



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

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SPIRIT-PHOTOGRAPHS OF "MARY STUART."

Spirit-photography, so called, in any form is a very interesting subject. The appearance of an unusual image upon the plate other than that of the sitter, whether resembling a human being or not, is a fact which, as far as we are aware, has not been accounted for by any skilled observer. When the image thus introduced is discovered to be the portrait of a deceased person, the importance of the phenomenon becomes enhanced; but when the same figure appears repeatedly in different attitudes, indicating power of volition and purpose as observed in ordinary humanity, then such a fact becomes the basis for a widely extended generalisation. Spirit-photography may also have an additional interest attached to it by being associated with the claims of certain persons and illustrative of other facts. A few months ago Mrs. Kimball came among London Spiritualists as a medium purporting to be controlled by "Mary Stuart," known as Mary, Queen of Scots. Every investigator of Spiritualism knows that it is useless either to deny or assert such a fact. All the phenomena of Spiritualism demand our closest scrutiny, and spirits only desire to be recognised when they have succeeded in establishing their identity after this ordeal. For many years, Mrs. Kimball informs us, she had rejected the idea that her spirit-guide was indeed "Mary Stuart," although for a long time, even before any name was given, she had been familiar with the influence of this spirit. Mediums, in arriving at the truth, have to adopt the same process as other investigators, and oftentimes the very individuals under the influence of certain spirits are the last to admit the identity of the power controlling them. No person, whether medium or otherwise, is bound to admit any point in connection with Spiritualism which is not satisfactory to their reason or sustained by their experience. This principle is admitted by the spirit-world. Controls frequently continue to befriend, develop, and operate through individuals, notwithstanding their scepticism, which often repels, and even perverts, the facts and teachings sought to be imparted. The spirit perceives the causes which occasion this scepticism, and instead of relinquishing the task and retiring to the spiritual state, the effort is steadily made to bring about such conditions as will establish full recognition. The policy of the spirit-world is love and peace in direct opposition to much of the haste, temper, and selfishness which actuate the resentments of mortals.

Since her arrival in this country, Mrs. Kimball has received her fullest assurances of the identity of her control, and that the benignant spirit, whose fidelity she had so often proved, was a consistent individuality, and not a mere phantom of the imagination. Notwithstanding years of experience of subjective phenomena, the external intellect, with its doubts and sensuous reasonings, would at times interpose objections to this spirit being regarded as the historical character whom she purported to be. Thus the influence of the guide was weakened, and the work which she was able to accomplish through her medium was obstructed. One reason, then, why "Mary Stuart" so ardently impelled her medium to seek opportunities for witnessing the materialised form soon after her coming to London was that external proofs of the spirit's identity might be deeply impressed on her medium's mind, and thus become inter-related with the spiritual sense within, which had been so long familiar with the gentle and luminous sphere of "Mary Stuart." The results of these materialisation experiments have been fittingly recorded in these columns, and need not now be further alluded to. The effect has been most salutary, enabling the medium to perform a work which she has never before attempted.

But another form of external manifestation remained to be tried. Mrs. Kimball was easily induced to pay a series of visits to Mr. Hudson's studio at Notting Hill, with the most satisfactory results. An account of the first two attempts is communicated in the following letter by Mrs. Burke, who formed one of the party:—

To the Editor.—Dear Sir,—At this time, when the great truths and astounding facts and revelations of the spiritual philosophy are beaming like sunshine over the world, bearing on their golden rays the life-giving assurance that our beloved ones are with us still, will you kindly allow me to place before you a fact, of which I have been myself a witness within the last fortnight?

Your readers have now for some time past been familiarised with the name of "Mary Stuart," as manifesting through her gifted medium, Mrs. Kimball. Many of them have been favoured by addresses and counsel from her lips, but none have enjoyed the privilege of seeing her manifest herself upon the photographic plate as I have had the privilege of doing.

I believe you are aware that for some years I had a photographic establishment of my own, and, though I did not actually take the portraits of sitters, I am perfectly familiar with all the branches of photography, which I think you will also allow when I tell you that my workers and myself would sometimes turn out about five hundred portraits per day. I make these observations simply to show you that I am in a position to verify my statements. But to the point.

Some mornings ago I accompanied Mrs. Kimball to the photographic establishment of Mr. Hudson, the well-known photographer, at Notting Hill. Mr. Hudson was not aware of our coming, and was in no way prepared to see us; in fact, he had taken several portraits that morning, which, had he known of Mrs. Kimball's intention, he assuredly would not have done, but, on the contrary, would have reserved himself for the occasion.

The day was by no means propitious, but, taking advantage of a lull in the storm, and a passing gleam of sunshine from beneath a heavy cloud, the plate was rapidly prepared, the sitter arranged and focussed by myself, and the exposure given.

Following Mr. Hudson into the dark room to see the plate developed, you may imagine our pleasure at seeing immediately behind Mrs. Kimball the standing figure of her control "Mary Stuart," characterised by the pointed head-gear, with a jewelled star falling in the centre of the forehead. The head and face seem to be covered with a veil of the veriest gossamer texture, while a portion of the robe falls over Mrs. Kimball's shoulder and dress; this robe is so transparent and ethereal that even the lines on the back-ground are clearly visible through it. The spirit-form seems to be holding something like flowers, but owing, I think, perhaps, to insufficient exposure, these, as well as the whole form, are not so distinct as could be desired for publication.

Another plate was tried, Mrs. Kimball being impressed to kneel and hold in her hand a cross which she usually wears. During the whole time of this exposure I clairvoyantly beheld, immediately over the head of the medium, Mrs. Kimball, a large star with apparently a jewelled centre, whence emanated innumerable golden thread-like rays, which seemed to be incessantly converging and diverging in all directions, the whole surrounded by a bluish light. The developing of this plate we watched in the same manner, but no spirit-form was apparent—simply great luminosity.

A few days later another attempt was made, and with still more signal success. This time, to use an Irishism, the sitter is standing, a position, be it remarked, contrary to the wish of Mr. Hudson, the operator. The moment the plate was removed from the camera Mrs. Kimball said, "I saw a figure right in front of me the whole time; and when it was developed, sure enough there stood the spirit-form apparently of her guide, with one flower in her hand, and with the same head adornments, but with a ruff similar to those worn by the court at the time in which

she lived. This face was exceedingly clear, but unfortunately the plate became damaged in the development.

A fourth trial was then suggested, under the same conditions, and Mrs. Kimball, as soon as the exposure terminated, exclaimed, "Why, I saw 'Mary' before me as plainly as possible, holding flowers, which she appeared to be dropping towards me." Now, this was said the instant the exposure terminated, before the plate even was removed from the camera, consequently before either Mrs. Kimball or Mr. Hudson or any of us had seen it. Following the operator into the dark room once more, we saw the plate developed as on the other occasions, and there, indeed, stood again the form of "Mary Stuart," not with one flower, as before, but with her hands full of them, which she seemed to be laying on the folded arms of her medium.

In the face of such facts as these, what can be urged as to the non-existence of spirits and the falsity of spirit-photographers? I say nothing can be urged, and I most earnestly hope that the day is not far distant when these truths are recognised as they ought to be, and the trustworthy, honest operator, Mr. Hudson, will receive all the encouragement he so justly deserves. Excuse me if I have occupied too much of your space.—Yours ever for the truth, A. C. BURKE.

The foregoing letter records a fact in connection with spirit-photography which does not appear to be frequently afforded, viz., that the same spirit was taken repeatedly in various attitudes and on different days.

A third visit was made to Mr. Hudson's studio on Monday, when this extraordinary result was again obtained; and that the attempt should have the benefit of the fullest personal testimony, I write this in the language of an eye-witness, and subscribe my name thereto.

The party consisted of Mrs. Kimball, Miss Stafford, and myself. Mr. Hudson was not aware of our intention to visit him; a previous date had been fixed upon, but the state of the weather would not permit of the appointment being kept. After starting, we called at Mr. Meagher's establishment in Southampton Row, and took with us a dozen four-by-five-inch glass plates from his stock. On arriving at Mr. Hudson's about two o'clock, we found him looking very ill. His countenance wore an anxious expression, and he complained of severe pains in his left lung. I commenced to manipulate and cheer him; Mrs. Kimball also took part in this operation, breathing on the spine, and very skilfully operating upon the upper part of the body with her hands. He seemed very much relieved, and regained his usual spirits and cheerfulness of manner. I at once introduced to him the unopened packet of plates, saying that it was our desire that the photographs should be taken thereon. He readily expressed his willingness to comply with every condition, opened the packet, and said, "I suppose I may begin with any one of them?" This was agreed to. He took up one of the plates, and invited me to accompany him behind the screen to the bench, on which he cleaned it. I then followed him into the dark room, saw him place the plate in the bath, take it therefrom, enclose it in the dark slide, and, conveying it into the operating room, place it in the camera. I did not for one moment lose sight of this plate. Mrs. Kimball sat for the first picture; the plate was duly exposed, and afterwards carried into the dark room. On being developed no spirit-form was to be seen depicted thereon; there was nothing, in fact, but the image of the lady who sat before the camera. Another attempt was made, but equally unsuccessful. We thought it possible that the plates we brought might not be magnetised, and that it would be advisable, rather than lose the opportunity of obtaining a spirit-form, to try one of Mr. Hudson's own plates. Mrs. Kimball picked one at random from the case, and I followed it through all the processes I have already described. No image of a spirit came upon it. The fourth exposure, with one of our own plates, was also unsuccessful. We all began to feel somewhat discouraged, and Mrs. Kimball feared that her silk dress interfered with the development of the necessary psychical fluids for the materialisation of the spirit. She seemed to abandon the thought of procuring a spirit-picture, and resumed her jacket and hat. While thus engaged, Mr. Hudson got ready another plate, which I followed as before, and I then stood alongside Mrs. Kimball, to see whether a group might be more successful than a single sitter. Just as Mr. Hudson was about to uncap the lens, I inadvertently gave expression to a remark which caused great merriment among us all. A hearty fit of laughter relieved the severe strain, which, notwithstanding our previous pleasantry, though somewhat enforced, had taken possession of our minds. Having regained sufficient composure, Mr. Hudson proceeded to take the fifth photograph, which, when developed, showed a full-length form of "Mary Stuart," much more positively than either of the mortals in the group. The laughing influence had not sufficiently withdrawn itself to permit us to stand without moving, and the portraits of the mortals are accordingly spoiled, but that of the spirit is highly successful. Another plate was quickly prepared, and the sixth attempt, in which Mrs. Kimball and myself posed as before, secured a profile of "Mary Stuart" standing on the right of Mrs. Kimball. We tried yet other two plates, which were unsuccessful; and thinking that we had effected a good afternoon's work, we returned home highly satisfied with the fruits which had repaid the visit of Mr. Hudson.

I have no hesitation in saying that these photographs are absolutely genuine. Mr. Hudson had no opportunity of imposing upon us, and no person with the slightest power of looking into character could have accompanied Mr. Hudson through his manipulations without observing that he was thoroughly sincere in all he did. In the dark room, his method of handling the plates, in the necessary processes to which he had to subject them, was more like the anxious movements of a man performing a religious rite, or passing

through an ordeal which would decide his fate, or that of some other in whom he was interested, than of a trickster attempting to impose upon the good faith of his friends.

I must say I have but slight regard for anyone who would approach such an investigation as this, inflated with the base idea that he was about to expose a rogue rather than receive a manifestation of spirit-power. Had we taken no precautions whatever, I should have been equally satisfied with the genuineness of the images received on the fifth and sixth plates, in addition to the persons who posed for the pictures. Our precautions were undertaken solely for the satisfaction of the public, and for the protection of Mr. Hudson, who entered into our feelings in the matter with his usual heartiness and candour. He has been tested in every imaginable way. The plates have been turned upside down, and round in every direction; they have been marked and manipulated entirely by his visitors; his camera has been unscrewed to pieces before his eyes; his sitters have been focussed by their friends; after being posed, sitters have frequently changed their position very considerably, and still the spirits have come upon the plate in the most harmonious and artistic relations to the sitters, and the pictures in many instances have been recognised as the likenesses of deceased friends. To my mind, and that of hundreds who have investigated Mr. Hudson's claims, there can be no more doubt of the genuineness of his spirit-pictures than there is of the genuineness of an ordinary photograph. Fifty years ago the results of ordinary photography would have been just as much scouted as spirit-photography is at the present day.

Again, it must be noticed that the unmistakable likeness of "Mary Stuart," as represented on three plates taken at two distinct previous visits, occurs on the plates taken on Monday. To photograph the same person in five different attitudes, and yet maintain the personal likeness, is a fact which I think can hardly be accomplished except by the person thus photographed really standing for the picture on each occasion.

The value of these experiments with Mr. Hudson will be appreciated by every Spiritualist. We have, in the first place, additional testimony to the claims of Mrs. Kimball as a medium and confidence in the merit of her work; secondly, we have important evidence as to the probity of the spirits who control mediums, and that they truthfully represent themselves to be the persons whose names they bear.

These photographs, taken in connection with other manifestations, and the conduct of "Mary Stuart" generally, afford all the elements of identity which are attainable with any human being.

J. BURNS.

Spiritual Institution, 15, Southampton Row, London, March 14.

SPIRIT-PHOTOGRAPHS AND THE TESTIMONIAL.

To the Editor.—Sir,—When residing in Mr. Hudson's neighbourhood I freely availed myself of my opportunities of investigating the spirit-photographs produced through his mediumship, then a new phase of spirit-manifestation in this country, and attracting a considerable degree of public attention, especially from Spiritualists. Every facility to enable myself and friends to do this effectually was presented by Mr. Hudson, and I can only repeat here the testimony I have elsewhere given of my conviction of the *bona fide* character of the spirit-photographs I so obtained.

I use the term "spirit-photographs" advisedly, for apart from testimony, some of these displayed proofs of being so that were indisputable to those who could appreciate the evidence they presented, being portraits of friends and kindred in spirit-life recognised by those who had most intimately known them. Other and far more competent investigators than myself, such as Alfred Russell Wallace, Desmond Fitzgerald, John Beattie, and William Howitt, have had like experience, and have borne like testimony. Of course, in a subject so new and strange, as might have been expected, much presented itself inexplicable with our limited knowledge; and small-minded, suspicious natures, following their natural instincts, and applying the line and measure of physics to spiritual operations different from and wholly transcending them, interpreted every appearance in the photographs they were otherwise unable to explain, in the most unfavourable light; and of course, with unreflecting persons, having had little experience of spiritual mysteries, a strong prejudice, most injurious to the character and interests of the medium was created.

This conduct on the part of strangers and sceptics was natural enough, but when Spiritualists, who assumed to be public teachers, joined in this hue and cry, without even waiting for that fuller knowledge and farther development which time and experience might bring, their action made the judicious grieve, and its effects were painful and distressing. Time and experience, however, are the best allies of truth; and however injurious for a while may be the consequences of error and misjudgment, they disappear with the advancing light of better information and truer apprehension. The proposed celebration of the twenty-eighth anniversary of Modern Spiritualism by the public exhibition of a large collection of these spirit-photographs, enlarged and illuminated, and the presentation of the entire proceeds to Mr. Hudson as a mark of the confidence and goodwill towards him entertained by Spiritualists generally, and by those among them more particularly who, through his mediumship, have received indisputable evidence of the presence of their spirit-friends, is a gratifying and encouraging example of how prejudice and detraction may be lived down; and on this account, as well as for the sake of Mr. Hudson, who, I understand, greatly needs, and I am sure deserves, whatever help it may be in our power to render him, I trust this anniversary gathering will be in all respects a decided success.

THOMAS SHORTER.

G.—We have seen the ring on Dr. Monck's arm, and it cannot be passed over the hand. The Royal Society may examine the matter if the managers thereof are so disposed. It should be the duty of yourself or some member to call the attention of that body to this fact.

INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

CHAPTER XI.*

CUTTY had gone away to execute a few errands for me, leaving little Miss Holt for my entertainment. She ran for a footstool and sat at my feet; she loves to do this, resting her pretty chin upon her dimpling hand, the elbow upon the knee; and while she gazes up into my face, ever and anon trots her tiny foot so comfortably. Disposed thus, I often think of the strange contrast between us. She, the bud, holding within the folded leaves life's mysteries. I, the fading blossom, reading upon every petal the sternly written characters wrought from weary reality and imperishable memory. We talked of many pleasant incidents, and I was refreshed exceedingly, listening to the child's innocent descriptions of her different school friends, and what she imagined they would be when they arrived at children's coveted estate. When we are men and women! What an infinite charm this sentence holds for infancy. At last, I observed Lizzie had subsided into a reverie.

"Her face so fair,

Stirred with her dream as rose-leaves with the air."

Caressing her flaxen curls, I asked, "And what is my little girl thinking of now?" She caught my hand, carrying it to her lips, and giving me one of her most witching glances, said:

"Mrs. Blake, I have been wondering most all day who Mrs. Grundy is; will you tell me, please? I was just thinking of everybody I ever heard of."

"Why, Lizzie, where have you heard of the person in question?"

"Oh, I have heard a good many people talk 'bout Mrs. Grundy, and sometimes I read 'bout her in the papers—that Mrs. Grundy says so-and-so. I s'pose she must be of great account, isn't she?"

"Yes, dear. I believe she is a person of some note."

"Well, please, Mrs. Blake, who is she?"

"Guess, Lizzie."

"Oh, I never can."

"Intuition perhaps will tell you."

"Well—let me see." And the blue eyes were raised to the ceiling, while the long, curling lashes winked themselves very fast. Presently, as though she was positive of having proved herself first heiress of Yankeeedom, she said, and that so suddenly I fairly jumped, "It's Harriet Beecher Stowe."

"No, indeed, Lizzie; guess again."

Drawing a long breath, she winked faster than ever. "It's—the woman who wants to vote."

"No, Lizzie."

Trotting her little foot emphatically, she bent her head in thought, then timidly suggested, "The woman who wears her own hair in a little bit of a pug."

"No," I laughingly replied; "try once more."

"Oh, I've got it now, Mrs. Blake. The girl of the period."

"Not quite, Lizzie. I think you will have it right next time."

The foot beat a rapid tattoo, and the white forehead was full of wrinkles, while the blue eyes sought the ceiling once more. Suddenly the rosy mouth opened.

"It's—the woman who never went to Europe, Mrs. Blake."

"No, dear."

"Doesn't take 'Harper's Bazaar'?"

Smiling, I shook my head negatively, and another guess reached my ears.

"The woman who don't want to get married."

"No, Lizzie, the Grundy's do like to get married."

For a moment the little one seemed quite lost in her reverie, then brightening and clapping her little hands, she said very earnestly, "I'm sure I've got it now."

"Well, dear."

"It's George Francis Train—I know 'tis a man's name, but father reads 'bout the old woman Train—now isn't it, Mrs. Blake?"

Covering my face with both hands, I took time to gain a little serenity of countenance, and answered, "No, Lizzie, not right yet."

"Well, I can't guess," she replied, quite in despair; "if it was Mr. Grundy I could tell easy enough—anybody can tell that."

"Who, dear?"

"Why, he's the man who hasn't got no personal friends in Washington, but who has got lots and lots of impersonal ones."

"Well, Lizzie," I said, drawing the flushed cheeks towards me, between my hands, "that will do for Mr. Grundy, but I want you to think awhile longer about his wife."

"Cutty's coming—I guess she can tell. She's got the most intuition, I reckon."

My darling entered, breathless from her haste, and the carnation upon her cheek deepened vividly. Laying aside her hat, she sat down upon another footstool, which she had brought.

"What is it, please, mother?"

Lizzie answered: "Oh, Cutty! I wish you'd guess who Mrs. Grundy is—Oh! I forgot—Anna Dickenson?"

"No, no, child," I answered; and, turning again to Cutty, she importuned with her to try *awful* hard. My adopted blushed as though condemned of immense ignorance, when she faltering said:

"I never even heard of her, Lizzie; is she very great?"

"I s'pect so."

For quite five minutes there fell silence between the two—one of the young ladies twisting the corner of her pocket-handkerchief rapidly, the other with her head in her hand, gazing intently at the tattooing gaiter. The ticking of my watch, and the sound of my thread drawn through the cloth I held, were the only lips to disturb Lizzie's wonderings. Directly, however, she started up, standing opposite me, and exclaimed:

"No cheating this time—I've got it, and no fail, Mrs. Blake! Isn't it something 'bout—" Her merry eyes twinkled like stars, and her breath was all expectancy—"Intuition whispers to me, (the name sounds real queer, Mrs. Blake,) and I reckon it's something 'bout making pins of people's proboscises."

"You have it at last, Lizzie."

Cutty laughed heartily, while little Miss Holt drew herself up to her fullest stature, and with a long inspiration of relief, said, "Oh! I've got it! but 'tis awful *figurative*, Mrs. Blake, *awful*."

The child sat down again, placing her hands a moment to her head, either quite distracted by her severe guessing, or to hold the laurel she had won safely in place. Directly, however, she said: "I think Miss Eunice Peek is a Grundy, Mrs. Blake."

"Why, dear?"

"Oh! 'cause she does ask so many questions. I always answer her, though I do hate to, awfully. I met her the other day, and she asked me lots of questions 'bout mother, and 'bout my cousin Mollie, and you and Cutty; and she likes James Upham, you know, dreadfully, but he don't like her, I know. She's always asking me what he says 'bout her. He comes to our house lots; and as quick as she knows he's there, she comes right straight over." She asked me yesterday what he said 'bout her when she went home the other night. I told her he said she was always stickin' round him."

"Why, Lizzie!"

"Well, he did say so."

At this moment Mrs. Holt came in, prognosticating a little tarry by unrolling her crocheting, and immediately the children ran off to their own *tête-à-tête*. I repeated my very recent conversation with her daughter, and the lady was highly amused, saying:

"Did she not ask you what the Grundys would do in heaven? I can warrant you that will be her next question. You hardly can answer that, Mrs. Blake."

"As easily as any question concerning our future, Mrs. Holt—quite as ductile to reason; but if ever I observed any particular brilliancy in fore-ordination, it is in having so reconciled Miss Peek's character with nomenclature. Grundys, in the hereafter, will be objects of earnest solicitude for philanthropic angels."

"You believe they will progress out of their clinging inclinations?"

"Certainly. I do not expect they are to be Grundys through an incomprehensible eternity."

"Why do they not do it here?"

"One member of the delectable family will never help the other to depart from their especial proclivity. The great evil is, the tribes are so extensive, and among them there is no 'water and oil.'"

"Where do you set the boundary, Mrs. Blake?"

"The mystic *magicienne* only knows. I do not. They are a race worthy the researches of an Agassiz; they range from man down to the poor little fly who always is aware of all that transpires around him."

"What are their signs?"

"A naturalist might tell. I once believed a good indication lay in a long nose, a wide mouth, snaky eye, very straight hair. Mythology has its Gorgons, from which I extracted some ideal pictures—the loathsome head of Medusa usually plays some part in my ideas of their hearts' portraits; but, my friend, I have found these Grundys among beautiful women, and men appearing very noble. I have seen lovely young girls gathering the *olla podrida* of society, and hoarding it up to garnish their feast-board,—for this family have frequent thanksgiving days."

"Where do you find them oftenest?"

"I can hardly discriminate; no place boasts immunity from them."

"I imagine they like exciting places best."

"Yes; they are in at the birth, holding up their fingers to count the interregnum between the bridal and the (they so fear) extraordinarily propinquious date of the baby's advent. They have a perfect system of bookkeeping, wherewith to refresh memory by those peculiar jottings; a long string of items: the one after the birth reads, 'I must be studiously careful lest anything escape me concerning the advent of Mrs. ———'s child—approbation or condemnation, as I see fit.'"

"That is true, Mrs. Blake; and they are very fond of weddings."

"Yes; their item following the note of that occurrence usually reads, 'Careful study to ascertain if they are well matched, if love really was the object, or money, or position, or for a home, or 'beauty, which is ashes,' or through spite, perchance melancholy, because somebody jilted one of them.'"

"And at funerals, Mrs. Blake, I believe they have perfect feasts."

"Yes, indeed. It requires great perspicacity to ascertain the exact particulars through mere observation. The principal objects of interest stowed in their warehouses are, 'Who felt the worst, who cried hardest, what the last words of the dead were (those sanctified pearls of comfort), how much the bombazine was per yard, how deep the hem in the veil (this is the gauge of sorrow

* This chapter is dedicated by the Publisher of the MEDIUM to the *Banner of Light* and to Mr. Fil-grin-on Grimm, and the council of "educated" persons for whom he is man of business.

among them), how much the flowers cost, the quality of the casket, whether the style of robing the corpse be *recherché* or horribly anomalous, how many carriages in the *cortège*; and if the bereaved be a pretty widow upon the sunny side of forty, the Grundy interest is at its zenith."

"What item follows this, Mrs. Blake?"

"I must be superlatively studious, even if I am obliged to neglect my own family, to find if the grief really was sincere, and how long before she is courted again."

Mrs. Holt testified to no elasticity of imagination, but to the shameful truth of my statement, saying, presently, "I have heard the tribe denominated 'Scenting Commissioners,' 'Leeches,' 'Sorcerers.'"

"Yes, they are Harlequins; their wands thrust into every sacred home, stabbing aching hearts, and smiting the fallen with blows so brutal they sink never to rise again."

My neighbour sighed. "Do they ever get a damaged article, Mrs. Blake?"

"Sometimes, and it enrages them: puts their mettle to the spur, and they wreak their vengeance upon the next victim."

"Do they never get punishment for their conduct?"

"A continual punishment, only they are so obstinate they will not acknowledge it. I have known them to receive a straight arrow for the sharpened steel they had made ready for somebody's back, a broad palm-slap for their blasting conjecture and hypocritical anonymity, a dark-coloured eye for a shameless attack upon a defenceless woman, whose uncontrollable circumstances they had no right to demand or condemn."

"It is truly so, Mrs. Blake. Who escapes? Is there an escape for any of us?"

"No, my dear lady; but scandal little affects the class whose respect is worthy our courting. No, there is no escape. The church, the minister—"

"Oh, no! Mrs. Blake."

I had stepped upon forbidden ground. "I repeat, ay, Mrs. Holt. Two at the communion eat of His body and drink of His blood, bowing their heads side by side, while the shepherd asks heaven's blessing upon them. On the morrow, one calls the other cheat, liar, thief—and that behind his back. The contribution-box holds the magic coin for which man wears the phylactery around his neck 'A soul for sale': could each penny speak and tell of the intricate embroglio, the deep diplomacies, the finesse of skill, engaged to secure it, we should shrink from half the Bibles placed in the hands of the heathen."

I had spoken boldly, and the lady gave me palpable evidence of her non-agreement by a peculiar toss of her head, characteristic of her displeasure. There was silence for a moment, then she asked:

"Is there any weapon with which to battle these Grundys?"

"Contempt!" I replied.

"And must they ever flourish—never become exterminated?"

"I will answer you, Mrs. Holt, with Hare's logic: 'When will talkers refrain from evil speaking? When listeners refrain from evil listening?'"

At this moment the young ladies came into the room and we ceased our conversation, laughing at Lizzie's "Now, Mrs. Blake, I want you to tell me what the angels do with the Grundys."

(To be continued.)

THE CLERGYMAN AND THE SPIRITUALIST.

To the Editor.—Sir,—We should at all times give a respectful hearing to what our religious instructors have to say to us; and, as you appear to think this little affair of interest to your readers, I submit another portion, for the correspondence was not terminated, as it appeared to be, when I sent you the former letter. In acknowledging my reverend friend's short note, I took occasion to remark: "My experience of these little discussions is that they always end the same way. On our side we think we have a new form of truth, on yours you have an old 'authority,' and as soon as these two begin to conflict the argument ends." I reminded him that we Spiritualists frequently have sermons preached against us, and opposition in various other forms from the clerical party, which we have to endure as best we can; then, when we come to talk it over, we always land in just the same place—Authority, and can never get beyond that point. The discussion results in nothing, but the effect of the sermon remains, and in this way our side always gets the worst of it. There is evidently something wrong here. It seemed to me the proper next step from the other side should be the endeavour to establish the "authority." I give the first portion of his reply, and also my remarks upon it:—

"Dear Sir,—I always thought the *onus probandi* is with those who assert anything new; and therefore, when you set aside the authority of God's word, and set up some other authority in opposition to it, with whom, pray you, does the *onus probandi* rest? You may, perhaps, ask me to attend one of your seances under the plea that you could 'show me a thing or two,' but 'by their fruits ye shall know them.' Darkness is intended to conceal what may not be examined; and even supposing you were to allow the light upon any one of them, and were even to produce evidence of any extraordinary phenomenon, *Cui bono?* you would but adduce an effect without a sufficient cause, contrary to the lessons we are every day being taught in nature and science. Did I give you my own real impression of the *motive power* of all this spiritism you would call me hard; nevertheless, I affectionately and earnestly caution you of your danger, and of the subtle influences at work for your ruin, unless you desist from these practices. My authority, you are free to know, is the Word of God written, &c.
February 26th, 1876.

"Rev. Sir,—I apologise for my delay in acknowledging yours of the 20th ult. I have been busy. Next let me hasten to correct a mistake.

I find I had no right to mention Dean Stanley's name in connection with this subject. I have since learned that my authority was not sound. I proceed at once to your letter.

"The *onus probandi* with respect to Spiritualism lies certainly with the Spiritualist, but the proof is hardly communicable. The whole affair is just one continuous course of examination and verification from beginning to end—if it ever have an end—and the inquirer, in this, as in any other branch of knowledge, accepts just as much of the truth as he can discover, and is able to assimilate. He accepts along with the truth some portion of error, and he gets rid of this by degrees as his experience widens, and his wisdom grows. The subject assuredly is involved in many difficulties, but some of us think the end worth all the trouble.

"At present we ourselves are doing little or nothing in the matter, so we have nothing to invite you to see; but I may say distinctly that darkness and light have really little to do with the question, either one way or the other. Deception does of course creep into Spiritualism, as into everything else which frail humanity takes in hand. To obtain manifestations, it is necessary that among the company of investigators there shall be one who is what we technically call a 'medium,' and to some extent the inquirers are dependent on the integrity of this person; but the strength of Spiritualism lies in the fact that these mediums are numerous: it is supposed that on an average one-sixth part of the people is so gifted. Hence nearly every household can set up investigation on its own account, finding the requisite mediumship in some member of the family circle.

"As to the results usually obtained, their general character is this. A force of some sort is found to be present—a force apparently quite different to any hitherto generally recognised by our scientific men. Then, as the inquiry proceeds, this force is found to be accompanied and guided (sometimes very clumsily) by intelligence. A plan of communication is arranged; the 'force' is questioned as to its own nature, and at once it claims to be 'spiritual.' It almost invariably describes itself as a human being who was once dwelling in this world of ours. Sometimes a name and other particulars are given to help identification, but satisfactory tests of this sort are comparatively rare. If the inquirers persevere, the manifestations generally improve in distinctness and variety as the mediumistic power is developed. Mediums, as such, differ greatly, both in kind and degree. In some instances the astonishing result is at length arrived at that what purports to be a 'spirit' materialises a form for itself, and so is made visible, and can be touched. Of course the foregoing remarks pretend to be nothing more than a very rough outline; the whole thing is hard to describe.

"Now, as for the genuineness of our alleged facts—they just depend for their value, as do all other facts, on the tests to which they are subjected. There are three courses open to every man:—1st, he may examine for himself; 2nd, he may allow himself to be guided by the labours of other investigators in whom he can put confidence; 3rd, he may elect to leave the entire matter alone altogether.

"I may as well at this point say—using your own expression—that we never expect to find, either within the spirit-circle or out of it, 'an effect without a sufficient cause.' For my own part the possibility of our making any such discovery as that is not even imaginable to me.

"Next, as to the source and 'motive power' of all this. Speaking for myself, I have long felt convinced that it is pretty much what it professes to be. I take it that the phenomena for the most part are produced by the spirits of real men and women who, as is said, are 'dead and gone.' I appear to be driven to this conclusion, it being the theory of all others which in my judgment is best fitted to the facts as I have witnessed them. Other theories are sometimes offered, such as imposture, delusion, mesmerism, and so forth, but these are of no use to me, simply because I cannot suit them to my own spiritualistic experience, which, I may say, has been of somewhat considerable extent.

"Your view of the case apparently is that Spiritualism is of Satanic origin. Possibly you are correct; at least I do not see that your opinion admits of being completely refuted. Still (for myself again) I cannot easily entertain that view, or so much as realise it, chiefly because such a theory postulates the existence of what is called a 'personal Devil,' and in my philosophy, being rather incredulous in these matters, I can find no place for this diabolical personage. We always naturally accept that explanation of a fact which comes easiest to us. But the Satanic explanation of Spiritualism is, to my mind, an extremely difficult one, and certainly would require a deal of 'establishing' before I could take to it at all kindly. How many other sorts of spiritual beings there may be in the unseen world besides such as were once what we call 'mortals,' is a question which lies quite out of my power to determine. The universe is a big place. I am therefore compelled to admit that there may possibly be, as you hint, many 'subtle influences at work for my ruin'; but, on the whole, I think there is not much to be afraid of, and whilst there seems a chance of deriving any good from the inquiry, I shall probably hold on to it and take my chance. I trust in God. You would recommend me to rely solely on what you term 'God's Word written.' God's Word, made manifest to us in any form, is surely the best guide and authority we could have, but we must be very careful that it really is God's Word. I have already stated that, so far as I in my weakness am able to judge on a matter of such magnitude, the Bible, as we have it, seems to contain much that is divine, but it is mixed in the book with some baser matter, and, as I have said, 'we cannot undertake at all times to distinguish' between the true and the faulty. I shall enlarge upon that, but my letter grows lengthy and perhaps tedious.—Yours, &c.,
"SAMUEL PRIDE.

"Ceniston, 6th March."

To the Editor.—Sir.—The object of the writer, as far as I could judge, was to try and establish the importance of Spiritualism, and the necessity of retaining it as an element of religion; and under cover of this belief, in direct contradiction of his statement, at the beginning of his letter, of his belief in the Bible, and of its being the Word of God, he threatens to put out of his way all hindrances that can be obtained from it; say, further, he says: "Place the Bible in my way, and I step over it." Here we can gather his character, a "bold and firm Spiritualist." What a true lover of his craft!

The writer asks why Abraham did not reply to Dives (Luke xvi. 27-31). The spirits of the departed can have no converse with those that remain,

for the simple reason that Lazarus was not to be sent as a spirit to frighten men into believing what they ought to believe from love, but as one raised from the dead—as a living man, in fact; for Our Lord himself shows the truth of Abraham's reply: "If they hear not Moses and the prophets, neither will they hear if one rose from the dead," for he says that John the Baptist was Elias, but yet the Jews did not believe in him. And why not? They had heard Moses and the prophets.

Allowing, however, that Spiritualism is true and not false, viz., the belief in the converse of the spirits of the departed with us who are living, why is it always taken for granted that the spirits in question are "good spirits?" I, at least, think it far more probable that they are "wicked spirits," prompted by Satan himself, for the special purpose of blinding the eyes of the credulous; for we read that Satan shall have great power given to him in the last days. So, if Spiritualism is true, we must soon expect the "end of the world," when Christ shall come, and we shall know, even as we are known.

Friday, March 10th.

"A TRUE BELIEVER IN THE BIBLE."

[Satan must have immense power indeed to make so many reputedly sensible people believe in him. This Satan, Spiritualists are determined to overthrow, by enlightening the "credulity" which refers every new idea to him.—Ed. M.]

A LITERARY PHENOMENON.*

In penning a notice of this book, we are safe enough to say in the outset, it is a remarkable production. No one who reads it attentively will dispute this opinion. Whatever view one may take of its reliability, all will admit that it is a phenomenon to be accounted for. We risk nothing in predicting that, whatever view may be taken of the origin or authority of the book, it will have a future history involving wide notoriety. The fields of thought traversed are wide and varied. The themes are intensely interesting. The ideas presented to the reader on many a page are thrilling and startling. The title tells us that the volume is what may be called a "spiritualistic" production. The term spiritualistic will repel many and awaken suspicion in others. With this we need not quarrel. It is, at the present date, a matter of course. But as we live outside the spiritualistic circle, we claim to have read the book without prejudice for or against, and it is those who occupy a similar position, but have not seen the book, that we chiefly wish to interest. Every such individual whom we can induce to study the book will give us their best thanks when they have gone over it.

Were we inclined to "fall foul" of the volume as an undoubted imposture, the difficulty of accounting for its existence would still remain a "hard nut to crack." The parties who give their names to the public as responsible for the work are well known to many. That they should have unaided written such a book is out of the question. Had they been closeted with John Bunyan for many months, and had he and they done their best to make up such a volume, with the intention of palming it off on the public as a *bond fide* narrative of what had been revealed to them, we should still have been left in perplexity. The tone of the book would have been a puzzle on the supposition of imposture. There is an air of candour and straightforwardness about the work which it would be most difficult to simulate. The problem to solve is—How came the book to exist? It is a fact to be accounted for. But we are forgetting that those who have not seen it may be impatient to be told something of "what it is all about." "Hafed" is introduced to us as a Prince of Persia who lived at the commencement of the Christian era. His own life-story is deeply interesting. Much professedly authentic information is given regarding the state of the nations of the East as they were in his day; but the grand feature of the Communications is what he has to tell about the middle life of Jesus Christ. "Hafed" claims to have been one of the Wise Men that came from the East to Judea guided by the star. Jesus is said to have spent years with him in Persia when growing up a young man, to have studied in Persia, and travelled in India, Egypt, Greece, and Rome. Space will not allow us to give details. The history embraces most of the time between the Saviour's boyhood and the period when his public ministry commenced. The impression which perusal of the narrative will leave upon the mind of a reader who is a lover of the Saviour will be such, if we mistake not, as to lead him to wish that he could regard it as authentic. A considerable part of the book is occupied with an account of the labours and sufferings of "Hafed" and others in the service of Christ, after he had given commandment to go unto all the world and preach the gospel to every creature. Photographs are given of various specimens of handwriting and drawing, the originals of which are said to have been executed by no mortal hands. This raises a question of evidence on which we have had no opportunity of entering.

As for "Hafed's" account of his experience in spirit-life, and his description of things as they are there, we need only say they are enrapturing. Even were we to regard them as such dreaming as John Bunyan records when he tells us of the land of Beulah and the Celestial City, no mind could contemplate them without being elevated and delighted beyond measure, and led to think with intense joy of the possibilities of existence. He would be led to say—If heaven be not this, it will be as good as this, and that is all the heart can wish. We have heard of a devout student of the New Testament who says that, next to that priceless volume, "Hafed" is the book he delights to read, and we do not much wonder at the statement.

All Christian ministers should make themselves fully acquainted with "Hafed," that they might be able to deal suitably with it as occasion may arise. Multitudes of the young, and not a few of the old, in Christian congregations will, as time rolls on, come to hear of "Hafed," and to read it, and its influence on their minds will not be slight. All who assume to lead need the qualification which only the study of the book in question can supply. While we have pleasure in predicting that the work will be extensively read, it does not follow that we are prepared to assent to all the doctrinal views held by "Hafed" and others who give like communications. We think it would be no difficult matter to esta-

lish a probability that those who leave earth for heaven should for a time retain mistaken ideas on some points, but space forbids.

Since the above was in type, we have learned incidentally that our anticipations are being rapidly realised. The London publisher says:—"Hafed" has been a continued success; every copy recommends the sale of several others, and a second edition is in active preparation. It is seldom that the issue of a new work on Spiritualism has produced such a sensation as the publication of "Hafed" has done." A. M.

—*Christian News* (Glasgow), of Feb. 19th, 1876.

AN OLD SUTHERLAND SEER.

To the Editor.—Dear Sir,—The following sketch of a Sutherland seer I abridge from the *Inverness Highlander*, which may perhaps interest your readers:—

"More than forty years ago there lived in Dunrobin Castle, the seat of the Sutherland family, one James Matheson. He was a powerful man, but a mute, and was known as 'Am Balbh Mor' (the Gaelic for a big mute). The then Duke and Duchess of Sutherland, taking a great liking to him, he was allowed to live in the castle. He was a great seer, or *fiosaiche*, as Sutherland Gaelic has it. With gesture and dumb-show, and, as occasion required, with howling and weeping, he made known to many what would befall them. For instance, he one morning unexpectedly entered a house and began weeping and howling. Then he drew the form of a coffin with his finger on the floor, at the same time pointing in the direction one of the family resided, making show of the most excessive grief, and departed, leaving the family amazed at his behaviour. A few days after the same family was startled with the news of the sudden death of its absent member.

"'Balbh Mor' took a strange liking to an inland lake called Loch Horn, in the parish of Golspie, a loch surrounded by high hills and rising grounds, and presenting a most *erie* appearance. This loch was credited with the character of containing an uncanny beast of the bovine species, called the 'tarbh eire'—water-bull—and various other uncanny creatures. 'Balbh Mor,' the seer, used to spend the most of his summers at this loch, carrying provisions to it sufficient to last him weeks, and when exhausted would obtain more. He employed his time at the loch in making enormous burrows; and at this day are to be seen four or five huge tortuous tunnels, six feet in diameter, going in nobody knows how far, paved at the bottom, and at one time all sound, but the waters of the loch have partially destroyed them. When questioned as to his reason for making the caves, 'Balbh Mor' would make fearful demonstrations, leading the questioners to understand that in a time of war the burrows would be useful as hiding places. They have never, however, been required for such a purpose, and as they are constantly being worn away by the water, we are afraid they never will be.

"While at the loch, 'Balbh Mor' used a square piece of some rare wood as his dining-board. One morning returning from the castle with a load of provisions, as the story goes, he missed his valuable board. He gave vent to his wrath in some fearful demonstration, but soon recovered his equanimity, and started off to an adjacent village called Knockantian. Arriving there, he went at once into one of the cottages, straight to the meal-chest, and found his precious board doing service as a partition between the oat-meal and barley-meal. He took it out, laid it beside him, and then quietly proceeded to mix the contents of the meal-chest together, which he did thoroughly, and afterwards took his board, and made his way back to Loch Horn, leaving the Knockantian folks to manage with their mixed meal as best they could! Another time, when the Duke and Duchess were proceeding to take a long drive on a fine summer morning, 'Balbh Mor' foresaw a storm, and prevailed on their graces to stay at the castle. Soon after a very severe thunderstorm came on, and 'Balbh Mor' got the credit for saving the lives of the Duke and Duchess. The seer came to a sad end at last. While at a servants' hall, he was plied with drink the whole night, and drank such a quantity that he was a corpse before the ball was over. 'Balbh Mor' during his life gave many instances of the wonderful power he possessed, and there are many people yet alive who can testify to the truthfulness of his predictions." "Macmrod."

THE BIBLE, THE DEVIL, AND THE CHURCH.

The Rev. Charles Voysey has preached a sermon on "The Devil." His text was James iv. 7—"Resist the Devil, and he will flee from you." He commenced by regarding the case of "Cook v. Jenkins" as a great triumph against the encroachments of an "insidious ecclesiasticism." He thus tells the story of the recent Church scandal:—

"It may be worth our while just to take a rapid glance at the main features of this famous case, in order to see exactly where the lines of restriction are now drawn and where old fences have been broken down.

"We notice that the quarrel may be traced to a letter written by the layman to the clergyman criticising a sermon by the latter on Ritualism. The Judicial Committee of Privy Council have condemned that letter as unbecoming and uncourteous, and so we will not attempt to justify it, though it seems innocent enough.

"My dear Sir,—As one of your parishioners, who accepts his conscience as the voice of God within him, I beg to protest most emphatically against the irreligious tendency of your sermon of last night. I quite believe that you would not willingly deceive others, but it is my opinion that no difficulties as to language or books should stifle what is imprinted in every man's breast by his Maker—i.e. the knowledge of right and wrong.—I am, my dear Sir, yours very sincerely,

(Signed)

HENRY JENKINS.

"It is worthy of remark how much more efficient the sermons of clergymen would be, if the preachers had the good sense to welcome adverse criticism—which at least enables them to see both sides of a given question—both as a good mental exercise, and as a cultivator of their own patience and good temper. However, the letter in question seems to have called up a vindictive spirit to which may be traced all Mr. Cook's subsequent conduct and all his present misfortunes. The angry clergyman surrenders himself to the dangerous yet fascinating pleasures of the chase, hunting for heresy that he might find occasion for inflicting chastisement in return for the layman's offensive letter. He has not far to search. Mr. Jenkins had placed in his hands the evidences of his guilt in the shape of 'Selections from the Old and New

* "Hafed, Prince of Persia; his Experiences in Earth-Life and Spirit-Life," being Spirit-Communications received through Mr. David Duguid, the Glasgow Transcendentalist. With an Appendix, containing Communications from the Spirit Artists, Roswell and Stead. Illustrated by Forty-five Drawings and Writings, the Direct Work of the Spirits. London: James Burns, 13, Southampton Row, W.C. Glasgow: Hay Nisbet, 219, George Street.

Testament,' a work which, considering it was prepared specially for the use of his own family, was naturally swept clean of all that the parent thought objectionable (he used a still stronger epithet), and was remarkable for having omitted all allusions to Everlasting Fire, and even the very name of the Devil.

"This work was enough to furnish our reverend sportsman with all that he desired, and he at once proceeded to slaughter his game. He deliberately refused to administer to Mr. Jenkins the *Lord's Supper*, and so treated him as excommunicated that he would hold no further direct intercourse with him whatever. (I insert here in a parenthesis, that I have strong reasons for suspecting that there is a secret conclave, or source of secret instructions, whereby the priestly party in England are absolutely forbidden to hold any communication whatever with certain clergymen and laymen, according to the celebrated apostolic injunctions. It would be well to keep a sharp watch on these secret organisations, or, rather, on the visible results of their power.)

To return to the charges against Mr. Jenkins. In all sincerity, no doubt, Mr. Cook regarded these omissions from the Bible as worse than any immorality of life, though the Church's law takes an opposite view. The priestly mind inverts the conclusions of common sense; invariably counts heresy as the most heinous of sins; invariably treats the heretic worse than the most impenitent of publicans and sinners; and from the clerical stand-point Mr. Jenkins's heresies were enormous—outrageous. I am not speaking in irony, but in sober earnestness, when I say it was a dreadful ecclesiastical offence to set his judgment above the Bible, and deliberately to set aside and take out portions of the Word of God as improper and untrue. Had not Mr. Cook before his mind that horrible anathema at the end of the Book of Revelation—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book?" These, the words of 'the disciple whom Jesus loved,' were surely enough to justify Mr. Cook in taking away Mr. Jenkins's part out of the holy communion and from other everlasting privileges supposed to belong to it. Touch any part of the Bible with the profane hand of criticism, and the theory of its Divine inspiration bursts like a bubble; its authority as God's word vanishes like the morning cloud.

"But, supposing Mr. Jenkins had contented his parental mind by excluding a few chapters in Genesis, in Leviticus, in Numbers, in Ezekiel, and elsewhere on the score of unsuitableness for children; had he only sacrificed the genealogies in Matthew and Luke, or the list of the Dukes of Edom, and similar interesting but not very profitable portions of Holy Writ, his offence, though worthy of the curse of God (according to the Apocalypse) would not have been so mischievous as were those omissions which excited the dread and wrath of his parish priest.

"Mr. Jenkins did not believe in eternal Hell; and, somewhat naturally in a parent, he did not wish his little children to grow up under the blight of that dread shadow; hence his careful excision of all reference to Hell became a main feature of his unholy work in tampering with the sacred volume.

Now, from Mr. Cook's point of view, what could be more dangerous to orthodoxy than thus not merely weakening, but absolutely withdrawing, its foundations? He saw clearly enough that, if the bottomless pit were done away, Christianity—as the Church had taught it from the year one—would not have any foundation left, would have no *raison d'être* at all. You might have another and a spurious creed which you might call Christianity, but it would not be the true 'faith once delivered to the saints;' would not be the catholic faith in which apostles, saints, popes, and martyrs had persecuted and burned, had lived and died, and which 'except a man believe faithfully he cannot be saved.' Mr. Cook was fully justified in his horror of the quenching of the eternal flames, in his dread of the inevitable destruction of Christianity, and in his endeavour to stamp out the infectious heresy with the severest exercise of his discipline. He could do no less and be a faithful son of the Church Catholic.

"If it was possible to tread on still more dangerous ground, the intrepid Mr. Jenkins would not stay his impious march. On, on he went, sustained by his love of God, by his trust in the all-bounteous goodness which had 'stamped upon his heart the knowledge of right and wrong,' and by his love for his children. He saw the Prince of Darkness glaring at him through the pages of Revelation, heard the roaring lion making timid hearts quail and the very ground beneath his feet to tremble. And to himself he said, 'He must go too. The Devil must be killed or exploded. I will not have my little ones frightened by their religion. There is no room for the Devil when we have found a Father and Friend in God.' So leaf by leaf he tore out—oh! daring, impious man!—from the New Testament, from the very gospels of Matthew, Mark, Luke, and John—from the very words of Jesus and the record of his temptation—from the visions of Satan's downfall vouchsafed to Jesus shortly before his death—from all these solemn and sacred records he deliberately tore out and destroyed every vestige of even the name of the Devil.

"No wonder that Mr. Cook was aroused. Mr. Jenkins must have seemed to him to be a living 'Anti-Christ' only waiting for the vials and thunderbolts of an outraged heaven. This daring layman actually denied the existence of that very being, without whose reality all the life of the Incarnate Son of God was said to be a pretence and almost all his words untrue. Not once, but a hundred times over, it is presented, in varying scenes, that the life of Jesus was a hand-to-hand struggle with the Devil; that his very ministry began only after the threefold attack and threefold defeat which the Devil had made and suffered; that he was incessantly occupied in meeting Beelzebub, the Prince of the Devils on his own ground, and in casting him and his legions out of their unlawful and cruel tenancy of human beings.

"A miserable attempt was made in last week's *World* to prove that Jesus did not believe in the Devil himself, but only used the language of the period to accommodate himself to his hearers. An apology more flimsy than this can scarcely be imagined. It is the weak and short-sighted invention of an idolatrous zeal. If Christ did so use this language, knowing it to be entirely false, he was guilty of a deep wrong to his countrymen in not having at once taught them better, and forthwith delivering them out of their ghastly fears, for the Devil and his angels

were having an awful time of it down in Judaea just then; and if it had not been for that prevalent belief, Christianity would never have come to the birth at all. So the apologist is on the horns of a dilemma. Christ either believed in the Devil or he did not. If he believed in the Devil, he was certainly not Almighty God, but betrayed his foolishness and his share in the errors of his time. If he did not believe in the Devil, but only pretended to do so, he was guilty of gross insincerity and cruelty—of insincerity in suffering people to remain under a delusion from which his word might have delivered them, and of cruelty in allowing poor trembling and weak-minded men and women and children to continue to be the victims of a ghastly fear. In the former case he is not to be depended on as a guide to knowledge, though he was morally innocent; in the latter case, he is both untrustworthy as a teacher and immoral as an example.

"But to return to Mr. Cook. What could he do with such a wilful and determined subverter of Christ's own words and of apostolic warnings? To deny the Devil is to accuse Christ of either ignorance or dishonesty. Is he who dares anything so impious to be received at the Lord's table? How could the clergyman believing in the Godhead of the Lord Jesus Christ, and reading the New Testament with his eyes open, and repeating to himself the lessons of the Church Catechism (which, by the way, has managed to cram the Devil and perdition too into the Lord's Prayer), how could he, I ask, with all this before him, do otherwise than lay this sinful heretic under his severest ban?

"From Mr. Cook's point of view he stands excused; and those who would condemn him must first entirely relinquish the old ground of orthodoxy—must be quite willing to surrender the idea that the whole Bible is the Word of God, that future punishment is everlasting, and that the testimony of Jesus and his apostles to the personality of the Devil is of any value.

"That the majority of educated and sensible persons have surrendered these three positions, and that only within the last ten years or so, is an undeniable fact, and accounts sufficiently for the judgment delivered by the Privy Council in *Jenkins versus Cook*.

"That judgment owes all its value and significance to what I have pointed out to you this morning, viz., the fact that Mr. Cook, from the orthodox standpoint, was absolutely justified. He is condemned—because the real law of the Church does not sustain sacerdotal pretensions, and because the time has come for the State to say to the clergy: 'We don't care about your old dogmas, and we will not allow you to force one of them down the throats of your reluctant or heretical flocks; you shall not molest Mr. Jenkins, nor deprive him of the sacraments which he desires to share, on the ground that he does not agree with you, or submit to your priestly dictation. You Ritualists may be logically right, your Divinely-inspired Bible may back you up at every page in your beliefs about Hell and the Devil; but all to no purpose. The law of the Church is against you. It is too late now; we have turned over a new leaf, and while we will allow you to think as you like, and to believe what you like, you shall not be permitted with impunity to erect yourselves into an ecclesiastical hierarchy, nor trespass for one instant on the rights of any parishioner, be his opinions what they may.' I think this is the meaning of the judgment over which we very naturally rejoice, and as such it is a most welcome change in the prospects of the Church, and a most hopeful token that our rulers and judges are determined to resist sacerdotal assumptions, and to make the game of priestcraft and heresy-hunting very costly indeed. It is only to be regretted that this was not, in the judgment, more plainly stated.

"The Devil has done as much mischief, and made as many suicides and madmen as have the flames of everlasting torments. It was time, indeed, for a second Lord Westbury to put some serious discouragements in the way of his further prowling, roaring, and devouring. By Mr. Cook's help, he has been dragged into light only to be assailed with the ridicule which is generally the lot of the bugbear, and the fate of all false pretenders."

SPIRITUALISM IN YORKSHIRE.

To the Editor.—Sir,—As some of your readers may be interested in the progress of what some good people call the delusions of the Devil in Yorkshire, perhaps you will kindly give insertion to the enclosed observations of a novice.

Being tired of delving, and feeling a desire for a change, I laid aside my spade and mattock, and betook myself to the hills of Yorkshire. Being directed by spirit or other influence, I found myself, on the 4th of this present March, in the Lyceum, Keighley. This beautiful school and lecture-room was built by the late Mr. Weatherhead, so well known and deservedly esteemed by the friends of progress in that district. The accessories of a tea-party presented a very agreeable contrast to the conditions of things outside—sleet and wind being in the ascendant. But here were a party of seemingly happy folks, assembled to discuss ham sandwiches and cakes, with other creature comforts, seemingly quite indifferent to the raging tempest without.

In the interval between the feast of sandwiches and the feast of reason, which was expected to follow, we had the pleasure of being introduced to some of the aforesaid claimants of the divine art—so called by you Spiritualists, but by those who pity you, necromancy. One of the prophets was introduced to me in the person of Mr. Shackleton, who in outward appearance has certainly no right to rank with the reputed followers of a certain Carpenter of Nazareth, but who, notwithstanding the absence of episcopal ordination, is believed to be in the possession of gifts similar to the men who were the immediate followers of the said Carpenter; and some people are profane enough to think, and sometimes daring enough to say, that one of the common fisherman-like folk who possess these gifts are of more real use than bishops without them.

We were particularly struck with the quiet, retiring, and at the same time motherly appearance of one of the prophetesses, who serves in the Temple at Keighley. This good woman in humble life labours under physical difficulties, being lame, and obliged to use crutches. Mrs. Lucas, of whom I speak, would, a few years ago, crutches and all, have cracked on theological-lit fires for a witch; but in these degenerate days of steam, and telegraphs, and commerce, and freethought and ideas of the divine rights of, not kings, but of men and women, who ought all to be kindly or kind-like—well, I was observing that in these degenerate days Mrs. Lucas, the unlearned English peasant-woman, in what is called the

trance-state, often delights many hearers with pure and elevating utterances, professing to be given from the thoughts of the immortals.

I had also the pleasure to meet Mrs. Scattergood, who, like many more in this part of Yorkshire, is well known as an indefatigable worker in the cause of "Demonology."

After the usual greetings and salutations, a stranger present, from Liverpool, Mr. John Lamont, was called to the chair, and a most agreeable evening spent, addresses being given by the chairman and other friends, interspersed with well-executed musical performances by the choir, and songs and recitations well rendered, the whole being finished with a dramatic entertainment by Mr. A. D. Wilson, his own composition, assisted by some of the friends present, who sustained their part with the gifted author in a very creditable manner.

On the following morning—Sunday—with a few friends we walked to Elton, a village three miles distant, to hear Mrs. Scattergood, who was to give an address at the house of Mr. Morell. We found the house full of people attentively listening to a thrilling discourse being delivered by this—another unlearned—woman on a subject chosen by a gentleman present. We were told that those assembled were nearly all strangers to the philosophy you, sir, are promoting; and if the pleasure expressed by those present is an indication of the manner in which the new gospel is to be received there, I fancy the theological doctors will soon have many, very many scabbed sheep, who will require a great deal of brimstone in the treatment of their disease; and it is, I hear, even then questionable if perfect soundness can be secured.

On our return to Keighley we found the hall well filled. The chairman of the previous evening, in conjunction with Mrs. Scattergood, occupying the platform. After singing and reading, Mr. Lamont delivered an address on "The Law and the Testimony." The speaker ignored the idea of salvation by the shedding of blood, but by an understanding of, and obedience to the laws of God in the universe to which he is related whether of matter or spirit. The divine testimonies, he maintained, were ever in active operation—not shut up in any book, or confined to any school of philosophy. At the close of this address, Mrs. Scattergood followed ably on the same subject.

Judging by the sentiments expressed by the speakers in the afternoon, all good folks valuing their reputations (that is, from an orthodox stand-point), would keep aloof; but no,—children will play with the fire; so in this case. The hall in the evening, before the time for service, was full in all parts, even the platform stairs. Mr. Lamont was again the speaker for the evening—subject, "The Gospel According to Spiritualism." The leading ideas in his address were that man was not totally depraved, that the Devil and hell of theology were myths, that good men and women in this world and the spirit-world found their happiness and heaven in doing good, that all human beings were amenable to the law of progress, that the most depraved would ultimately feel the force and power of Divine love, that no soul could be either lost or annihilated, but that an eternal state of progression was the glorious law of spiritual existence.

Thus terminated the Sunday at Keighley. On the Monday evening following another meeting was held, when the speaker alluded to delivered a short address on the duties and privileges of Spiritualists; and, if we are to judge by the statements made, if we wish to indulge in ease and indifference, better not become Spiritualists, for a course of active duties was urged, which left little time for aught else.

Many present expressed their opinions freely in relation to the movement. Alcohol and its use came in for a severe castigation, and our opinion is that, on the whole, the churches in Yorkshire are all the better of this form of "demonology" in the shape of Modern Spiritualism, for they are sure to catch some of the droppings, aye, and will profit by them too, although the source of the fresh inspiration may be ignored.

And now to conclude. As we know the word demon has a good or bad meaning, let us all see that our "demonology" will be of the good kind. "DELIVER."

ODDS AND ENDS.

IN WHAT SENSE IS THE EARTH PERFECT?

The late J. S. Mill, in his "Essay on Religion," says that the world being evidently an imperfect creation, no argument in favour of the existence of a perfect Creator, i.e. perfect in power and goodness, can be drawn from it. Whoever formed it either could not, or would not, make it perfect. This is just a question of different points of view. From his point of view Mill was quite right. It seems to me, however, that the points to be considered are—1st. For what purpose was the earth formed? 2nd. Is it adapted for that purpose? The earth, we may presume, was formed as a place of education for the human race, with a view to the gradual development of that race from savagery to the highest civilisation attainable by man in his present sphere. We see that as man improves, so he improves, at the same time as himself, his surroundings and conditions—improves, in fact, the earth his habitation; and, as he gains more and more knowledge, and more and more inclination to put that knowledge into practice, so will he, in the end, make of the earth the very utmost its inherent capacity will admit of. His education, in the very widest sense, does and will consist in so doing. Had the world been made perfect (in the sense in which Mill uses the term), it would have been totally unfit for the first savage races. These would have been like fish out of water. An absolutely perfect world, indeed, would only be suitable for absolutely perfect men, or else for men, not rational beings, but, like the lower animals, governed by unerring instincts. A progressive race requires what we here find—a world also capable of progression: such progression being the work, and such work the result of the advance of the race itself towards perfection. Where, as in the, to our view, slow and gradual workings of Providence, "a thousand years are as one day," who shall say to what degree of perfection man may not ultimately bring his race and also the earth, his habitation, along with it. It has been said that the study of God's material works in nature does not teach man of a loving Father, but that revelation, taken in the sense of "God's Word," and more particularly as exemplified in the New Testament, alone can make this known. Accepting, for the nonce, the orthodox meaning of the word "revelation," as given above, it may be broadly asserted that the above proposition is contrary to an ever-growing experience. Man can only receive such truth as he is fitted to receive; the revelation of a loving Father is certainly

there in the Gospels, though even in them are to be found expressions which appear to many inconsistent therewith, but the full idea was above the mental grasp of those who received it, and was clouded over by the doctrines of the Epistles, more especially St. Paul's, and hence have arisen the numberless unlovely and loveless theologies which divide Christian sects. The correction of all these sectarian and hate-inspiring ideas has, in the first place, come from the very study of God's works in nature which is said not to teach of a loving Father. It was from that side that came the correction of the false theological notion of a partial and jealous Deity, a Father to the few pre-ordained, and an eternally hating and unforgiving stepfather to the great majority. Spiritualism teaches us experimentally that no revelation can be accepted as infallible, that its matter is but the opinion of the communicating spirit or spirits. The study of the facts of the material plane is, in its way, just as important to the truthseeker as the study of those of the spiritual; each tends to check and correct false conceptions regarding the other. The more we understand of the working of Providence on both planes, the clearer it seems that Infinite love reigns over all.

H. M.

Bath, February 1876.

MRS. SCATTERGOOD.

To the Editor of the MEDIUM.—Sir,—It is well known to most of your readers that Mrs. Scattergood has been before the public for several years as a trance speaker, and especially in York-shire and East Lancashire, where she is best known, is highly and deservedly esteemed, and, in common with other workers in the same locality, her labours have been abundant and productive of beneficial results. In consequence of dull trade and other causes Mr. and Mrs. Scattergood have resolved to remove to America. Under these circumstances several friends, representing various towns and districts, held a meeting in Halifax (Mr. John Kershaw in the chair) on Tuesday, March 14, and resolved to adopt such measures as in their judgment would enable the friends of Mrs. Scattergood and other Spiritualists throughout the country to make a suitable presentation in recognition of the service so freely rendered to the cause of truth and progress.

In order that this presentation may take a popular form and that all who desire may be able to contribute, the committee have resolved to form a shilling testimonial fund, to be raised in the following manner, viz. addresses to be delivered on certain Sundays at various meeting-places, by mediums and normal speakers. A charge of one shilling to be made, admitting to both services. The whole of the proceeds to go to the fund; and further that contributions of a larger amount shall be reserved by the treasurer and acknowledged in our weekly periodicals.

We are happy to say that several friends have most cordially and generously, unsolicited, offered to give lectures free of charge toward the object we have in view, among whom are Mr. J. J. Morse of London, Miss Longbottom of Halifax, Mr. W. Johnson of Hyde, and Mr. John Priest of Liverpool. The times and places where the promised lectures will be delivered will be announced in next week's MEDIUM. In the meantime contributions from one shilling upwards can be sent to the undersigned in stamps or P.O.O. which will be duly acknowledged. Signed on behalf of the committee,

199, London Road, Liverpool.

JOHN LAMONT.

CONCERT IN AID OF DR. SEXTON'S ORGAN FUND.

The third quarterly Concert and Elocutionary Entertainment in aid of the organ fund in connection with Dr. Sexton's Sunday services will take place at the Cavendish Rooms, Mortimer Street, Cavendish Square, W., on Wednesday, 29th inst. The programme will, we have no doubt, prove a very attractive one, as the handbills contain the names of many well known and highly talented ladies and gentlemen. The prices of admission are: reserved seats, 2s., and back seats, 1s. Tickets may be had of Mr. G. Sexton, jun., 75, Fleet Street, E.C., and at the doors on the evening of the entertainment.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday evening last the audience at the above rooms was larger than usual, notwithstanding the very unfavourable state of the weather, the subject of Dr. Sexton's discourse being the "Supernatural Element in Christianity." The Doctor took up the great question of the supernatural and dealt with it from several different points of view, showing its relation to modern science and to the facts of history. Hume's great argument, which had done duty with sceptics for so long a time, he maintained to be worthless, and did not even state the case fairly with which it professed to deal. For, first, the experience which Hume quoted against the testimony in favour of miracles was itself little else than testimony, since we had no experience of the past, and none of the present, excepting in the small circle in which each of us moved; and secondly, it was absurd to talk about universal experience being against miracles, since if that were so, there would be nothing to argue about, and Hume would have had no opponents. The discourse was a very elaborate one, and appeared to give great satisfaction.

On Sunday evening next the subject of Dr. Sexton's discourse will be "Christian Ethics as a Moral Code." Service at seven o'clock.

HALIFAX.—On Sunday last we had our usual meetings, Miss Longbottom being the speaker. The text for the afternoon (chosen by the controlling spirit) was "He that hath ears to hear, let him hear," from which a beautiful discourse was given, in which many passages in the New Testament were quoted, and remarks made thereon. The subject for the evening was chosen by the audience—"The Second Coming of Christ Nigh at Hand, as Certain from the Signs of the Times, and as Proved by the Word of God." This subject was remarkably well handled, showing that the forerunner of Christ has been abroad in the earth for some time in the shape of table-rapping, and that the second advent of Christ is already appearing, and as they persecuted John the Baptist, so they persecute the forerunner of his second advent, and if they persecute Spiritualism, they would even crucify again Jesus if he were to re-appear in the body. The meeting was well attended, the place being literally crowded, and everybody appeared to receive the greatest satisfaction.—BENJAMIN SWAIN, Secretary. March 14.

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.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, MARCH 17, 1876.

THE DEMANDS OF THE SPIRITUAL INSTITUTION FOR 1876.

The year 1876 is making rapid headway, and from the list of subscriptions published last week we perceive that the income of the Spiritual Institution does not keep pace with the lapse of time. The sum collected in nine weeks is only £64, or about £7 per week, whereas, at the lowest computation, and to be equal to late years, the weekly average should be £10. We perhaps have ourselves to blame, as this is the first appeal that has been made, and it is encouraging to reflect that what has been received has come in spontaneously.

In previous notices of this kind, we have made the statement that at the lowest estimate £500 are absolutely necessary to sustain our Institutional expenses for one year. To go through all the various items involved in this expenditure is to us an extremely distasteful task, and were we in possession of means, it would entail upon us much less effort to pay down the money than to have to enter into those particulars which the ungenerous-minded would demand before they endorse our claim. This has been all done in bygone years, and those who require this form of satisfaction may have it forwarded to them in the printed documents which we have at command.

In brief, it may be stated that the premises at 15, Southampton Row are a public Institution, devoted to the requirements of the movement. The door is kept open for friends of the Cause and inquirers, we may say almost at all hours of day and night, and all days in the week, for contingencies sometimes impose upon us the reception of visitors at very untimely seasons. Rooms and other accommodation are freely furnished to meet such requirements of the Cause as may from time to time arise. Our printed space and personal assistance are freely granted to promote all those public enterprises without which our movement would be but an under-surface-current almost inappreciable to the observer. We afford the public, for the subscriptions received, the free use of the largest collection of spiritualistic and progressive books in the world. All inquirers and promoters of the Cause in local districts have supplied to them such literature as may be necessary for their personal instruction, or for the exigencies of particular occasions, and for distribution to the public. We maintain an active correspondence, epistolary, and through our organs, with Spiritualists in all parts of the world, at an aggregate cost which would astonish those who are unacquainted with this branch of usefulness. At great trouble, and oftentimes at considerable expense, we introduce to Spiritualists in this country facts, phenomena, mediums, and workers, the influence arising from which constitute the leading events in the history of the Cause.

The MEDIUM, which is the chief organ of Spiritualism in this country, has never from the beginning cleared its expenses for the two material items of printing and paper. Reporting, editing, illustrations, and general superintendences in what may be called the literary and investigating department necessary to the life and progress of the paper, have to be borne from resources which are certainly not derived from the sale of the paper. It is probable that but few of our readers are at all acquainted with journalistic enterprises or the demands of literary operations. Those who are practically engaged in such pursuits well know that the

literary department of the Spiritual Institution ought to be supported by more money annually than we ask for the whole work now being detailed. Our readers are well aware that we have sustained this department in the most generous manner. To serve the cause we have spared no trouble or expense in adding to our space, in providing illustrations, in reporting the most instructive and popular orations, in making special investigations to realise the absolute facts of the diverse phenomena, and in supplying original thought-matter necessary to maintain our principles against the various adversaries that have attacked them. These, and more than these requisites, have been abundantly bestowed,—a service of which, as we have already said, few are able to estimate the importance, but the effect of which is fully shown in the well-sustained and advanced condition of the movement, and the popularity of this journal.

To these particulars must be added the occupation of sometimes several individuals in promoting the cause by correspondence, conversation, arranging meetings, and in other ways occupying themselves entirely apart from business. These services, we know, are worth much more than £500 per annum, and no contractor would accept the engagement at that price. But we are anxious to bear our part of the burden. This we do in two ways:—

In the first place, we are ourselves the largest contributors of actual means to the work carried on by the Spiritual Institution, and as such we feel wholly justified in soliciting the hearty co-operation of all, be they rich or poor, to support, as they may be able, the great public work on which we bestow so much.

In the second place, we give somewhere over one hundred public addresses and speeches in the year, and attend, in addition, fully one hundred seances or meetings, in which we take part, all of which, if paid for as some are recompensed even in Spiritualism, but particularly in other pursuits, would entail a bill heavier than the sum named in respect to this estimate.

On these considerations we feel that, both intellectually and financially, we have a right to be heard on this question, and in such tones as no honourable adherent of the cause can afford to disregard. The Spiritualists of Britain must not suppose that we are soliciting the slightest favour from them in asking them to subscribe the very paltry sum which we ask. If there is any disgrace in the matter, it must proceed from the fact that such a gigantic work is estimated at such a low price. In the world's market, that which is highly charged is usually most appreciated. Possibly the time is coming when those who can make a better bargain with the public will show an ungrateful community that they failed to appreciate sufficiently the services on behalf of which we now plead. Nor do we intend to be balked in obtaining fully the sum named. However disagreeable the task, we shall most certainly take such steps as will enable us to collect it. Should we have to be importunate about the matter, it will be unpleasant for our brethren; but they can save themselves this annoyance by honourable and generous support.

To those who are practically engaged in the work of Spiritualism we might point out that we give to their operations full and gratuitous publicity. At this we do not grumble; those who work hardest are often those least able to pay, and it should be the glory of our movement that the rich support a machinery to aid the poor in effecting their useful purposes.

It would much facilitate our work in collecting subscriptions if representatives in the various localities would undertake the duty of laying the claims of the Spiritual Institution before their friends and neighbours, and in a systematic manner receive from all who are well disposed to us the assistance which they might be prepared to offer. We can assure the reader that it takes much more resolution and spiritual backbone than many of them could muster to have thus to speak and labour, as it were, single-handed, after fifteen years of severe service, and that without any expressed recognition except that of calumny, and with but few donations besides those which are wrung from the grasp of the giver by repeated representations. There must assuredly be some peculiar force behind the individual who can for prolonged years sustain continuous effort under such circumstances.

That sustaining power we should be glad to see a little more extensively manifested. It is certainly not by any means too strong in this office. We regret that it is so weak elsewhere. One thing is very evident: with us the physical conditions necessary to express this spiritual resolution are gradually becoming impaired; vital force and health of body do not endure for ever. The high degree of nervous susceptibility necessary to the accomplishment of our tasks cannot well battle against a continuous worry for cash trebly earned. We speak plainly when we say that easier circumstances are absolutely necessary to the continued physical well-being of the worker in this Institution. The response which this article evokes will prove several things: either that the reader is too poor to sustain the Cause in any way, which is certainly true of many who love it dearly; or that the reader does not care whether the Cause be promoted or not, which we should be sorry to have to think of any supposed adherent; or that the reader fancies the above article to be a concoction with the view of obtaining money, a thought very much more discreditable to the person who entertains it than to us; or that it does not matter whether we suffer or not, so long as the reader may enjoy freedom from any molestation on our behalf. Those who read these sentences must belong to one or other of these classes, or do what they can in a hearty and active manner towards the good work on behalf of which we are empowered to speak much more strongly than we could on our personal behalf.

DR. CARPENTER CONTRADICTED.

We have been requested to publish the following letter, which we think should have been sent to the *Contemporary Review* :—

(To the Editor of the MEDIUM.)

Dear Sir,—In the *Contemporary Review* for this month there is an article from the pen of Dr. Carpenter on "The Fallacies of Testimony," in which (by way of illustration I suppose) the following statement occurs :—"During the meeting of the British Association in Belfast, a lady medium . . . held seances at which she distributed flowers, affirmed to be brought by the spirits . . . with the dew of heaven upon them." (This is a flourish of rhetoric. Nothing whatever was affirmed about them.) "A gentleman who was staying in the house . . . found a basin full of these flowers (hollyhocks) in a garret, with a decanter of water beside it."

This is untrue. No flowers of any kind were found in any room in the house, from garret to cellar, except, perhaps, the dining-room and the drawing-room, and they certainly were not hollyhocks, so that we must take this as a very remarkable case of unconscious cerebration—or something.

By the bye, is it not a remarkable thing, if Spiritualism is such "stuff and rubbish," that these big men cannot let it alone? Carpenter breaks his own moral law to have a fling at it. Tyndal, forgetting that he is a gentleman, drags it in neck and heels to brand it in a manner the cowardliness of which lies in the fact that he knows he cannot be answered.

The fact is, they know it is not "stuff and rubbish," and they fear it.—Yours truly,

E. F. BROWN.

Edenderry House, Shaw's Bridge, Belfast, January 11th, 1876.

MRS. BUTTERFIELD AT THE EAST END.

Intent on useful work in London, the guides of Mrs. Butterfield will, through her, deliver an address on Sunday evening next, at Mr. Cogman's Institution, 15, St. Peter's Road, Mile-End Road. The earnest acceptance hitherto accorded Mrs. Butterfield's ministrations gives promise of an evening's teaching which the Spiritualists at the East End of London should not miss.

TICKETS FOR THE ANNIVERSARY FESTIVAL

Are now ready, as per advertisement on the last page. We hope to receive a shower of applications from all parts of the country, that the influence of the whole movement may be concentrated and that Mr. Hudson may receive a good help from the proceeds.

MISS LOTTIE FOWLER'S GENERAL SEANCES.

On Tuesday evening Miss Fowler inaugurated her weekly general seances with great success at her rooms, 2, Vernon Place, Bloomsbury Square. A very nice company was present, and much satisfaction was given.

Miss Fowler appears to have improved very much in her powers of delineation, especially in the circle. Mr. Birrell, the medium for inventions, was present, and had some encouraging information imparted to him respecting the nature of his inventions and their usefulness and success.

Miss Fowler will hold her next seance on Tuesday evening, at eight o'clock. Admission, 2s. 6d., tickets for which must be applied for before the evening of the seance.

MRS. KIMBALL'S PRIVATE RECEPTIONS.

On Tuesday evening, at half-past two, Mrs. Kimball gave the first of a series of afternoon seances for the accommodation of those who cannot come out in the evening. A very nice circle, chiefly composed of ladies, was formed, in which Mrs. Kimball laboured with great ability for a couple of hours. Almost everyone present got something useful communicated, and much satisfaction was afforded.

On Wednesday evenings of last and this week seances were also held, which passed off very pleasantly.

The "Arcana of Spiritualism" by Hudson Tuttle is in hand, and will be ready very shortly. All who intend to have it at the reduced price to depositors should apply at once, accompanying their order by a remittance.

On Sunday next, March, 19, Miss Longbottom of Halifax will deliver two addresses in the Temperance Hall, Oldham. This being her first appearance in Oldham, we trust that friends will rally round her. No charge for admission, but collections will be made. For strangers coming from a distance, tea will be provided in the Spiritual Institution, Waterloo Street. Tickets, 8d. each.

OUNCE.—A place cannot be obtained for Mr. Burns's lecture. This is said to be the work of the vicar, who has stated that he knows Spiritualism to be true, but was sorry it was introduced, as he did not want the minds of the people disturbed, and hoped it would be now left to rest. The sheep are premeditating some plan for helping themselves to what their shepherd denies them.

We invite attention to Mrs. Woodforde's change of residence to 8, Milton Street, Dorset Square, as announced in the advertisement page. In addition to her own form of mediumship, the Thursday and Saturday Physical Seances—reports of which have appeared in these columns—will be continued. The object of these seances being to develop the higher manifestations, Spiritualists with those aspiring aims who will bring favourable conditions into the circle, will, no doubt, be welcome visitors. See advertisement.

MR. HERNE'S DEVELOPING CIRCLE.—Mr. Ackerman informs us of the success attending the Monday evening seance held by Mr. Herne at his residence, 3, Rockmead Road, South Hackney. "In the dark seance a guitar from off the table floated over the sitters, touching each one very gently on the head. In the light seance we had several manifestations: first a female figure, of medium height, which gradually faded to nothing; secondly, a male figure, very tall; thirdly, the well-known figure and voice of 'John King,' who told us we should have had greater wonders still had not the weather affected the influence. We also heard the favourite voice of little 'Cissy,' who kindly inquired after the health of Mrs. A—."

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MRS. KIMBALL AT DOUGHTY HALL.

As Sunday evening next presents the only opportunity which London Spiritualists will have of hearing Mrs. Kimball in public for some time, she has consented to speak at Doughty Hall on that occasion under improved conditions.

It has been felt by herself and other speakers that when the audience is a long way off, and few friends are present, the conditions for successful control are not available, and therefore the force of the service rendered is consequently impaired. To remedy this, the arrangements will be modified, so as to admit of a circle of friends being formed near to the speaker. Mrs. Kimball therefore desires that those who have met her so frequently in the Star Circle, and received the attentions of her guides, will return the favour by sustaining her at Doughty Hall on Sunday evening. It is requested that those friends who intend thus to second Mrs. Kimball's efforts be present somewhat before seven o'clock, that the arrangements may be properly carried out.

The nature of the discourse, or other services to be performed, will be left to the inspirations of the hour. Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock. Admission free.

THE STAR CIRCLE.

It is particularly requested that no one attempt to gain admission on Monday evenings at the Spiritual Institution who has not received an invitation, or procured a ticket. Mediums under development who may be benefited by attending are admitted free. Students of the science, and those who may desire to be present for experience or instruction, will be required to pay a fee of 2s. 6d., but none will be admitted who have not previously procured a ticket, and thus been accepted. The object of these meetings is not to gather large assemblies, but to secure spiritual results. The Star Circle meets at the Spiritual Institution on Monday evening, at eight o'clock, under the direction of Mrs. Kimball's guides.

It should also be noted that Mrs. Kimball holds seances for personal advice to inquirers at her rooms, 2, Vernon Place, Bloomsbury Square, on Tuesday afternoon, at 2.30, and on Wednesday evening, at 8 o'clock. Admission to either seance 5s.

SEANCES IN AID OF THE HUDSON TESTIMONIAL.

The universal good feeling entertained towards Mr. Hudson by mediums prompts them, we are happy to find, to throw in their aid by means of seances, the proceeds of which will be exclusively devoted to the funds of the Testimonial. The following arrangements for seances have already been made, and we hope next week the list will be greatly enlarged by the proffered aid of friends in the provinces. An early notification of such will be very acceptable. Seances by—

Mrs. OLIVE, at 49, Belmont Street, Chalk Farm Road. Trance. Monday, March 20th, at 7.30. Admission 2s. 6d.

Mr. C. WILLIAMS, at 61, Lamb's Conduit Street. Physical. Tuesday, March 28. Admission 5s.

Mr. EGLINGTON. Physical. Date not yet fixed. Admission 5s.

Mrs. KIMBALL holds a select seance on Wednesday evening at her rooms, 2, Vernon Place, Bloomsbury Square. This meeting is for the purpose of affording visitors conditions for development, for the study of the higher phenomena, and for personal advice and direction,—in short, for personal benefit in various forms. On this account only a few are admitted each evening. Tickets, 5s. each, must be procured in advance. The sitting commences at eight o'clock. To meet the convenience of ladies and those of delicate health who do not desire to go out in the evening, Mrs. Kimball gives a select seance on Tuesday, at 2.30; admission 5s.

THE FORMATION OF THE STAR CIRCLE.

On Monday evening the first meeting of the Star Circle was held at the Spiritual Institution. A sufficient number of mediums under development and interested workers in the cause had made application to be present to form an agreeable company. The seats were arranged in a circle round the room, leaving an open space in the middle, in which a smaller circle was formed of mediums who had previously sat with Mrs. Kimball. When that lady entered the room her control directed that the large circle be made to terminate on each side of the folding doors, and that the inner circle be arranged in the same form. The whole of the sitters were thus in the front room. Mrs. Burke, Mrs. Kimball, and Mr. Burns took their seats in the open doorway, at the poles, so to speak, of the double horseshoe.

Mrs. Kimball was very much exhausted with the photographic experiments at Mr. Hudson's during the afternoon, and had many misgivings as to the results, her powers having been somewhat obscured for a few days. A hymn having been sung, she rose under influence and gave utterance to a beautiful and impressive invocation. Mr. Burns then explained the nature of the occasion which had called the meeting together. A goodly number of strangers were present, whose intense interest in the proceedings, he said, might somewhat interfere with the comfort and control of the medium. He gave an account of the photographic triumph of that afternoon, which preliminary business allowed the circle to settle down, and the attention was absorbed in another object than the special one for which the meeting had been called.

"Mary Stuart" then controlled her medium, who stepped forward into the open end of the inner circle and delivered a beautiful and earnest inaugural address. Spirit-influence transforms Mrs. Kimball, and no one would have regarded her, so eloquent and soul-engaged, so simple in manner, and yet so completely self-possessed, as the occupant of the platform at Doughty Hall on the previous evening. The Star Circle was explained to be composed of "star organisations," those in whom the universal light of truth was, in an appreciable degree, reflected, and who might by development transmit from the inner realm of light some of those scintillations of which humanity stand so much in need. The members of such a circle were likened to telegraph-offices related to spheres of spiritual life, the teachings derived from which they were enabled to distribute around them, like grateful news from a far country. The control dwelt eloquently upon individual responsibility, not only for self, but for the acts of those around.

Mrs. Kimball was suddenly interrupted in this teaching by a suggestion from the controlling minds that she had better attend to the demands of the numerous spirits present, and afford them a means of being recognised by their friends in the flesh. She caused the inner circle to be opened at the closed end, and asked Mr. Burns to select subjects for psychometric examination. Mr. Farthing sat right opposite to the opening, accompanied by other friends from Reading, and he kindly moved his chair a little forward at the invitation of Mr. Burns.

We never remember seeing Mrs. Kimball work with the ease, grace, and certainty which characterised her efforts on Monday evening. She was hedged in on both sides by the inner circle. She desired all mediums present to use their faculties freely, and aid her in the work of the evening. This was freely done, though only a small amount of the observations made by these young mediums transpired. One mind seemed to influence all, the conditions were so harmonious. One had an impression; another heard a voice; another saw the spirit-forms; and others, names written in luminous letters in the atmosphere.

Approaching Mr. Farthing in an easy manner, the control commenced with a description of the most external conditions of his spiritual sphere. First, a dark, slight girl, about sixteen years of age, a great musician, was described and recognised. Then Mr. Farthing's mother was seen and described. Then a large man, wearing decorations, recognised by Mr. Farthing as his grandfather. Thus one description succeeded another, and were recognised as guides or healing influences, when the control gradually approached the citadel of Mr. Farthing's powers as a servant of the beneficent spirits. Mrs. Kimball said there was in his sphere a number of female spirits that had entered the spirit-world rather attenuated because of the conditions they had met with in earth-life. He gave off such an abundance of genial and healing magnetism, that spirits were refreshed and developed by coming into his sphere. He had the aid of an Indian spirit, who helped him in the work of healing, for which he was well adapted. This spirit was described as from Central America, which was corroborated by the control of Mr. Wallis. By this time Mr. Farthing, and indeed all the room, were thoroughly interested, and then it was that the controlling spirit pressed home to her subject the burden of the message from the spirit-world in urging the proper use of the magnificent powers which that gentleman possesses. The spirit perceived the reluctance which kept him from giving himself up to the good work for which he was so well fitted. If he went into the healing work the way would be rendered smooth for him, and he would thereby gain in power and ability to enjoy spiritual existence on the termination of a happy earthly career; but if he neglected this spiritual call, his forces might disintegrate and his latter days would be unhappy and his mind in spirit-life be clouded by remorse. This warning was accompanied by words of much encouragement and tender persuasion. Mrs. Kimball, regretting, as she said, that she had not language to express the force of solicitation which came from the spirit-world on behalf of the suffering thousands who could be relieved by the exertions of the gentleman before her. She said his power was a gift from heaven, not given for his own use alone, but that by its exercise he might conquer part of the evil which exists in the earth, and bless heaven's children with those gifts of the common parent of all which had been committed to his care. We are not particularly acquainted with Mr. Farthing's mediumship, but he is possessed of a splendid organisation, and we have heard his wrought already some miraculous cures, his only fault being that he shrinks from the good work which the spirit-world desires to perform through his instrumentality.

Mr. William Birrell, of Hamilton, near Glasgow, was in the room, and at Mr. Burns's request he took his position in the place indicated for those undergoing examination. Mrs. Kimball hit the nail on the head at the first blow by exclaiming, "You are a natural scientist!" She then at great length, and with astonishing propriety, went on to recount how earnestly and devotedly Mr. Birrell had worked to carry out the inventions which the spirit-world had given him. His brain was like a perfect piece of mechanism which reflected truth most truthfully. All round his head was a circle of hands throwing down influence upon him, which he interpreted into mechanical laws and appliances. Amongst other things, it was declared that he could make the most perfect steam-engine, had to do with the improvement of locomotives, &c. He had in his sphere a spirit of the name of "Stephenson," also "Fulton," "Newton," and many others. He had not done his best work as yet, but when finished, it would be the greatest fact of the kind in modern times. She saw a circle of lights, and declared that the new invention would be connected with light. Many other things of a similar kind were said which space will not permit our making a record of.

Mr. Birrell was seen to be under influence, and at the conclusion of Mrs. Kimball's remarks he rose and gave utterance to a highly philosophical address. He alluded to one practical matter of great importance in connection with the work of Spiritualism. The spirit said there were being selected individuals who might be regarded as telegraph-posts placed all over the country, to which wires, as it were, would be extended from that centre, so that inquirers into the news from the spirit-world might have their desires satisfied in their own locality. He sketched out a plan of spiritual organisation which the wise and beneficent ones in spirit-life were labouring to bring about on earth. Mr. Birrell was understood to be under the control of "Priestley," who did not give his name, but indicated his individuality by alluding to his discovery of oxygen gas. He was seen and described by Mrs. Kimball as a tall man, with large head, bald at the top, and with white hair round the sides.

As we stated about eight months ago, Mr. Birrell is the projector of several valuable inventions, which have been communicated through him by "Priestley," and he is this week in London, accompanied by a friend, that he may introduce his inventions to practical men. We hope to give some account of them soon.

The work done by Mrs. Kimball was a grand test throughout. She had never seen either of the gentlemen described, nor had she heard of them or of their powers. The evening was drawn to a close by Mrs. Kimball going to Mr. and Mrs. Smith, from Reading, and giving them some cheering facts connected with their ability in the work of Spiritualism.

The meeting broke up with repeated expressions of satisfaction and delight from those who had the good fortune to be present.

MRS. KIMBALL AT DOUGHTY HALL.

The dependence of spirit-manifestations on physical conditions received a very practical exemplification on Sunday last at Doughty Hall. It had been announced as probable that Mrs. Kimball would deliver an address under the control of the "Rev. John Pierpoint," who had been first President of the American Association of Spiritualists. Several difficulties presented themselves to the accomplishment of a perfect control. In the first place, although this spirit had on several occasions used Mrs. Kimball's mediumship for purposes of communication, he was not in the habit of effecting the *rapport* necessary for public speaking. In the second place, such *rapport* was only practicable under very favourable conditions. Those conditions were not available on Sunday evening. Nevertheless, the spirit, anxious to express itself, made a praiseworthy attempt, though in vain. Mrs. Kimball's regular guides came to the rescue, but, apart from the difficulties of giving thoughts at second-hand, the same absence of conditions interfered. In short, there was an utter dearth of all those magnetic and spiritual aids that are usually so powerful among the audiences at Doughty Hall. It was from no want of sympathy in the meeting, nor want of will-power among the friends to throw forth the genial influences on which an inspirational or trance-speaker must more or less rely. Nor is it surprising that these were not forthcoming. With the sudden return of winter, with its fierce blasts and chilling snows, when men sat with their coats buttoned closely round them, to keep in what vitality and magnetism they required for individual subsistence, it is no wonder there was none to give forth to aid the speaker, and to enable the spirits to communicate freely. That spirits should come at all into our terrestrial atmosphere when its electrical and magnetic conditions were so repellent, only tells us how, actuated by their supreme love and goodwill, they submit to self-sacrifice on our behalf. Nor should it be forgotten that the medium herself was as much a sufferer from the unpropitious elements as were others.

That under these circumstances Mrs. Kimball could have read with so much effect the poem on "Eternal Justice," is itself a tribute to her own natural powers.

A psychometric delineation that was given of a lady present was also very accurate and striking. But even for this specific form of manifestation in which Mrs. Kimball excels, the elements were antagonistic.

Mrs. Kimball unwillingly abandoning the effort, Mr. Burns opportunely followed with a few remarks on spirit-identity, that drew forth much approval from the audience.

"HAFED" AND WOMEN.

Sir,—In answer to "A Lover of Logic," allow me to say briefly that I refer him to the writings of Darwin and Wallace, and trust he will "lay" his reason not at their feet, but at the simple collection of facts they give, which, as it has been well remarked, denote a new era in biological science. I do not allude to the descent of man from apes, which is at present only an hypothesis. New observation of old facts made Newton a great philosopher, and the same rule applies to all scientific discoveries; and concerning the deductions made from them, the "great test of a true theory is its power of absorbing new fact and explaining unaccountable phenomena."

I have read a deal about things "positive and negative," "magnetism and electricity," and other vague generalities, but fail to see they in any way dominate the law of human progress, or do or ought to act in any way that might deprive any individual being of his or her claims to independent will and freedom, and we have only to consult history to see that our race improves in proportion to the advancement of women, and that "confusion" thereby decreases. A physical and moral beauty we can hardly conceive of will result from a more positive influence on the part of women in a period to come.

At the same time that your correspondent ridicules the idea of the incarnation of Christ—a Christian doctrine—he quotes Eve as the originating cause of evil. As the authorship of the early chapters in Genesis is quite unknown, I may be excused for accepting a more rational explanation of its origin—viz., the natural imperfection of a physical condition. The animal world exhibits the "evil" of slaughter, and did so in ages previous to the advent of man. The existence of Adam and Eve is not even proved.

Samson was a picture of a weak man led away by a bad woman; nor is the case of a weak woman deluded by a bad man any better, whatever their mutual relations may be. I attach no authority to "Hafed" nor any other spirit when their statements oppose reason or an eternal law, as they undoubtedly do sometimes; and remain, Sir, yours faithfully,

THE BAMFORD BOYS IN THE NETHERLANDS.

To the Editor.—Sir,—At your request I take pleasure in giving a few lines about my trip to Belgium and Holland with the Bamford Boys. My chief object was to convince some sceptical gentlemen at Arnheim (Holland), but being desirous of meeting again my Spiritualist friends in Brussels, I directed my steps first to that city. After having a very successful seance at the house of Captain Bouvier (the father of the young medium), Mr. Fritz, the President of the Society of Spiritualists of Belgium, requested me to arrange for a seance for the whole society. Having accepted, and having postponed my departure on purpose, I felt rather surprised in finding more than fifty ladies and gentlemen present. After a few words spoken by the president, to introduce the young mediums, I felt it to be my duty to say that the boys never having had manifestations before such a large audience, it would be a great chance if anything would occur. Two gentlemen were selected to tie the boys, to watch the conditions, and to render an account of the result. The usual manifestations went on very well with the exception of the musical-box playing and stopping at my command, given by a sign which I had obtained at the private circle. A more detailed account will appear in the Belgian Spiritualist paper, *Le Messager*, on the 15th.

Having written from Brussels to Mr. Thos. Cattie in Arnheim, at my arrival this leader of the anti-Spiritualist club called on me and we arranged at once for two seances. I accorded the permission of putting the mediums to any test after having witnessed the manifestations produced under the usual conditions. About ten of these gentlemen were present at both seances. The youngest boy (Walter) proved to be too nervous, and I was obliged to use his elder brother, who, though not the best of the two, got on well. The usual manifestations took place, the curtains being closely watched by some of the sitters. Chiefly the ring-test appeared to be a great puzzle to them. Having allowed his hands to be put in a kind of gloves somewhat resembling flesh-gloves and his hands tied up very close to his arms, the manifestation of the ring failed. Hence they concluded that it was all trickery, and that the father had brought up the boys as clowns; that they could bring the hands forward by a revolution of the upper body, and so produce the ringing of a bell, playing the accordion, emptying a glass of water, and so on; but nevertheless the ring manifestation could not yet be explained, and it remains an enigma for the materialistic conceptions of those learned anti-Spiritualists.

In returning by the Hague we had a very successful seance at Mr. Riko's, who, perhaps, will give full details, and also a seance for the society of "Oromase," which was, through reasons unknown, not quite so successful. I promised to return soon with a more powerful medium, but the Spiritualists of Holland think it better not to take any more trouble with the anti-Spiritualists of Arnheim.—I am, Sir, yours obediently,
J. N. T. MARTHEZE.

Note.—Mr. Cattie is the man who, sitting with Bastian and Taylor, made a sudden light and made a statement that Mr. Bastian was moving the guitar.

Dear Mr. Burns,—A few lines respecting Mr. Tiedeman Martheze's visit to the Hague, in company with the Bamford mediums, will, I hope, find a place in your paper.

The above-named gentleman, our countryman, and well-known among you as a very great worker in our dear cause, after visiting Brussels, came to the Hague. He introduced the young mediums where he thought it would be advantageous to our dear cause in the most cordial and gentlemanlike manner.

Let me state the principal facts which occurred in a seance at my house on Monday, February the 28th, at eight o'clock in the evening. Present—Mr. Tiedeman Martheze, the boys, the "Society Oromase," Mr. v. d. Linden, who visited London last year, and my wife. Cabinet, a corner of the room shut off by a curtain hanging with rings on an iron rail. Light remaining burning as ordinary.

Walter, the youngest boy, sewn, put in a sack, and bound to his chair by ourselves in a manner, as you know, we understand pretty well.

Phenomena: Ringing of a bell, playing of mouth-harmonicon and accordion, writing on a slate, partially drinking of a glass filled with water, &c. Remember, that the boy sat always bound and secured, that the objects were placed outside the sack, that after each manifestation the curtains were drawn aside suddenly by Mr. Martheze, or by myself, and every time the conditions under which the boy sat were found undisturbed.

In addition, we had two very striking phenomena; first, a ring, belonging to one of the gentlemen present, was put on the boy's finger inside the sack, and found there, after the seance was over, by the owner; second, the musical-box (our own), placed in the cabinet on a chair near the boy, played quick or slow, stopped, &c., at Mr. Martheze's sign, given out of the view of the boy in the room. In the last experiment I succeeded also once or twice perfectly.

Now, dear Mr. Burns, I perceive there are found in England fellows (even *soi-disant* inquirers) who are not at all afraid to explain that these things are done by ordinary means, in a way that makes one wonder how such men can feel satisfied with their own suggestions. The explanations given are ordinarily so unlike common sense, that only by trying to follow them to their extreme consequences, you at once catch the explanations in their own nets.—Yours truly,
A. J. RIKO.

The Hague, *Vu de Molestraat 8a*, March, 1876.

THE BAMFORD BOYS AT THE SPIRITUAL INSTITUTION.

On account of the indefinite nature of the announcement and the short notice given, there was not a large attendance at the Spiritual Institution on Wednesday evening last week. What there was deficient in quantity was amply compensated by the quality of the attendance.

The boys were accompanied by Mr. Martheze, who had also with him Mr. Charles Blackburn of Manchester. But these gentlemen, though much interested in the mediumship of the youths, took no part in managing the seance, but delivered the matter up into the hands of the circle generally.

Mrs. Burke, with a stout thread, sewed the shirt-sleeves of the younger boy nearly close together at a point opposite to the elbows. She also sewed them down to the back of his waistcoat. The wristbands were sewn in like manner, as were also the legs of his trousers at the

ankles. He was then put into the bag which was pulled up and tightly tied round his neck, after which the sides of the bag were sewn to his sleeves. Thus enveloped he was placed in a chair. The string round his neck was tied firmly to the chair-back, and his neck being nearly of the same height as the chair, he was tightly held in one position. A strong rope was then taken and was passed over his limbs in such a manner that he could neither raise his knees nor kick out with his feet. He was thus pinioned most effectually in every way, and was carried into the cabinet by Mr. Burns and a gentleman, a stranger present, who superintended the test operations. No conditions were imposed upon the audience. Those who pleased, gathered closely around the cabinet of green-baize, with the light burning fully over their heads, and the three gas-burners alight in the front room, the folding doors being open.

No sooner was the bell placed on the boy's lap than it was rung. This was repeated a number of times. The rappings upon the chair were loud and distinct, and governed by a sharp intelligence, which seemed to enter heartily into the pleasant humour which characterised the deportment of those outside. The company were so thoroughly satisfied with everything that took place, that the boy was not detained an unnecessary long time in making repetitions of the same experiment, though slightly varied. The mouth-organ was passed into his mouth, and was played in the usual manner. The accordion was seen moving on his lap. The tambourine was played on his head, and a number of other experiments were performed of a similar kind.

The gentleman who arranged the test conditions placed a signet-ring upon the boy's lap, and it was almost instantly transferred to his finger. By feeling the hand through the bag, the signet could be plainly discerned on the ring. Another ring, supplied by Mrs. Burke, was in a similar manner transferred to the boy's ear, in which it was found secreted, and it was then placed upon another finger on the same hand upon which the previous ring had been placed.

Everyone being heartily satisfied, the chair was carried out into the room, and every fastening was found to be exactly as when the boy was put into the bag. Knot after knot was carefully undone. Stitch after stitch was cut by those who made these fastenings, and all were found in the most satisfactory condition.

A very pleasing experiment was tried with the accordion in the bag. The boy held the instrument by the lower end, placed his hand in the bag, which was held close to the wrist on each side, and the arms, thus engaged, were placed into the cabinet, when the accordion was very distinctly played. This experiment is oftentimes performed in full light: that is, without the bag containing the accordion and boy's hand being extended into the shade of the cabinet. The boys seemed very straightforward in their conduct, anxious to give full satisfaction, and apparently without any disposition or ability to work tricks. One of them alluded in a quiet but confident manner to the opinion of the Nottingham people, who imagined that the raps were produced by the boy striking the cabinet with the hat which had been placed upon his head. The lad explained that the ligature round his neck was inconveniently hindering him, and thus as the curtain was raised, he was moving his neck with the object of giving himself some ease, when the opinion was hazarded by some of the sitters that he was making rappings with the hat. He said a person sitting in his position could not have touched the cabinet with the hat, had he been willing. If raps were thus produced at Nottingham, we ask, How were they produced at 15, Southampton Row, when the boy had no hat to rap with, and when he sat at some distance from the cabinet, the walls of which are composed of green-baize? We feel completely satisfied of the genuineness of these manifestations, and would be very sorry to see our own children subjected to the villainous imputations which some persons consider it to be their duty to hurl at these simple lads.

SUCCESSFUL MANIFESTATIONS OF "JOHN KING."

To the Editor.—Dear Sir,—On Saturday, 11th inst., I accompanied my old friend and well-known co-Spiritualist, Mr. C. P. B. Alsop, to 61, Lamb's Conduit Street, to witness the physical manifestations occurring through the mediumship of Mr. Williams; and though I had been led to expect marvels and strange phenomena, I feel myself called upon to affirm that what I there saw and heard far exceeded my anticipations; and again, this is, I understand, frequently excelled by our happy spirit-friends when aided by the sympathy evolved from harmonious sitters earnest in their investigations.

The circle was composed of sixteen gentlemen (including Mr. Williams) and two ladies. This was the second visit of the latter, who enjoyed the seance much, one of them during the first part having a direct spirit-written communication given to her, the meaning of which was explained to her in the second part by "John King" as a message from her cousin William (lately passed away) to be conveyed by her to his mother; Mr. Alsop received a message from a dear relative (gone before some years), and altogether the entire seance gave great satisfaction, and seemed to prove to me that the preconceived outrage of certain ignorant persons a fortnight previously had been foreseen by the spirits, causing them to be chary with their manifestations on that occasion.

I will not dwell upon the varied phenomena rapidly proceeding while all the sitters (including Mr. Williams) were fast held by each other—bells ringing in harmony to singing, the rapid passages of the musical box and fairy bells through the air, the direct spirit-writing, and the rapped out communications, but at once proceed to describe what in my own opinion should be sufficient to confirm the reality of the phenomena, and convince the most sceptical, viz., the awe-inspiring materialisation of the spirit of "John King."

Mr. Williams having entered the cabinet, soon passed under spirit-control, and it was clear to all present that he continued so during this part of the seance, from the constant quivering and shaking of the woodwork against which he reclined. Suddenly "John King" appeared in the midst—between myself and the cabinet (my position being at the farthest part of the circumference away from it, and as I thought, an unfavourable one), showing his face illuminated by his light around the circle, approaching me, then receding. On my expressing regret to my friend that I had not obtained so clear a view of "John's" face as I desired, I felt my sleeve quietly pulled on my right, and turning my head, there stood "John King" with his light divided, one in each hand, his face within a few inches of my own—his grave earnest eyes gazing into mine—the words plainly, audibly uttered, "Can you see me now?"

then smiling, he passed on. This was no delusion, and the contents of my cranium are, I flatter myself, sound enough for all necessary purposes.

After conversing audibly with several of the circle, and on family matters with Mr. Alsop, "John King" finally greeted us all round and then rendered himself invisible *pro tem*. "Peter" throughout enlivened us with his queer noises and eccentricities. I am highly pleased that my visit was on an evening devoted to "Spiritualists" only, to which I ascribe the very successful manifestations.—Yours fraternally in the cause of truth,

ROBERT SIMPSON.

Memb. S. Lond. Assoc., 71, Stamford St.

224, Albany Road, Camberwell, S.E., March 13th.

PHYSICAL SEANCE AT OLDHAM.

Mr. Editor.—Dear Sir,—As you are perhaps aware that some correspondence has been going on in our evening paper concerning Spiritualism, both for and against, perhaps it would be interesting to your readers to say a few words concerning these things and the manifestations we have had. On Thursday, March 9th, Mr. Allen Hough held a seance, and invited the reporter of the *Evening Express*, whose report of the seance says:—

"As far as I am concerned, the medium never withdrew the hand I held until he requested me to change my place and go to the other end of the table. His object in making such a request I leave to the discretion of your readers. I have unbounded confidence in the gentleman who held the other, he, like myself, being an entire stranger to the parties who got up last night's seance. One thing that surprised me was when the medium was suspended in the air, which I have not the slightest doubt as to its accuracy, having at the time got hold of the medium's hand. Another surprising feature of the seance was, when the medium was floating in the air, his breathing, together with the fact that he touched my head with both his feet, convincing me that he was above me at the time. The cause of these strange phenomena I do not pretend to fathom, but, at the same time, I should be happy if any anti-Spiritualist would enlighten me on the subject. The floating of the table was another thing that tickled my fancy, but as I had not the opportunity of knowing how it was done, I shall make no comment upon it. After the table had settled down, I asked the medium (or shall I say spirit?) to send the table up to where I was sitting, and was answered in the affirmative by the usual mode of communication—three raps. Before complying with my request, I had the medium's legs pinioned, so that he could have nothing to do with the shifting of the table. How ever it was done it is impossible for me to say, but certain I am that the table turned completely over and rested beside me."

The spirits gave him every opportunity of testing the phenomena, so that there could be no doubt as to the honesty of the medium; and after some very wonderful manifestations had occurred, the control wished to favour them with something extra. Then all the sitters were directed to take their hands off the table, as they wished to float it without contact. The tests were then made stronger still by each sitter putting his foot on his neighbour's foot and his hands on his neighbour's knees. This being done, the table was then floated and carried about 2 ft. One of the sitters also heard a direct spirit-voice. These things will speak for themselves.

JOSEPH CHADWICK.

SPIRITUALISM IN MATLOCK DISTRICT.

To the Editor.—Dear Sir,—It gives me pleasure to inform you that the cause is progressing in this district. On Shrove Tuesday the friends gathered for a conference and tea-meeting; there was a very good gathering, and it was unanimously agreed to form an association for our mutual assistance, and for the assistance of all who may be sincerely and earnestly desirous of investigating for themselves, with a view to ascertaining how much of truth and how much of error may be found in Modern Spiritualism. The society is to be known as "The Holloway and Matlock District Association for the Investigation of Modern Spiritualism." A committee was formed of representatives from various places in the district. After the conference, all present partook of an excellent tea, which was followed by a seance of a very interesting, enjoyable, and instructive character.

At 9.30 the meeting, which had been very harmonious, came to a close with expressions of great pleasure and satisfaction from all for the few happy hours spent in the most blessed of all pursuits—the investigation of truth; and many grateful acknowledgments were paid to the host and hostess for kindly and gratuitously opening their house for our accommodation, although not really identified with the movement themselves.

I may just add that two of our number had left work at noon and walked twelve miles to be present, and after supper returned home again, expressing themselves highly satisfied and well repaid for their trouble.

—I remain, yours, &c.,

W. JACKSON, Sec.

Holloway, near Cromford, Derby, March 8th.

HOME FOR SPIRITUALISTS.

To the Editor.—Dear Sir,—It gives me great pleasure to find that the "Home for Spiritualists" is so nearly ready for their reception. As I know that mediums have on many occasions kindly volunteered their services in aid of the Cause, may I be allowed to suggest that if they would each give a seance it would be a great assistance to our much-esteemed friend Mrs. Burke, whose kind services we are most fortunate in having secured.

In urging the co-operation of mediums, I may add that they especially, from their sensitive organisation, require the peaceful harmony of such a home, where they will be enabled to hold seances and associate with congenial minds.

In conclusion, may I suggest the necessity of prompt action from all those who intend to assist this excellent undertaking, by the loan or gift of furniture or funds. Feeling sure, from my knowledge of Mrs. Burke's kind and energetic nature, that she is peculiarly adapted to conduct such an establishment, I most cordially wish it success, and remain, dear sir, yours most truly,

CORNELIUS PEARSON.

15, Harper Street, Bloomsbury, March 15, 1876.

MR THOMAS BROWN OF HOWDEN-LE-WEAR AT MALTON.

To the Editor.—Dear Sir,—During the past week we have had a series of interesting meetings here through the mediumship of Mr. Thomas Brown of Howden-le-Wear. His controls have delivered several addresses of a very philosophical and scientific character, which have given great satisfaction. The phases of Mr. Brown's mediumship are very varied. Not only is he an excellent trance-medium, which makes him so valuable on the platform, but as a test-medium the useful instruction which he imparts to private circles, and the success with which he can describe and give the names of spirit-friends present all tend to make his services so much sought after as a medium for the home circle. I may mention that at one of the sittings "Brettime" requested the gas to be extinguished, and a spirit (purporting to be the spirit-friend of Mr. Parsons of Rochdale) took control of the medium, and gave the masonic grip to one of the brethren in the room. Many other tests of a very conclusive nature were given to several of the sitters. We cannot speak too highly of Mr. Brown and his spirit-guides. Mr. Brown is a plain working man, who has given himself up to the guidance of a band of spirits, whose object is to propagate truth, and we feel sure that a grand future is in store for him.

M. DONSON.

TESTIMONIAL TO MR. BENJAMIN COLEMAN.

One of the earliest and most active workers in the cause of Spiritualism is Mr. Benjamin Coleman; and, perhaps, no one has done so much by his personal influence to extend the knowledge of its facts. More than twenty years ago, when he held a good position in the commercial world, and when it required more than common courage, he openly avowed and defended his convictions. Among many instances, we may refer to his letter in the *Morning Advertiser*, October, 1855, in which he corrected the misrepresentations of the late Sir David Brewster. In 1861 he visited the United States to personally investigate spiritual phenomena, the fruit of his experience being the remarkable volume entitled "Spiritualism in America." In 1866 he instituted a series of *soirées* and conferences for inquiry into Spiritualism; at these meetings Mrs. Emma Hardinge was first introduced to the English public, and to Mr. Coleman's liberality we are indebted for the publication of her eloquent orations on these occasions. A second series of *soirées* was also promoted by Mr. Coleman, in the course of which Mr. Alfred Russell Wallace read his celebrated essay on miracles in reply to David Hume, and more recent objectors. These meetings brought together a highly-intelligent assembly of inquirers, and were conducive to the most useful results in the spiritual movement in England. Mr. Coleman has likewise presided over many public meetings of Spiritualists, and his addresses from the chair have always been received with marked attention and respect. He has been a constant contributor to various spiritual journals, and has published an interesting account of the "Rise and Progress of Spiritualism in England." He has taken the lead in promoting testimonials of respect to some of the most distinguished representatives of our cause both in England and America, and has been ever ready with his time, money, and influence, to aid those among us who have needed help.

Owing to a series of commercial disappointments and misfortunes, Mr. Coleman is now, at an advanced age, and with impaired health, in a position in which that assistance he has so often and so liberally extended to others is required by himself. In the hope that his affairs might take a more favourable turn, he has, with natural reluctance, delayed making known his circumstances to his friends, and the time has fully come when some substantial recognition of his eminent and disinterested services for over twenty years should be rendered. It is proposed that this should take a form which may be of permanent benefit to him, and it is thought this may be best accomplished by securing to him an annuity for life (after discharging a few immediate claims), the amount of which will necessarily depend upon the liberality of the contributors.

Treasurer: Alexander Calder, Esq., 1, Hereford Square, West Brompton, S.W.

TESTS OF IDENTITY.—Mr. J. Batie, Ouston, states that he has had from Mr. Brown many facts much more convincing than the Masonic grip which has been so much discussed of late, but these facts would be of little use to Mr. Smart, who can only understand Spiritualism, and obtain full conviction, by personal investigation, and the evolution of facts for himself. Mr. Batie warns developing circles against the introduction of unfit sitters, who, by the conditions they supply, induce irregular controls, which damage the cause in many ways.

MRS. BERRY says: "I enclose a cheque for Mr. Hudson of £2 2s., as I feel I am under the stigma of having been the cause of his being brought before the public." Mrs. Berry, indeed, states a truth when she says she introduced Mr. Hudson to the notice of Spiritualists. The circumstances are recorded in an early volume of the *MEDIUM*. Mrs. Berry had received a wreath of flowers at the circle late on Saturday night. They would have faded before Monday. In company with Mrs. Guppy she went to Mr. Hudson's, being near, to see if he would oblige her by photographing the wreath on Sunday. Afterwards Mr. and Mrs. Guppy obtained the first spirit-photograph quite unexpectedly at Mr. Hudson's. It will be shown at the forthcoming entertainment. Mrs. Guppy-Volekman, it is expected, will help in the present movement in favour of the spirit-photographer.

ULVERSTON-IN-FURNESS.—A correspondent sends the following paragraph, dated March 6th:—"Since the advent of Mr. Burns at this place, the subject of Spiritualism has excited a considerable amount of attention among both the more educated and less cultured classes. The discussions in the Whitehaven newspapers, which papers are largely circulated in this neighbourhood, have been read with keen interest by both believers and opponents. A large number of experimental circles have been formed, and in a few instances with encouraging success. Great anxiety is manifested for more light upon the subject, and the coming of Mr. Morse, who has promised to visit Ulverston, is eagerly anticipated." He adds: "A few private missionaries, such as those you refer to in your recent article, would meet with a hearty welcome from many home circles, which are desirous of a closer acquaintance with the facts and phenomena of a faith appealing so forcibly to man's higher nature."

STANDARD WORKS ON SPIRITUALISM AT COST PRICE.

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.

LECTURES ON MENTAL SCIENCE. By G. S. Weaver. A popular and eloquent treatise on Phrenology. American edition sells at 5s. New edition 2s. 6d. post free. To depositors six copies for 10s. 6d. carriage extra.

ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle. To be published at 5s.; to depositors, 3s. 6d.; post free, 4s., 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.

MESMERISM AND THE PHILOSOPHY OF ELECTRICAL PSYCHOLOGY. Eighteen lectures by Dr. Bovee Dods. Now sold at 8s. New edition 3s. 6d. post free. To depositors four copies for 10s. carriage extra.

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.

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

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

MR. ASHWORTH AND THE BAMFORD BOYS AT NOTTINGHAM.

Mr. Editor,—Allow me a parting word in this matter. I purposely put on a "thin covering," and gave allusions that to Mr. Ashworth it might be as no "covering."

I am not conscious of transgressing the laws of politeness to Mr. and Mrs. Morton. To and of Mrs. Morton I have not said anything. I expressed myself freely on Mr. Morton's conduct when he gave in his resignation because the meeting did not indorse his views, but added that whilst I differed from him as to his way of doing what he doubtless thought a right thing, I had no personal animosity towards him, and that if I had, in the warmth of my defence, said one hard word, I regretted it, and hoped he would look over it.

At the same time, I do not believe that he has done what is stated under the same conditions. He was offered £10 to do it, and refused the challenge, and Mr. Ashworth knows that if it all were simulated, it does not prove fraud against the boys.

The persistent allusion to the "hat," in face of the explanations that have been given, shows something far more wrong in the heads of certain spectators than in the one covered by the hat.

Mr. Ashworth and Mr. Morton are free to think as they like, but they should "learn to draw a distinction between freedom of thought and licence of behaviour," and instead of trying to blast the character of two boys on a mere suspicion, which suspicion is not concurred in by the majority of witnesses, I hope they will aspire to abound in the "charity which thinketh no evil."

In a reported control by "Judge Edmonds," he said: "I believe now that if I were again reinstated in my place amongst my fellow-men, with the consciousness I have of my spiritual existence, I would never say nor think a thought of blame towards any human being."

What a contrast! Does Mr. Ashworth believe in spiritual ethics and teaching?—Yours truly,
"J. V. Y."

Nottingham, March 11.

MRS. BUTTERFIELD IN LONDON.—On Sunday evening last the Spiritualists of North London had the opportunity of hearing Mrs. Butterfield speak in the trance at Mrs. Bullock's Hall. The subject chosen was a "Comparison of Christianity as Practised at the Present Day and Modern Spiritualism." On this subject Mrs. Butterfield discoursed for more than an hour. The audience, which was a large one, listened most attentively to every word uttered, and a number of sceptics who were present could hardly believe that the discourse to which they had listened was not delivered by a highly educated and accomplished speaker. After the address, a satisfactory seance for physical manifestations was held in the hall. On Friday evening, March 17, Mrs. Butterfield will hold a reception at the above hall, when a number of mediums are expected to attend.—M. McKENZIE.

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.

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.

ANNIVERSARY OF THE PASSING AWAY OF JUDGE EDMONDS.

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 2s., post free, or four copies for 6s., carriage extra. This is the original depositor's price for the 3s. 6d. edition.

REV. JOHN PIERPOINT'S SPIRITUAL EXPERIENCES.

To the Editor.—Dear Sir,—The spirit recognised by Mrs. Kimball and myself as "Rev. J. Pierpoint" at Doughty Hall seemed to me to come out of a cloud at Mr. Burns's left-hand, towards the conclusion of his remarks. The face was turned towards Mrs. Kimball and was too indistinct for me to be sure who it was, although I knew I had seen it before. When Mrs. Kimball rose to speak the face floated up to her shoulders, and in a moment the outline hardened, giving the unmistakable likeness of Mr. Pierpoint as I had seen him twenty years ago. I was very much gratified to hear Mrs. Kimball say that she saw the same spirit, and, I believe she added, for the first time since she parted with Mr. Pierpoint a few days previous to his sudden death. I shall look with interest for an account of his spiritual experiences.

MARY ELIZABETH TEBB.

7, Albert Road, Gloucester Gate, Regent's Park, March 13.

[We thank Mrs. Tebb for this kindly testimony. Read in connection with the failure of Mrs. Kimball's control on Sunday, it becomes a testimony in favour of that lady's claims as a medium. Had Mrs. Kimball desired to impose upon the audience, it might, in the estimation of some, have been possible for her to recite a story of spiritual experiences. This she did not attempt, but, when the influence wholly left her, retired. The contrast afforded by Sunday evening and Mrs. Kimball's appearance on previous occasions should be remembered as an indication highly creditable to her claims to genuine control.—ED. M.]

TRANSITION OF MRS. FAUCITT.—Dear Mr. Burns,—It is my very painful duty to inform you that mother passed away this morning at half-past five, calmly and peacefully. Please inform the Spiritualistic public through the MEDIUM. The interment will take place on Friday, the 17th inst., about three p.m.—Yours very truly, J. R. FAUCITT, 10, Hexham Street, Bishop Auckland, March 14, 1876.

MR. COGMAN'S INSTITUTE AT THE EAST END, 15, ST. PETER'S ROAD, MILE-END ROAD.—We understand the usual quarterly tea-meeting will be held on Sunday, March 26th, tickets 1s. The interest usually attaching itself to these gatherings will doubtless prove a source of great attraction at the approaching meeting. Encouragement afforded to fellow-workers in the cause should be another incentive to a large and sympathetic assemblage of friends on the occasion.

BISHOP AUCKLAND ASSOCIATION OF SPIRITUALISTS.—The committee beg to announce that arrangements are being made for holding the second annual *soirée* in the Town Hall, Bishop Auckland, on Good Friday next. It is intended to admit the general public, and as the expenses will be much heavier, the committee will thank friends to make the affair as much known as possible. The programme will be issued in due course.—J. GIBSON, Hon. Sec., Bishop Auckland.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

MIDDLETON.—Sunday, March 26. For further particulars see next week's MEDICUM.

Committee: Mr. Salisbury,* Mr. Langley, Mr. Singleton, Mr. Hall.

STALY BRIDGE.

DENTON.

HYDE.

For dates see future MEDICUMS.

Mr. Burns of London to be the speaker at these meetings.

MACCLESFIELD.—Sunday, April 2. Speaker, Mr. John Ainsworth of Liverpool.

Committee: Mr. Hammond, Mr. Joseph Rogers, Mr. Geo. Rogers,* Mr. Beecroft.

OLDHAM.—Sunday, April 9. Speaker expected, Mr. John Lamont of Liverpool.

Committee: Mr. Kershaw,* Mr. Sykes, Mr. Hartley, Mr. Rowercroft.

STOCKPORT.—Sunday, April 9. Medium, Mr. Quarumby of Oldham.

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

MOSSLEY.—Sunday, April 16. Medium expected, Mrs. Butterfield of Morley.

Committee: Mr. Kershaw,* Mr. Sykes, Mr. Hartley,* Mr. Rowercroft.

BLACKBURN.—Sunday, April 16. Further particulars shortly.

Committee: Mr. Walsh, Mr. Smith, Dr. Brown, Mr. Birrell, Mr. Geo. Ormerod.*

ST. HELENS.—Sunday, April 16.

For further particulars see future announcements.

All Sunday meetings at 2.30 and 6.30. Admission to all meetings, 3d. and 6d.

Hymn-papers and rules for spirit-circles given away on all occasions. People seem to be very favourably impressed with our meetings at the places we have visited, particularly at Stockport and Glossop. At the latter place there were two reporters, afternoon and evening, who were very favourably inclined, and seemed somewhat astonished at the eloquent trance-orations through Mr. Quarumby. The committee have pleasure in bearing testimony to the excellent controls of this medium. The most critical grammarian would have a difficulty in finding a flaw in the delivery or pronunciation of these addresses.

21, Elliott Street, Rochdale.

JAMES SUTCLIFFE, Secretary.

MR. MORSE'S APPOINTMENTS.

BIRMINGHAM.—Sunday, March 19th, Athenaeum, Temple Street. Morning at eleven o'clock; evening at seven o'clock. Evening subject to be selected by the audience.

BELPER.—Tuesday and Wednesday, March 21st and 22nd. Second night, subject to be chosen by the audience.

LONDON.—Sundays, March 26th, and April 2nd, Doughty Hall, Bedford Row, W.C. Evening at seven o'clock.

Mr. Morse will be in town during the last week of March, and the first weeks of April. Local societies desiring his services are requested to apply to annexed address. All letters to be directed, Warwick Cottage, Old Ford Road, Bow, London, E.

DR. SEXTON'S LECTURE ENGAGEMENTS.

March 20.—Assembly Rooms, Church End, Finchley.

March 31 and April 3.—Derby.

April 4.—Scarborough.

April 5.—Malton. (Probably).

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

April 9.—Glasgow.

April 12.—Seghill, Northumberland.

April 13.—Blyth.

April 14.—Seaham Harbour.

19, CHURCH STREET, UPPER STREET, ISLINGTON.—Mr. Bullock, jun., physical medium, will give three seances, for the benefit of a person in distress, on Tuesday, March 21, at three o'clock; admission, 2s. 6d.; and on Tuesday and Friday evenings, March 21 and 24, at eight o'clock; admission, 1s.

B. N.—You are recommended by R. Cross to study "Astrology as it is," by a Cavalry Officer, and "Ptolemy's Tetrabiblos," by Ashmand, all to be had of Millard, 79, St. Paul's Churchyard, London, E.C. F. G. R. Lovett, 2, Carolina Cottages, Grove Road, Forest Hill, London, S.E. would give you advice privately if you wrote to him.

OLDHAM.—The Express has a fine account of Mrs. Scattergood's recent lectures. It says: "She concluded an eloquent address amid signs of approval." The same paper contains a prolonged discussion on Spiritualism. Mr. Kershaw apologises for his absence from recent meetings on account of the severe accidents he has sustained. He thanks Mrs. Scattergood and Mr. Wood for beneficial attendance under spirit-influence during his sufferings.

SOUTH LONDON ASSOCIATION, 71, STAMFORD STREET, BLACKFRIARS.—On Sunday evening last, March 12, Mr. Bullock commenced speaking in the normal state, but was interrupted by the control of "Robert Owen," who gave much advice to those present. After the control passed off, Mr. Bullock resumed his address. Mr. Stevens spoke at some length of his experience in the investigation of Spiritualism, and the meeting terminated with thanks to both speakers. On Sunday evening next, March 19, Mrs. Howard (Miss Baker) will deliver a trance address. Doors open at half-past six; commence at seven.—J. BURTOS, Hon. Sec.

H. B.—We have received yours enclosing copy of "Edwd. Jump's" last letter in the *Whitehaven Guardian*. We could not have thought that a clergyman of the Church of England would have been freighted with a mindful of prurient innuendo worthy of a London costermonger. If such the shepherd, what must we expect of the flock? His estimate of the relations of male and female are too disgusting to be repeated here. He cannot understand that man and woman socially related may, from combined mental influences, enhance the moral results to be derived from each. His mind is evidently enslaved by contemplating humanity on a vastly lower plane of action. Who will send a missionary and moral washing machine to the heathen of Cleator Moor?

* Corresponding Secretary for each place.

DISTRICT CONFERENCE AT HALIFAX.—We desire it to be announced that we have decided to hold a Conference of Spiritualists of this district on Good Friday, and all true friends of the cause are kindly invited to attend and make it a success. In the evening there will be a tea-party and social reunion. The meetings will take place at our rooms, the Old County Court, Union Street.—B. SWAINE, Hon. Sec.

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

SUNDAY, MAR. 19, Mrs. Kimball at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, MAR. 20, Mrs. Kimball's "Star Circle," at 8. (Private).

TUESDAY, MAR. 21, Mr. Hudson's Committee, at 8.

WEDNESDAY, MAR. 22, Mr. Herne, at 3. Admission 2s. 6d.

FRIDAY, MAR. 24, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, MAR. 18, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, MAR. 19, 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. 20, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, MAR. 21, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 7. Admission, 2s. 6d.

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

WEDNESDAY, MAR. 22, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

H. Warren, 7, Kilburn Park Road, Carlton Road, at 7.40. Admission 1s.

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

THURSDAY, MAR. 23, Lecture at Mr. Cogman's, 15, St. Peter's Road, Mile End, at 8 o'clock.

Dalston Association of Inquirers into Spiritualism. For information

as to admission of non-members, apply to the honorary secretary, at the

rooms, 74, Navarino Road, Dalston, E.

Mr. Williams. See advt.

FRIDAY, MAR. 24, Mrs. Olive's Seance, 49, Belmont Street, Chalk Farm Road, at 3.

Admission, 2s. 6d.

MRS. BULLOCK'S HALL, 19, CHURCH STREET, ISLINGTON.

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 Glass

at 8, Subscribers only.

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS, 71, STAMFORD ST.

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.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM,

QUEBEC HALL, 25, GT. QUEBEC ST., MARYLEBONE RD.

SUNDAY, Seance at 7.30; admission 6d. MONDAY, Seance at 8: Mrs. Brain and

other mediums present; admission, 4d. TUESDAY, Lectures and Debates

at 8. WEDNESDAY, Developing Circle (for Members only). THURSDAY,

open at 7.30 for Members to read and social conversation. FRIDAY, Mes-

meric Class (particulars can be had any other evening). SATURDAY,

Seance at 8; admission 4d. Local and other mediums invited. Rules

and general information, address—W. O. Drake, G. F. Tilby, Hon. Secs.

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, MAR. 19, KEIGHLEY, 10.30 a.m. and 6.30 p.m. Children's Progressive

Lyceum at 9 a.m. and 2 p.m.

SOVERBY BRIDGE, Spiritualist Progressive Lyceum, Children's Lyceum at

10 a.m. and 2 p.m. Public Meeting, 6.30 p.m.

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

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

Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.:

Public Meeting, 7 p.m.

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

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

HALIFAX Psychological Society, Old County Court, Union Street, at 9.30

and 6. Children's Lyceum at 10 a.m.

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

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

NEWCASTLE-ON-TYNE, at Freemasons' Old Hall, Weir's Court, Newgate

Street, at 6.30 for 7 p.m.

LIVERPOOL, Public Meetings at the Islington Assembly Rooms, at 3

and 7 p.m. Trance-mediums from all parts of England, &c.

DARLINGTON Spiritual Institution, 1, Mount Street, adjoining the Turkish

Baths. Public Meetings at 10.30 a.m. and 8 p.m.

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

LOUGHBOROUGH, Mrs. Gutteridge, Trance-medium, Dene's Yard, Finfold

Terrace, at 6 o'clock.

GLASGOW, Public meeting, 6.30 p.m., at 154, Tronsgate.

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Tuesday, at 7.30.

OSSETT Spiritual Institution, Ossett Green (near the G. N. R. Station).

Service at 2.30 and 6 p.m. Local mediums.

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

HULL, 4, Strawberry Street, Drypool. 2 p.m., Healing Power; 6.30 p.m.,

Trance Speaking. Medium, J. L. Bland.

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

TUESDAY, MAR. 21, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, MAR. 22, BOWLING, Spiritualists' Meeting Room, 6 p.m.

OSSETT COMMON, at Mr. John Crane's, at 7.40.

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

BIRMINGHAM, Mrs. Groom, Developing circle. Mediums only. 6 to 7,

165, St. Vincent Street.

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

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

and Messrs. Wright and Shackleton.

THURSDAY, MAR. 23, 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. 24, LIVERPOOL, Islington Assembly Rooms. Committee Meeting

at 7 p.m.; Debate at 8.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

BIRMINGHAM, Mrs. Groom, 165, St. Vincent Street. Development

circle. Mediums only. 6 to 7.

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

SALFORD, Temperance Hall, Regent Road at 8.

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



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

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