. N. GREENWELL.

16, Colville Street, Gateshead, February 27, 1876.

ROBERT ASHWORTH.—We do not think the matter concerns us, or that the discussion of it would be of value to any one.

WALTER ISAAC remarks in a recent letter:—"I know there are ladies and gentlemen now in connection with the spiritual movement who were Spiritualists long before the Rochester rappings, through their inquiries into Mesmerism or spiritual and animal magnetism."

YORK.—A. R. Wilson reports the great satisfaction derived from the advent of a spirit-friend, who raps loudly on the table when no one is touching it. The replies given in this way are declared to be most reliable.

THE NEW SEANCE.—A good report of last week's meeting has reached us. The seances are held every Friday evening at No. 63, New Compton Street, Soho Square, at 8 o'clock. Admission 1s. Mr. and Mrs. Brain have kindly consented to be present on Friday next.

MRS. REED writes from Brussels, stating that she spent five days very pleasantly at the house of M. de Voh in Paris, and is now making the acquaintance of the friends of the cause in the Belgian capital. Mrs. Reed's letter came too late for further comment this week.

BASTIAN AND TAYLOR.—The attendance at the circles of these two mediums still continues large, and the manifestations seem to be growing in power. Little children walk out of the cabinet, as well as those of mature years, presenting infallible evidence of the immortality of the soul.—*Religio-Philosophical Journal*.

Some candidate for a lunatic asylum has made the statement that Mr. Burns is annoyed because he was not elected to the post of President of the Political Spiritualists, and an American newspaper has so far lost its senses as to give publicity to the assertion. Is Luther Colby an I. O. G. T.? The "spirits" that unfurl the "Banner" control in a curious manner.

PETERBOROUGH.—Mr. Collett had fifty people to hear him abuse Spiritualism on Tuesday evening. The Spiritualists are well satisfied with the result. Mr. McKinney replied at considerable length, and Mr. Collett grumbled that he had been advertising Spiritualism at his expense. There was a fair proportion of spiritual sentiment in the meeting.

SOUTH LONDON ASSOCIATION, 71, STAMFORD STREET.—On Friday, February 25, a seance of a remarkable character took place at the rooms of the above association amongst the members only, on which occasion there was partial materialisation; the guitar played, bells rung, and numerous other phenomena of a satisfactory nature occurred.—JAMES CLARKE, 35, Bradd Street, Cornwall Road, Feb. 28, 1876.

A TESTIMONIAL is on foot for Mr. Bray, newsagent, Brighton. We hope to publish the appeal next week. The following subscriptions have been received by the promoters: Dr. Stowell, £1 1s.; Capt. Fox, £1 1s.; Mr. W. Gill, £1 1s. It is intended to give some sort of an entertainment in Brighton, which will bring the friends of the cause together, and be a means of deriving funds.

CHRISTADELPHIANISM.—A letter in a Peterborough paper embodies the following points of discussion, which the Christadelphian champion is willing to discuss with any religious teacher, from an archbishop downwards:—1st, That the Bible teaches the soul of man is immortal; 2nd, That the Bible teaches that eternal torment is the destiny of the wicked; 3rd, That the Bible teaches that there is a personal supernatural devil; 4th, That the Bible teaches that Heaven, not earth, is the abode of the redeemed. Mr. Robert Roberts will deny any one of the above propositions.

PHENOMENA AT SHEFFIELD.—We sat again on Thursday. Two gentlemen were controlled by two Jews, who spoke in their own tongue for some time (neither of the mediums having any knowledge of Hebrew). On Sunday night we had not sat many minutes before one lady was controlled by her father. After a short conversation she said "Good night, father." We then found that we had another spirit present, the name being given through a gentleman who commenced speaking for some time and then said "Good night." He was then controlled by a lady who is alive, in Wales. He was then controlled by the spirit of a Jew, as on Thursday night. This one gentleman was controlled by three spirits, and spoke for over an hour. We got a great deal of information with regard to the conducting of our little party, and also some good sound advice as to how to live and what to live for. Altogether we had a grand meeting.—W. HARDY.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

NEWTON HEATH.—On Sunday next, March 5, Social Hall, at 2.30 and 6.30. Medium, Mr. Quarumby of Oldham.

Committee: Mr. Booth, Mr. Glossop, Mr. Sykes, Mr. Chiswell. GLOSSOP.—Sunday, March 12, Town Hall, at 2.30 and 6.30. Medium, Mr. Quarumby of Oldham.

Committee: Mr. Hartley, Mr. Sykes, Mr. Lithgow, Mr. Rowcroft. WARRINGTON.—Sunday, March 12. Medium, Mr. Johnson of Hyde, at 2.30 and 6.30.

Committee: Mr. Rogers, Mr. Rutland, Mr. Chiswell, Mr. Dawson. STALY BRIDGE.—Sunday, March 19th, (for Speakers see further advertisements).

Committee Mr. Hartley, Mr. Rowcroft, Mr. Sykes, Mr. Avery. Admission to all meetings 3d. and 6d.

The Executive Committee will meet on Sunday next, March 5, at Newton Heath, 10.30 a.m. (at Mr. Booth's, 42, Dob Lane).

I beg to apologise to Dr. Hitchman and Mr. John Priest of Liverpool, for having advertised them as speakers at Staly Bridge, a mistake, I am sorry to say, which occurred through a misunderstanding on my part.

JAMES SUTCLIFFE, Sec.

21, Elliott Street, Rochdale.

MR. MORSE'S APPOINTMENTS.

NEWCASTLE.—Sunday March 5th. Old Freemasons' Hall, Weirs Court, Newgate Street. Afternoon at three o'clock; evening at seven o'clock.

CHOPPINGTON.—Monday, and Tuesday, March 6th and 7th.

LIVERPOOL.—Sunday, March 12th. Islington Assembly Rooms, Islington.

Afternoon at three o'clock; evening at seven o'clock.

LONDON.—Sunday March 26th. Doughty Hall, Bedford Row, W.C.

Evening at seven o'clock.

Letters for Mr. Morse, to be addressed to him, at Warwick Cottage

Old Ford Road, Bow, London, E.

DR. SEXTON'S LECTURE ENGAGEMENTS.

March 16.—Angell Town Institute, Brixton.

April 4.—Scarborough.

April 6, 7, 10 and 11.—Newcastle-on-Tyne. (Debate with Mr. Charles Watts).

Societies desirous of making arrangements with Dr. Sexton for lectures should communicate with him at once. He will be glad of a few engagements in Yorkshire or Lancashire during the first and second weeks in April.

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, 7, Fleet Street, London, E.C.

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.

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

BLAND, J. L., 15, Walker's Place, Sykes Street, Hull. Healing Medium.

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

CRISP, W., Greatham, West Hartlepool. Normal.

HENLY, T. L., 53, Queen's Road, Bayswater, W. Normal.

MAHONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. 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.

WALLIS, E. W., 6, Warwick Street, Vauxhall Street, Upper Kennington Lane, Lambeth, S.E. Trance.

WILSON, A. D., Agnew Street, North View, Skipton Road, Keighley.

Inspirational.

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

Mr. T. BROWN has been to Preston, and again to Rochdale and Selby, and is now at Hall's Temperance Hotel, Malton. He goes to Scarborough, Darlington, and then home, where he has at least two months' work before him. He realises the truth of the course we sketched out for him at Choppington in May last. Permanent address, Howden-le-Wear, by Darlington.

ROCHDALE.—Mr. Editor,—We had Mr. Wood, the Yorkshire stone-

mason, at our house on Sunday last, Feb. 27th, when we had two very

good addresses, that in the afternoon by the "Doctor," on "The

Affinity of the Spiritual and Natural Bodies," and that in the evening

by the spirit of one who had lived and died a nun, and named "Ann

Wright," on "Where are our Friends between Death and Judgment?"

which was, I think, very nicely handled. We had also the spirit of a

quaint, old Yorkshire weaver, who styles himself "The Old Friend,"

and a little negro boy also, so we had a variety.—EDWD. GREENLEES

20, Nicholson's Houses, Milnstone Road, Rochdale, Feb. 28th.

LIVERPOOL PSYCHOLOGICAL SOCIETY, ASSEMBLY ROOMS, 110, ISLINGTON.

—Sunday Lectures, for March, 1876, afternoon at 3, evening at 7.—

5th—Afternoon, Mr. J. Monck, "Spiritual Use of Bodily Decay;"

Evening, Dr. W. Hitchman, LL.D., "Reflections on Recent Events;"

12th—Afternoon and Evening, Mr. J. J. Morse, (Trance Addresses.

19th—Afternoon, Dr. W. Hitchman, LL.D., "My Prose and Verse;"

Evening, Mr. J. Priest, "Spirituality." 26th—Afternoon, Mr. J. Ains-

worth, "Criminal Drunkards and their Elevation;" Evening, Mr. J.

Lamont, "Liberty to Grow." Further particulars may be had at the

Rooms, or of William Hitchman, LL.D., President, 29, Erskine Street;

John Ainsworth, Vice-President, 1, Ranelagh Street; Louis Roberts,

Secretary, 68, Oxford Street.

SUNDAY LECTURE SOCIETY.

LECTURES AT ST. GEORGE'S HALL, LANGHAM PLACE, SUNDAY AFTERNOONS AT FOUR O'CLOCK PRECISELY.

March 5.—Dr. G. G. Zeriff, F.R.Hist.S., F.R.S.L., on "Ethics and Aethetics; or, Art in its influence on our Social Progress."

March 12.—T. W. Rhys Davis, Esq., on "The Development of the Buddhist Hierarchy and Dogma—compared with that of the Roman Catholic Church."

March 19.—W. H. Corfield, Esq., M.A., M.D. (Oxon), F.R.C.P. (Lond.), Prof. of Hygiene and Public Health at University College, London, on "The Prevention of the Spread of Epidemic Diseases, with especial reference to Smallpox."

March 26.—Edward Clodd, Esq., F.R.A.S., on "The Miracle Plays and Moralities, as illustrative of the Religious State of England before the Reformation, and as contributing to the Decay of the Old Superstitions."

April 2.—G. M. Seabroke, Esq., F.R.A.S., on "Astronomy of the Past; the ideas of the Egyptians and others on the Earth and our system, compared with our present ideas and principal methods of research." Illustrations through the oxyhydrogen lantern.

April 9.—Benjamin W. Richardson, Esq., M.D., F.R.S.

April 23.—Moneure D. Conway, Esq., on "America Revisited."

Payment at the door:—One penny, sixpence, and (reserved seats) one shilling.

SPIRITUALISM A FACT, A SCIENCE, AND A RELIGION.

On Saturday evening last a very interesting lecture was given in the Colliery School, Hatfield, County Durham, by Mr. James Wilson, jun., of Hatfield, on the above subject. The audience was very fair and intelligent. Mr. W. H. Robinson of Chester-le-Street presided, who, in introducing the lecturer, observed that the facts of Spiritualism were of overwhelming interest to both the scientist and the religious world, as they elucidated to a very large extent the hitherto unknown laws of force, matter, and life; while spiritual phenomena were pre-eminently the handmaid of the pulpit and the Bible, demonstrating, as they did clearly, the grand truth of immortality. The lecturer dealt very ably with the subject, which occupied upwards of an hour in delivery, in which he pointed out that our educated scientists had in all times violently opposed new truths, in two ways: first, by refusing to examine them for their own satisfaction; and second, ridiculing others who had intuition sufficient to investigate for themselves; in illustration of which, numerous notable examples in history were quoted, showing that the most practical advantages of the age in which we live have been held back, and ought have to be enjoyed by past generations had it not been for this educated stupidity.

Phenomenal Spiritualism, as the lecturer had experienced it personally, was then enlarged upon, the details being given in a very instructive manner, from the alphabet of "table-tilting" to the present development of materialisation.

The religious aspect was then gone into, and in a glowing peroration he classed spirit-teaching and communion as the acme of religious education. Ignoring all dogmas, and knowing no creeds, it constrained to purity of heart, life, and nobleness of action.

The meeting then assumed a conversational style, and several strangers in the audience were requested to ask any practical questions from any Spiritualists present who were competent to answer such. Many interesting ideas were elicited, to the no small satisfaction of the questioners. Votes of thanks were given to the lecturer and chairman, after which the meeting broke up.

Great credit is due to Mr. Wilson for having publicly, in response to the suggestion in the *MEDIUM*, come out as a normal speaker. He has kindly offered to give this lecture free in any part of the district where good could be done, and if any local society would communicate with Mr. Wilson, he will undoubtedly oblige them, as opportunity presents itself.

Hatfield.

"H. W. R." sends testimony as to healing benefits conferred by Mrs. Treadwell, but the communication not being authenticated by name and address, we cannot use it.

Mr. J. G. Ronson has just completed a fine piece of illumination. The subject is a "Hymn of Aspiration," set to music by Berthold Tours, and a companion to a "Hymn of Love," two charmingly characteristic pieces, by M. A. Baines. Mr. Ronson's work is on exhibition at Messrs. Duff and Stewart's, 147, Oxford Street, the publishers of the sacred song above named.

J. TILLOTSON.—Your letter came in the heat of our final editorial work for the week. It was composed of two kinds of matter, that relating to business and announcements of meetings. The letter got into the business department to credit the fourteen stamps sent. It was thus lost sight of till too late for the *MEDIUM*. Correspondents must please bear in mind that literary communications should be written on a separate piece of paper, and not as part of a business letter; that they should be written on one side of the paper, in as few words as possible, and with such care that we may not require to spend much time in correcting or rewriting. Our editorial work is a labour of love; instead of receiving a handsome salary, and a staff of assistants, we have to labour till quite exhausted, and in part pay for the privilege of doing so. It is a wonder that our work is so complete and presentable as it is, when the pressure of our position is taken into account. We receive often from 50 to 100 letters in a day, to answer which requires the labour of several hands the whole day, and perhaps the cash sent in is not enough to pay postage. We are anxious to do our share of this glorious work or die in the attempt, but we cannot be expected to do the work of our correspondents, to whom we give free access to all their announcements, without asking them to carry a share of the responsibility. Your threat that the Keighley friends intend withdrawing their support, &c., is an insult to those friends, and we do not believe the impertinent remark comes from them. We are thankful for all help that comes to us, but we would remind many that think they put us under obligation that their co-operation would be a greater credit to themselves if it were of more use to us as the toiler in this cause.

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

SUNDAY, MAR. 5, Mrs. Butterfield at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAR. 6, Mrs. Kimball's Reception, at 8. (Private.)

TUESDAY, MAR. 7, Mr. Hudson's Committee, at 8.

WEDNESDAY, MAR. 8, Mr. Horne, at 3. Admission 2s. 6d.

FRIDAY, MAR. 10, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, MAR. 4, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, MAR. 5, 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, MAR. 6, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

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

Miss Baker's Developing Circle, at 87, Inville Road, Waltham, S.E., at 8. Admission 1s.

WEDNESDAY, MAR. 8, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.30. Admission 1s.

J. Webster, 1, Abbott Street, Kingsland Gate, at 8 o'clock. Admission 3d.

THURSDAY, MAR. 9, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

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

Mr. Williams. See advt.

FRIDAY, MAR. 10, 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: Non-subscribers 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, MAR. 5, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 8 a.m. and 2 p.m.

BOWNEBY 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', 41, Middle Street, at 6.30.

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

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

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 8.

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

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

TUESDAY, MAR. 7, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, MAR. 8, 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. 5 to 7, 185, 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, MAR. 9, 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, MAR. 10, 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, 185, St. Vincent Street. Development circle. Mediums only. 8 to 7.

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

SALFORD, Temperance Hall, Regent Road, at 8.

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