



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

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

No. 313.—VOL. VII.]

LONDON, MARCH 31, 1876.

[DOUBLE SHEET—PRICE 1d.]

SPIRITUALISM: ITS PARENTAGE, BIRTH, AND PROGRESS.

INSPIRATIONAL DISCOURSE DELIVERED BY MR. J. J. MORSE, AT DOUGHTY HALL, ON SUNDAY, MARCH 26.

There is, perhaps, scarcely one matter more marvellous, or one more capable of exciting in the breast of all true thinkers keener emotions, than the fact that in this present age of the world's history there is open communion between those two planes of being which are classified as the material and the spiritual. The true thinker, comparing the present with the past, and endeavouring to interpret the present experiences by those of bygone ages, receives consolation when he discovers that the present does indeed abound with undeniable evidences that the world is still under the same divine care as of old, and is as much the object of divine favour as when its history began; and to those who lay no claim to philosophy or learning, but are content with the name of Spiritualists, the knowledge that now, as of old, the eyes of the departed still beam upon them, and the voices of the dead still sound the cheering words in their ears, is enough to arouse in the heart an earnest aspiration of thankfulness to the Supreme Good who has so constructed the universe as to admit of this intercommunion of worlds. In view of this, we purpose to traverse a page in the history of this Spiritual Movement by reviewing the Parentage, Birth, and Progress of Modern Spiritualism.

We select this subject because a few days will bring round the Twenty-Eighth Anniversary of Modern Spiritualism, and therefore this may be called an anniversary address. Rolling back the leaves of the record to its commencement, we ask, in order to ascertain its parentage, what is there in history to account for this modern movement. Going backward some sixty, eighty, or hundred years, the movement called Rationalism began to unfold itself. Possibly in all ages there has been a mixture of this in the thought of the times, but at the time referred to a great agitation was set on foot by the writings of Thomas Paine. As these views were developed, and the reasonableness of many of the propositions could not be denied, the orthodox theologians were put on a defence of their creeds for which they were ill prepared, and this show of weakness only tended to increase the spread of rationalistic thought. Vague denunciation usurped the place of reasonable defence. The more conscientious and thoughtful among the theologians, despising mere denunciation, were driven, be it silently, into more liberal opinions, and thus a liberalism grew up which yet the more favoured the progress of rationalistic thought. The plain, practical method of Thomas Paine needs no comment. It was all-powerful on the intellect, and the Church, for its safety, was compelled to put forth its efforts. And of what nature were they? Side by side there grew up a fierce spirit of dogmatic theology and intolerance, which, by its very cruelty and oppression, rather called forth or encouraged the counter movement. Thus everything, even ecclesiastical despotism itself, tended to free the soul from superstitious bondage, though the expressed purpose of the theologian was to keep all men safe within the pale of his so-called truth.

And the world moved on. Between the two contending parties, an independent class arose. This class said: If this Rationalism be true, it seems to us that there is no future, no evidence that we have even a soul, and none of a spirit-life beyond. Theology gave them the hope of immortality. Rationalism gave them not the shadow of a promise of it. It referred them to nature, and left the matter thus:—If there is a future, good. If not, also good. Your duty is with the present only; to improve it, to obey its laws,

and to leave the world better than you found it. But this was not enough. Those who could not receive the extremes of theological intolerance on the one hand, or of the rampant liberalism on the other, sighed for some evidence that would settle the conflict between the opposing forces, and would give some knowledge whether there was such a thing as soul, and would tell of its future. This third division of thinkers grew in numbers and influence, and is now a considerable element in society. And the necessity for this evidence was apparent. If this Rationalism, stern and denying, this negationism really gain ground, the spirituality and the beauty of life are eliminated, and we may bid farewell to all that we call spiritual and real. But the world's darkness and man's necessity proved God's opportunity. This Rationalism on the one hand, and theological intolerance on the other, gave the occasion for the new movement. There was in short, the necessity for a power to step in that could adopt whatever was true in both, and rejecting all the dross that each contained, supplement them with those higher disclosures of knowledge and truth that should reconcile the inharmonies of men's doubting minds, and throw a flood of glorious light on the great beyond.

But the birth of these new truths came not without its birth-pangs; various difficulties accompanied the appearance of the new child. Like another child which came eighteen hundred years ago in a small village of Palestine, an obscure corner of the earth,—as came the reputed Christian Saviour, so came Spiritualism. We would expect that with all the greater advantages of the present times, and with the increased facilities, it would come in a better guise, yea, in a very sunlight of glory; perhaps the outcome of some learned society, or of some great ecclesiastical system which had discovered the priceless gem, and surrounded it with all its pomp of power; but it was not so. About the first unfoldings of truth there is always a sort of idiosyncrasy. It happens to be discovered by some insignificant nobody, or by somebody in a very insignificant sort of way. Truth never will come into the world through the agency of a great institution. Why? Because Truth is strong enough to win its own way, without patronage. It need not be nursed into life like a weak and puny infant. Such nursing would give it too much of the human infantile elements.

How then came Spiritualism? It was the product of the inquietude of a certain murdered pedlar! Can it be true that this great and glorious movement that is now reaching out its arms in every direction, actually so took its rise? Yes! In a cottage, in an out-of-the-way farm-house in the village of Hydesville, it was born! 'Tis very strange, nevertheless 'tis true. It was not, then, among the intellectually great ones of the earth, nor from the brains of mitred priests that Modern Spiritualism was born. No. As with that other child in the East, it was in an obscure village that the first demonstrative evidence came that the human spirit exists after death, and that from that after-life it has the power of return to communicate with friends on earth. It was a pedlar that did this great service to the world. Not that we consider that he himself had in contemplation the founding a new revelation. We should incline to the opinion that he unconsciously under the direction and influence of certain other potent minds, was but an humble instrument in the accomplishment of the greater purposes that lay behind, just as you are the unconscious and passive instruments of that God who outworks his grand purposes through your lives.

Thus born, unaccompanied with any display, Spiritualism did not grow and thrive on the kindness of its neighbours. For public

opinion came full down upon the little stranger, and did all it could to crush the life out of its young form; but, being sturdy, it thrived all the stronger for the heavy blows, until to-day we find it so strong that no matter where you go you will find Spiritualism has been there before you. The birth, then, was a very simple matter. It was a simple thing, old "Splitfoot" rapping against the wainscot in that village farm-house, and the consequent taking up of the old man's bones, but it was most important. It was the key to the whole—the insertion of the key, and the swinging wide the door that the light might shine in the darkness, though the darkness comprehended it not, and would rather not have had it. But what of the progress?

The first stage in the progress of this movement would necessarily be in the phenomenal department, the lower order of manifestations, as they are now called; then the various methods of holding communion with spirit-intelligences, followed with tests of spirit-identity, to the ultimate re-appearance among us in bodily form of the departed ones. The offering an almost blind submission to the communicating intelligences, and the surrendering, as it were, of our reason to what was thought superior power, gave rise, as a natural consequence, to a species of spiritual superstition which time wore off. Then it was ascertained that it was not a mere demonstration of spirit-identity, but that there was a science underlying the matter, and that all the phenomena were governed by definite laws, and those laws in perfect harmony with universal nature; not, however, that it is therefore to be inferred that men understand the possibilities of nature. Not even has science compassed them. Therefore, when scientific theories are traversed by the phenomenal facts of Spiritualism, the dignity of natural science must be maintained, and spiritual science must go to the wall; and this in spite of the circumstance that scientific theories are continually undergoing modification, showing that science which condemns is not itself infallible.

Then comes the question of the religious value of the movement. The religious convictions of its recipients become modified. The revelations of Spiritualism as to the non-existence of the Devil, of hell, of total depravity, and, on the other hand, of continued progression in the life beyond, constitute an overthrow of long-cherished opinions. Thus, as the movement proceeds, the phenomenal, the scientific, and the religious planes are gradually developed. For twenty-eight years it has been gathering strength, and friends have been coming back to inspire your souls. May we not ask, "How much the better are you for it?" Grumblers exclaim, "Why have we not a science of Spiritualism? Why is it not reduced to a natural system and order?" We reply: It would not be well to make a science of Spiritualism, for it would give the appearance of having finished its work; nor has it been in the world long enough to make a complete classification of its facts. And, after all, it is not so much the facts as the principles underlying them that should be the objects of consideration. It is time that the day of wonders in Spiritualism had passed away. Seek to discover the intimate relationship between the two states of existence, and you may build up a monument of truth to bequeath to posterity.

Says the objector to the movement, "Spiritualism has not made the world better." The question, perhaps, is not what Spiritualism has failed to accomplish; but, what was the nature of the legacy bequeathed it by theology? If the theologians could turn out no better specimens of civilisation than are found in our communities, either theology is a very weak article, or humanity is very bad; and seeing that to-day we reap the fruits of what was sown in times gone by, and we find the higher nature of man repressed and stunted, it would seem that the failure is on the side of theology. The materialism of the present age is but the reaction of the stern puritanism of the age gone by.

What is Spiritualism destined to accomplish? Looking retrospectively, the work it had to do was to arrest the march of materialism, which the Church was impotent to accomplish. The Church lacked the practical, demonstrative evidence. Spiritualism brought it, and in doing so, put into the hands of the warriors for truth a sword that must vanquish the hitherto successful enemy; for where Spiritualism and Materialism have a fair field, one must give way, and that one is not Spiritualism. Materialism and ecclesiastical intolerance must bend the knee to spiritual truth.

Spiritualism brings another truth that must bear potent sway on human conduct when generally received. It teaches that compensation and retribution are laws of the spiritual state. What is sown in this world will be assuredly reaped in the world beyond. Thus does it sweep away the foundations of the vicarious theology of to-day, and clearly demonstrates the immorality of stifting into heaven upon another's shoulders, whether it be Jesus of Nazareth or God himself.

Another truth of world-wide efficacy that Spiritualism has brought to light is, that all living men are the children of one Father, God; and further that all are equal in His eyes. Thus does it teach a Spiritual Democracy, and in doing so, strikes at the very root of the privileged classes and castes that prevail in the world. The aristocracy of the Church, with its notion of being sole depository of truth and the sole appointed teacher of religion, is doomed to be swept away; for men need not religious teachers. They can discover truth now for themselves; and if they are seeking happiness, they must learn it is not to be found in church creeds nor ceremonies, but in goodness.

But the spiritual democracy goes deeper than the exemption of humanity from religious teachers; it discountenances the subserviency of one class to another. It does so on the principle that

the subordination of man to man, and the divisions of society, come from the human side, and not from the divine. Not that we would preach a dull, level communism, where the undeserving should enjoy the rights of the deserving, but that all that a man worthily earns is his by right. That we call the true dignity of labour. Our spiritual democracy is deep-reaching; it will level up society; it will, to a great extent, abolish classes and castes. Inequality of intellectual power, and of mental conditions, may ever prevail; but the teaching that one man is superior to another, because of the blood that rolls through his veins, it proclaims to be false and contemptible.

Our idea of Spiritualism is, that it should strike at the root of every error and every false system. In the coming time there will be one king—Truth; one queen—Love; one court—Experience; one object and purpose in life—The discovery of Truth and its application to the advancement of the human family. Spiritualism points to this, and affirms that royalty, as well as theologians and ecclesiasticism, will be banished to the limbo of the past. The work of Spiritualism may thus be called iconoclastic, and it must be so before it can be constructive. Masses of error have to be swept away, and if in doing so theories that have been supposed to be beyond price are attacked, it must appear of a destructive character; but it will raise on the ruins such temples of truth as will stand the winds and storms of the ages; and when the temple is reared, the scientists and theologians will veer round and say our hands have raised it, for they will say they have always believed and taught the same. Iconoclastic as we may be, we do not say, destroy religion or science. It is better to purify religion of its excrescences of creeds and dogmas than to abolish it. It is better to purge science of its materialism than to discard it. When thus purged, they will both join hands with the advocates of spiritual philosophy and truth.

Our philosophy, as it advances, will develop the practical side of the spiritual democracy, and teach the true social relations between man and man, and with them their duties. Every man being a spark of the Divine life, it will show by that small shining light the God within humanity—the element of good in all; and he who puts forth his hand to dim that spark, lifts it against Divinity itself. Let such a thought take its rightful place in the philosophies of the day—let it enter into the counsels of the politician, let it be an element in the establishment of laws for the government of peoples, let it rule supreme beneath the domestic roof, and society will undergo a revolution which neither church, nor science, nor moral philosophies, nor universities, nor schools have been powerful to bring about. Yet all this will come in the omnipotence of Spiritualism.

The cessation of all social warfare, by the abolition of those divisions that now set man against man, will have its sweetest fruits in the homes of the people. Minds liberated from thralldom will naturally seek those higher pleasures that will bring the purest peace. Those curses that have hitherto hung like a funeral pall on our homes being removed, a sunlight will glance in that will bring solace around the domestic hearth; and when, as we know they do, the lost ones come and rejoin the family circle, and homes above and homes below thus become one, the cup of social welfare will not be far from full.

If only twenty-eight years of Spiritualism have been productive of such changes in opinions and thought, what may not be expected of it in generations to come? Who but angels could have told the consequences already arisen from the simple tap of the pedlar on the wainscot? And perhaps none but angels know how far the history of the world will yet be moulded by the spread of the new truths. Let there be but harmonious co-operation among all workers for the truth. Let the principles accepted be applied to the physical, intellectual, and spiritual advancement of each soul, and each human being will become a centre whence will radiate the highest good to all. Wisdom, truth, justice, and love will reign supreme, and the beginning of a glorified and spiritualised humanity will have set in. Such truths as have been revealed, coming from a spiritual source, can never be fruitless, for the power and influence of the spirit-world accompany them, and will do so to the harvest-reaping. Work you all, and posterity will be your reward.

INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

CHAPTER XIII.

LIZZIE HOLT came over yesterday, and called Cutty out. They sat down upon the lowest step at the side door. It was almost twelve o'clock at noon, and I stepped to the window overlooking them, to invite Lizzie to stay and dine with us. I did not intend to turn "eaves-dropper," but the child's face arrested and held me a moment. I saw she had been weeping. Cutty was winding her hands in and out of her white apron, evidently in some perplexity. Suddenly her delicate, spiritual nature seemed to change place with some quick impulse of anger, but as quickly subdued as dawning. I heard her say, "I would not care, Lizzie. I know 'tis hard, but then it will all come right some day." I heard Lizzie reply, "I wouldn't, only I'm 'fraid they will think I'm a real, great hypocrite. I told old Mrs. Orent so, sure, I'd take her Belle; and I teased mother all the morning to let me do it, and she said if I did she'd never call me her daughter again."

"Let me tell mother."

Cutty rose up with a motion seeming to say, "She'll advise and comfort you, Lizzie."

"Well, tell her."

Both girls rose, and I, really warm in conscious guilt of surreptitious listening, hastened to the hall to meet them. At this instant I saw Mrs. Holt coming through the gate. Lizzie saw her also, and, wiping her eyes, endeavoured to look happy. The children walked out among the trees towards the summer-house, and I invited my neighbour into my sitting-room. I quickly observed she wore an expression of unhappiness. She politely inquired for my brother, also remarking her solicitude for his future.

After rather an uneasy half hour had passed—for Mrs. Holt was very abstracted, she evidently longed to get at her subject—I said:

"Lizzie has done admirably for the fair."

"Lizzie is smart, Mrs. Blake, but utterly ruined. I thought I never would trouble you again with this thing; but I cannot help it. I do not wish to offend you, Mrs. Blake, but I think I shall be obliged to forbid any further intimacy between Lizzie and Cutty. I have not known until within two or three days that the children talk so much of this false religion. I am quite shocked. Lizzie never tells anything of what other people say, but Mr. James and Miss Duane were over last night and told me they were satisfied Cutty was ruining Lizzie with this terrible doctrine of making heaven a material place, and of talking of being saved through God's love, denying everlasting punishment, and such things. I think Cutty is a perfect little lady, Mrs. Blake, but children never should be allowed to have their own ideas of spiritual things. Mr. Holt has prevented me from forbidding the children coming together so much, and he is more than half as foolish as Lizzie about such things."

I sat very quietly, listening; the lady kept silence a moment, awaiting my reply, but I gave none.

"I hope you are not offended, Mrs. Blake. I dreaded to say this."

"Oh, no; not in the least," I answered, very softly. "But please, Mrs. Holt, will you tell me if you think Lizzie is a naughty girl?"

The mother's face portrayed a perfect dilemma; then she said, hesitatingly,

"No, not bad in the sense people generally call bad, O no. But what can be much worse than for a child to have such dreadful ideas of religion? Why, Mrs. Blake, I never slept a wink all night after hearing what Mr. James said."

"What did he say?" I asked.

"He said, he trembled to think a child coming of Christian parents should believe she would go to heaven if she should die without being born again. He told her so, and she said, 'I have been born again. I'm born anew every morning and every night when I pray to God.' You know, Mrs. Blake, I told you Lizzie always had her original ideas of religion; but she has grown out of all decency since she and Cutty have talked so much. Did Lizzie tell you of her last caper?"

I smiled, answering, "She has said nothing particularly new."

"Well, Mrs. Blake, such things as this are what it all leads to. Last Sunday I sent her to Sabbath-school as usual; she just runs in, you know—the church is so near—to get a drink of water and get her books; well, she meets Norton's two children—those poor miserable creatures—and asks them if they want to go to Sunday-school. Of course they wanted to, and what does she do but march into the broad aisle holding one by either hand. 'I've brought you two new scholars,' Miss Duane said that was her first warning of the new acquisition."

"Were they tidy, Mrs. Holt?"

"Yes—" She prolonged her affirmative, adding, "That is, as tidy as one can expect. They were clean enough, but barefooted. Yes, Sallie said their clothes were neatly patched, and their hands and faces nicely washed, and their hair combed. But such things won't do. Why, Jennie and Alice Merton went straight into the next row, refusing to remain a moment; and Mary Stetson pulled her dress all up around her and commenced to cry. Sallie sent the Nortons home. Then Miss Lizzie was so offended she stood straight up before her and said, 'Miss Duane, did you know Jesus Christ was born in a manger? Did you know his father was a poor carpenter? So is Mr. Norton.' Well, you can see plain enough how these things work. Mr. James said he should turn Lizzie out of the Sunday-school only for our sakes. I do a great deal for the church, and always give liberally when our minister has his annual donation."

Mrs. Holt ceased her speaking, sighing very heavily. I knew not what to say; but ere I had opportunity to decide she commenced again:

"Did Lizzie tell you I had forbidden her to speak to Belle Orcut?"

"No, Mrs. Holt. Lizzie is very discreet; she never has spoken of her troubles to me."

"Well, I thought she would to-day, for she is much grieved. You know Belle Orcut is a great girl and has been dreadfully talked about. Why, she is sixteen, I know surely. They say she is trying to reform, and wants to go to Sabbath-school. Lizzie promised Mrs. Orcut to take her and ask Mr. James to give her a place in her class. Belle feels ashamed of her ignorance, she is so large, and she thinks the world of Lizzie, so I suppose feels that to go with her would be quite a protection. I have forbidden the

plan. I'll never have my daughter seen with Hiram Orcut's poor, miserable child."

The children made their appearance, bearing their arms full of flowers. I advised them to carry them down into the dining-hall and arrange them. I knew nothing of their intention. I said, as quick as they had left:

"My dear Mrs. Holt, do not check your angel-like daughter in her impulses of true Christianity; do not, I beg, transform her into a cold creature of the cold world we make it. I shall not strive to argue points of theology with you; something tells me time will heal your unbelief. The children are very happy together. I would not separate them."

The lady cast her eyes down upon the carpet, and said, "I do not wish to, I assure you; for Cutty has changed Lizzie beyond expression—softened her rude manners, taught her politeness and gentleness—though Lizzie will be herself as long as breath animates her body."

"Do you ever fear she may become an angel early in life?"

"No! I am sure I do not; with such nonsense as fills her head!"

Mrs. Holt blushed deeply, and left me very soon after this speech. I went down into the dining-hall finding the girls busy in fashioning wreaths, crosses, bouquets. I had forgotten the fair was to be on the morrow. Lizzie was striving very hard to persuade Cutty to go. I sincerely hoped she might prevail upon her, but it was a failure. My darling adopted, I fear, ever will shun companionship with the world. She visits with me sometimes, and always meets company very cordially; but to place herself voluntarily among people seems wholly repugnant. Her young existence wraps itself in her studies and her new hope of heaven. Day after day passing is developing her marvellous genius, fitting her to take a high place among earth's intelligences. Her recitation hours come between nine and ten, a.m., and four and five, p.m. Next week she commences music and drawing under Montzana. Another year I shall send her to Madame Royale's seminary in Charlestown.

While Cutty and I were sitting together sewing, in the afternoon just before tea, she told me of dear little Lizzie's grief at her thwarted intentions.

"She is so good," said Cutty tenderly; "she said she must have her mother's permission to all she did, else she would not honour her father and mother; but she makes me laugh so; she says, 'She'll bet the angels will fix it up all right after awhile.'"

Faith is rooted in innocence.

A few days have passed and I have hardly seen Lizzie. I fear Mrs. Holt has determined to keep the girls apart. Cutty is quite unhappy over her fears. She went out to swing, but came back declaring she felt so lonely she could not stay. She went into the playroom, and says she almost cried aloud, it seemed as though Lizzie was dead.

(To be continued.)

THE EXPERIENCES OF A SEPTUAGENARIAN.

By JAMES JUDD,

122, King Edward's Road, Icknield Street, Birmingham.

(Continued from page 179.)

After the above, my flagging interest received a fresh stimulus, from the following incident:—A gentleman holding an important official situation in the engineering department of the P. O. electric telegraph called on Mr. Baker, with whom I was residing, and during tea, as an "amateur Mesmerist," gave us some amusing anecdotes of the delusions that took possession of many individuals on whom he had operated, in making them believe they were pursued by bulls, lions, tigers, much to their horror and agony, when gored by the one and bitten by the other. "Did you ever investigate Spiritualism?" I asked. "No; but I am half inclined to believe in it, from the many wonders I have witnessed, elicited from persons under the influence of Mesmerism. I believe it to be a kindred science." After tea we held our usual circle, and our friend expressed himself highly satisfied with what he had witnessed, and said that "in his travels he would let no opportunity escape of further investigating the subject." A month hence he again called on us. "Well, and how have you succeeded with Spiritualism?" "The last and only circle," he replied, "in which I have sat since I saw you was at Oxford, and at that my sister (at the time of her departure, a few years younger than myself) manifested herself, and to test her identity I asked 'if she recollected a Shetland pony father bought for us?'—'Yes.' 'His name?'—'No!' 'Well, do you recollect the name of an Esquimaux dog you were very fond of?'—'No!' 'Certainly you cannot be my sister, or you would recollect those well-known names. One more question I will ask you. Can you tell me the cause of the death of your favourite canary?'—'Yes.' 'Please, then, give it me, by the alphabet, in the usual manner.' 'B-u-r-n' was spelt. I turned to my friends (strangers I promiscuously met at an hotel) and said, 'I am now satisfied I am in the presence of my sister's spirit, for the servant cleaning out the cage in the morning accidentally left the door open, from which the bird flew into the fire and was so burnt as to die soon after.'"

On rising from the tea-table we held a sitting, and our friend was again favoured with his sister's presence, and for our satisfaction asked the same questions of her, *seriatim*, as at his last seance. They were asked—the same result, with one exception, and that a very remarkable one, that will send, with many others of like nature, to the "Tomb of the Capulets" the psychic force theory of the scientist. On the question: "What was the cause of the

death of the canary?" instead of "b-u-r-n," "f-i-r-e" was given. Our friend said that on giving the alphabet, when the letter B was passed without notice, he thought his question was not understood, little thinking that the word "fire" would be substituted—the cause the same, but the word expressing it differently. His mind was resting on the word "burn," so that the word "fire," as resulting from any mind-force, is fallacious, though even if the action of the mind, or "psychic force," could sensibly affect our auditory sense by communicating through solid substances, as a table, it would be quite as mysterious as the hypothesis of the Spiritualist.

Should any scientist read the above, together with that which precedes it—the "Samuel Levi" incident—I hope he will thoughtfully consider whether it be possible for the psychic force theory to explain this phase of the spiritual phenomena.

In 1872-73 a Psychological Society was organised in Birmingham, of which I was a member. Their meetings were held at Mr. Sunderland's, the well-known photographer in Bull Street. On an evening in November a dark seance was held. Ladies and gentlemen to the number of twenty were present, when very strong influence prevailed of an unpleasant nature; ladies being overcome with hysterics, gentlemen so convulsed as not to have command of their physical movements; so weird-like were the phenomena that I was almost inclined to attribute them to diabolical agency, and fancy myself in proximity to the shades of Pandemonium. To prevent future ill-effects to the ladies, we early broke up the circle, and adjourned into a well-lighted drawing-room, to which the power seemed to follow, but of a more agreeable nature, for on six or seven while standing, placing their hands lightly on a large loo-table, in three minutes the table plunged from one claw to the other, oscillated, gyrated in the most grotesque manner, and eventually rose from its resting-place with an undulatory, graceful motion some two feet or more, alighting as noiselessly and lightly as a leaf from a forest tree on an autumnal day. At this wonder we were so delighted as impulsively to clap our hands, at which demonstration the table, as if a sentient being, seemed delighted, absolutely leaping with seeming ecstasy. "Oh, thank you! thank you!" "Do you think, if we held our hands a little distance from the table, without coming in contact, you could levitate it from the floor?" Three terrific plunges—"Yes!" We did so. After a few preparatory motions, up it rose, our hands, without touching, rising while it floated in an opposite direction to the last, about six feet from whence it had arisen, falling more heavily on the carpet than on its preceding movement. There were twelve or thirteen of our original members left, several of whose names I could mention to corroborate my statement. I need not say we returned to our homes wondering, and thanking our common Father for thus giving us in this materialistic age the above palpable proofs of a power being sent to convince the unbelieving of the immortality of the soul, a life beyond the tomb, which we Spiritualists shall continue in the belief of till some learned *savant* or eminent scientist can show us that the phenomena can be explained by the action of some of nature's hitherto hidden forces.

My narrative, so far as it has gone, has consisted of descriptions of physical phenomena, the A B C of Spiritualism, which must be wearisome from their sameness, but what follows will be an ascent in the ladder of progress.

Miss Baker, the lady medium whose name in the foregoing has been so frequently mentioned, formed a seance at her own house, frequented by several of the oldest Spiritualists of Birmingham, of whom our late respected friend Mr. Hawkes—whose sudden transition to the Summer-land is so well known to Birmingham—was a constant attendant, as well as myself, Mr. Foley, and Mr. Groom, whose name I mention from a singular circumstance connected with it. Mr. Groom, from the wonders he had heard in connection with Spiritualism, and invitations given by Mr. Foley and myself to join our circle, did so, and was so satisfied of its truth, that he was seldom absent. This gave great umbrage to his good lady, Mrs. Groom, who was demonstrative in showing her dislike to Spiritualism,—that we were all 'crazed,' or 'fools,' and 'idiots' there could be no mistake! From what cause I know not, but one evening we were very much surprised to see her attend the seance and require but little persuasion to take a seat at the table that was surrounded by "crazed, idiots, and fools." The result was that our kind spiritual intelligences, instead of resenting her rabid scepticism, forcibly took control of her, and have made her, now I am writing, the most extraordinary and powerful medium in Birmingham. Sitting with her, I have had oral proof of the presence of our late friend Mr. Hawkes, who left us so suddenly while giving his experiences at the Athenaeum some time since. Those present who knew Mr. Hawkes on earth, immediately recognised his voice. I have likewise heard, under her mediumship, a personage whose antecedents are not so intimately known to us, "Tom the Sailor," who found another state of existence on the going down of the ill-fated *London*, who favours us with a "Ship ahoy!" and other idiomatic nautical phraseology. I have likewise heard, under the same abnormal power, the hissing accents of two little children, the fathers of whom—Mr. Huskisson and Mr. Franklin—were both present, and identified their voices,—no children in the room, and the door locked. "Ventriloquism!" I hear some exclaim; if so, it must be possessed by Mrs. Groom alone; for let the sitters at the circle be changed every night, the same phenomena present themselves, and Mrs. Groom makes very unprofitable use of her time and talents, to waste both on so unpopular and so tabooed a subject as Spiritualism, when she could

fill her coffers by practising her gift, without the fear of ridicule from scoffers.

I have another attack to make on the theory of certain scientists, "psychic force."

Mr. and Mrs. Foley, whom I before mentioned, have many times favoured me with a sitting, during which a passed-away relative, by name "Enoch," invariably makes himself known, and names the place where his remains were laid, his age at departure, and the number of relations left behind, amongst whom was his widow; and on being asked "Where she lived?" spelt by the alphabet—what Mr. Foley, on the first initial given, considered wrong, his mind resting on Harborn—"Chad's Valley," and it was at Chad's Valley, and Chad's Valley is in the parish of Edgbaston, about three hundred yards from the parish of Harborn. So much for "psychic force."

I fear I weary the reader, for which I crave his indulgence, reminding him that I am writing my own experiences, and mine only. These experiences justifying my belief in Spiritualism are more valued than those of others, how much soever others may exceed in the marvellous.

In 1874 Birmingham was favoured by the visit of Dr. Monck, an ex-Baptist minister (I think of Bristol, to whom the evidence of Spiritualism came with such irresistible force that he could not hold his peace on the subject; the consequence was the necessity for the resignation of his ministry. During his stay he sojourned at the Waverly Hotel, at which place he was interviewed by the editor or special correspondent of the *Morning News*. The seance at which this gentleman sat was very fairly reported, but as usual in such cases, the cloven-foot presented itself in the shape of ridicule on some of the phenomena presented. To this editor or special correspondent I replied by telling him, if his earnest desire was to elicit truth, to attend several consecutive seances held by the learned Doctor, as by so doing the spirits would become more *en rapport*, and thus would be removed many anomalies with which his first and only sitting teemed. On reading this, Dr. Monck wrote me a polite note, inviting me to call on him at the above-named hotel. He was out, but ere long a gentleman of middle size, with a good-humoured expression of countenance, and a merry twinkle in his eye, made his appearance. After self-introduction, while standing at the farther end of the table looking over memoranda in his pocket-book, loud knockings on various parts of the table announced that an intelligence was present. "Sit up to the table; sit up!" was the order given by the Doctor, which I quickly obeyed. "Do you know me?" I asked.—"Yes." "Give me my name."—"Not Glass." "What does that mean?" asked the Doctor, "not Glass?"—"I think I can explain, although a mystery to you. My eldest son was for some years senior partner in a printing firm under the name of Judd and Glass, and though my name is not actually Glass, it is in close approximation to it." I then asked: "What is your name?"—"Do you recollect Baalam's ass?" This answer again induced the Doctor to put on his considering cap, but it was all clear to me. I said: "This is our late friend Hawkes that is present," to which three tremendous raps gave the affirmative. It was in this wise. One evening in 1872 the late Mr. Hawkes gave his experiences in Spiritualism, and amongst many, related his sitting with Herne and Williams in Lamb's Conduit Street, and said the phenomena he witnessed there were of such a convincing nature, so palpably made manifest to more senses than one, that a person witnessing them without prejudice, and not believing, must have an intellect as obtuse and cranium as impenetrable as an ass, not to be convinced. I could not resist the impulse to say: "I hoped Mr. Hawkes excepted Balaam's ass," which raised a laugh that interrupted and ended the narrative. Hence "Do you recollect Balaam's ass?" proved without doubt his identity, no one being in this room but Dr. Monck and myself—he at one end of a long table, and I at the other, in a bright summer's afternoon, where collusion would be impossible. So anxious was the learned Doctor to remove any doubt, that he so pressed me to search his person, that I complied, and found nothing but a bunch of keys, a pencil, and some silver.

On the 17th of August, 1872, I met a friend, by name Mr. Mann, whose wife has great gifts of clairvoyance and healing, who kindly invited me to a sitting at his house, which I accepted. Mr. and Mrs. Mann, my daughter, Mrs. Baker, and myself only at the table. My father manifested himself to me. To test his identity I asked him, to avoid the tediousness of the alphabet, "If I repeated the names of some of the principal landlords of Hampshire, he would respond to the name of that landlord of whom he rented a small farm near Lymington, in that county?"—"Yes." "Mr. Fleming?"—"No." "Mr. Whitby?"—"No." "Bishop of Winchester, and others?"—"No." "Admiral Sir Harry Burrard Neale?"—"Yes." Correct; the same. In enumerating the names of his old servants, mentioned promiscuously with those who had not so served, an affirmative to those who had, and a negative to those mentioned who had not. "Please give me the name of the farm you rented under 'Sir Harry'?" Spelt out, the "Bar-fields." "Had you not another farm some three miles from Lymington?"—"Yes." "Please give me its name?"—"Garlington." "Was it not your wont, when riding home to Lymington from that farm, to ride up to a certain 'public' to take a glass of ale?"—"Yes." "If I repeat the signs of several houses, will you tell me when I name the right?"—"Yes." After repeating all the public signs I could think of, "The Rose?"—"Yes." In addition to this, there is one thing I wish to mention, and that is, that though he responded correctly to all the questions I asked, which the

psychist accounts for in his way—because I knew if his replies were correct or not—when I asked him “to give me the name of the person who bought his house after his decease?” (a Mr. Banks, sculptor) he could not tell me, although I knew. What becomes of “psychic force” here?

On the 14th of June, of 1875, Mr. and Mrs. Foley promised to give me a look in on the afternoon of that day. Previous to their coming to test the powers of “Enoch”—their departed relative—who invariably manifested himself at these sittings, I intended to write on paper, “Love God with all your heart, and your neighbour as yourself;” but thinking of the time this sentence would take spelling by the alphabet, I abridged it to “Love your neighbour as yourself,” placed it beneath the table an hour before they arrived, telling them nothing of what I had done. In a short time after sitting, “Enoch” greeted us. “‘Enoch!’ do you know that I have written on paper and placed it under the table?”—“Yes.” “Can you read that which I have written?”—“Yes.” “Will you?”—“Yes.” “Will you do it if I sit away from the table?”—“Yes.” I accordingly moved myself some 4 ft. from the table, and on Mr. Foley’s giving the alphabet, “Love God with all your heart, and your neighbour as yourself” was spelt. This is very remarkable, for the whole which I intended writing was given, instead of the few words really written. This fact, from its novelty, is worth the consideration of the psychologist and the scientist.

I cannot conclude without a word upon the *Cui bono* aspect of the question. We are a practical people, given over-much to ignore the poetic and spiritual, and as this may be read by the profane vulgar, something must be said of what has been done, and of the practical results still to be expected from Spiritualism. It would be easy to urge that such things are supermundane, and not to be tried by the hard standard of the palpable and demonstrable; but I prefer to urge that what professes to give us an insight into the condition of spiritual being and after-life, and that, if true, demonstrates immortality, is pre-eminently a practical and all-important subject for the consideration even of the busy men of the Mart or Exchange, and cannot be ignored by thoughtful men.

Beyond all question, Spiritualism presents phenomena that no scientific man has yet explained, that point to forces beyond and above us, that a perfect solution to which is given only by the Spiritualist, and that are an *Edipean* riddle without such explanation. Moreover, the dispassionate consideration of the subject cannot but benefit the family of man. If investigation disproves its claims, a serious delusion will be ended, whilst, on the other hand, if the result be the establishment of the belief of the Spiritualist, life will no longer be a dark enigma, an impenetrable search, but will be surrounded by a halo of light that shall gladden the sorrowful, cheer the despondent, and give to the future certainties that can never be withdrawn, hopes that can never be blighted; with immortality certainly in view, how easy will be the load of ills to which flesh is heir, how transient the sorrows, how serious, yet delightful, the duties of life! Doubts and fears will give place to certainties, youth will look unmoved, and age anticipate with joy the putting off of the mortal, the putting on the garment of life—immortality. Such, I would say, is the answer to the *Cui bono* of Spiritualism.

JAMES JUDD.

122, King Edward's Road, Icknield Street, Birmingham.

MOULD OF A SPIRIT-FACE.

To the Editor.—Dear Sir,—Favoured by the kindness of Miss Lottie Fowler, I was invited a few evenings since to be present at an important seance for the moulds of spirit-hands.

After having improvised a cabinet by the means of a few curtains over a door communicating with an adjoining room, Miss Fowler retired, taking care before doing so, however, to place immediately in front of the cabinet a card-table surrounded by a black covering, beneath which were also placed two pails, the one containing very hot paraffine, the other simple cold water. The pails and their contents were examined by the three ladies who alone were present, namely, Mrs. Loder, her sister, and myself. On a command to darken, the gas was put out. Miss Fowler took her seat in the cabinet, and the sitters awaited the result in a passive and harmonious condition as it was possible to maintain.

After a short interval the usual announcements of spirit-presence were given, followed by the sounds of splashing in water. In a few minutes the operations seemed to have been completed and we were told to light up and “look.” This we immediately did, and found in the pail which contained the cold water, not the mould of a spirit-hand as we had anticipated, but a mask of a face which bore all the impress of the human physiognomy. This is, I believe, the first mould of a spirit-face that has been obtained in this country. But this is not all, for floating beside the mask were pieces of solidified paraffine, embedded in which was a lock of apparently human hair of a dark colour. Now supposing Miss Fowler to have had the super-human power to plunge her face into the heated paraffine, it is, I think, impossible that she should have been able to change the colour of her hair for the occasion, which all who are acquainted with this lady will remember is of a light brown. This mould of the face, we were informed at a later period, was from that of a relative of Mrs. Loder’s, now in the spirit world.

After the paraffine had again been heated to a high degree, the order to darken was again given, and in a few moments the mould of a large hand was found in the pail. I should think it must have been that of a male spirit, and was said to be for Mrs. Loder’s sister. After the completion of this operation, Miss Fowler (who had been talking to us all the time the moulds of both face and hand were being taken) began to exhibit evidences of trance, and indeed in a short time she seemed to be in a deep sleep. Meantime answers to our questions were given, and permission granted to approach quite close to the cabinet and see the form which very quickly materialised. This form was said to be that of my dear mother. She took my hand, carried it up to her face, pass-

ing it over it, so that I could feel all the features. The hand was cold, but the face was warm and lifelike. On being asked if she could kiss me, the face was thrust out at the side of the cabinet, and impressed a loving kiss on my cheek.

Another materialised form showed itself, purporting to be that of my child, and on my asking whether he could give me a mould of his features, he rapped out, “No,” but immediately afterwards said, “Hand” in the direct voice. The paraffine was again heated, and whilst awaiting the performance of the promise, beautiful spirit-lights were distinctly visible, the pictures quivered on the wall, and thick white vapour seemed to ascend in front of the cabinet. I was told to approach the cabinet, and immediately I did so the mould of the hand of what would seem to be a little boy was placed in mine.

Another form then materialised, said to have been that of a son of Mrs. Loder. He also placed a similar hand in that of this lady. I had almost forgotten to say both these forms took our hands over the face, as did the form of my mother; these, however, put our finger into their mouths and over what seemed to be teeth, afterwards drying the finger. They also pulled from the head small locks of hair, in apparently the most barbarous manner. A fourth figure materialised also, purporting to be that of “Mr. Loder.” This seemed to be a face of a broad cast; the hair seemed to be short and thick. I did not see this form so distinctly as the others, but Mrs. Loder appeared quite satisfied that it was indeed the materialised form of her husband.

I consider this as an exceedingly remarkable and interesting seance, and being that at which the first mould of a spirit-face has ever been taken in this country, it will indeed mark an epoch in the history of Spiritualism.—Yours faithfully,

A. C. BURKE.

March 28th.

SPIRITUALISM AND THE CLERGY.

The war in the *Whitehaven News* makes progress. Mr. E. Foster and Mr. Hartley defend the cause in able communications. We quote the following, which appears in the same issue:—

To the Editor of the “*Whitehaven News*.”

“Sir,—I suppose some reply will be expected from me to the Rev. James Cosbey’s letter in your issue of the 9th inst.

“When a man has finished his tale, and has nothing more to say, he has the choice of two courses. Either he may close his mouth and trouble us no further, or he may take up the same sermon and preach it over again. The Rev. E. Jump chose the former plan, and I think he was wise. Mr. Cosbey takes the second. The best he had to offer for our benefit when he began was abuse and misrepresentation, and in his last effort to enlighten us he gives us very little else. Certainly there is this modification to be grateful for: he is somewhat milder in his abuse. Instead of charging me, as he did before, with having ‘impudently endeavoured to impose a falsehood on the public,’ he now says I ‘artfully attempted to impose a fabrication.’ The difference is slight, but, so far as it goes, I accept it thankfully, and congratulate Mr. Cosbey on his improved behaviour. Perhaps, in course of time, he may grant me ordinary civility; courtesy from him I do not hope for.

“We shall do no good with this inquiry until we put Spiritualism on its own plain, simple footing. Let me try to do that, to some extent, by stating my own poor case. Some five years ago I had not the slightest respect for or belief in Spiritualism, and, in fact, knew no more about it then than Mr. Cosbey does now. But it so happened we thought we would try its claims for ourselves in our own family; and the results of repeated experiments was, I became convinced that (1) there are at all times spirits about us which, ordinarily, we are not able to perceive; and (2), that if we set up certain conditions these spirits are able to communicate with us. Since that time I have never seen any reason to doubt the correctness of this view, and have never been able to find the man or the book that makes so much as a sensible attempt to oppose it. Now, solely because I believe these two propositions, I call myself a Spiritualist; and, so far as I understand it, that is just what the word means. If it be wrong in me to entertain this belief, and if Mr. Cosbey can help me out of it, I trust I shall have the grace to confess my error, and thank him for his trouble—as I did in the matter of Dean Stanley. I shall easily pardon any insolence on his part, because that seems to come so natural to Mr. Cosbey, and we Spiritualists are used to it. But I must tell him at once—and your intelligent readers cannot but have perceived for themselves—that this rigmarole of a letter of his does not in the least bear upon the two propositions above stated, and therefore it can be of no earthly use to me or to anyone else possessed of the same experience. He says, ‘Spiritualists stop at nothing to accomplish their end.’ I wonder what he means by that. What ‘end’ does he suppose we have in view, beyond seeking for the truth, and desiring to be let alone when we have found it? He says, ‘They throw aside their Bible, deny the Saviour, rail at priests [that’s very naughty], look lightly on marriage, advocate free-love, deny hell, debase man, and’—several other things. In short, as an esteemed friend of mine points out to me, we are just passing through the same ordeal as the early Christians had to put up with. It is recorded ‘in Church history that they, like the Spiritualists, were accused of all sorts of crimes and misdemeanours, for which their Christianity was asserted by their enemies to be merely a cloak.’ And so it was with the Methodists in their early days. But surely we may believe in the simple fact of spirit-communication without being guilty of all these precious atrocities, else what must we say of the Rev. John Wesley, for instance, who vouched for having had experiences similar to ours in his house?

“The fact is, Sir, belief in this matter, any more than in another, does not necessarily affect conduct in any way; so if this ‘blasphemous and insane sect’ (as the elegant Mr. Cosbey terms it) be so very bad, we have ourselves to blame, and not our Spiritualism. But what shall we say of this passage from the *Liberal Christian*? That clerical paper once expressed its opinion of us in these very remarkable words:—‘And now we shall never say anything about Spiritualism without adding this: Among the people who bear this name and hold this belief there are many who must be classed with the very best men and women that we have ever known. Some of the most perfect and happy homes that now bless this world are those of Spiritualist families. . . . They are thoughtful, reverent, and deep-hearted. Above all, they are true, they are faithful. They love all “things that are of good report;” they love their fellow-men, and put their religion into their lives.’

"It is clear there are two sides to this subject, as to every other, and our clerical friends must simply reverse their mode of treatment if they are to do us any good. I am sure many of your readers will look for something more in Mr. Cosbey's next essay than a lot of nonsensical extracts about matters which neither they nor he are in a position to understand. Let him look at my two propositions and try again. If he can explain away our alleged facts, he will do more than the whole scientific world in twenty-seven years has been able to perform; and two or three professors in the Royal Society, and scores of other eminent men who have studied these things and become convinced of their truth, will doubtless be grateful to him. By all means let him instruct us if he can; but if he can only dogmatize about it, I think he should be content to do that in his pulpit, then those people who don't want dogmatism need not go to his church; it is really too bad that we should be troubled with it in our newspapers also.

"Mr. Cosbey has made mention of the Bible. Now we are told to 'prove all things, and hold fast that which is good,' so, as regards the Bible, we differ in our views just as all Protestants may claim the right to do; but I think the main body of Spiritualists hold—as I do myself—that a large portion of that most excellent book is 'inspired.' There are, however, innumerable glaring errors in its contents, and the book contains a great deal that really has no business there at all. The Bible is no more absolutely perfect than anything else is perfect which finite man has had any hand in putting together. The Rev. James Cosbey himself knows this as well as I do. All our Church clergymen are well aware of the fact; they were taught it in their student-days 'at College,' but, with rare and bright exceptions, they conceal this truth from the people, and teach that the Bible is infallible. This is strong language on my part, but I am quite ready to support it if it be challenged.

"Let me now say, for all whom it may concern, that Spiritualism is not a 'faith,' and no man is called upon under penalty to accept it. It differs from what I call 'orthodoxy' in this vital respect: If anyone has any doubts as to its truth it calmly invites him to open his eyes and examine, and to search further and deeper until he be fully satisfied. Orthodoxy, on the other hand, has but one message for the man who asks permission in religious matters to use the precious gift of reason with which God blessed him. It tells him he must not think, but take authority on trust and shut his eyes. If he will not submit to this rule the Church forsakes him, and he is left with her curse upon him to wander out in darkness and danger, and, as many a good man has done, to fall away into infidelity and atheism. Men and women kneel in prayer, and consecrate their dear lives to the service of the God who made them, and orthodoxy for those has nothing but a burning hell if they will not conform to ecclesiastical tradition and worship in the form the Church prescribes. Shame, shame upon her! Religion! The very meaning of the word is lost. The white-robed priests, with their mummeries and mockeries, have turned religion weeping out of Church; and now, to-day, in Christian England, she is left to find new friends and goes a-begging through the streets. Then, if nobody else will take her in, let the despised Spiritualist open his doors to her, and try to give her shelter and a better home.—Sincerely yours, "SAM PIERCE."

"Comiston, 12th March, 1876."

THE COOKE MEMORIAL.

COMMUNICATION FROM THE REV. HENRY COOKE, D.D., LL.D., THROUGH A BELFAST LADY MEDIUM.

I am spoken of now in a manner because I am dead, or supposed to be dead, by those who would not have mentioned my name except with respect were I standing at their elbow—by those by whom I was not beloved I was at least feared—and it is well to inspire fear in evan souls, who are born only for servants and sycophants, and who shrink and cower before the living giant, but deride him, scoff him, and spit upon him, when they think he is dead, and has no power to retaliate.

By the influence of a few leal and true spirits, a statue or representation of me has been erected in Belfast—that town so full of controversies and disputes, so full of ministers, and yet so full of crime, and where hypocrisy, cloaked in the form of religion, goes hand in hand with ribaldry and sensuality. If I belonged to a faction or particular class, I did so because I considered it to be a just cause, and I never upheld a cause that I considered unjust, either for pride, or place, or money. I never was influenced by the voice of others, and I would have gone to war with my own friends in defence of my conscience.

A certain local paper of Belfast, whose best days are in the grave, pretended or strove to throw insult on the erecting of my statue, a statue which is well done and excellently arranged, and which turns its back on that which I did not approve of; its giant size represents the mind of him it is intended to portray, and its lofty height represents the aspirations of that soul, which a low place would never satisfy. My friends and admirers were staunch, but they were weak,—they feared the newspapers, they feared the orange and the green; they bent in abject fear, which is much to their own discredit, to the will and conditions imposed by rowdies and fanatics, who care for nothing but forms and ceremonies, noise, confusion, and colour, when the soul and the spirit are dead.

In the town of Belfast, and the Protestants who dwell therein, to be ruled and coerced by rowdy Orangemen or hissing Papists? Have ministers of the Gospel no power over unruly spirits, or brutal forces that enslave benighted ones? Are they to cower beneath an orange or a green flag, and shrink before the rage of Popery or Orangism? Why did not my friends come out as my friends, and as true-hearted Protestants, to do me honour in the day of my memorial, instead of allowing themselves to be called by a scurrilous journal opprobrious names, and compared to conspirators and murderers? I do not exactly blame the writer of the article which I have before mentioned, except as a sycophant and toadying slave to the jackal that stands in the lion's place, but will never be able to fill it or adorn it. I am not dead, but speaking. I live as I have never lived before, and I am alive for evermore.

Belfast, March 20.

HENRY COOKE.

[In a conversation with the Doctor after the above was given, he explained he did not regard these matters now, but that being descended from a race (some of whom were clergymen) who shed their blood for their country, their politics, and their religion, he did not like to see his friends shrink before his enemies, and permit mud to be thrown on his mantle, when they supposed he was not there to take his own part.]

THE SPIRITS ON ETERNAL PUNISHMENT.

To the Editor.—Sir,—I notice an inquiry by "Investigator" in last week's MEDIUM in relation to the difference of opinion expressed by various controls on the above subject.

In the first place, allow me to correct a mistake into which "Investigator" has fallen with respect to the speaker at Keighley on the occasion alluded to. Mr. Lamont does not claim to be a medium, but was giving an address in the normal state, albeit there may be more mediumship attached to normal speaking than is either apprehended or understood. But to "Investigator's" question. The statement was made that the hell and devil of theology were myths. Yes; but it was likewise stated that man's very existence depends on the integrity of the laws of his life and being, and that any breach of those laws necessarily involved punishment, the divinely-instituted law itself accomplishing in the most effective manner the punishment of the violator of it. In this sense punishment is, and will be, eternal, or coeval with man's existence here or hereafter. That men and women who have thrown off the material, and have their faculties in full exercise in the world of spirit, should teach doctrines so much in harmony with reason and Revelation is surely to be expected; but further, we think it quite in harmony with the order of nature and of man's spiritual condition. That very many people who pass into spirit-life with their minds steeped in gross theological dogmas do still expect the realisation of all the horrors they anticipated while yet on the material side is a fact, and the very mental condition of the circle to which they are attached contributes to this delusion, for, as "Investigator" may find out for himself, like attracts like.

And now a parting word to our friend, whose investigations, we trust, may lead him to the bright, ethereal atmosphere of liberty, which makes the man free indeed. Theology teaches that God changes and repents Him of the evil. We don't believe a word of it. But we do believe that the law of God is perfect, changing the man by punishing him till he learns to obey them. And we also believe that the testimonies or inspirations of God are sure, making wise the simple. "DELIVER."

THE PHOTOGRAPH OF "MARY STUART."

Dear Mr. Burns,—I have read in MEDIUM lately what has been said about the photographing of the spirit of "Mary, Queen of Scots," and acquiesce in the remarks you make relative to the subject. But I wish to say a few words in justice to myself. The account given of the proceedings is like the play of "Hamlet" without Hamlet. It was I who first suggested the thing, and, along with Mrs. Kimball, organised the undertaking from the very beginning. I even paid Mrs. Kimball for her loss of time, thinking she might possibly lose a seance in consequence of what we were about to do. Then, in company with her and Mrs. Burke, I went to Mr. Hudson's studio, No. 2, Kensington Park Road, paying the omnibus fares for all, there and back. Well, the success that attended the undertaking has already been described by Mrs. Burke, and I paid Mr. Hudson a guinea for the first photograph of "Mary Stuart," directing him to send, in my name, one to each of my friends, Mr. Burns, Mr. Linton, and Mrs. Burke, as presents from me. Well, I think after this I may say with some small degree of warmth, "Render unto Caesar the things that are Caesar's." I have far too good an opinion of Mrs. Burke to think she would willingly slight me, and indeed she is a great friend of mine. But probably she has not known the circumstances fully; and as to poor Mrs. Kimball, really these mediums lead such harassed and wearied lives, they surely should be excused if they occasionally seem to be guilty of a little neglect. In conclusion I may remark that "Mary Stuart" complimented me as being the first to get her photograph at the first seance of the Star Circle after the event. Apologising for the trouble I have given you, believe me, yours fraternally, J. CLARK FERGUSON.

11, Fisher Street, Carlisle, March 22, 1876.

DR. WILLIAM HITCHMAN AND MR. JOHN PRIEST.

Since the formation of the Liverpool Psychological Society, probably no two lecturers on the spiritual constitution of human nature have been so frequently associated as co-workers as the above gentlemen, either on that platform or elsewhere; the fact being that materialists of the school of secularism—during the last quarter of a century especially—were far from unacquainted with their essays, lectures, speeches, papers and polemics, both verbally and in writing.

On Sunday last, the Doctor in the afternoon, and the lawyer in the evening, discoursed on "My Prose and Verse," and "Spirituality of Man," in Islington Assembly Rooms, to large and delighted audiences, the weather of the North Pole, Arctic Circle, or some region parallel to the equator notwithstanding. "My Prose and Verse" consisted of "A New Version of Hebrew Genesis," "Transcendental Idealism," "Greek Manuscripts and English Criticism," together with a piece of original poetry, entitled, "The Spiritual Temple."

Dr. Hitchman's address (said some Swedenborgians present) ought to have been delivered in the New Jerusalem Church, since it abounded in beautiful examples of spiritual symbolism, even from his own translations of Hebrew and Greek records, demonstrative of their recognised teaching that from the beginning of the Bible to the end thereof, a manifest Asiatic and occult meaning is explicable only upon the principle or doctrine of spiritual correspondences. "However transcendental," said the lecturer, "one may seem in theory, I nevertheless adopt the Aristotelian method in practice, and commence all scientific inquiries with my senses. Hence, I believe not in the Hebrew idolatries of a special creation of the universe—for example—some 6000 years ago, but the purer faith of gradual evolution, in things natural and spiritual—not the sacrifice of blood, nor miraculous conversion; rather do I approve as ethics of Spiritualism the methods of sobriety, common sense, and practical morality, without the personal illusion of belonging to the 'elect' people of God. There is a holiness of heart that accepts not a table of stone, even from a run-away orthodox murderer, the fable of Adam, the Jew, or the death of an Almighty God, as essential requisitions of eternal salvation. Virtue lives in thought, word, and deed, where no priest reigns as the despot of human souls, and types of a splendid spirituality are yet found without the pale of those exclusive temples that echo the shibboleths of an outworn creed, in hope of heaven, or in fear of hell. The conscience of a true Spiritualist may

become as clear as the water of the river of life, and his soul chaste and unclouded, like the violet skies of summer-land—full of moral obedience and spiritual discipline—despite the orthodox theories of theological belief, and the denunciations of a well-paid ministry. Modern Spiritualism is established upon the facts and phenomena of universal Nature, yet the most unscrupulous enemies of this form of God's Truth are found in the ranks of Christian priesthood. And after all the disputations of *ex-parte* theologians, fat pluralists, rich bishops, thin deacons, or poor curates, did Jesus of Nazareth redeem the world of humanity from sin, the flesh, and the devil, and ward off the fires of hell from Christian believers, by virtue of the body that is natural, or the soul which is spiritual? Amid the host of gratuitous wilful alterations and wantonly forged additions with which hundreds upon hundreds of Greek manuscripts of 'Original Scriptures' everywhere abound, to the extent of whole chapters or verses, most assuredly there is not one passage to be found more regular and uniform in all the best codices extant, than that of John vi. 51, which runs thus:—"Ὁ ἄνθρωπος δὲ ἐν ἑαυτῷ δώσει, ἢ ἀράξῃ μου ἐστίν, ἢ ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς"—which gift, if words have any meaning, is a gift of the body of flesh, and not of the body of spirit, for the life of the world that now is, and that which is to come. If the Sinaitic, the Vatican, the Alexandrian, or the best Greek manuscripts be the infallible documents of any other than lying spirits—approved of the Lord, as in the case of Ahab and many others,—are not the Roman Catholic wafers of flour and water, like the pieces of true Protestant toast, matters pertaining to the problematical, even amongst our beloved enemies, the Anti-Spiritualists themselves? Be this as it may, Lord Byron has philosophically expressed our duty, without boast of baptism, or phenomena without witness; where there is no altar with bleeding sacrifice, save that of a contrite heart, and the religion of daily life:—

'Tis to create, and in creating live,
A being more intense.

May Spiritualists think the noblest, and act the best."

And what shall be said of Mr. John Priest's able lecture on "Spirituality of Man," except that he was himself and none other? This is no mean praise of a born orator, whose fame is great in churches and out of them. It consisted of an acute and masterly criticism of "Problems of Life and Mind," by G. H. Lewes, in the course of which he dealt the fullest measure of justice to the author of the work, and with overwhelming power of logic, truth, and philosophy, demonstrated the claims of a spirit-life in the universe, and a realm of perennial brightness in the forces of divine nature.

MR. SADLER'S UNSUCCESSFUL SEANCE AT SWANSEA.

To the Editor.—Sir,—In answer to your Swansea correspondent, I may say that it is a matter of regret, for the practical purposes of a challenge, that "One who was Present" should have worded his challenge in the manner he did, viz., "To produce under his conditions any of the so-called phenomena which are out of the province of ventriloquism;" for what may be included in the "province of ventriloquism" would in all probability be a broad and disputed question; but, to be practical, do the following phenomena come within the province of ventriloquism: winding up and carrying in the air a musical-box, playing, carrying, and invariably striking the ceiling, table, and oftentimes the heads of sitters, with the guitar, banjo, and fairy-bells, bell-ringing, and the moving of articles in the room, and distributing them to the various sitters; in short, any of the various incidents that go to make what is known as the "physical phenomena of spiritual seances?" If they do, then I have nothing more to say on this subject; but, if your correspondent is satisfied they do not, then let him, within a week of this publication, accept the challenge that I shall place before him.

As of late the reports of Mr. Sadler's seances at Merthyr have been authenticated with my name, and being jealous of my honour, as well as of my character for truth-speaking, and we, as Spiritualists, being thoroughly convinced of the fact of Mr. Sadler's genuineness as a spirit-medium, and knowing from past experience that in a harmonious and sympathetic circle the phenomena do take place, we are anxious to join issue with your correspondent on this point, in the interests of truth. Let it be done in this manner:—Your correspondent shall first place himself in direct communication with me; he shall then deposit with a gentleman (who shall be mutually agreed on) the sum of five guineas for the following purpose. We will arrange with Mr. Sadler to give three seances at my house; your correspondent and two of his friends shall attend, with nine Spiritualists of our choosing. There cannot be any objection on account of the numbers, because your correspondent shall have all that he stipulates for in his letter to the *Messenger* of the 10th inst., as regards test-conditions, viz., medium to be secured, as he stated, with sealed tapes and handcuffs, likewise all the sitters to be tied, sealed, and handcuffed; and more, if he chooses, he shall have professional searchers to search the medium, the sitters, and the room.

If any of the above-noted physical phenomena take place at either of the three seances, then the gentleman shall hand over the five guineas to me to pay the expenses. If any of the above physical phenomena do not take place at either of the three seances, then we pay all expenses, and likewise the railway fare of your correspondent and his two friends to and from Merthyr. If your correspondent is honest in his researches after truth, here is a fair opportunity for him, and he ought to accept it.

Need I say, that if no phenomena take place, we shall not be shaken in our belief, based as it is on facts; neither will it in any degree diminish the very high esteem in which we already hold the mediumship of Mr. E. G. Sadler.—Yours fraternally, J. T. DOCTOR.

2, High Street, Merthyr Tydfil, March 22.

MR. SADLER AT MERTHYR TYDFIL.

To the Editor.—Sir,—In marked contrast to Mr. Sadler's seance at Swansea, it is a pleasure to me to be enabled to state that we have received some very remarkable physical manifestations, given under very exceptional test-conditions.

A party of gentlemen arranged with Mr. Sadler for some private seances, and, there being several parties present wholly sceptical on the matter of spirit-communication, the following conditions were imposed:—Medium bound hands and feet, with sealed tapes, to the seat he occupied; his seat then fastened and sealed. All the sitters in the circle

bound together with tapes, and then so connected together by a cord that the slightest movement on the part of anyone in the circle could be felt by the whole circle. I am happy to say that we were favoured with abundant manifestations, thus demonstrating to these gentlemen, a positive fact, what they thought before a tissue of impossibilities.

One evening, after the key of a cupboard in the room was placed for them, our spirit-friends unlocked the cupboard, and took from off the shelves a tea-service, and brought them to the table and distributed them as methodically as if the whole party were about to partake of tea. After the light was put out, the tea-service was replaced on the shelves in their accustomed position. The cupboard was then locked and the key returned. This manifestation was repeated in its entirety the same evening, with this exception,—wine-glasses and decanters were substituted for the tea-service. "Richard" caused a considerable amount of amusement one evening by his dexterity in manufacturing a dummy baby from a sofa-cushion, with the assistance of a lady's apron; this he placed in a gentleman's arms, with a glass of water wherewith to feed it, at the same time giving this injunction:—"Mind you take care of it." To prove the necessity of having fine conditions for these manifestations, and to show how easily everything may be upset, some so-called Spiritualists sought and obtained an interview with the medium within an hour of the commencement of a seance, and at this interview so conducting themselves as to upset and embarrass the medium; well, the result of this was indifferent manifestations that evening. We were also favoured with a very good specimen of direct spirit-writing.—Yours fraternally, J. T. DOCTOR.

2, High Street, Merthyr Tydfil, March 24th.

MATERIALIZATION AND DE-MATERIALIZATION IN THE CIRCLE.

It has long been promised that the spirit-world will favour us with advanced phenomena of materialisation, which, while they set at rest many doubts, open new fields for philosophic thought and research. We know of the most persevering investigators, men of mark, too, in our spiritual literature,—men to whose opinions and judgment we should not go far wrong in making the deferential bow,—who are still drifting about in a sea of uncertainty on this most momentous subject,—momentous truly, because it carries in its bosom irresistible credentials of spirit-life. That there are many modes and degrees of materialisation, admits of no dispute; and doubtless spirits have to select that mode which the conditions of any particular circle may at the time present. The extent to which the medium is directly used in the process is a question that will obtrude itself upon an inquirer's mind. I feel satisfied that I have more than once seen a materialised form concrete itself around the medium, especially around the head, face, and bust, so that had the full figure been visible, the upper half would have shown a spirit-form, the lower half the trousered medium; and, I am told, such an appearance has, under the sudden illumination of a flash of lightning, been seen. Such a manifestation would be none the less genuine. The medium is entranced, controlled probably by the materialising spirit, who perhaps utilises the medium's aura to present the new form. Or—as we are assured often obtains under control—the spirit of the medium may have withdrawn, and another spirit, taking complete possession of the body, so projects through that body its own individuality, that for the time being the medium is transfigured or transformed in such a way as to manifest the lineaments of the temporary indwelling spirit. I see nothing improbable in this. With the greatest certainty I can speak of having seen an overcoat grow, as it were, on a medium's body, and if a coat, why not a face? but to many minds such a process would take all the poetry out of materialisation.

The appearance of the spirit-form and the medium simultaneously outside the cabinet has, however, demonstrated the independence and separate individuality of the spirit-form; but if, out from the very air, where no creature or thing is visible, a human form should grow before our eyes, and that form should proceed to manifest intelligence and other attributes of humanity, then should we recognise in it a species of evidence of an advanced kind, and a phenomenon of spirit-power most instructive. That this has transpired in days of yore, no believer in the Christian records can doubt, and that the same form of manifestation will ere long become common among us seems certain. The phenomenon is in our midst to-day, and is one of the most assuring facts of Modern Spiritualism.

On March 16th, in the presence of fifteen persons, near Choppington, Miss Wood, the well-known medium of Newcastle, was securely tied by a rope to a chair in the cabinet. "While thus secured," says Mr. Joseph Metcalfe, who narrates the circumstance, "we all saw a female figure materialising, and make itself, as it were, before our very eyes. When formed, she walked round the circle and shook hands with the sitters. The hand was small, warm, and natural, and the white robe that was allowed to be handled was a sort of white crape muslin. Thus this interesting form remained in our midst some five minutes, and then gradually disappeared or vanished before our eyes like a passing cloud. The same interesting process was gone through by another spirit, a male form, who was born in our midst out of air. He, too, shook hands with the sitters, and it was observed that his hand was large, and very much larger than the medium's. His robes were of a different texture from those of the preceding spirit-form, being smooth, velvety, and dazzling white. He also dematerialised before our eyes. An examination of the medium proved her tied as at first."

Such manifestations as these may as yet be rare, because circles are not so arranged as to provide the necessary conditions. But the dawning era has announced itself. Let it not be clouded by reckless negligence of the willing offerings of the spirit-world, and the spiritual sky will soon be clear of doubt. Thus comes it to pass, Anno Domini 33—"The disciples were within . . . then came Jesus, the doors being shut, and stood in the midst." Anno Domini 1876—The spirit-circle being assembled, the doors being shut, then came the spirit-forms, stood in our midst, and vanished.

R. LINTON.

LONDON and provincial investigators will observe that Mr. Willie Eglinton is about to leave London for a tour in the provinces. Those in town who desire to secure his services should apply at once, and country friends should lose no time in sending up invitations. See Advertisement.

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 31, 1876.

TESTIMONIALS.

Some of our readers are burdened with scruples that prevent them from handing the MEDIUM to inquirers, seeing that it is made the vehicle of Testimonials. We heartily pity such scrupulous souls, and wish them a larger measure of charity. The logic of their remonstrance is "Do not bother me with aught that is foreign to my own selfish interests. I want all the space in the MEDIUM for news and information of special interest to myself; I am ashamed of poor and needy people—keep them out of my ken; if they are to be helped, help them, but do not let their needs trouble me." The features of this repulsive portrait might be much more largely detailed, and it would hit off to a T the large majority of utterly selfish creatures who swarm in every community.

We rejoice in an opposite policy, and regard our testimonials as the brightest jewels in the crown of a loving and well-doing Spiritualism. A testimonial may proceed from a variety of feelings: a desire to honour those worthy of honour; an effort to do justice to those who have not had their due measure of recompense for services beyond value, it may be; an act of true compassion for the child of misfortune, but whose earnestness and disinterestedness seemed worthy of a better destiny. We say a testimonial may be the fruit of either one or all of these feelings, and without hesitation we affirm that these sentiments are highly honourable to the human soul. What is man without love of the noble and distinguished; without love of justice; without compassion for the unfortunate? He is nothing but a semi-intelligent animal, degraded to the lowest depths of narrow-minded selfishness. We say, let our testimonial business be brought fully before the notice of inquirers into Spiritualism, to show them that in the event of their identifying themselves with this Cause, they will be expected to participate in these high moral attributes as well as to believe in table-tipping, tests, and materialisations.

Like every other means, testimonials may be abused; but those at present before our readers cannot come under that objection. First stands that of Mr. Coleman. No one at all conversant with the history of Spiritualism in England can for shame afford to say that he is ignorant of the distinguished services of that gentleman, extending, as they have done, over nearly a quarter of a century. The attention which he has given to Spiritualism, if it had been devoted to commercial pursuits, might have been the means of accumulating a fortune. In his old age he is stripped of that which age demands of the energies of manhood. He has had to sustain a serious reverse of fortune coincident with an attack of paralysis of the brain, from which he is happily now recovering under hydropathic treatment. Mr. Coleman's case appeals to all, and in the widest sense, embracing as it does the whole of the three requirements stated above, which render a testimonial expedient. The thousands who have read after Mr. Coleman's pen must recognise the claim embodied in this appeal.

Mr. Hudson occupies a unique position. It is often found that the man who can make the most money is not necessarily most redundant in "spiritual gifts," and, on the contrary, the servant of the spirits is not on that account likely to be on

particularly good terms with Mammon. The aptitudes are in many respects quite contrary to each other. That Mr. Hudson has a most extraordinary spiritual gift, there is undeniable evidence, and that he should be sustained in its exercise many will acknowledge. The state of mind endured by those who would argue to the contrary is to us utterly unthinkable. Do what he will, Mr. Hudson finds it impossible to secure sufficient trade to keep him afloat. The public do not patronise his well-situated establishment, advertise he never so wisely. Spiritualists often visit him for a gratuitous seance, for the "good of the cause," rather than to pay him an honourable fee. Crushed with poverty, worried with anxiety, debilitated by sheer want, Mr. Hudson has, amidst hardship and neglect, to sustain that even tenor of mind and physical health which permit that extraordinary phenomenon to be produced—the photograph of a spirit. That such a result is possible, distracted and harassed as he is, affords some hopes of what might be obtained if cheering sympathy and needed support were forthcoming. For a man to have such an extraordinary gift as Mr. Hudson, and feel that he is left to starve by those who profess to acknowledge the value of that gift, is a killing process in itself. To our mind, Spiritualists ought to consider it a privilege to have such a man amongst them, even if it did cost them some little solicitation and a trifling expense to sustain him in his spiritually-appointed mission.

The remaining case is that of Mrs. Scattergood. She is the wife of an honest, hard-working mechanic, who has probably lost more for Spiritualism in time and expenses than some of the gentlemen contributors whose names are lauded and esquired for giving a few—a very few—pounds annually. She has for years devoted her whole strength to trance-speaking, as the continuous series of notices in our columns these last few years show. She has been repeatedly prostrated in health because of the demand that has been made on her powers. Mrs. Scattergood is a finely-organised woman, of good presence, and when in the trance is most eloquent and instructive in her utterances, and has been the means of raising the movement to a position of respect in the many towns she has visited. For all this work what has she received? Will anyone say that it has been sufficient to provide the necessary dress which incessant travelling and appearing in public entail? Had she spent the time at her needle, her position, in a worldly sense, would have been very different. But such as Mrs. Scattergood are the real ladies and "upper ten" of our movement, furnishing, as they do, not only money's worth, but services which all the wealth of the capitalist cannot purchase. Mr. Scattergood, finding that his trade has failed in this country, has resolved to seek his fortune in America, choosing the fate of an exile from his native land rather than live at home on the pittance which might otherwise be collected for the exercise of his wife's talents, which are really a marketable article. That the many friends who have seen Mrs. Scattergood's worth should unite to offer her a parting present, is a credit to themselves and the lady they have determined to honour. It would be difficult to know how they could preserve their self-respect and disregard such an obvious duty.

We hope our readers will excuse these details. We can assure them that they are necessary. We write on our own behalf as an apology for promoting testimonials in these columns, and not at the instance of the parties more immediately interested. There is a large crowd of mean people everywhere, who look with distrust upon everything of a generous aspect. We hope the above facts will aid such out of their darkness, and show them that a generous thought is their first and best duty to themselves and justice to others, whose motives should not be condemned without sufficient reason.

We are proud of our testimonials, and hope they will all be well responded to. Those who are rich will, we hope, contribute handsomely; those who are poor may give their mite, and those who are destitute will enrich their souls by the manifestation of a generous sympathy, which it is in the power of every loyal nature to bestow.

HOME FOR SPIRITUALISTS.

In a few days the workmen will have left the Home in a state of decorative repair, and the work of furnishing will commence. Thanks are due to those friends who have so generously offered spare articles at their disposal—an example which, if more generally followed during the coming week, will prove of great assistance. The carriage of all such, within accessible distances, will be undertaken by the promoters.

The hour of expenditure has also arrived, and all friends who prefer expressing their charity and good-will in money are reminded that prompt aid in the hour of need doubles the value thereof.

From the applications for residence already received, satisfactory assurances are given that the Institution will be more than self-supporting from the moment its doors are opened. It is gratifying to observe that the scheme commands the confidence and best wishes of all classes of Spiritualists; and such, under the judicious and able management of Mrs. Burke, it will ever continue to inspire.

R. LANTON.

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

Dr. Mack arrived at Queenstown on Monday, all well. We hope to meet him in London in a few days.

THE ANNIVERSARY FESTIVAL.

Not a few provincial Spiritualists are sending the price of tickets for the Hudson Testimonial and Anniversary Festival on Thursday evening, April 6. The committee hope that this course will be largely followed, so that Mr. Hudson may receive substantial benefit and that the Anniversary Meeting may be a truly representative one, comprising the presence and sympathies of the most active friends of the cause.

The prices of tickets are as follows: Reserved seats (numbered), 5s.; body of the hall, 2s.; gallery, 1s.

The exhibition of spiritual phenomena will prove most interesting, and be well worthy of the attention of all Spiritualists and inquirers. It will consist of

- Portraits of well-known Spiritualists.
- Localities, scenes, and objects connected with the Movement.
- Direct drawings, writings, &c.
- Portraits of spirits drawn by mediums.
- Photographs of materialised spirit-forms.
- Photographs, showing the elements from which the spirits materialise.
- Photographs of healing aura.
- Spirit-photographs by Hudson—a long and well attested series.
- Spirit-photographs by Parkes.
- Spirit-photographs by Mumler.
- Spirit-photographs by Hazeldine, &c., &c.

These classes of phenomena will be represented by a very copious selection of examples, much enlarged by the most powerful lenses, and thrown on the screen by the limelight, constituting an exhibition of a most interesting and instructive kind.

An explanatory lecture by Mr. J. Barnes will accompany the exhibition.

The chair will be taken at 7.30 by Mr. Thomas Slater, who will be supported by Mr. T. Shorter, "M.A. (Oxon)." Mr. Linton, Mrs. Kimball, Mr. Morse, and other friends of the cause, who will address the meeting during the evening.

The musical entertainment will be sustained by Miss Sexton, Colonel Greck, Mr. Husk, and other musical friends.

The exhibition will be given in parts, and the entertainment of speeches, songs, and music will be given in the intervals.

During the evening, Colonel Greck will present Mr. Hudson with a purse of money, the proceeds of the entertainment, to which will be added such donations as the committee may receive. All Spiritualists are earnestly invited to assist in filling Cambridge Hall, Newman Street, Oxford Street, to the doors on April 5th, and secure a handsome contribution to Mr. Hudson. The following donations have been received:—

Mr. J. C. Ferguson, 10s.; Colonel Greck, £5; Mr. C. Avison, 5s.; Mr. J. J. Morse, 5s.; Mr. Vacher, £1; Mr. Thorn, £1; Mrs. C. Berry, £2 2s.; Mr. C. Denton, 1s.; Mrs. Olive's Seance, £1 10s.; Sir Charles Isham, Bart., £1; Mr. F. M. Parkes, 10s.; Mr. H. Wedgwood, £2; Mr. D. Burgess, 5s.; Mr. G. Ormerod, 2s.; Mr. J. Howard, 1s.; Mrs. Popham, 5s.; Mrs. Woodforde's Seance, £1; Mr. J. Wooley, 2s.; Mrs. Dykes, 2s.; E. H., 5s.; Mr. G. Stones, 10s. 6d.; Mr. J. B. Stones, 10s. 6d.; Y. Z., 2s.

THE MEMORIAL EDITION OF JUDGE EDMONDS' WORKS.

Our readers will please notice that the offer of this handsome volume at the depositors' price terminates on Wednesday next, the anniversary of Judge Edmonds' transition to spirit-life. It is a well-bound volume, extending to upwards of three hundred pages, published at 3s. 6d., but may be had till April 5th at 2s. post free, or four copies for 6s. carriage extra. Many friends have availed themselves of this offer. And, if the effort were made to place a copy in as many families as possible, a great work might be accomplished.

THE ANNIVERSARY OF THE PASSING AWAY OF JUDGE EDMONDS.

It has been observed in these columns that a seance would be held to commemorate the passing away of Judge Edmonds. Mrs. Kimball offers her services on the occasion, on condition that she be supported by other mediums and that the sale of tickets at 5s. each go towards the Hudson Testimonial Fund. We therefore announce that on Wednesday evening, April 5th, a seance will be held at the Spiritual Institution, tickets 5s., at which Mrs. Kimball will preside, supported by other mediums, when it is hoped interesting communications will be given.

THE STAR CIRCLE

Will meet as usual on Monday evening at the Spiritual Institution. Mrs. Kimball will not be present, but the arrangements for development which she has instituted will be carried out. During the course of these sittings, an unseen work has been effected which we have no doubt will result in increased facilities for a higher order of control in the future. All who can bring in beneficial elements to this circle, the influence of which will be felt much beyond its boundaries, are invited to come forward with their spiritual gift.

CARDIFF PROGRESSIVE LIBRARY.—Dear Mr. Editor,—I beg to acknowledge the receipt of a second parcel of books from Mr. J. Scott of Belfast, and also several other books sent to me from unknown friends. I beg to say that I have about 100 books lent out, and mostly amongst those whom I know will read them.—Hoping by the help of friends to achieve a great success, fraternally yours, G. SAMES, 157, Bute Road, Cardiff.

Contents of the "Medium" for this week.

Page	Page
Spiritualism. Inspirational Dis-	The Progressive Literature Fund ... 201
course by Mr. J. J. Morse ... 193	Mrs. Kimball's Reception ... 202
Intuition. By Mrs. F. Kingman. A	Dr. Sexton at Cavendish Rooms ... 202
Tale. Continued ... 194	Cockermouth ... 203
Experiences of a Septuagenarian ... 195	South London Association ... 204
Mould of a Spirit-Place ... 197	Physical Seances in Oldham ... 204
Spiritualism and the Clergy ... 197	Testimonial to Mr. J. G. Robson ... 204
The Cooke Memorial ... 198	Dr. Sexton and Mr. J. Lakin ... 204
Spirits on Eternal Punishment ... 198	The Panettis, Bishop Auckland ... 204
Photograph of "Mary Stuart" ... 199	Mr. Bullock, Jun. ... 204
Dr. Wm. Hitchman and Mr. John	The Book Movement ... 205
Priest ... 199	The Scattergood Testimonial Fund ... 205
Mr. Sadler's Unsuccessful Seance ... 199	Great Conference at Halifax ... 206
Materialisation and De-Materialisa-	Lancashire District Committee ... 206
tion in the Circle ... 200	Mr. Morse's Appointments ... 206
Testimonials ... 200	Dr. Sexton's Lecture Engagements ... 206
Home for Spiritualists ... 200	Spiritual Workers ... 206
Anniversary Festival ... 201	Seances and Meetings during the
Subscriptions to the Spiritual Insti-	Week ... 206
tution ... 201	Advertisements ... 207 & 208

THE PROGRESSIVE LITERATURE PUBLICATION FUND.

We are asked, What is meant by "depositors" in connection with the literature of Spiritualism? It means that a series of standard works has been published from capital subscribed in advance, enabling the depositors of said capital to secure the works at cost price. Some of these books have been sold to depositors at one-third, one-half, and two-thirds of the published price. Every active Spiritualist who can afford it, or has an opportunity of distributing the literature, should become a depositor, and place £1 or upwards into the Fund, which will entitle him to receive Mrs. Berry's "Experiences," Hudson Tuttle's "Arcana," and other forthcoming works, at depositors' prices, and also such other works already published as may be at disposal on these terms.

Our object is to augment our Publishing Fund to £1,000, which might be soon effected if every Spiritualist would take part in this work. Through it Spiritualism has been very much advanced, and our literature has become almost a universal presence. Those who cannot afford to make a deposit should unite with others, form Book Clubs, and by weekly subscriptions secure works on the same terms as their richer neighbours.

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

We are glad to state that our recent appeals have brought in a few subscriptions, but a very few indeed. We ought not to require to make any such appeal. We need no whipping or spurring for us to do our work; and it should be a pleasure, as it is the duty of all copartners in the work of Spiritualism, to see that we are sustained to the extent necessary to the fulfilment of our work. We are well aware that this is a time of great commercial depression, and that money is scarce. This should cause our friends to think all the more of our needs, seeing that these times of depression affect us more painfully than ordinary traders.

We have received the following subscriptions since our last announcement, and shall be glad of the prompt action of our friends, as the subscriptions are very much in arrears:—

£ s. d.	£ s. d.
Mr. J. King ... 0 3 0	John Hempseed ... 0 5 0
Sir C. E. Isham, Bart., 5 0 0	"Nemo" ... 0 3 0
"Two Interested in the	"A." ... 0 2 6
Movement" ... 0 4 0	"Self Help" ... 0 2 0
Mr. G. Bond ... 0 10 6	Mr. J. Howard ... 0 2 0
"Truth" ... 0 10 0	Amount previously ac-
"My Annual Mite" ... 1 1 0	knowledged ... 75 14 7½

MR. MORSE AGAIN AT DOUGHTY HALL.

On Sunday evening Mr. Morse, under the influence of his guides, will deliver another oration at Doughty Hall, 14, Bedford Row, Holborn. Commence at 7 o'clock. Admission free.

On Sunday week, April 9th, Mr. A. D. Wilson of Keighley will occupy the platform at Doughty Hall. He is highly spoken of as an efficient speaker; and, in addition to his Sunday work, he will exert himself as far as possible to promote Spiritualism on other evenings of the week. He has written a dramatic entertainment, which, with the assistance of talented friends, he will be glad to give under the auspices of the various committees in London.

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. Private seances are also given to individual sitters daily, fee 21s., at which diagnosis of disease, and full delineation of personal and spiritual characteristics, suitable for each particular case, are given. Mrs. Kimball will visit places near London and give personal and general seances on a sufficient number of sittings being engaged.

WANTED, to complete a circle, two ladies and one gentleman, earnest investigators. A very comfortable room has been hired in the Latimer Road. Apply to J. Mitchell, 17, Senior Street, Harrow Road, or to Mr. Nicholson, 20, Elgin Mews, Lancaster Road.

MRS. KIMBALL'S PRIVATE SEANCES.

It must be observed that on Wednesday evening next, Mrs. Kimball relinquishes her own seance that she may attend one at the Spiritual Institution on the anniversary of Judge Edmonds' passing away, the whole of the proceeds to go to the Hudson testimonial. She will also be absent from town on Tuesday next, necessitating the postponement of the afternoon seance on that day.

Mrs. Kimball's private receptions at her own rooms, 2, Vernon Place, Bloomsbury Square, on Tuesday afternoons and Wednesday evenings, have been more interesting than any of their predecessors. A very select attendance has been a leading feature, which has ensured a high control on the part of Mrs. Kimball, enabling her to give more striking delineations, and to afford much useful information to her visitors. Every Spiritualist should strive to secure the advice of Mrs. Kimball's guides, which may be had at small sacrifice by attending these Tuesday afternoon and Wednesday evening meetings.

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

From whatever cause—whether from the extreme inclemency of the weather that prevented the usual numbers from coming, or from conditions of a spiritual nature less favourable than customary at this circle, the Monday evening meeting opened with a chilliness that gave little promise of even the good results which did subsequently arise. It was apparent, especially to the more mediumistic of the circle that there was something wrong in the spiritual atmosphere. The spiritual barometer stood low, and the spiritual thermometer indicated a temperature insufficient to produce that genial glow of soul that has so often characterised these Monday meetings. The chemistry of the spiritual atmosphere seemed at fault. The vitalising elements were deficient. Spiritual ozone was wanting, while the electric and magnetic forces were out of balance. Whence this state of things? Was a storm brewing in the once clear and beautiful sky? Naturally all eyes were turned to the leader of the circle (Mrs. Kimball), when she rose under control, in expectation of some solution of the mystery. The solution was not long in coming, for after a brief greeting of Mr. Burns on his return from the north the announcement was in effect made, "There is war in heaven." It was stated that a band of spirits had combined their forces to spoil conditions, to neutralise good effort, and to arrest further progress. A not very unsuccessful attempt of the kind had been made at the previous Monday evening meeting, but a still more powerful combination entered the field on this occasion. In the midst of such antagonism it was impossible for the calmer work of the Star Circle to proceed. Not in expectation of such foes had the Star band entered on their labours. Not to vanquish enemies had they set out, but rather peacefully to labour in the ranks of those who were yearning after truth. An interesting lesson this, if it be the true explanation; for it teaches us that spirits may be our worst enemies as well as our dearest friends, and that the cause of truth has other foes than those of flesh and blood. A sudden pause in Mrs. Kimball's address seemed to bring matters to an issue. A sentence was left unfinished, a thought was incompletely expressed; and, turning to Mr. Burns, Mrs. Kimball asked what was to be done. Could he assert his mastery of these rooms?

Mr. Burns remarked that he was not conscious of spirit-existence, and he knew not whether the spirits present were good or bad, friendly or inimical, and hence he could not pretend to control them. If adverse influences had for a time prevailed there, they had usually been overcome. The circle had not been the offspring of his own mind, but of Mrs. Kimball and her guides; and he heartily seconded their efforts, believing them to be good; and he would gladly do the like again. At the same time circle-holding was not his work, and he was only an accessory, and not a good one either. His centre was himself, and he defied any spirits to monopolise it, and if it so happened that it was needful for his work to use these rooms at any time, either in connection with Mrs. Kimball's work or any other medium's, he would expect to do so, let whatever spirits who might oppose him. He knew he could conquer, and warned all opposition to retire and save itself from the ignominy of a certain defeat. He had personally received much pleasure from the meetings, and he knew that thousands had been benefited by them, and it was for those who were united with him in the work to say whether they should be continued, and in what manner. Could any other mediums present throw any light upon the matter?

Mr. Robson rose, under control, to corroborate what had been said about the conflicting influences of the previous Monday evening meeting. The lady who on that occasion was made to personate another spirit was undergoing development, and was easily taken hold of by strange spirits, who also operated through her husband. The result was discord and inharmonious very painful to all mediums who were present. These having gained a footing, as it were, were difficult to dislodge.

Mr. Frost thought it a passing phase.

Acting on a suggestion to devote the evening to psychometric delineation, the spiritual atmosphere grew calmer.

Mr. Caldwell, a medium, first sat in the chair for analysis. Mrs. Kimball was now fully herself again, "armed from top to toe," strong in conscious power, although under control. Psychometry is her true mission, we take it; and few would be disappointed who seek it at her hands.

Without hesitation Mrs. Kimball signified the attendance upon Mr. Caldwell of a spirit that was recognised, and indicated his rapid development for a certain form of physical manifestation, into which he was not, as was his wont, to pry, but should be passive. The attendance of an Indian spirit who brought him physical strength, preventing exhaustion, and warding off from him discordant influences, was referred to. Here lies the value of Mrs. Kimball's mediumship. She detects at once the real nature of such spirit-influences, and can give most useful advice respecting them. Mr. Caldwell, for example, admitted the influence of this Indian spirit, but thought he would be much better without it. He judged so from the manner in which this spirit treated him under control. Mrs. Kimball took great pains to explain that he was under a great mistake, and was doing an injustice to a most excellent and protecting guide. He had all along despised a true friend;

had treated him in ignorance with a sort of contempt, and had taxed his forbearance to the full. He, Mr. Caldwell, had thus thrown out a dominating, combative influence, which, absorbed by the spirit, produced a corresponding combative tendency. If spirits give trouble, said Mrs. Kimball, look within yourself for the elements that attract it, and be master of your own spirit. With spirits, the desires of mortals are always paramount. Give to attendant spirits gentle and loving influences, and their controls will be peaceful and pleasant. Love is the grand principle that will vanquish any spirit whether mortal or unseen.

Now, here Mrs. Kimball spoke as a philosopher and true guide. It was a lesson to Mr. Caldwell, who admitted his shortcoming under a misapprehension of the influence, and would in future alter his course in relation to the spirit. Nor was the lesson lost on any who were present, for it brought clearly to view the cause of the oft-complained-of failures in spirit-communication. Exit Mr. Caldwell, confessed.

Enter Mrs. Treadwell. This lady's trance-mediumship was at once indicated, but the spirits met with restraint, which Mrs. Treadwell admitted was within herself. The spirits were, however, striving to place her in a new and uncommon position, that would be attended with a great accession of power and light, and her work would lie very much among women and children.

As it was desirable that mediums present should become educated to this kind of work, Mrs. Kimball appealed to any who could throw further light on this matter.

Mr. Robson briefly confirmed that Mrs. Treadwell's mission was to women.

Mr. E. W. Wallis, who passed under the influence of one of Mrs. Treadwell's controls, explained that it was designed to use her for the interpretation of many hidden mysteries of the past, and if possible, to make ancient records, now so mutilated, plain and intelligible.

The presence of attending spirits on several strangers who were present was pointed out, and recognised by them.

At one of the earlier meetings, a female guardian-spirit was promised to Miss Egar. That spirit now for the first time took control, and offered a few remarks. This fulfilment of a forecast by Mrs. Kimball has great interest.

Mrs. Kimball then passed under the influence of an unusual control called "Cleo," and one very interesting from its clairvoyance. Among the many apt things that flowed out in the course of a general conversation with all around were, the describing a spirit and seeing the letter S over Mr. De Caux's head, which he quite understood. Mr. —'s spirit-mother came to urge him to give up smoking, which she knew was difficult, because the habit was hereditary. If he did not give up the habit, it would cling to him in spirit-life, and he would not be able to bear his mother company in her work with children. The gentleman acknowledged the habit, and remarked that his father had been an inveterate smoker; but the wish of his spirit-mother should be gratified. He further corroborated the statement made, that he knew from other sources his mother had the care of many orphans in spirit-life. An unhappy spirit troubled a lady in the room, a fact that was recognised. A gentleman's cousin was announced as near him; he had been indisposed, but his health was improving; might be a writing-medium; all of which was fully confirmed. Communications to Mr. Burns, Mr. Linton, and others brought this control to an end.

Mr. Burns announced that Mrs. Kimball would not be present next Monday evening, having an engagement in the country, but he hoped that as many mediums as possible would attend the meeting, and, bringing with them good elements, would band themselves together for useful work. If they would only send forth strong aspiration, a Pentecostal influence might descend that would not only bless them, but would bring many mediums from all parts to be touched by the divine fire which they could give forth.

Thus, a meeting that had been commenced in clouds and darkness, with the portents of approaching storm ended with as useful teachings and monitions as any of its predecessors.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered the last of a series of discourses on the "Divine Origin of Christianity," the subject on this occasion being "The Influence of Christ's Teaching on the World." There was a large attendance, and all present seemed much interested.

On Sunday evening next, in the absence of Dr. Sexton, a discourse will be delivered by Mr. J. W. Farquhar, who will be remembered as having delivered some most able discourses at Doughty Hall, which were afterwards printed in full in the MEDIUM.

BRAY TESTIMONIAL.—We have received the following subscriptions, with very sympathetic letters:—Mrs. Fillis, 5s.; "E. & H. D.," 10s.

GEORGE RURY is still suffering, and quite destitute. He asks if he could not be placed in some infirmary. Has any of our readers the means to do so?

MANCHESTER.—Dr. Monck is in Manchester for a few days, where he may be addressed, to the care of C. Reimers, 2, Durie Avenue, Oxford Street.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Popular speakers for April:—4th, Dr. T. L. Nichols, "Co-operative Housekeeping;" 11th, Mr. J. J. Morse, trance address; 18th, Mr. A. D. Wilson, inspirational address; 25th, Mr. J. Cartwright, "Mr. Spurgeon and his Gospel of Sodom."

BURY.—The Spiritualists of Bury are about to recommence operations in the Cook Street Assembly Rooms, in which Mr. Quarumby of Oldham will deliver addresses on Sunday, April 2nd, afternoon at 2.30, and evening at 6.30. It is hoped that the friends in the district will energetically sustain the revived cause, and thereby show themselves true to their principles.—JAMES SHEPHERD, Sec., 10, Moorgate, Bury.

We continue to receive orders for the back numbers of the MEDIUM. Our new readers are even more loyal, if possible, than our old friends, and speedily take steps to supply themselves with the volume from the beginning. The friends are also continually appointing agents in their respective districts, and thus a good work goes on which we are grateful to say aids us in our heavy burden.

A SEANCE AT COCKERMOUTH.

To the Editor.—Dear Sir,—Since your excellent lecture delivered here in November last, "gratis," there has been a very marked growing interest in Spiritualism all round about here; the press has been busy with it, and hundreds of intelligent people were gradually receiving it. I have been active, in season and out of season, incurring ridicule and repulses, and loss of trade, &c., but I had, I may say without egotism, made a plain way for Spiritualism in West Cumberland.

All my work is, however, suddenly crushed to the ground. Mr. W. H. Robinson of Chester-le-Street was here a fortnight ago and advised me strongly to write for Miss Wood, the Newcastle-on-Tyne medium, to give seances. I did so, and engaged her,—terms, £1 per sitting and all expenses.

I spent two days entirely in waiting upon the clergy (two of whom have carefully read the books you left me), scientists, and thinking men of the neighbourhood, assuring them that Miss Wood was a genuine medium, and asking them to come. The time arrived; several neglected important engagements and came, as did the editor and publisher of our newspaper, to every seance; every meeting was harmonious, and every sitter anxious for truth. All most earnestly longed for something to bring them to a decision. The report which I enclose will show you the result.

We saw plainly that anything we had at the first three sittings was impost, and to prove it such or otherwise, we privately covered all the instruments with ball blue, and when they were manipulated as usual, I asked "Pocha" repeatedly if the instruments had touched the medium, and she replied to the last that they had not, but that "Benny" had two hands materialised, and was handling them; but within five minutes of being told this, when we got lights, the hands and dress of the medium were covered with blue. I paid her fees without a word, my shame and defeat were so great I could not speak, and all the sitters were so disgusted they let her go unchallenged.

Had the medium been a man instead of a defenceless girl, it would have been otherwise. I have lost over £2 by the affair, which I can ill afford, and which would have been better used in your Institution, but I forgive, and sincerely pity her. God knows no defeat in my life has affected me so much as this, and though I do not wish to injure the girl, I think in the interest of all truth, your paper should give inquirers the benefit of these facts, and thus save the Cause from being crushed, and honest inquirers being duped, and may I say robbed, as in this case. I believe you are an honest servant of truth, and will help you when I can.

—I am, &c., FRED W. JOHNSON.
56, Main St., Cockermouth, March 25, 1876.

[There must be some misunderstanding here. We do not doubt the word of our correspondent, and are quite satisfied of the mediumship of Miss Wood, and that her phenomena could not be simulated by trickery. The manifestations witnessed are not described by our correspondent, nor the conditions under which Miss Wood sat, so that it is impossible to decide that she was in any way guilty. We know from experiment that colours may be transferred from objects touched by the spirits to the bodies of mediums. We publish this letter on the responsibility of the writer, that we may not be considered guilty of suppressing what he may consider to be a damaging report; but it is really no report at all, seeing that the facts of the circle are withheld. In taking this step, we wish it to be understood that we do not cast the slightest imputation on Miss Wood, or prejudice her in the smallest degree. If there be some unexplained matter connected with her Cockermouth seance, the above letter cannot hurt her in the least. Since the foregoing was in the hands of the printer, we have received the following communications, which satisfy us that our confidence in Miss Wood has not been misplaced.—Ed. M.]

To the Editor of the MEDIUM.—Dear Sir,—I enclose you herewith a slip clipped from this day's issue of the *Northern Daily Express* of this town, and headed as follows:

A SPIRITUALISTIC EXPOSURE AT COCKERMOUTH.—A NEWCASTLE MEDIUM CAUGHT.

The *West Cumberland Times* of Saturday gives an account of some spiritualistic seances at Cockermouth during last week, with Miss Ward, a noted medium belonging to Newcastle. The last one was on Friday night, which is thus described:—"A seance held at a later hour in the evening was of a still more unsatisfactory character. There was a feeling in the minds of some of the sitters that they had been duped, although they tried hard to believe in the reality of the 'manifestations,' and a test was contrived which was calculated either to confirm or disprove their suspicions. Last night about a score of gentlemen were present at a fourth seance which was held, as before, in the room adjoining the Court House. The medium was securely bound with cords to a seat in the centre of the room, and from the manner in which she was bound every one present expressed their conviction that it was impossible she could move her arms. Before the light was turned off one of the company, unobserved by the medium, artfully covered the tambourine and the other instruments with a blue colouring matter, and did not place them within the circle until after the light was out and the room was in absolute darkness, his explanation being that he did not wish the medium to see the position where they were placed. Seated in a circle round the medium with joined hands the company struck up a hymn as usual, but scarcely had they again 'gathered by the river' before 'Pockey' manifested her presence by the production of all manner of nonsense and chaff from the fettered lady. 'Pockey' always proves herself a most playful spirit and gifted with wonderful wit and power of repartee. On more than one occasion she replied to questions in a way that would cause her interrogator to 'feel sorry he had spoken.' Much fun and laughter were consequently created; but it was, nevertheless, weary work, when men were waiting earnestly for spiritual manifestations, to be put off with 'chaff' of the lightest and most frivolous description. For more than an hour, until long after the nine o'clock chimes were heard from the spire of All Saints, this profitless chat was continued, and it was not until a double circle was, by her direction, formed round the medium—which, of course, caused the instrument to be thrust nearer to her chair—that we became cognizant of the production of further physical 'manifestations.' At last the bell-ringing and tambourine-beating farce was repeated,—the

latter instrument was, in fact, torn to pieces, and the naked rim was thrown outside the circle. 'Pockey' informed us, in her broken, or rather distorted English, in imitation of a three-years-old child, that this was the work of 'Benny,' who was very strong, and sometimes made very destructive exertion of his strength. No tests of a remarkable character were, however, performed by the spirits, and we were glad when the medium, at about eleven o'clock, intimated that she was released from 'Pockey's' control. The circle broke up, a match was struck, and the gas re-lighted. The medium was seated in the exact spot and in the same manner in which she had been left. Now for the test. Two or three gentlemen advanced to release her from her bonds, but before doing so, in their eagerness to learn the result, they opened both her hands, and found them to be covered with the blue colouring matter that had been secretly applied to the instruments, and parts of the lady's face and of her dress exhibited the like guilty stains."

To persons ignorant of, or even those only moderately acquainted with the facts and phenomena of Spiritualism, the exposure would in such a case as the one described appear to be complete and thorough, but all experienced Spiritualists are well aware that such an occurrence does not in the least necessarily reflect on the honesty and good faith of the medium, for it has been proved by experiment, in which the tambourine, &c., were covered with various coloured paints unknown to the medium, whose hands were held firmly on each side by two reliable sitters during the whole seance, the instruments moreover (even supposing the hands of the medium had been left free) being placed entirely out of reach,—even under these conditions, at the conclusion of the seance the medium's hands and other parts of her body were found to be daubed with the various paints. "Impossible," and "Further imposture" will exclaim those who have not carefully examined the subject; but not so, my too hasty friends. Place a photographic camera, containing prepared plate, ready for exposure before a South Sea Islander or an Australian aborigine, and tell him that you can give him an exact outline of any object placed in front of it without ever touching the plate with pen or pencil, or allowing the given object to touch it, will he credit your statement? No, he will not; he will offer probably every explanation but the correct one. Why? Because his opportunities for gaining knowledge by careful observation of facts and experiment on that particular subject have been extremely limited. The savage and the opponent of the new (and yet old) science called Spiritualism are equally in ignorance—the one of the wonderful power of light when collected by the lens, the other of the equally wonderful power we (for want of a better term) call spiritual when collected by the medium. But for the light and lens in the one case, and the spirit-power and medium in the other, our experiments would be equally barren of results.

In the case of the spiritual manifestation, the explanation is that the material by which the manifestations are produced is obtained from the medium by some law which we are as yet only barely cognizant of, and at the conclusion of the seance this must be re-transferred to the medium, and with it will go the more ethereal elements of the paints or other matter with which the spiritualised substance has come in contact. I am well aware that such an explanation will be anything but satisfactory to those who have not given the subject very careful thought and attention, but may I be allowed to offer to such persons a word of advice? Do not let the apparent absurdity of the theory run away with your calm reasoning powers and determination to carefully examine the subject free from the least prejudice, and know the truth, if possible. The hard facts are there; explain them as you will. Many things that were new in the past history of the world, to our forefathers were most improbable and absurd. What are they now in the light of advanced knowledge? Living and mighty truths that we in our day could ill afford to dispense with. Let past experience, then, show us the wisdom of casting off the trammels of bigotry and prejudice, proving all things and holding fast what is true.

There is another explanation that will appear to some as being at least a possible one in such cases as transferring of colouring matter. It is this: that the medium when entranced is freed from the bonds, and made use of by a certain class of spirits to perform the manifestation in a dark circle, at the conclusion of which he or she is again secured as before. This, to my mind, is not a probable, albeit a possible, explanation; for this reason: that if these beings have power to untie the medium, it is more likely that, instead of doing so, they will use that power direct for the manipulation of the instruments. In any case, however, the honesty and perfect good faith of the medium need not be questioned. Apart from any theorising, I happen to be well acquainted with Miss Wood's (erroneously called Ward in the *Express* report) mediumship, having had many and varied opportunities of examining it, and I know that it is not necessary for her to bolster up that mediumship by any attempts at feats of common conjuring. Did time and space allow, I could give many illustrations of this.

If a little bit of my personal experience is of any interest to you or your readers, I may state that I went to the rooms of the Newcastle Society here about eighteen months ago, fully impressed with the idea that the whole thing was a huge farce, sustained by knaves and their dupes, but I went with a mind open to conviction, and determined, if possible, to get at the truth, and, willing to sacrifice a considerable amount of time. With that object I waded on (if I may so express it) for months without any positive demonstration of the truth or falsity of the manifestations. Sometimes appearances were, I thought, suspicious, and at other times extremely favourable; but it was only after, perhaps, a twelvemonths' careful attention that I obtained proof positive of the genuineness of all that was going on around me, but it was proof such as could not be gainsayed. The frame of mind I steadily maintained was one of suspension of judgment. I would earnestly recommend it to all investigators, and in the interests of truth ask all such to give their time, care, and patience to the subject, and they will be well rewarded—to this extent, at least: they will become absolutely satisfied that there is some power in nature which, under certain conditions, free from trickery or conjuring, is capable of producing most wonderful, because most unfamiliar, phenomena. To attain this, endeavour, if possible, to gather a friend or two together in whom you have perfect confidence, or members of your own family. Sit at home, be in harmony one with another, persevere, and positive results will follow. "He that hath ears (ears to hear) let him hear."—Yours for truth,

JOHN WALTON.

Newcastle-on-Tyne, March 26.

SOUTH LONDON ASSOCIATION.

A series of four weekly seances was commenced on Wednesday, the 15th inst., at the rooms of the Association, 71, Stamford Street, by Mr. Lawrence, the value of whose mediumship continues to increase, to the satisfaction of many friends anxious for the spread of spiritual truth in this locality.

At the first meeting there were over twenty persons present, including several strangers, some of whom had come to witness the phenomena of Spiritualism for the first time, and it is a gratifying fact that the results attained were forcible and interesting alike to Spiritualists and inquirers. After the sitters had linked hands round the table, it was not long before evidences were forthcoming of the happy spirit of harmony pervading the circle. Without attempting to give a detailed statement, it may be sufficient to record that throughout the evening the room was more or less illuminated with brilliant lights, sometimes darting, and at others moving slowly in every conceivable direction. Palpable (spirit) hands were felt by most of the sitters, while the living chain remained intact, it being a condition that no hand should be relinquished without intimation and consent being given.

Several of the controls of Mr. Lawrence also spoke through him at intervals, the one towards the close of the sitting being especially worthy of note, as strongly contrasting with the medium's natural style and (without disrespect) his ordinary ability. Mr. Lawrence, if he may be judged by his general conversation, is not an educated man, and his manner of speaking is somewhat hesitating and confused. When it is remembered, then, that while under his last control he spoke with perfect ease and precision, that his sentences were well turned and grammatically correct, and his diction and pronunciation all that could be desired, the genuineness of his mediumship could not fail to impress even the most sceptical of his auditors.

At the second sitting held on March 22, it is to be regretted that the harmony of the meeting was disturbed by an individual present refusing to move from a particular seat when requested by the secretary, Mr. Burton. When it is known that it was actually a public medium who thus refused to obey reasonable conditions, the regret will be shared by many beyond the range of the society. In refraining from mentioning his name, it is to be hoped that in future he will exercise a little more charity, a virtue so often inculcated by our spirit-friends, and do unto others as he would be done by.

It is not surprising that this unpleasant altercation into which the medium had been wrongly drawn considerably disturbed his mind, which at all times should be kept placid and free, if possible, from any distracting influences whatever. The result was that the medium's controls were unable to make him the instrument of their thoughts so completely as in the previous week; but, on the other hand, the physical manifestations were far superior to anything before witnessed, so that all things considered, the result of the second meeting, like the first, afforded the members and friends ample matter for sincere congratulation.

On Thursday, the 23rd inst., the first sitting of a special circle was held, in which it is intended to make no alteration unless by spiritual direction. The first seance was eminently satisfactory, and from the nature of the two controls which spoke, and other manifestations, it is confidently expected that this circle will do some practical service to its members and the movement generally. E. F.

MR. BULLOCK, JUN., AT BLECHYNDEN MEWS.

Sir,—It seems that the Cause at the above rooms having sunk to a very low ebb from some internal dissensions, its few remaining members, with praiseworthy energy, have determined to endeavour to revive it by engaging the services of that rapidly-developing young medium, Mr. Bullock, jun., to give a series of seances, especially for physical manifestations, on Saturday evenings, commencing Saturday, April 1st.

Having myself witnessed some very extraordinary manifestations through Mr. Bullock's mediumship, I can speak with the greatest confidence of their interesting and instructive character, and having known him personally for nearly two years, I can vouch for his perfect honesty. I would, therefore, recommend any of the friends in the neighbourhood, who have a desire to witness some good physicals that they can depend upon the genuineness of, to pay Blechynden Mews a visit within the next week or two.

A preliminary sitting took place last Saturday evening, and although the conditions then were anything but favourable, the manifestations greatly astonished and delighted all present, for although there was far too much light, yet several bells were rung, keeping correct time to the singing of several hymns, one bell weighing about two pounds, and several sitters were touched by spirit-hands, my own mother's being of the number.

We also put the medium into a small adjoining room, with a black shawl over the doorway, placing the bells, harmonicon, &c. inside at a considerable distance from him. One of their party then tied and sealed tape around his wrists, then passing another piece from the centre of these, fastened the ends together and nailed them to the wall, placing a seal over the nail, the medium being about 6 ft. from the curtain. Under these circumstances, the bells were rung as before, and a hand and arm were projected with the large bell from between the curtain and doorway, several of us being allowed to touch and shake the hand. During this latter performance, the lamp in the room in which we were sitting was burning brightly.

The price of admission during the series is, I think, fixed at 1s.—Yours truly, GEO. STARNES, 29, Sparsholt Road, Crouch Hill, N., March 27th.

PHYSICAL SEANCES IN OLDHAM BY ALLEN HOUGH.

To the Editor.—Sir,—I shall be very glad if you will give publicity to the following facts, and I am sure many of the Oldham people will be the same. Mr. Hough holds a weekly seance for physical manifestations in the Oldham Spiritualists' Institute, but I write to you at present to let you know what took place at a seance held at our house on Thursday last, through Mr. Hough's mediumship.

Fourteen of us (nine males and five females, including the medium) met at about eight o'clock. Singing was engaged in for a short time, and we sat for a little while in the light, and then turned the gas out,

and immediately we had very distinct raps, then a pair of bells rung, and mouth-organ played to the tune of a hymn. A pair of heavy tongs were lifted from the fireplace, and thrown under the window, and from there they were again taken up, and thrown on the table. A tea-tray was taken from the mantelpiece, and put on the table, and many of the sitters gently rapped on the head with it. Others were touched by spirit-hands, and a satchel was flung into one lady's lap, and from there to other two persons on the opposite side of the table, and during all the while all hands were held in each other. The table was also moved without the contact of hands being placed on it, and the medium was twice floated in mid-air above the table, and in that state touched nearly all the sitters; and many other things too numerous to mention.

107, Henshaw Street, Oldham.

Jos. TAYLOR.

THE FAUCITTS, BISHOP AUCKLAND.

To the Editor.—Dear Sir,—You will probably be aware ere this that Mr. R. Faucitt (a name familiarly connected with the progressive cause in this neighbourhood) has very quickly followed his dear wife into the unseen spiritual realm. About the time of Mrs. Faucitt's passing away, the old gentleman was seized with a severe illness, which unexpectedly ended his bodily career on Saturday last.

Mr. Faucitt will long be remembered as a man of gentle and benevolent spirit, one whose life was an humble and practical effort to realise the golden rule; simple and unobtrusive in his manner, yet the truth had here an enduring and stout-hearted adherent.

The decease of the heads of this family calls vividly to mind how much is owed to them by this district. To them is due almost entirely the practical exhibitions of spiritual phenomena, at any rate in the beginning. Their house became quite famous for its seances, and in addition to the labour and cost entailed in entertaining numerous investigators and friends, many a piercing and malignant arrow of persecution it was their lot to receive from the stupid crowd, whose fate it seems ever to be found "fighting against God."

Mrs. Faucitt was a woman of remarkable natural powers. Of a fibrous and lucid mind, when the facts of Spiritualism claimed attention, they received at her hands searching and personal investigation; and after many weeks of nightly sittings, having found the bases of the matter to be real and true, she ever afterwards stood boldly forward as their intelligent and unflinching champion.

It is therefore but scant gratitude that we here ask you to place on the public records of the Movement these few and feeble words in remembrance of these who whilst here gave up self for principle, and humbly lived a life worthy of imitation by the highest in the land.—Faithfully yours, N. KILBURN, JUN.

Bishop Auckland, March 28.

TESTIMONIAL TO MR. J. G. ROBSON.

To the Editor.—Dear Sir,—The members of the circle, as stated below, desire to record the very great pleasure and satisfaction they have derived from a long series of weekly sittings with Mr. J. G. Robson, trance-medium. The teachings and discourses of his guides and controls are of a truly noble, elevating, and instructive nature, whilst their delineations of individual characteristics and surroundings are indeed marvellous. We have received numerous tests of the most convincing kind, and been brought quite *en rapport* with many departed friends and relatives. Being desirous that his (Mr. Robson's) natural reticence should not be a hindrance to his many valuable gifts being made more fully known to the public, we beg you, Sir, to insert this testimonial of esteem to a medium whose honourable conduct and gentlemanly bearing will always be remembered with respect by the undersigned.

ROBERT SIMPSON, WILLIAM HEARLES,
ANN SIMPSON, GEORGE PEDDLE,
JAMES KERRY, JEMIMA PEDDLE.

Kennington, March 16.

ELIZA KERRY,

Dear Sir,—Will you allow me to add to the accompanying testimonial that on Tuesday evening, 14th inst., Mr. Robson kindly presided at my house at a circle mainly composed of persons sceptical and prejudging, and all total strangers to the medium except myself and wife. As I wished the meeting to be of a propagandist nature, it was with great pleasure I perceived the ground breaking up around, and the seeds of truth being implanted, destined to germinate in many hearts present.

As usual the delineations were excellent, and, amongst several startling episodes, a lady of middle age had a family mystery of many years' existence clearly elucidated to her. I hope you will allow me to append Mr. Robson's address for the benefit of those who might desire to avail themselves of his many gifts.—I remain, dear Sir, yours fraternally,

224, Albany Road, Camberwell, S.E. ROBERT SIMPSON.

Mr. J. G. Robson, 35, Edmund Place, Aldersgate Street, E.C.

DISCUSSION ON SPIRITUALISM BETWEEN DR. SEXTON AND MR. LAKIN, AT UTTOXETER.

A self-sufficient gentleman named Lakin has for some time past been giving considerable annoyance to the Spiritualists in Uttoxeter, Staffordshire, by proclaiming throughout the town that they were idolaters, and worshipped spirits instead of God, and that they were under the curse of Heaven in consequence. On several occasions he challenged them to find a man to discuss with him the question as to how far Spiritualism was in harmony with the Bible. As this gentleman continually boasted of his ability to defeat any champion of Spiritualism who might come forward, the Uttoxeter friends ultimately communicated with Dr. Sexton, and asked him to come and defend their cause. The Doctor replied that he was perfectly ready to meet anyone to discuss the question, but that he thought it was attaching too much importance to Mr. Lakin to honour him with his notice. Still, if they particularly wished it, of course he would come. It seems they did wish it, and the discussion is, therefore, to take place on Saturday evening next, April 1. The question will be, "Is Spiritualism in Harmony with the Bible?" The debate is causing great excitement in the town, and it is expected that a very large audience will assemble on the occasion.

OBITUARY.—Passed away to spirit-life on the 20th March, 1876, Mrs. Crisp, mother of Mr. Crisp, the phrenologist and Spiritualist.

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.

STARTLING FACTS IN MODERN SPIRITUALISM. By N. J. 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

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

THE SCATTERGOOD TESTIMONIAL FUND.

Sir,—For the information of such of your readers as are interested in the matter, I am requested to say that the committee have abandoned the idea of making a charge of a shilling to the services, and instead collections will be made, the whole of the proceeds to go to the fund. Arrangements have been made in the following places for services on the days named, viz.:—Liverpool, Sunday, April 16, at 3 and 7; Miss Longbottom and Mr. John Priest. Halifax, April 30, at 2.30 and 6.30; Mr. J. J. Morse of London. Oldham, April 30, Miss Longbottom. Messrs. Lamont and Johnson will occupy the platform at Salford on Friday, April the 21st, and Manchester on Sunday, the 23rd.

Subscriptions from a shilling upwards to be sent to the undersigned by P.O.O. or stamps. Donors are respectfully invited to send their photo-cards.

JOHN LAMONT.

190, London Road, Liverpool.

Mr. Lamont has sent us the following:—

"Mr. Lamont.—Dear Sir,—I beg to enclose you my mite in favour of the testimonial to Mrs. Scattergood, our dearly beloved medium. I hope that in her future home she may continue to scatter good tidings of peace, love, and charity to all men. I myself am working quietly for the cause by the gift of healing. Here I am known as a charmer—one who has the power to (as they term it) charm pain. I have had to obtain fresh lodgings in one instance. They became afraid of the strange power they saw I possessed, two of the family being benefited. They do not wish me any harm, but they were afraid, so I was obliged to go. I should like to be a real working medium, but I do not like paid mediumship, and in ——— I could not get employment that would leave me my Sunday. Now that I am earning my own bread, I should like to visit now and then, say, the Manchester Society, who are making appeals for speakers, if they would pay my train fare; but though urged by my spirit-friends to do so, I cannot yet bring myself to writing to them.—Hoping you are quite well, I am your sincere well-wisher,
"Ballington Cross, "A FACTORY GIRL."

LIVERPOOL.—Mr. Coates informs us that he is making arrangements for engaging a healer, and that he teaches mesmerism and develops mediums. The Bamford Boys are expected to give a series of seances. Mediums visiting Liverpool are invited to tarry at the residence of Mr. Coates, 74, Queen's Road, Liverpool.

TWO DAYLIGHT SEANCES, through the mediumship of Mr. Willie Eglinton will be held at the residence of Mrs. Woodforde, 8, Milton Street, N.W. (a few doors from Marylebone Road), on Wednesday, 5th and 12th of April. These being the only seances of the kind Mr. Eglinton can give previous to his departure for the provinces, he begs that any friends desirous of attending them will send in their names to Mrs. Woodforde, not later than the 3rd or 10th of April. Seance will begin punctually at three p.m. Fee, 5s. each seance.

MRS. BUTTERFIELD AT NOTTINGHAM.—On Sunday last, Mrs. Butterfield gave an inspirational address from the motto "Man Know Thyself," showing that what we want is not creeds, dogmas, nor theological disquisitions on doctrines and beliefs, which had been tried for eighteen hundred years and left us as wicked as ever, but the religion of a good life; and to be good and do good, we must begin by having sound, healthy bodies on which the mind can act; we must have right dwellings, right food, right companions, and right influences, and then the spiritual part of our nature will develop itself, making us a blessing to ourselves, to our friends, our neighbours, and our spiritual surroundings. There was a good attendance, who listened with marked attention and interest. Mrs. Butterfield has consented to remain and give another address next Sunday, April 2nd, when there will doubtless be a yet larger audience to profit by her address.

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.

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.

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

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.

GREAT CONFERENCE AND EASTER FESTIVAL AT HALIFAX.

The Halifax Psychological Society are glad to inform their friends that they have decided to hold a conference in their rooms, the Old County-Court House, on Good Friday, in the morning at ten o'clock, and in the afternoon at two o'clock, when they cordially request all true friends of the Cause to rally round and make the conference a success. In the afternoon, at half-past four, a public tea-party will sit down at the social board. After tea an entertainment will be given, consisting of readings, recitations, glees, songs, and short speeches. Tickets for tea and entertainment, 9d. each; after tea, 3d. each.

On Saturday evening, April 15th, Mr. J. Burns of London has kindly consented to give an entertainment of spirit-photographs and other pictorial representations of phenomena, with the new apparatus. Tickets 6d. each. It is hoped this entertainment will be well patronised. Those who do not attend it will miss a treat. On Easter Sunday the following speakers will occupy the platform:—Afternoon, Mr. J. Burns, and in the evening Mrs. Scattergood, who will give her farewell address before her departure to America. B. SWAINE, Hon. Sec.

ANNUAL TEA-PARTY AND FESTIVAL AT OLDHAM.

The Oldham Spiritualists intend to hold their annual tea-party and festival on Good Friday, April 14, 1876, in the Temperance Hall. Tea on the tables at half-past four p.m. After tea addresses will be delivered by Mr. Wood of Halifax and other mediums and friends.

The meeting will also be enlivened by a party of glee singers, who have promised their services for the occasion. A celebrated concertina player will give selections on the English concertina. Recitations and readings will also be given by members and friends. Tickets for the tea and meeting, ninepence each; children, sixpence each. Admission after tea, threepence each.

On Easter Sunday, April 16, two addresses will be delivered in the Temperance Hall by Mr. Wood of Halifax. Collections at the close of each service. Tea will be provided in the Spiritualist Institution, Waterloo Street, for friends coming from a distance. Tickets, eightpence each.

OSSETT.—STORR HILL.—Meetings will be held under the direction of Mr. Edwin Clayton, healing and trance medium, on Sundays at 2.30 and 6 p.m., and on Thursdays at 7 p.m.

"B. N."—I would most strongly advocate your studying Casael's new work on astrology, "Your Future Foretold." It is sold at a mere nominal price, and contains all that is necessary for a thorough knowledge of the subject. The author gives to the purchasers of his work instruction for a limited period gratis, which is of great assistance to beginners, and which has been to me a great advantage. A copy of the above may be had of J. G. Berger, Newcastle Street, Strand, or by applying to the author, Casael, Post Office, Watford, Herts, who will give you all information.—"W. P."

BIRMINGHAM.—It is proposed to hold a conference and tea-party at the Athenaeum on Easter Sunday; meetings to commence at eleven a.m., and three and seven p.m. The Spiritualists of Worcester, Coventry, Leamington, Wolverhampton, Dudley, Walsall, Bromsgrove, and any other places in the Midland district, are invited to attend, with the view of arranging a system of periodic propaganda meetings at their several localities, including camp meetings during the summer. Those persons who intend to be present are requested to communicate with the undersigned, in order that arrangements may be made for dining (with brethren here) and for the tea-party.—ROBERT HARRIS, *Soho Hill, Birmingham.*

LANCASHIRE DISTRICT COMMITTEE. MEETINGS.

MACCLESFIELD.—Sunday, April 2. Speaker, Mr. John Ainsworth of Liverpool.
Committee: Mr. Hammond, Mr. Joseph Roger, Mr. Geo. Rogers,* Mr. Beecroft.

OLDHAM.—Sunday, April 9, Temperance Hall. Speakers, Mr. John Lamont and Mr. Johnson. Afternoon and Evening. The Committee have pleasure in stating that the proceeds of these meetings will be devoted to the Scattergood Testimonial Fund. Admission free. Collections at each meeting.

Committee: Mr. Kershaw,* Mr. Sykes, Mr. Hartley, Mr. Rowcroft.
STOCKPORT.—Sunday, April 9, Odd Fellows' Hall. Medium, Mr. Quaraby.

Committee: Mr. Rutland, Mr. Rogers, Mr. Hartley,* Mr. Dawson.
BLACKBURN.—Sunday, April 16, Co-operative Hall. Medium, Mr. Quaraby of Oldham.

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

ST. HELENS.—Postponed.

STALY BRIDGE.

DENTON.

HYDE.

For dates see future MEDIUMS.

Mr. Burns of London to be the speaker at these meetings.
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.
21, Elliott Street, Rochdale. JAMES SUTCLIFFE, Secretary.

MR. MORSE'S APPOINTMENTS.

LONDON.—Sunday, April 2nd, Doughty Hall, Bedford Row, W.C. Evening at 7 o'clock. Tuesday, April 11th, Quebec Hall, Great Quebec Street, Marylebone Road. Evening at 8 o'clock. On behalf of the funds of the Marylebone Society.

BISHOP AUCKLAND.—Friday, April 14th. Good Friday Festival. Town Hall. Evening at 6.30.

NEWCASTLE-ON-TYNE.—Sunday, April 16th, Freemasons' Hall, Newgate Street. Afternoon at 2.30; evening at 7. Monday, April 17th, same place at 7.30 p.m. Admission free on each occasion.

LIVERPOOL.—Sunday, April 23rd, Islington Assembly Rooms; afternoon at 3; evening at 7. Admission free.

HALIFAX.—Sunday, April 30th, in aid of the Scattergood Testimonial. Social meeting on Monday, May 1st.

NEWCASTLE-ON-TYNE.—May 7th.

MANCHESTER.—Sunday, May 14th. Temperance Hall, Grosvenor Street. Afternoon at 2.30; evening at 6.30.

Mr. Morse is now in town. He will remain until April 12th. Local societies desiring his services are desired to address him as below. All letters to be directed, Warwick Cottage, Old Ford Road, Bow, London, E.

DR. SEXTON'S LECTURE ENGAGEMENTS.

April 1.—Uttorester. (Debate with Mr. Lakin.)

April 3.—Derby.

April 4.—Scarborough.

April 5.—Malton.

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 17.—Seaham Harbour.

May 1 and 2.—Rushden.

Dr. Sexton will be in Lancashire and Yorkshire early in May, and will be glad to receive applications for lectures. All communications to be addressed to Dr. Sexton, 75, Fleet Street, London, E.C.

SPIRITUAL WORKERS.

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

ALSO, C. P. B., 48, High Holborn, London, W.C. Normal speaker.

BANCROFT, GEORGE, Oxford Street, Werneth, Oldham. Trance.

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

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

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

HARPER, R., Soho Hill, Birmingham. Normal.

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

HOUGH, ALLEN, 80, Beaver Street, Oldham. Healing medium.

MATONY, J. W., 1, Cambrian Place, Anglesea Street, Lozells, Birmingham. Normal.

MORSE, J. J., Warwick Cottage, Old Ford Road, Bow, E. Trance.

NORMAN, JOHN, J., 6, St. Sidwell's, Exeter. Normal.

QUARMBY, SAMUEL, 31, Plane Street, Oldham. Trance.

ROBSON, J. G., 35, Edmund Place, Aldersgate Street, E.C. Trance.

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

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

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

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

SOUTH LONDON ASSOCIATION, 71, STAMFORD STREET, BLACKFRIARS.—On Sunday evening last, March 26, Mr. Chandler gave an excellent trance address upon the uses of Spiritualism, which was entirely free from dogmatic teaching, the control stating that to such as had faith in any particular creed he had no message. On Sunday next, April 2, Mrs. Baker-Howarth will deliver a trance address. Doors open at half-past six; commence at seven.—J. BURTON, Hon. Sec.

* Corresponding Secretary for each place.

Mr. W. JACKSON, of Holloway, near Cromford, Derby, acknowledges, with thanks, a parcel of books from Mr. John Scott of Belfast.

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

SUNDAY, APRIL 2. Mr. Morse at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, APRIL 3. "Star Circle," at 8. (Private).

TUESDAY, APRIL 4. Mr. Hudson's Committee, at 8.

WEDNESDAY, APRIL 5. Mr. Herne, at 3. Admission 2s. 6d.

Judge Edmonds' Anniversary. Seance by Mrs. Kimball, at 8. 5s.

THURSDAY, APRIL 6. Anniversary Meeting at Cambridge Hall, Newman Street, at 7.30. (See advt.)

FRIDAY, APRIL 7. Miss Eggar, Trance Medium, at 8. Admission, 1s. (Private.)

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, APRIL 1. Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, APRIL 2. 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, APRIL 3. Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, APRIL 4. Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 7. Admission, 2s. 6d.

Mrs. Prichard's Developing Circle for Clairvoyance, at 10, Devonshire Street, Queen Square, W.C., at 8. Admission, 2s. 6d.

WEDNESDAY, APRIL 5. 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.

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

THURSDAY, APRIL 6. Lecture at Mr. Cogman's, 15, St. Peter's Rd. Mile End, at 8.

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.

Mrs. Prichard's Seance, at 10, Devonshire Street, Queen Square, W.C., at 8. Admission, 1s.

FRIDAY, APRIL 7. Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 7. Admission, 2s. 6d.

SATURDAY, APRIL 8. Miss Baker's Seance at 87, Invill Road, Walworth, S.E., at 8. Non-members, 1s.

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 CLASS** 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, MESMERIC 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, APRIL 2, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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

BIRMINGHAM, Mr. W. Perks, 312, Bridge Street West, near Well Street, Hookley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only.

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

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

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

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

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

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

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

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

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

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

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

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

HACKMONSWICK, Service at 6.30 at Lower George Street. Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

TUESDAY, APRIL 4, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, APRIL 5, BOWLING, Spiritualists' Meeting Room, 6 p.m.

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

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

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

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

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

THURSDAY, APRIL 6, 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, APRIL 7, LIVERPOOL, Islington Assembly Rooms. Committee Meeting at 7.30 p.m.; Debate at 8.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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