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SPIRITUALISM.

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TWENTY-EIGHTH ANNIVERSARY OF MODERN SPIRITUALISM

AND EXHIBITION OF SPIRIT-PHOTOGRAPHS AND OTHER SPIRITUAL PHENOMENA, AS A TESTIMONIAL TO MR. F. A. HUDSON, THURSDAY EVENING, APRIL 6TH.

The twenty-eighth anniversary of Modern Spiritualism, held this year at Cambridge Hall, Newman Street, was of a character different from any of the kind previously celebrated. The practice seems to be growing up of associating these annual gatherings with direct purposes of a more useful and practical bearing than mere congratulatory speech-making. Thus, last year, the testimonial to Mr. Wallace, one of the oldest mediums, brought together, by a sort of wonderful affinity, most of the pioneers in the Cause in this country. And this year, the testimonial to Mr. Hudson has brought out into bold relief one of the most useful and tangible phases of spirit-manifestation. An additional interest and excitement clustered around this matter from the exhibition by Mr. Burns on the screen, by means of the oxy-hydrogen light, of a large number of spirit-photographs—thus at one and the same moment reaching the eyes of hundreds, and thereby evoking a common sympathy and attention that cannot be otherwise than productive of beneficial results. Besides which, other phenomena, as materialisations, specimens of direct writing and drawing, and articles brought by spirits into circles, were displayed by the lantern. The enlivening influence of music and singing added to the interest of the evening.

Mr. Thomas Slater occupied the chair, than whom no more fitting person could have been chosen for the occasion; for, apart from his long connection with the Cause, he has had considerable experience in spirit-photography.

The illustrations on the screen were conducted by Mr. Burns. They consisted of three series of Dissolving Views, with a running commentary on each, which, though necessarily brief and pithy, was full of telling interest. The figures came out on the fifteen-foot screen as large and even larger than life; and the glamour thrown around each by the oral description gave a vividness of living reality to them that charmed the audience to the highest degree.

The following views were exhibited:—

DIVISION I.

A. J. Davis, the Forerunner of Spiritualism.
 "The Dawning Light." View of the Homestead at Hydesville in which the Phenomena were first observed, 28 years ago.
 Miss Kate Fox-Jencken, the First Interrogator of the Spirits.
 Mr. Slater, the respected Chairman.
 Mr. D. D. Home, an Early Medium in this country.
 Mr. B. Coleman, who did so much to publish the Facts.
 Mrs. Emma Hardinge Britten, the Pioneer of Public Meetings.
 The Davenport Brothers, and Mr. W. Fay.
 Mrs. Guppy-Volckman, Medium for Physical Phenomena.
 A Gigantic Lily, brought by the Spirits at her Circle.
 Wreath of Flowers presented by Spirits to Mrs. Berry.
 Mr. Peebles, who established regular Sunday Meetings.
 Drawing after Nature, by Mr. Rippon.
 Direct Writing, done on a Slate.
 Direct Writing, done inside of a paper-pad.
 Portrait of "Robert Bruce," drawn by Mrs. Reed in Darkness.
 Portrait of "Minnie," Ditto ditto.
 Portrait of a Recognised Spirit Ditto ditto.
 Head of Jesus, Direct-Drawing, Duguid Medium.

Direct Drawing, done in a Sealed Envelope.—Duguid, Medium.
 Photograph of Odic Flames.

Mr. J. Ashman, with Halo of Healing Aura over his hand.
 Mr. Regan, with Halo of Healing Aura.
 Dr. Mack, with Local Patch of Aura.
 Dr. Mack, enveloped in Healing Aura.
 Mr. Hudson, obscured by Photographic Aura.

The time at disposal would not admit of a very elaborate description of the many views shown, which were so numerous that the exhibition of them, without any pause whatever, ought to have extended much beyond the time allotted for that part of the evening's entertainment. Most of the slides, as described in the programme, will be recognised without any further illustration. It may be noted that many of the portraits were received with hearty applause by the meeting, showing the pleasure which was afforded by gazing upon features representing workers dear to every lover of the cause of Spiritualism.

In this historical department there were personages introduced, such as Mr. D. D. Home, Mrs. Hardinge Britten, the Davenports, and others, who have become historical to investigators of a recent date.

The wreath of flowers, presented to Mrs. Berry at a spirit-circle, was alluded to as the occasion which introduced Spiritualism to Mr. Hudson in the first instance. The reader will find the circumstance fully given in Mrs. Berry's new work about to be published.

The portrait of Mr. Peebles could scarcely be recognised at first, as he was shown habited in a clergyman's surplice. When in London, he had a negative taken of himself, in his former clerical costume. This portrait he did not promulgate, but the photographer had selected it from which to make a transparency, and hence the seeming anomaly of an apostle of the new faith appearing in such a garb. Mr. Peebles did ample honour to the cloth.

A slide of great interest, though of somewhat limited display, was the photograph of Odic Flames, as described by Mr. Collen, in last week's MEDIUM. After a rapid preparation this view was brought to London a few hours before the entertainment. The bars were faintly visible all over the disc, at the sides particularly so. It was pointed out that the audience had an opportunity of witnessing a phenomenon which no scientific society in London or elsewhere had ever seen, and a fact was registered before them which would be even denied by the professors of science in modern institutions.

The series of views exhibiting the halo surrounding healers and Mr. Hudson, was very interesting. Mr. Hudson was entirely obscured by the effulgence of the sphere which was obtained on the plate when he sat for his portrait, the manipulator being Mr. Madden, a sceptical investigator, and therefore there can be no doubt of the genuineness of the manifestation.

DIVISION II.—SPIRIT-PHOTOGRAPHS BY MR. HUDSON.

Mr. Guppy, sitter. The First Spirit-Photograph.
 Mrs. Burns and "John King."
 Mrs. Richmond and her Spirit-Daughter.
 Signor Bettini and Recognised Spirit-Form.
 Lieutenant-Colonel Stuart and Spirit-Brother.
 Group and Recognised Spirit-Form.
 Mr. John Davidson and Recognised Spirit-Form.
 Mrs. Stones, Miss Young, and Spirit-Form.
 George, Prince of Solms, and Spirit-Form wearing a Crown.
 "M.A. (Oxon.)" and Ancient Spirit.
 Colonel Greck and Mrs. Olive's Spirit "Sunshine."
 Mr. Williams and "John King."
 Mr. Sutherland and his Spirit-Mother.
 Mr. John Beattie, Photographer and Recognised Spirit.
 Mrs. General Ramsay and Daughter.
 Mr. J. Clark Ferguson and Spirit-Form.

Mr. Martheze and Spirit-Form.
 A Lady and Spirit-Form Recognised.
 Mrs. Everitt, Mr. Adsead, and Spirit-Form.
 Miss Greenhalgh, Mr. Madden, and Spirit-Form.
 Mrs. Kerna, Mr. Lowe, and the Spirit "Snowdrop."
 Mr. A. R. Wallace and his Spirit-Mother.
 Miss Wood, Miss Fairlamb, and the Spirit "Pocha."
 Mr. Hunter and "Cissy."
 Miss Fairlamb, Miss Wood, and "Cissy."
 Miss Wood, Miss Fairlamb, and "Minnie."
 Mr. Yates and Spirit-Father.
 Dr. Mack and his Spirit-Mother.
 Dr. Mack and Spirit-Doctor.
 Mrs. Kimball and "Silverlight."
 Mrs. Kimball and "Mary Stuart." (Three Photographs.)
 Mr. Linton and Spirit-Form. (Two Photographs.)
 Miss Lottie Fowler and Spirit-Form.
 Miss Lottie Fowler and Spirit-Hands.
 Miss Lottie Fowler and her Guide, "Annie."
 Mr. Hudson and his Spirit-Guide.

On looking down the list shown above, the reader will recognise many of the photographs as having been described in past years. On March 4th, 1872, the first spirit-photograph was obtained by Mr. Guppy, who described it in the following number of the *Mystic*. That photograph was the first shown on this occasion.

Then followed Mrs. Burns with the spirit "John King," who had not then materialised. Although the photograph was received with great distrust by some, yet the materialised form, when it manifested a few months afterwards, amply proved the genuineness of the spirit-photograph.

Some very fine specimens of spirit-photography were comprised in this department, which constituted but a small selection of the recognised and otherwise successful efforts of Mr. Hudson.

The appearance of "Sunshine," Mrs. Olive's control, with Colonel Greek, elicited the comment that many in the audience who had received messages from that spirit would be glad to see the outline of her cheerful face.

The photograph of Mr. A. R. Wallace and his spirit-mother was one of the most interesting in the series. Reference was made to the testimonial published by Mr. Wallace, in his work entitled "Miracles and Modern Spiritualism."

The Miss Wood and Miss Fairlamb series was a little exhibition in itself, as were also those of Mrs. Kimball with "Silverlight" and "Mary Stuart." "Silverlight" was one of the most interesting spirit-forms shown that evening. The "Mary Stuart's" also elicited much interest.

Dr. Mack was shown with the spirit of his mother, and his medical guide in healing. Mr. Linton appeared on two photographs, with spirit-forms which he afterwards said he believed to be those of his departed wife. They were taken under the closest scrutiny, the whole process being narrowly watched, and he had posed himself after the plate had been placed in the camera. Miss Lottie Fowler's group was remarkable from the fact that in one of the views her lap was covered with spirit-hands. The interest culminated in the photograph of Mr. Hudson, surmounted by his spirit-guide, a male figure with a truly magnificent head. This had been taken by Mr. Slater, the chairman, only a few days before, and who had vouched for the genuineness of the picture in his opening address.

The spirit-photographs gave very much more satisfaction than was expected. The powerful light and enlargement of the views brought the various features out in a bold and impressive manner. Time permitted of only a few remarks on the conditions attending Mr. Hudson's mediumship as a spirit-photographer. It was pointed out that some sitters obtained spirit-photographs at every visit, and these, portraits of their immediate spirit-friends, as in the case of Mrs. Kimball. This showed that the result depended as much upon the sitter as upon Mr. Hudson, who only supplied apparently one condition, but an essential one. There were sitters, again, who obtained spirit-forms, but not recognised by them. The speaker (Mr. Burns) and Mrs. Burns had, together and separately, sat with Mr. Hudson some dozens of times, and had obtained dozens of spirit-photographs, all genuine, for in most cases he followed the plates through the entire process,—but they had not yet obtained any spirit they could recognise as having known in earth-life. They had, however, received the portraits of spirits recognised clairvoyantly. Such cases indicated another feature of spirit-photography. But there was another class, more unfortunate still, who might sit very many times and obtain no satisfactory result whatever. Such was, indeed, the condition of mediumship of every kind. All persons had not equal access to the manifestation of the spirit.

DIVISION III.

Four Spirit-Photographs by Mr. F. W. Parkes.
 Seven Spirit-Photographs by Mumler.
 One Spirit-Photograph by Hazeldine—Mr. Gerald Massey and Spirit-Form.
 Direct Spirit-Photograph.
 Mr. Everitt, Pioneer Demonstrator of the Phenomena.
 Mrs. Everitt, Medium for Direct Writing, Spirit-Voice, Perfumes, Lights, &c.
 Messrs. Herne and Williams, Mediums.
 Dr. Newton, the Healer.
 Mr. J. J. Morse, Trance-Orator.
 "Tien-Sien-Tie," Mr. Morse's Guide, from a Painting by Anderson.

PHOTOGRAPHS OF MATERIALISED FORMS.

"John King," photographed by Hudson, at Colonel Greek's.
 "Katie King," through the Mediumship of Mrs. Corner, *vide*
 Florence Cook, in the presence of Dr. Gully.
 Mrs. Corner, *vide* Miss Florence Cook.
 Sitters, Medium, and Materialised Form of a Lady.

Dr. Hitchman, Medium, and Materialised Form, all photographed at the same time.
 Five Sitters, Medium, and Spirit-Form.
 Mr. and Mrs. Burns, Medium, and Materialised Form of "Robert Bruce."

Picture of Materialisation Seance, painted by Mr. J. A. Beer.
 Mr. T. L. Harris, the Poet and Preacher.
 Mrs. Cora L. V. Tappan, Inspirational Orator.
 The Lecturer.

In introducing this third section of the exhibition, the speaker remarked that Mr. Parkes had informed him, that out of 400 negatives bearing the forms of spirits, 100 had been recognised by the sitters, as letters in his possession showed. Mr. Parkes' pictures are entirely of a different appearance from Mr. Hudson's. The outline is not so sharp and clearly defined, but the expression conveyed in a kind of moving, foggy substance, is remarkably distinct. The portraits of the sitters are really good—a remark which was made respecting that of Mr. Linton, accompanied by a spirit, the identity of which is not, however, fully proved. Mr. Regan had beside him a spirit which he did not know in earth-life, but which has been described by many clairvoyants. Mr. Cotterell was shown, accompanied by the spirit of his wife, fully recognised. A beautiful group was the photograph of the Baron and Adeline von Vay, placed into a basket of flowers, all of which were photographed surmounted by three spirits, two of which are understood to be recognised. Then came seven photographs by Mr. Mumler of Boston, the original spirit-photographer. Five of these were of Mrs. Conant and other American sitters, which have been already published and described. The remaining two were private sittings—one with Mr. Mylne of India, who obtained it on a visit to Boston, and the other was from a photograph of Mr. Burns, which he sent over to Mumler, and obtained the likeness of his mother's mother. The one solitary instance of Hazeldine's spirit-photography was more interesting from the cheerful, and we might say inspired, countenance of Gerald Massey, than from the facts stated with respect to the spirit-form, which, was, however, distinctly visible. A direct spirit-photograph was shown from a copy lent by Mrs. Kimball, who was understood to have stated that it was obtained at the seance of a medium in New York, by pieces of paper being placed on the table; and in darkness the photograph was imprinted on these papers direct. The picture was a beautiful one of a charming little girl.

The portraits of mediums shown in this part were received with marked approbation. The portraits of Mr. Morse and his spirit-guide "Tien-Tien-Tie," received warm demonstration. The photograph from a painting by Anderson, the great spirit-artist of America, was one of the most successful pictures shown. English Spiritualists will be glad to hear that Mr. Anderson expects to visit this country in the course of a few months.

The photographs of materialised forms culminated in the portrait of "Robert Bruce," which, though far from being a success, indicated a very distinct personality. It was mentioned that subsequent experiments in obtaining likenesses of this spirit had been made, but that the results were not in a condition to be thrown on the screen. Mr. Burns said, he could not detain the meeting with his reasons for entertaining the genuineness of that spirit's identity, which were, however, sufficient for himself, and that the body of Spiritualists had very much cause to be grateful to that ancient champion of liberty for the success which attended the operations of the Spiritual Institution.

Mr. Beer's picture was not equal to the photograph which has been prepared for framing, and which will be described elsewhere. The remaining photographs of portraits of persons well known were warmly received.

Although the hour was late when the curtain fell, closing this part of the evening's entertainment, the pleasure derived was so great that, but for the calls of home, the audience could cheerfully have remained for hours without the sense of weariness.

The musical portion of the evening's entertainment was well sustained. Colonel Greek opened the meeting by the overture of "Oberon" (Carl Maria Weber). Miss D'Arcy presided at the organ, and gave several solos; Miss Sexton sang with much sweetness and pathos, "The Forsaken;" Miss Evelyn Ward sang "Birdie's come," with delicate, artistic taste; Mr. J. W. Griffiths gave "The Death of Nelson," with much effect; Mr. Husk sang "O my Lost Love," with fine execution; and Mr. F. Tindall, besides being accompanist of the evening, played a pianoforte solo of his own composition with considerable power and expression.

The musical programme had to be much curtailed by the other exigencies of the meeting.

Mr. Bunn gave an amusing reading, "The Charity Dinner."

At the close of the second series of views, after Mr. Hudson and his Spirit-Guides had been shown, the presentation was fittingly made by the gentleman who had acted as Chairman of Committee.

PRESENTATION OF THE TESTIMONIAL TO MR. HUDSON BY COLONEL GREEK.

Colonel Greek and Mr. Hudson advancing to the front of the platform, Colonel Greek said:—As Chairman of the Testimonial Committee, I have great satisfaction in being called upon to fulfil this pleasing duty. I have taken great interest in this form of spirit-manifestation, and have had many sittings with Mr. Hudson. On all occasions Mr. Hudson has insisted on the utmost scrutiny being exercised during the process, the result being to remove all doubt whatever of the genuineness of the manifestation. A man so conscientious in the exercise of his profession deserves all honour. In some small degree it is my duty to award that honour. I would that the sum had been, as it deserves to be, far greater; but the trying circumstances of the time, and the unusual demands for objects of a similar nature pressing at the present time, have tended to limit the extent of the testimonial as to the amount of money, but in no way as to estimation or goodwill, of

which the sum to be handed is not to be taken as the measure. I have pleasure in presenting you with £50, and express the feelings of all present in wishing you God-speed.

Mr. Hudson, in a few brief words, acknowledged with thanks the kind feelings manifested towards him, and which had taken so practical a shape.

The addresses were given during the intervals between the parts of the exhibition, but are reported below consecutively.

THE CHAIRMAN'S OPENING ADDRESS.

It gives me great pleasure to accept the invitation of the committee to preside on the present occasion, on the ground that I feel a deep interest in the particular matters that are to come before you, viz., the celebration of the Anniversary of Modern Spiritualism, and the public recognition of one who has devoted himself so successfully to the development of one of its most important phases, Spirit-Photography. Having had as much experience as most amateurs in obtaining photographs of spirits, and to a considerable extent successful, deem me not egotistical if I limit my remarks to that subject. My earlier personal investigations and experiences are already on record. But I wish to speak of Mr. Hudson as a spirit-photographer. It is a fact within my own immediate knowledge that Mr. Hudson has taken many undoubtedly genuine photographs of spirits. Knowing that, I do not hesitate to say that I feel it to be incumbent upon us all to sustain him in his work. This can be done by your taking advantage of his mediumistic power, to have sittings for your spirit-friends to give you evidence of their existence and nearness. Do not, however, go in the certain expectation of such a result, and you will not be disappointed. There are conditions necessary, and such may not be present; but if you do not succeed at first, repeat your visits until you do, ever remembering that success is the exception, failure the rule. Mr. Hudson will spare no efforts that lie within his power to effect your object. That power may be sadly invaded by the trying exigencies of life. It is for us to see that he be duly supplied with the "loaves and fishes," and I hope the Testimonial, small as it is, which is to be given to-night will prove an acceptable aid in that respect. Few, if any, labours can be successfully prosecuted if the harassing cares of daily subsistence burden a man's mind. Remove this burden, and allow his mind to maintain that passivity which is so necessary to all mediumship, and, so deeply is he interested in all that concerns spirit-photography, and so commendably anxious is he that those who visit his studio should meet therein their spirit-friends, that I believe a far greater measure of success would attend his work than heretofore. In order the better to measure his present success, I went last Sunday to see what we could do by joint operation. I was the operator, and Mr. Hudson the subject, he sitting in the chair opposite the camera, holding in his hand my concertina. Several plates were in this manner put through the usual process. The first plate was found to have nothing upon it. The second presented the appearance of a forest of large trees, divested of their bark, and being bare of twigs and foliage. The third, a print of which I hold in my hand, and will be presently thrown on the screen, was a definite success. Besides Mr. Hudson, there appeared on the plate the form of a patriarchal-looking spirit, with the whole of the features so well defined that anyone who had known him in the flesh could not have failed to recognise him. Thus satisfying myself that still, as of old, there is a power in his presence enabling spirits to approach for photographic purposes, I myself became the sitter, and gave him an opportunity of trying a few plates with me, but without any success. Thus you will observe that when I was the operator, and Mr. Hudson the sitter, a spirit-form came; when we reversed positions there was none. The latter circumstance I attribute to an exhaustion of the requisite power on that occasion, not to any failure in Mr. Hudson's remarkable endowment. The fact of a form coming at all when Mr. Hudson had nothing whatever to do with the process, except being present, tells its own remarkable tale. Being myself a photographer, and thoroughly understanding the manipulation, any collusion or tampering with the plates was simply impossible. It was, therefore, a bona-fide, genuine spirit-photograph. If one spirit-picture can be taken, hundreds can be so, provided the conditions be presented to Mr. Hudson. And these can no more be disregarded in relation to spirit-photography than in any other phase of spirit manifestation, no matter whether it be physical, clairvoyant, or even only impressional. The state of the atmosphere, the continual changes in the bodily condition, the state of the mind, and the ever-varying surroundings, either aid or impede success. The wonder is that, with such a constant flux and change, success is ever reached at all. That it is so reached should encourage all to cherish a form of spirit-manifestation of such great value.

ADDRESS BY "M.A. (OXON)."

To the call made upon me I make a few remarks. I respond with pleasure on many grounds, but chiefly because I esteem Mr. Hudson deserving of your support. The time will come, I hope, when he will have fashionable support. I do not say this from any truckling to fashion as such, but because to a man placed as he is, fashion pays. Spiritualism is not yet fashionable, but I have lived long enough to know that, derided as it may be, Spiritualism in the end comes to the surface, and those who have been ever ready to abuse it at last turn round and say they never doubted it. The truth that Spiritualism has survived twenty-eight years of the hardest struggle that any truth was ever put to in this world, is a significant fact. It is twenty-eight years since those tiny raps were first sounded at Hydesville, when men began to awake to the fact that there was something else than blood, and bone, and muscle, and nerve, in a human being; awake to the fact, I say, because it is one that has really been known among all ages of mankind. We mistake if we date back Spiritualism only twenty-eight years. It is as old as the human race, and the time will never come but that the truth will be recognised in some form or other that spirit is the real fact, and that matter is one of its presentations. Twenty-eight years! What have we done in them? Not so much as we might have done. We have been too much hampered with pseudo investigators, who wanted to show the world that we were shamans, but they did not do it. We have been passing through the infantile stage, but the baby is opening its eyes, and ceasing to wonder at the sunlight. By-and-by everything will be found to fit in exquisitely with the grand principles of

creation. We shall have tabulated our facts, and squared them to the satisfaction of the most philosophic minds, and the scientific world will then turn round and say, "We told you so." Let us have the honour, then, of pioneering them. As instrumental in the discharge of that duty, I stand here to say what I have seen and done in regard to this subject. It is little enough. I can claim only the merit of recording other men's facts, and putting them into square shape.

It will be within the knowledge of many present, that I devoted some time and trouble to collecting the facts of spirit-photography, and recorded them in a series of papers published in *Human Nature*. As these are probably known to you, I will only direct you to this circumstance. Out of a number of spirit-photographs I myself took, and others supplied to me, which I tested thoroughly, as I would any other fact in science, I collected 460 pictures from different photographers. Out of these 180 came from Mr. Hudson; and out of that last number I put down forty-six as having been tested by as good evidence as any within my experience, and that is saying much. In regard to the others, I found people very ready to come forward and testify to facts, but they had not taken all the precautions that were absolutely necessary to a perfect judgment. They were not scrupulous to weigh hairs, so that when put to the test in all its precision, they could not stand it. Therefore, I rejected these, not because I doubted them, but the evidence was not clear and strong enough to go before a jury. The forty-six I refer to are so. They are photographs of departed spirits, recognised under good test conditions, by persons able to give a reason for their opinion. The others, taken under test conditions, are also a great fact. And the man who has been the means of placing these within the reach of investigators deserves encouragement and support.

The time has, I think, arrived, and I would ask you to do something to bring out into greater prominence this fact of spirit-photography. There is great and important evidence accruing on other sides of the subject. There are, for example, the moulds of spirit-hands, another form of manifestation eminently suited to the scientific mind. We want some tangible facts to drive the subject home to the minds of men. Such facts as these two classes, which present evidence of a nature that cannot be contested, are what we require. I should wish to see men taking more trouble in investigating these things and tabulating them, each one bringing his own small quota to the mountain of fact, which, in the end, would become great indeed.

ADDRESS BY MR. SHORTER.

I think it a happy idea to associate the celebration of the Anniversary of Modern Spiritualism with a suitable acknowledgment of those individuals who have been of signal service to the movement, and have occupied a place in its ranks, whether as mediums or in any public capacity. Last year we paid our respects to the missionary medium, Mr. Wallace. This evening we render a similar token of our regard to one who was the first to introduce spirit-photography into this country, and one to whom many of us are deeply indebted for the striking proofs given us through him of the continued presence of our departed friends. It is scarcely necessary to insist upon the value and importance of this phase of spirit-manifestation. I will briefly point out one incidental but important use which it subserves, and to which sufficient attention has not been paid.—I mean the complete refutation it furnishes of those pseudo-scientific theories which are invented to explain away the significance of the facts of spirit-manifestation. Some time ago some scientific men and some unscientific newspaper scribers were accustomed to ascribe the phenomena to odic force. That mode of talking had nearly passed away, when it was replaced by psychic force, the one being an emanation from the body, as the other is from the embodied intelligence. But I think it difficult to understand how any force, odic, psychic, or any other, could produce the form of a departed friend. An eminent physiologist has written and spoken much on the phenomena of Spiritualism being due to "unconscious cerebration" and "prepossession" on the part of the sitters. But I venture to say he would hardly tell us that the photographic camera is gifted with the faculty of cerebration, whether conscious or unconscious; and I think it will not be disputed that the camera is far freer from either prejudice or prepossession than the author in question. We are also told that these facts do not take place at all, though we think they do, but that they are phenomena peculiarly subjective, or hallucinations on the part of the sitters, with no corresponding reality, or that we are bioligised. But here again, the photographic camera is not a mesmeric subject, nor can it be bioligised.

This form of spirit-manifestation is one special in many respects. It is one of the most reliable witnesses that can be put into the box, and will not have its story explained away. It leaves a permanent record of what has taken place; and, unlike many other manifestations which are very transient, it can be referred to again and again through all time. Therefore its value is great.

This meeting accomplishes a threefold object. It is the celebration of the anniversary of the great event of our century, if not of many centuries. It presents a most striking phase of that movement. And it renders timely help to one who has been instrumental in bringing these facts before us. I am glad we have the benefit of a chairman with so much experience in photography as Mr. Slater, and the value of his testimony is great indeed. There is one point, however, on which I differ from him. He says, "Success is the exception, failure the rule." The influence of that may be discouraging. My experience has been different. I have had more than a score of sittings with Mr. Hudson, and there has been no failure. There has always been some form present not that of the sitter. It may be that the instances in which recognised spirit-forms appear are comparatively rare, but I have obtained these myself, and many others have done the same. Among them have been persons eminent in literature, science, and art, and also those familiar with all the facts produced by ordinary photography.

ADDRESS BY MRS. KIMBALL.

On rising in her normal state, Mrs. Kimball said.—Mrs. Kimball will not address you, but the little spirit ("Silverlight") whose figure you have seen so plainly on the canvass, is determined to speak for herself, and I have given her liberty to do so. I hope you will excuse any imperfections, for she is not accustomed to address public meetings like the present. I thank the artist (Mr. Hudson) who has enabled her so to picture herself as to be seen on these outer shores of existence as she is,

For myself, I say it is the proudest hour of my existence. So incompetent am I to speak the gratitude that swells within me, that it seems as if my feelings can only be expressed by silence. Yet I cannot refrain when I know that not only has this little Indian spirit come to give us her image, but that another spirit better known in your history, and who lived among you hundreds of years ago, has also come and presented herself, standing beside me. As seen in the picture, she brought me flowers from her own beautiful garden in the summer-land, typical of the glory in the midst of which she now lives. If this little Indian girl and those who were among the royal ones of earth can thus return to us, any spirit can do so, from least to greatest. Not that it is for me to make distinctions. I am as proud of this little Indian girl's guardianship as I am of a queen's. Noble deeds make queens, and in this respect such is this little girl.

At this point "Silverlight" took control:—

"Dear friends,—There are many here who have heard my voice, but not in so public a way as this. My medium has scarcely realised that we could place ourselves on the photographic-plate. Indeed, I did not myself believe my picture was there, for I did not understand it. I brought the flowers; they were given to me by my teacher ('Mary Stuart'). But there I was, sure enough; yet I appear taller than I am, for I am really much shorter than my medium, so I suppose I must have floated up a little; but my medium saw the flowers on my head, and it was foretold that such would appear. So many spirits come and want to try to get a picture of themselves, that I at first thought the picture produced was that of another spirit; but after seeing it to-night on the screen, I know it is my own. We have been speaking to you for twenty-eight years, first through raps, then through clairvoyance, trance, and various physical manifestations; in a thousand ways we have been striving to make you know that we love you, and will work with and for you, if you will only speak with us and recognise that we are with you; and when I see my likeness there, it is not that I am glad of the picture for its own sake, but that it speaks to your hearts. I ask you, for the sake of the many spirits whom I know to be near you, to give them a chance to give you their pictures, not only to please and help Mr. Hudson, but to prove how near and still dear to you are your departed friends. With that object my teacher, 'Mary Stuart,' came, to lift you out of the shadows of materialism, and to tell you of the laws of spiritual existence, to guide and help you, and she will prove herself the true 'Mary of Scotland,' or you may hurl back the statement in her face, and say that spirits are themselves mistaken in each other's forms; but, until they prove themselves to the contrary, regard such spirits as true, and full of love for human beings."

ADDRESS BY MR. LINTON.

So much has been said, and ably said, this evening on the subject of spirit-photography, that I shall limit my remarks to the more general subject of the occasion. I will only remark, and I hope without offense, that the most eloquent speakers this evening have been those without tongues, viz., the spirit-photographs themselves, which, in a silent language that no words can express, have appealed to our intellect and consciousness, each telling us its own tale of immortality.

We are met together primarily to celebrate the introduction among mankind of what I regard as a new dispensation. It may be that there never was a time since man has been upon the earth that there has not been some form of direct communion with the unseen; but history shows that human development has come in waves and epochs, and through one of the world's great spiritual epochs we are now passing. Why the present age of the world should have been chosen, rather than any other, for the unfoldings of a new philosophy and religion, and why the time should have been so long deferred when the needs of the world were so great, are to some mysteries that seem to present an argument against the validity of the pretensions put forth; but to the mind acquainted with the physical development of the earth, and with the national histories of men thereon, the epochal evolution of advanced truths is in perfect harmony with the great laws of the universe. There is the prominent fact that to the Anglo-Saxon race now peopling England and America, this as yet highest development of philosophy and religion—call it Spiritualism or by what name you will—has been committed. Hitherto the leading religions have been cradled in the lands of the East, and they have come to us in the garb of oriental thought. This new revelation springs up in the lands of the West, and takes on the form of western thought—a distinction of great historical importance. The new spiritual light needed freedom, and the Anglo-Saxon is the apostle of liberty. It is allied to intellectuality, and for its true expression it needed a somewhat equal combination of the entire human faculties; and there is no race on earth so remarkable for that balance as the Anglo-Saxon. The selection of that race—one that is destined to rule the world—I look upon as an essential element of the dispensation. But not until that race had asserted its supremacy in the world, nor until it had passed through many a conflict, physical, intellectual, moral, and religious, did the new unfoldings come. Not, therefore, amid the last-century polemical wrangling, or when European and American society were in the throes of national revolution, nor even at the beginning of this century, when the supremacy of the Anglo-Saxon was jeopardised, did the angel-world seem to think the time had come to begin their glorious work. But no sooner did the new society conditions arise, than there comes the spirit-rap on the wall, and the new age comes in at doubtless the most fitting time. I can well imagine with what intense emotion the spirit-world awaited that moment, and how, when the import of the rap was truly recognised, a thrill of joy must have echoed through the celestial spheres; and the echo of joy may well rebound from human lips and hearts. Why? Because the new philosophy is the harmoniser of all truth, and the only true exponent of the real nature of man and his spiritual relationships. Science, metaphysics, and theology have failed to give an answer to the ever-recurring question, "What am I?" Nor only is human nature explained, but creation is harmonised. The influence that Spiritualism as a philosophy is destined to exert upon the thought of the future, I believe will be incalculable. I speak from my own experience as a student of science. My tendencies were always spiritualistic, but it was not till I dived into the spiritual philosophy that the grand harmony of creation was fully disclosed to my mind, and science must one day recognise this. In spite of our Tyndalls, and Carpenters, and

Huxleys, science will merge into this philosophy. Add to what I have said that the spiritual philosophy is the solvent of all theologies, and the grandeur of the age is before you. As the revealer of man's true nature, as the harmoniser of creation, and as the solvent of theologies, there is philosophy enough for ages to come. Yet, as a philosophy it is not twenty-eight years old. That in so short a space of time it should have made such headway as to number its millions of students, is not the least instructive fact. After 1800 years of Christianity—adopted as it has been by Empires and Kings—Christians still form but a small minority of the human race; and most of them are so only in name. Mohammedanism, forced upon men by the sword, made no such rapid strides in its day as has this religion, which comes with the favour of no Imperial power, with no weapons of authority, no force. Why this rapid march of Spiritualism? It is clear that Spiritualism meets the intellectual, moral, and religious wants of to-day. That which has given it progress in the brief past, will ensure its progress in the long future. It has much rough work to do in this world. Effete institutions and worn out conditions have to be swept away. But if it be iconoclastic and destructive, its higher value rests in what it supplies. If it destroy your temples and scatter your false gods to the winds, it raises on the ruins altars of heaven, around which holy angels and ministering spirits are the only priests. A note has been sounded that a day may come when Spiritualism shall become the adopted child of some ecclesiastical system. Unhappy day for humanity if that ever come to pass. It was that fatal error that fettered and despoiled Christianity, and degraded the true Christ through the ages. No, let Spiritualism be free, free from the incrustations of effete thought and musty ecclesiasticism, free from all church and sect—yea, free as heaven itself.

But be not over-sanguine of the world's ready conversion. There are those who think a spiritual millennium is at hand. It is well to reflect that, though millions of spirits work side by side with us, they can only work with their hands in ours; they can neither ignore nor overrule the natural laws of operation; they have to work, in fact, mostly through us; and anyone acquainted with philanthropic movements knows, to his sorrow, how difficult it is to reach the masses of minds. The ramifications of society are so intricate, the nations of the world are so various and so full of conflicting elements, that wars, and revolutions, and changes of dynasties, may have to come before the laurels of spiritual peace and truth can rest upon the brow; but the time will come, for truth has all heaven, angels, and God to defend it. Buckle on your armour, then, and be true warriors in the cause on the human side. Protect and sustain your mediums, whom the angel-world has adopted for the great work. Bravely rally round and sustain your leaders. There is at least one here to-night who boldly comes to the front to fight your battles. He has already borne the onslaught of many a foe to your cause, and will do so still. He needs your sympathy. One thing I know: whether you give it him or not, on the roll of the world's spiritual history one name will appear in shining lights, and that is the name of James Burns. Forget not that it is for truth you are fighting; and though it be now despised by the thoughtless, scorned by the materialist, rejected by the ecclesiastic, and frowned down by the politician, the time will come when statesmen and philosophers, materialists and ecclesiastics, rulers and people, from kings on thrones to the lowly cottager, shall bow the knee before it.

INTUITION.

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

CHAPTER XV.

THIS lovely autumn morning the Sabbath bells peal forth their expectant voices. People have commenced to pass my window on their way to the new church. The old meeting-house is numbered with things that have been. I remember it well, while thinking—the tall, narrow belfry, with its great bell, and shelter for iridescent plumaged birds,—the small-paned windows, with the sunlight streaming in and over the high-backed pews, and the pulpit, reached by a flight which would do justice to our modern houses, the singing-seats, filled with the fresh faces of the lads and lasses, all our own, while old Mr. Temple, with more labour than grace, brought out the bass from his viol. Now when I enter our new church, I am lost in a deep twilight, and must accustom myself some moments to the darkness ere I can distinctly trace the great arched windows, the angles and curves, the rich colour and sculpture, ornaments, and figures—as faithful representations as humanity can conceive of His immaculate loveliness. I ask myself, has all this been effected in the very wantonness of wealth? does heaven's light, wandering from the far away casements, casting phosphoric strands upon the congregation here and there, behold hearts as well as heads? There is a message in each shaft of your church, a sermon in each stone, warning in each tapestry, judgment, lest ye be careful, in each pew. Do these people see in the colours of their church the white faces of the poor and hungry? "Who sells doves for sacrifice?" Is there a man who enters that great arched portico who carries the counter of his trading-house even to the altar? God forbid! Did they pass upon the road any child, or youth, whose eyes were heavy with the glances of desperation and stony depravity—whose throats were hoarse with cursing? Were there any places with closed doors, closed shutters, a Sunday calm resting upon the external, while the internal was a scene of gambling, snarling, fighting?

Go on, churchman and churchwoman, to sit beneath the towering pillars of oak and the pictures of Christ and his disciples. But the people have commenced to pass hurriedly over the green. It is a sin, perchance, yet I cannot refrain from scanning them, because I am in such a marvel: the profession and the life.

That group attracts me. Mr. Smith and his two daughters—they dress elegantly. Their father is trustee of the widows' and orphans' large donation from our good Mr. Burke. Just behind

them I see Mrs. Green and her son; ah, a new silk; well, now that I think of it, it must be the same that Clara Gurney sat up to finish last night. When she came for milk this morning, she looked very pale and her eyes were badly swollen. She said she sat up until nearly three o'clock to finish Mrs. Green's new silk, because she *must* have it to wear to-day. She said she left Mrs. Green's at seven, the hour her day's work should have ceased, and took the dress home to finish. The lady gave her, as usual, good precept. Her lips moved very gently to the orphan seamstress. "My dear, 'Remember the Sabbath day and keep it holy.'" Her son has just returned from England. He is most fastidiously arrayed in exceedingly tight pants, lavender kids, the very essential optics, the slenderest cane; ah, he meets Miss Tipman: raises his hat. Jennie, who has just come up to do the chamber work, looks out. She exclaims, "That man thought he was a girl this morning when he parted his hair." I suggested a cowlick; but Jennie, quite indignant with the "young men of the period," declared Brindle did not get loose to entail upon herself the coxcomb's apology. Miss Tipman bows very low, exclaiming, "*Was für ein schöner morgen!*" "Aw," he replies, "vewy!" and they pass on.

Next, I see a dashy turn-out. Dr. Bigman and family. Suky Black hobbles quite in the rear of this fashionable coach. Last Wednesday she came to me with a paper for her relief, headed by several Christian ladies. She owes the doctor fifty dollars for attendance upon her only child, who now sleeps his last sleep in Potter's Field. "Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me;" *vice versa*.

Next, walks in all the pomp of colour, quantity, and perfume, the family of Lawyer Marston. Last spring he attached widow Cobb's cottage, and without a murmur she went into the bleak old tenement away out by the blue hills. This self-same dignity gave to the new church the Rev. Jonas Holmes's background, "Christ feeding the Multitude." It is a pleasure perchance for the poor widow in the extreme rear of the edifice to gaze at the loaves and fishes, especially when no miracle multiplies her own meagre loaf.

Toll—toll—toll. Heaven forgive me for my half-hour of sinful scanning the parish. I will arise and do penance. Hastening across the green, I enter the arched portal, walk up the aisle and kneel. "God be merciful to me a sinner." Cutty is already in her place, with a stranger beside her. Belle Orcut, as I live! robed in clean calico, and looking about her with a very frightened air; she shrinks, and leans towards my darling adopted as if for protection.

The new organ peals—the chosen choir commence their chant. Listen—"Know thou that for all these things God will bring thee into judgment." Up, up, through the great arches echoed the words; were they difficult of interpretation? in their sadness of soul, in their strength of assurance, could they be misunderstood? Every face bore complacency. I saw no eyes wavering, no lips quiver. It must be well with the people of God. Belle glanced shyly over those nearest her, and I gave her a smile, hoping to render her more at ease; then I pushed the hassock close beneath her feet; she wore a pair of gaiters much too large—probably the primella did dual service in the family. She has rather a pretty face, but so piteously forsaken.

The minister was reading. "Blessed are ye that hunger now, for ye shall be filled." "Blessed are ye that weep now, for ye shall laugh." . . . "And as ye would that men should do to you, do ye also so to them." . . . "Be ye therefore merciful, as your Father is also merciful"—and the man of God read on to the end of the chapter. I saw the same complacent smile upon the faces of the congregation, excepting poor Suky, who leaned forward drinking in the words of her Master with avidity. Mrs. Cobb looked as though the twenty-first verse awakened within her an anticipation of something in that better land which has been a stranger to her ever since the death of her husband; also her children, hungering now, should be filled then.

After a brief prayer, the choir sang—

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

I heard Mrs. Martin's moire antique rustle, and caught a glimpse of her eyes turned towards my seat. I expect she thought I had brought Belle Orcut for the express purpose of proving the psalm. The house was hushed. How many bowed heads! A perfect sea of fifty and seventy-five dollar chignons, rarest French flowers, tulle, satin, point-lace collars, gold necklaces, shoulders covered with stuffs, "mighty in duties."

Mr. Holmes had commenced: "Our Father which art in heaven, hallowed be Thy name, Thy kingdom come, Thy will be done on earth, as it is done in heaven." The usual preamble over, he prayed for the sinner, for the sick (the doctor looked interested—I could see his face), for the bereaved (the undertaker moved uneasily); he gave thanks for the great crops (farmer Barnes coughed); he asked for mercy and grace, craved help for the orphan and widow (Judge French's hand fell from the rail of the pew to the lappel of his pocket); he petitioned for humility (very many flowers and chignons trembled); he earnestly pleaded for the prisoner and those in the toils of debt (Suky's grocer turned his head up very nervously). How did I behold all this? "Judge not, lest ye be judged." I knew it, yet I wanted to find, if possible, by manifestation of movement, whether the heart was so subtle and self-deceiving as to turn away from all warning, accepting only the misinterpreted light which they love to lean towards. I

think I did detect the knowledge of "passing by" on the other side. Priest and Levite, merchant, lawyer, doctor, grocer—have ye studied the plan of redemption? know ye the mystery of sin's punishment?

Another chant by the choir. Then the minister, rising before his people, told them Christ said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Mrs. Martin's antique rustled again, and I saw her looking towards Belle; had I brought this poor, depraved thing into that fashionable church to prove text, psalm, and prayer? And the congregation listened. It meant, to teach the heathen, to visit the sick, bind up the wounded heart, feed the hungry, clothe the naked, be humble, merciful, loving, to hold the feet of the tired Magdalen in sure places.

The service was over. The congregation passed down the soft-carpeted aisles and out into God's beautiful day. The children of the Sabbath-school took their respective places. Cutty, holding Belle Orcut by the hand, walked towards the superintendent:

"Please, sir, may I take this young lady into my class? I think there is a vacancy, and feel quite positive Miss Gregory will not object."

The superintendent scanned the girl from head to foot, then over again, while she blushed and cast her eyes down, and turned towards Cutty a glance of pleading for protection. "I hardly know," he replied slowly (he recognised Belle); "I think perhaps she had better go into Miss Crane's class."

"But they are all so small," remonstrated Cutty—and she well knew they were the picked poor of the village.

"She will require elementary teaching."

"No, sir. I have taught her the first catechism; she can go into mine." Cutty stepped very close to the superintendent, and whispered, "I have had such a hard time to get her here!"

"Very well, she can go into your class to-day."

Belle appeared relieved, and followed my darling quietly. Miss Gregory smiled, receiving the stranger politely. Ellen Cragie and Anna Wilkes drew their dresses closely about them and gave a significant smile. Fanny Phillips spoke sharply as the clean calico swept the elegant blue silk, "Please, I'd like to move my seat."

Poor Belle could endure no longer, and burst into tears. She whispered to Cutty, "I will go home. I never want to go where Christians are again, so long as I live. I hate that prayin' superintendent and everybody else here. Through the whole meeting-time those grand people looked so cross at me, and when I come out they looked at my dress and held theirs away lest they touch me. I would rather have my wickedness than such make-believe religion."

Miss Gregory was left in a peculiarly embarrassing position. She is very popular with her scholars and the church generally. She must not risk her reputation. She considered but a moment, and changed places with Fanny Phillips. She opened the question book, closed it, opened the Bible, closed it, coughed, then excused herself to speak with the superintendent. Ever and anon their eyes were directed to Belle, and she saw them. Presently Miss Gregory returned, and Cutty readily understood the dilemma. They must not offend the class, and they must not offend me or wound Cutty's heart. So, whispering something to either one of the scholars, an act not too astute to deceive the poor girl, the lady opened the book and commenced the lesson.

Belle motioned to rise and go, but Cutty pulled her back, saying aloud, "Please do wait for me, Miss Orcut," at the same moment giving a glance of earnest pleading. It was sufficient, and a trifle of indignation had taken the place of former grief. The old antagonism for fashionable religion rose within Cutty, and she whispered in Belle's ear, "Do not care for them. I wish Lizzie Holt could be here." Belle smiled.

The teacher read the verse heading the lesson: "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth Him that sent me."

"Miss Cragie, whose words are these?"

"They were given by Jesus Christ to men appointed to go out and preach the gospel."

"What is their meaning, Miss Wilkes?"

"That whosoever will not receive His ministers will not receive Him."

A quick, sharp voice added, "That whosoever will not receive His poor casts Him out."

Miss Gregory blushed deeply, and said, severely, "Answer only when I put a question to you."

Forbearance had ceased to be a virtue with Belle, and she received the reprimand stoically. Cutty saw a reckless desperation in her face, which frightened her.

"Miss Phillips, read, if you please, St. Luke 10, 25th verse."

She read, "And behold, a certain lawyer stood up and tempted Him, saying, 'Master, what shall I do to inherit eternal life?'"

"Miss Cutty, what is the meaning of Jesus' reply?"

With extreme emphasis my darling repeated the answer in the question-book: "That our love for God must be full and sincere, and our love for our neighbours should be *equal* to the love we have for ourselves."

Fearful lest Cutty expatiate in the least, Miss Gregory hurriedly said, "Isabel Orcut, read the 30th verse, if you will."

Belle's face coloured painfully. She quickly observed the disparity in the manner of putting the interrogation, but she read plainly, "And Jesus answering said, 'A certain man went down

from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."

"Very well. Miss Jones, what did those who came along do?"

"Passed by on the other side."

"But who tarried, Miss Simpson, to relieve him?"

"The good Samaritan."

"Read the 36th verse, Miss Wilkes."

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

"What did Jesus say, Miss Cutty?"

"Go and do thou likewise."

And so the lesson ran, until it was concluded. Then the superintendent prayed that the good Father would sanctify the truths committed to the young hearts; the assembly rose, singing a hymn of praise, books were distributed, and they all passed out—those nearest Belle Orcut giving her a wide berth, and comforting her with divers tossing of heads, whisperings, smiles of derision, glances of scorn. Fresh from their sermon and lesson of "Love thy neighbour as thyself," these youthful souls accepted their false education, their destroying example, and passed on, treading that path full of self-reared thorns whose piercings must cause so many cries of bitterness and the flow of immeasurable acrid tears. Mothers, teachers, friends, can you not remember this pampered existence is but the crude development for the second state, but withal the bud from which blossoms the progressive ages of Eternity? When Fanny Phillips and Belle Orcut shall have languished from Death to the real Life, who shall say which accepts the hands of those once so great and courted on earth, the hands that shall lead up to the thrones of triumphal happiness!

Belle went to her home crushed in spirit; hating God's professed people, the church a mockery, Christians hypocrites. But she had faith in sweet Lizzie Holt, and wept for her absence. Never again could Cutty or I persuade her to enter our grand church.

(To be continued.)

A VACCINATION PROSECUTION CASE.

On Tuesday, April 4, Mr. W. Tebb, of 7, Albert Road, Gloucester Gate, Regent's Park, appeared before Mr. D'Eyncourt, the magistrate at the Marylebone Police Court, in answer to a summons issued by Mr. W. T. Jones, the vaccination officer, of the Guardians' offices, Vestry Hall, St. Pancras, to the charge of not causing his child, Beatrice Hewetson, to be vaccinated. Mr. C. L. Berkeley, solicitor, conducted the prosecution. Mr. Jones proved that several notices had been served upon Mr. Tebb, which had been disregarded.

Mr. D'Eyncourt asked Mr. Tebb if it was true that the child had not been vaccinated. Mr. Tebb replied that the summons, which was dated March 28, had only been served on Saturday, April 1, leaving him only one clear day's notice, and without sufficient time to look up the case, or to obtain legal advice. He believed, however, that he had a complete answer to the charge brought against him, if his worship would kindly allow him to present the facts of the case. Mr. Tebb stated that he had, in reply to the notices served upon him, supplied the vaccination officer, Mr. Jones, with three medical certificates—one by his (the defendant's) own family medical adviser, and the two others by his nearest medical neighbour. A few weeks after the last certificate had been sent in, the defendant received a notice from the Guardian's offices, signed by Mr. Jones, requesting him to appear before the Vaccination Committee, which he believed to be an unauthorised and inquisitorial proceeding. In reply to this, Mr. Tebb sent a letter, which he asked his worship to allow the Clerk to read, as it was part of his case, which was done, as follows:—

Sir,—In reply to yours of the 24th inst., I beg to say, that as Mrs. Tebb has sent your committee no fewer than three medical certificates, stating that my child Beatrice is in an unfit state of health for vaccination, it would be useless attending the meeting alluded to. I may also mention, that since the last certificate was sent, Dr. Garth Wilkinson has seen the child, and confirmed the opinion previously given, which I have no doubt he will justify whenever called upon to do so. Permit me to suggest that it is straining the requirements of the law to compel these reiterated statements of facts by threats of summons, after the matter has been again and again explained by Mrs. Tebb to yourself.

I beg to enclose you particulars of the case of Mrs. Kleiker, reported in last Monday's *Telegraph*, showing the terrible results of vaccination to a child not in a fit state of health; and I am told by medical men of experience, that similar cases are very common. On no account will my child Beatrice be vaccinated until my medical attendant certifies that this can be done without endangering her health and life.—I am, yours respectfully,

(Signed)

WILLIAM TEBB.

7, Albert Road, Gloucester Gate, Regent's Park, N.W., Jan. 29.

Mr. W. T. Jones, Vestry Hall, N.W.

The defendant called the attention of the magistrate to the fact that three certificates of unfitness had been sent, and it seemed like persecution to be compelled to add to the number. The case alluded to of Mrs. Kleiker in the letter to Mr. Jones was not a far-fetched one, but supplied by the current newspapers of the day. The child was produced in court, with the arm down to the elbow considerably swollen and inflamed. There were eruptions on the face, and Mrs. Kleiker said her child had suffered from fits ever since it had been vaccinated. Mr. Flowers, the magistrate, said he must confess that he had never seen a child in such a state before. Mr. Tebb stated that only four days before this report in the *Daily Telegraph* of the 24th January last, there appeared in the *Daily News* a notice of a still worse case brought before the magistrate

at Hammersmith, in which Waterman Clark, the accused, told the court that he had already lost two children by means of vaccination, and was therefore careful about the third. "Is it not pitiable," said Mr. Tebb, "that a man should in this age of boasted personal liberty, be compelled to plead for the health and life of his child?" Mr. Tebb submitted to his worship that with these and like cases before him, whether he had not sufficient grounds for declining to incur so serious a risk as vaccination involves. His friend, Mr. Joseph Salter, the zealous Chairman of the Vaccinating Committee of St. Pancras (to whom he presumes he was indebted for the present summons), published some time ago in the *Times* a report of the results of their energy in vaccinating the children of his Parish, but he submitted that as this report left out all the numerous cases like this of Mrs. Kleiker's child, where serious injury had been done by the vaccine virus, as well as those cases like the two children of Waterman Clark, who had been killed outright, the report was partial, misleading, and mischievous.

Mr. D'Eyncourt asked the defendant if he disbelieved in vaccination.

Mr. Tebb replied that the practice was unphysiological—a certain evil being produced with a very doubtful prospect of any good. It was illogical to expect that the diseased matter from a beast put into the veins of a child could result in anything but corruption, disease, and death. Statistics proved that no reliance could be placed on vaccination as a preventive of small-pox. In Birmingham in 1874 six hundred persons died of small-pox, most of whom had been previously vaccinated, and without going so far for his facts, he might mention that Mr. Marson, in his report of the Highgate Small-Pox Hospital for 1868, states that 84 per cent. of the patients admitted had been vaccinated. If vaccination is any protection why were they there? The whole thing is a medical delusion.

Mr. D'Eyncourt said he could not go into the medical question, but would hear any evidence showing that the child Beatrice was not then in a fit state to be vaccinated; and he thought 999 out of every 1,000 medical men were in favour of vaccination. So they were, said the defendant, in favour of inoculation, which they practised for upwards of fifty years, and supported it by just the same sort of arguments as are now used on behalf of vaccination, and inoculation is now a penal offence. The magistrate ordered the child to be brought into court, and on this being done, said it certainly appeared to be in good health, and he must impose a fine of 20s., and order the child to be vaccinated. The defendant said that the child was not robust, and would not be able by means of inflammatory action to get rid of the poisonous virus. If the prosecutor, or Mr. Salter, the chairman of the Committee, would guarantee that no ill results would follow the operation, he would consider the matter, but he must emphatically decline to incur so great a risk otherwise, with all respect to his worship.

Mr. Tebb pointed out, that as this was the first summons he had received, he believed that a fine could not be legally imposed, and further submitted that, according to Sec. 11 of the Vaccination Act of 1871, the complaint should be made within twelve months from the time when the matter of such complaint arose, and as this time expired five months ago (the child being now twenty months old), the summons is invalid from lapse of time, and should be dismissed.

Mr. D'Eyncourt said that Mr. Tebb had escaped a fine this time, but he could not allow the second objection, and made an order to have the child vaccinated within fourteen days. The defendant said that it was impossible to comply with the order, as what is called vaccine lymph is varioloid matter coming from a human body, and not vaccine matter at all. The prosecutor asked for costs, which were paid by the defendant, who thanked the magistrate for the patience with which he had listened to his defence.

DR. MACK AT DOUGHTY HALL.—A HEALING SEANCE.

Doughty Hall was crowded to overflowing on Sunday evening last to welcome Dr. Mack on his return to this country. Never, in fact, since these meetings have been established, has such a distinguished assembly met within those walls. Whether this fact be considered in the light of a personal honour to Dr. Mack, or as a recognition of the spiritual gift of which he is such a remarkable representative, it is one of deep significance, for it tells of a power abroad that is commanding attention and respect. No doubt the brief announcement that Dr. Mack would publicly exercise his powerful gift in healing the sick that were brought to him, attracted many to the spot from curiosity. In these days of a rooted faith in medication, it is curious to see a man stand up, without any batteries or artificial appliances, take hold of the hands of the suffering, and after a few minutes for the latter to exclaim, "Sir, I am better; my pain is gone." But to those who know the spirit-power that is behind the man, these things are but the manifestation of powers that for ages have been suppressed. To see Dr. Mack—the man, not of words but of action—stand, in the presence of a gazing multitude, healing the sick, recalled the scenes recorded of the long gone-by. One thing was demonstrated, that the gift of healing, so conspicuously exercised two thousand years ago, has not departed from the earth.

After the usual service-preliminaries, Mr. Burns offered a few congratulatory observations on the return of Dr. Mack. Glad as he was to welcome him, he was, if anything, still more rejoiced to find people showing their appreciation of a worthy, good man, who, instead of talking and preaching, surrendered himself as the instrument through whom attendant angels could pour forth their benign influences upon the suffering and diseased. As disease was not to be cured by throwing in the teeth of the sufferer the horrors of the suffering, so the evils of individuals and society could not be removed by scandal-talking and carping. All evil must be overcome by positive good. That was the

mission represented by Dr. Mack. There had been too much faith in curing disease by physical agencies. Our bodies were something more than mere material machines controlled only by physical laws. They were in the higher functions governed by higher laws; and to be operated upon for good, recourse must be had to those unseen influences which are spiritual in their origin and nature. They did homage to that power that evening, as they should see the evidences of it presented before them. It was the revival of a power that had once been mighty in the world. It was as the dawning of a new morning after the shadows of a long night—and thank God for it.

Mrs. Kimball, who had kindly volunteered to assist in this service, made it additionally interesting by the exercise of her clairvoyant powers, and by the interspersing of most valuable observations either on the cases of suffering as they presented themselves, or on the spiritual phenomena apparent to her among the audience, or on subjects of general interest. She dwelt at some length on the great value of Dr. Mack's magnetised paper, adding her personal testimony thereto. That day she had felt its influence in a most conspicuous manner when applied to her,—in truth, it was so powerful that she could not retain it in its position. Dr. Mack had suggested that she should apply the paper to her brain. She did so, and her whole nervous system became full of vigour and tone, which she was at that moment enjoying. But the use of the magnetised paper to mediums was of great importance. It was not useful only for healing purposes, it was a powerful aid in spiritual development; it assisted greatly in the evolving of any form of mediumship; it was a most powerful adjunct in the spirit-circle, giving not only power, but producing harmony. This unusual characteristic arose from the fact that Dr. Mack's magnetism is of a universal nature. It was a power limited to no one form of curative action, or to one phase of spiritual development, but to all. Every medium should be in the possession of this paper. Mr. Ashman had also informed her that his experience fully confirmed what she had stated. He had found mediums greatly benefited in development by the use of his magnetised paper.

While Dr. Mack was exercising his healing-power, Mrs. Kimball described his spiritual surroundings, as seen by her clairvoyant vision. Especially did she see a ball of light over the Doctor's head, from which innumerable threads of light of every colour of the rainbow radiated away out into all space. This was, no doubt, the spirit-force concentrating itself in his person.

Mrs. Burke saw the same manifestation. To her view there were also many stars, with emanating threads, as described. The powerful influence, of which Dr. Mack was the centre, was very perceptible to all sensitive that were in his proximity.

Any persons suffering from disease being invited to step forward and place themselves under Dr. Mack's treatment, several eagerly came up to the table.

1. Mrs. Bagster. Was suffering from severe chronic headaches, neuralgia, and bilious disturbance. (After a short treatment the lady declared herself relieved of the headache.)

2. Mr. R. J. Ward. Had been out of health for seventeen years. For six years had been incapable of obtaining his livelihood from partial paralysis. Suffered much from neuralgia. Had been under electro-magnetic and other forms of treatment, but to little purpose. Regarded his case as incurable. (Subsequently felt relieved, and freer from oppression. Has written since to say that he certainly felt better than when he entered the room, and believes in Dr. Mack's power to ease him from neuralgia.)

3. Mrs. Squires. Suffered from great nervous debility. (This lady being a sensitive, passed under control during the treatment. Both at the time and subsequently, as the influence continued, she announced herself as very much benefited.)

4. Mrs. Tidy. Afflicted with deafness of many years' standing. (As the affection arose in all probability from organic defect, but little benefit could possibly be derived.)

5. Mr. Brakine. Had suffered for six months from pain between the shoulders, and acute pain in the kidneys. (Declared the pain quite removed.)

6. Mr. W. Hantwarck. Had suffered for years from chronic thickening in the throat, accompanied with difficulty in breathing, extreme nervousness, sleeplessness, and troubled dreams. (Felt the influence from Doctor Mack like a current from a battery, with a sense of much relief.)

7. Mr. Ottley. Dyspepsia and acute pain in the kidneys. (Felt "infinitely better of the pain in the back.")

8. Mr. H. J. Webb. Suffered from a painful open wound in the leg. (The "pain quite left him.")

9. Miss Julius. Rheumatism, chiefly in the head, much affecting the memory. Arms and hands also affected. Believes it to be hereditary. (Suffering dispersed from almost every part.)

10. Mrs. Brunton. Catarrh in the fauces of eighteen months' duration, with irritating cough. (Certainly felt very much better.)

11. Mr. Thomas. Deafness in the left ear, arising from cold caught by lying on damp grass. Could not hear the ticking of a watch placed to his ear. (Could hear the ticking of Dr. Mack's watch.)

The continuous treatment of a number of varied affections being highly exhaustive of power, especially treated thus in the midst of many conflicting influences, it was deemed wise to bring the process to a close. Dr. Mack had clearly manifested that the angel-world was ever ready to relieve the sufferings of humanity, without question or reproach. With such influences at command, it were folly to disregard the hand of Heaven thus stretched forth to all without distinction.

THE TRANSFERENCE OF COLOUR FROM THE SPIRIT-HAND TO THAT OF THE MEDIUM.

To the Editor.—Sir,—In the MEDIUM of March 31 I see an account of the "exposure" of Miss Wood of Newcastle, at Cuckermouth, and the unspiritual remark of Mr. Johnson: "If the medium had been a man, instead of a defenceless girl." The mediums in England are now going through the same ordeal that ours in the United States did some years ago. I remember the case of the Allen boy in Portland, Maine, fifteen years ago. One of the audience before coming to the hall filled his hair with printers' ink, and took his turn to enter the cabinet. When he came out, he called the attention of the audience to the con-

dition of the medium's hand, and then pointed to the ink on his own head, which he put on previous to entering the cabinet. The sceptics screamed a yell of delight, while the poor Spiritualists were dumfounded. Of the Allen boy's mediumship no Spiritualist had ever entertained the slightest doubt. They had seen him tied, and bandaged, and stitched, and sealed with all the art and ingenuity with which one man could tie another, and he never failed. They had seen him tied and sealed with all due care in that identical case when the cabinet-door was closed, and when it was opened he was found as they left him, tied and sealed, yet with a black hand that had evidently come in contact with the printers' ink. The sceptics were wild with delight, and every paper in Portland had a full account of the exposure, which was echoed by every paper in the United States, and the value of printers' ink was fully dwelt upon in exposing fraud and bringing light and knowledge to mankind, and it was said that Spiritualism had then received its death-blow, from which there was no recovery.

Next morning the Spiritualists had a private seance with the Allen boy, to probe to the bottom this wound which they had received, and if possible, to find out the cause of it. Of the boy's integrity and honesty they had not the slightest doubt, but he could not give them any idea how the thing was done.

One of the company, who was a very clear clairvoyant, was entranced, and explained the way in which it was done, viz., that the spirit-hand took the elements to cover it from the natural hand, and when the spirit had given back the elements, anything that it had come in contact with would be found on the natural hand. It was proposed to test this on the spot. Accordingly the boy was placed in the cabinet and securely tied, and the Spiritualists supplied themselves with various kinds of paint, and the whole phenomenon was proved according to the words of the entranced medium; but the medium gave strict orders that no green or red paint should be ever used as tests or experiments, as the poison in those colours would prove injurious, if not fatal, to the boy.

An explanation of this was demanded, and the medium replied that the poison in those colours would be absorbed into the boy's system, and would injure him very much. A few weeks afterwards the truth of this was proved upon one of our best physical mediums, who came near losing her life by the operation. Fortunately, the poison which was absorbed through the hand, was vomited, and her life was saved. Nearly all the green paints contain arsenic, and the red paints contain cinnabar, both violent poisons. In this case the whole thing was rationally explained, to the great delight of Spiritualists, but the old saying proved true in this, "That a lie will go round the world before truth gets her boots on." Not a paper was ever known to publish the explanation. I would earnestly advise your readers never to condemn a medium, but always investigate and encourage, and let Spiritualists always stand by the medium. If you have not a shilling to bestow, give a kind, cheering word. I have been a Spiritualist since 1852; I sat with over a hundred mediums, of all phases and gifts; I have seen as much of the wonders of it as any man living, and I never found but one medium who tried to deceive me. I said to her, "My good woman, I am an old Spiritualist, also an old fox. I can smell deception as far off as any other man, so you had better stop it." She finally acknowledged she had no medium powers whatever, and that I was the only one who had detected her.

I consider it a disgrace to Spiritualists, the lukewarm way in which we treat our mediums, and sometimes doubt the present generation being worthy them.—Yours,

DONALD KENNEDY.

The MEDIUM is received every week, and read with pleasure, and, I hope, with profit.

San Remo, Italy, April 6, 1876.

SILENCE.

I stole from my bed at the dead o' night
And gazed on the house-tops' silvery white,
For my soul was filled with a wondrous light.

There was no sound, for the land was asleep,
The red eyes of sorrow had ceased to weep,
And my soul was wrapt in a stillness deep.

Sweet Silence! unto my heart so dear!
Thou bringest a voice to my spirit-ear,
And I know that my own sweet Myrne is near!

Out of the silence, a small still voice;—
Not mine the Prophet Elijah's choice;
For I smile to heaven, in peace, and rejoice!

The Pharisee frowns and the sceptics sneer,
And tell us blest spirits would ne'er come here;
So little they reck of their loved ones near.—

The learned may laugh and the Church may chide,
But I smile to myself in a secret pride
When I feel my own loved Myrne at my side!

When the day is done and its madding din,
And the world is freed for awhile from sin,
'Tis then that the angels of God come in!

Jan. 1876.

J. REGINALD OWEN.

THE Rev. H. R. Haweis, who has so successfully "resisted the Devil," had the honour of presentation to her Majesty, at the Levée held at Buckingham Palace a few weeks ago, says a London newspaper. He was introduced by Sir Charles Nicholson, Bart.

A ROSE BY ANOTHER NAME.—The Italian journals of science announce a remarkable discussion, on "Probable Continuity of Life after Death," which originated in a scientific or philosophical contribution to one of their learned societies, by Dr. Hitchman of Liverpool. The memoir in question was based on the celebrated aphorism of Descartes, viz., "De non apparentibus, et de non existentibus, eadem est ratio," which, being interpreted, means, "Spirits which never appear may as well not exist, for us."

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 14, 1876.

THE ANNIVERSARY: ITS SPIRITUAL TEACHINGS.

The Spiritualists of London are endowed with an aptitude for the spiritual work, which does not seem to exist in any other place or country. As pointed out by Mr. Shorter and others, they have hit upon a peculiar and fitting method of commemorating the anniversary of Spiritualism. If we may be permitted the language, we would say that they are more spiritual in their operations in this respect than their brethren elsewhere. By spiritual we mean, that original ideas are the basis of these commemorations, and beneficent purposes the object of them. The hum-drum system of aimless entertainment is superseded by objects which call out the genius, enthusiasm, and charity of the whole community of Spiritualists.

When we look back into history, we find that all great spiritual works have been characterised by similar peculiarities. The Gospel system had its miracles, signs, and wonders, which appealed to the vulgar and arrested the attention of the most unthinking. It bestowed blessings upon the sorrowing, the suffering, and the sinful; and behind all these external demonstrations there flowed a river of pure spiritual teaching, which has long ago been well nigh lost in the arid deserts of churchal theology. The Gospel apostles were not men who studied their personal interests, nor endeavoured to build up conservative institutions, nor to make comfortable livings. It was not themselves, but their work which they studied; and they sought not to reap the harvest, but to sow the seed which would bless the thousands yet to come after them. Of a similar character is the work of the present day, glorious beyond description to those who are conscious of its ever-beaming radiance, and are permitted by their love and devotion to it to witness its unspeakable arcana. All who would truly succeed as spiritual workers, and enjoy their mission, must necessarily obey the unerring laws of spiritual apostleship. Their work must be towards principles, and for all time. Self must be swallowed up in the victory of truth, and the existence of that love for the divine which is the insignia of the true Spiritualist, must be expressed in practical love for all humans who are deserving or necessitous. These beautiful characteristics we feel have been exemplified in the London commemorations, and particularly so on Thursday evening of last week. The sympathies of many minds who could not be present were loyally directed towards that meeting, which contained within its area the staunchest friends of the Cause from all classes, the rich and the poor, the titled and the humble, the learned and the illiterate, and, in addition, nearly all the mediums labouring for the diffusion of the new truths. It was indeed a family, a happy family, in which no division existed, but in which all hearts beat in unison to one wish, and that necessarily impersonal and unselfish.

The peculiarity and distinguishing phase of Thursday's commemoration, however, was the attempt to exhibit popularly the grandest facts of spirit-manifestation in the objective form. The pictures thrown upon the screen were introduced with considerable fear and trembling by those who had undertaken the task. It was indeed a performance which had not been rehearsed, many of the slides having only been received late in the afternoon, and some examples of them never having been placed in a lantern to try their effect upon the screen. Faith in the object sought, and that the task was undertaken under the impression of, and as an

aid to, spirit-workers, was an element which sustained and encouraged in the completion of the task.

The result was successful beyond the most sanguine anticipations. The audience was not by any means a common one, if intelligence and culture are to be measured by social position. A large proportion of those present occupied seats, the tickets for which were five shillings. Yet an audience thus selected were not impatient after three hours of entertainment of which these views formed a part; but the sitters eagerly occupied their seats to witness the last of them. As slide after slide was introduced, cheers and hearty applause were frequent, indicating the pleasure and satisfaction which were derived from the exhibition; but a better criterion of success may be gathered from the personal sentiments of those whose portraits appeared on the screen. Mediums, ladies, and sensitive persons, who shrink from any unseemly interference with their personality, are the last to appreciate that which is not in good taste. From persons of this class nothing has come but complimentary expressions, showing that even they themselves were pleased beyond their usual good fortune.

But we have been informed of satisfaction expressed from even higher sources. During the evening of the meeting a deputation from a high sphere in spirit-life came within the atmosphere of that meeting to witness the progress which the servants of the spirits are making in their mission, and to observe the effect which the new lesson had upon the children of earth. The commemoration was a grand reunion of the spiritual with the mortal sphere.

As a reward for all this effort for the Cause, we are assured that newer and richer influences have been bestowed upon the work in London, and that henceforth a purer light and more powerful teaching will emanate therefrom, and tend to enlighten and bless all who come within its sphere. We have been assured that the highest reward can only come to those who labour in this work, not for themselves, nor who study incessantly their personal wants, but to those who labour for the truth and for all mankind as its rightful heirs and recipients.

THE CONFERENCES AND FESTIVAL AT HALIFAX.

By the time this number is in circulation in Yorkshire, it is probable that the conferences on Friday will have been held, and further advertisement thereof would be superfluous.

On Saturday evening, in the Spiritualists' Rooms, Halifax, Mr. Burns will reproduce the Exhibition of Spirit-Photographs and other phenomena which was given with so much success at London on Thursday week last. We are rather disappointed to see that so much has been offered to the public for sixpence admission. The price should have been much higher, and an effort should have been put forth to have secured an influential audience, and to have realised something from such an arduous task as the getting up an exhibition of such a series of pictures. We hope our Yorkshire friends will take advantage of the occasion, and crowd the room as it ought to be.

On Sunday Mrs. Scattergood will deliver her valedictory address, previous to her departure for America; and Mr. Burns will also deliver a lecture, as has already been announced. It is hoped that a very large number of Spiritualists of the West Riding will attend, and institute a movement for the promotion of Spiritualism in the district.

SALE OF SPIRIT-PHOTOGRAPHS.

Mr. Hudson's spirit-photographs shown at the Anniversary Meeting, and others, may be obtained, price one shilling each, on applying to Mr. Hudson, 2, Kensington Park Road, Notting Hill, or to J. Burns, 15, Southampton Row, W.C.

A nice collection of spirit-photographs is as good an argument for the truth of Spiritualism as any promoter of the Cause can have in his possession. If our readers interest themselves in this manifestation of spirit-photography, Mr. Hudson would be adequately supported by the sale of spirit-photographs.

THE STAR CIRCLE.

On Monday evening Mrs. Kimball will be present at the meeting of the Star Circle at the Spiritual Institution.

Mediums under development, and those who intend devoting themselves to the work of Spiritualism are admitted free, on application being made. Those who attend for the purpose of observation and study of the phenomena, or for private individual development, are charged a fee of 2s. 6d. each.

MR. D. D. HOME.

The rumour which appeared in the newspapers last week respecting the death of Mr. Home was false, as nearly all newspaper rumours respecting Spiritualism are. He is in the South of France, and though far from being well, is very much as usual. Mr. Home has been very delicate in health all his life, and has been for years a very great sufferer indeed. Being a medium, he is sensitive in a high degree, and feels very much the cruel personalities which some persons—particularly American newspaper correspondents—hurl at him. For what Mr. Home has done for Spiritualism surely a large measure of sympathy is due to him, and failing that, common decency in regard to bridling the tongue would be itself a virtue.

MR. GEO. BROWNE has been appointed secretary of the Liverpool Psychological Society. All communications can be addressed to No. 10, Dunkeld Street, Liverpool.

CO-OPERATION WITH THE SPIRITUAL INSTITUTION.

It affords us pleasure, as it has lightened our burdens, to observe that there has been a response to the call which we have made for needful support for the Spiritual Institution. The list below exhibits a gratifying beginning, which we hope will be continued through the year. This work requires the unremitting thoughtfulness of our friends, as well as our own untiring exertions. One of our duties is to keep constantly reminding the movement of what is required of its friends. We would remind all Spiritualists that the Spiritual Institution is theirs in the work of Spiritualism, and that it is their just return to do something to sustain it. While we would scorn to derive means for this work from any person to whom the help afforded would be a burden, yet we would be glad to see every Spiritualist, rich and poor, young and old, do something for this work. We would rather have a farthing from each of four persons than a penny from one. With every item of aid comes the individual interest of a human soul, which is very precious and sustaining in a spiritual work which cannot be built up of money alone.

The Church people afford us instructive lessons in these matters. We read in the *Kensington News* of a lady who has collected 3,000 penny subscriptions towards purchasing a peal of bells. We heartily wish there were a few such ladies in Spiritualism—one such worker in every district who would represent the work of the Spiritual Institution and provide as best could be done for its aims and purposes. There is no reader of the *MEDIUM* but would do something annually for the work which provides them with this paper at a nominal price, if the matter were brought personally before them. At present only about one reader in six—or much less, if we take into account that oftentimes several persons read one copy—contribute to the Spiritual Institution. This need not be the case any longer, if all who read this will at once take action in the matter. To send to London a few pence costs as much as to send a much larger sum, and hence we would suggest that one reader determine on contributing a small sum himself, tell all his neighbours who are Spiritualists that he intends doing so, and that if they will hand their donations to him, he will forward them free of trouble and expense. This is organisation. It has been acted on considerably already, and that is the best possible reason why it should become universal.

If this work were to be commenced, it would soon assume great proportions. Who will be the pioneer—the first to inaugurate this simple and useful method of organisation?

SUBSCRIPTIONS TO THE SPIRITUAL INSTITUTION.

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"Ipswich"...	0	7	0	C. Bleasdale	0	2	0
Tarlington Hall Lecture				J. Bleasdale	0	2	6
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White	0	10	6				0 17 0
Mr. W. Dixon	0	2	6				
Mr. Rix	0	2	6	"M. A. B."...	0	5	0
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				knowledgeed	83	17	7½

A NIGHT'S FUN AT DOUGHTY HALL.

On Sunday evening? No; not on Sunday evening by any means, but on Wednesday evening, if you please, May 3, at eight o'clock. Mr. Orville Pitcher, the famous American humorist, has offered his services for one evening to afford a night's entertainment to his brother Spiritualists in London, the proceeds to go to the funds of the Spiritual Institution. Song, anecdote, and impersonation will form a drawing-room entertainment quite new to the public of London. The entertainment is entitled "Lights and Shades," the first part being composed of characters representing "white folks," and the last part Ethiopian oddities. Spiritualists are often at a loss to know where to go for an evening's harmless and refined amusement, and to all such this forthcoming 3rd of May will be a date which they will hail with delight. The tickets (now ready) are 3s., 2s., and 1s. We hope friends will exert themselves to have an overflowing house.

MR. HUDSON'S TESTIMONIAL.

As the items connected with the meeting of last week have not been all collected, the final statement must be deferred till next week, when a list of donations received since last announcement will be given. Donations continue to come in, and further sums will be received with thanks.

CORRESPONDENTS write in kindly terms of the mediumship of Mr. W. Pickford, trance-speaker, who is an uneducated working-man. Under influence his prayers and sermons are declared by old preachers to be of a superior order. He has done much, and under very unfavourable circumstances, as his companions are not of the kind to sustain him in his integrity, but quite the reverse. We hope such a valuable man will not be left to his fate, but be taken hold of by appreciative friends, who will surround him with the best conditions possible.

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MR. A. D. WILSON IN LONDON.

On Saturday, Mr. Wilson, with the necessary assistance, will give his Dramatic Entertainment at Mrs. Bullock's Hall.

On Sunday evening, he will speak at Doughty Hall, 14, Bedford Row, Holborn, at seven o'clock.

On Monday evening, he will attend the Star Circle at the Spiritual Institution. Eight o'clock.

On Tuesday evening, he will deliver an address at 25, Great Quebec Street, Marylebone Road, at eight o'clock.

On Wednesday evening, Mr. Wilson's Dramatic Composition illustrative of Spiritualism will be given at the Spiritual Institution, at eight o'clock. Admission, 1s. The author and suitable assistants will take the parts.

On Sunday, April 23, Mr. Wilson will speak at Mrs. Bullock's Hall, 19, Church Street, Islington.

Applications for Mr. Wilson's services on other evenings should be made immediately.

CIRCLE MEMORANDA.

This evening, Good Friday, Miss Eagar will not hold her seance at the Spiritual Institution.

The operations of the South London Association will be suspended till new rooms are obtained.

Mrs. Olive announces physical seances with Mr. Bullock, jun. See advertisement.

Miss Lottie Fowler continues her general seances, and is very successful in her delineations and tests. See advertisement.

Mr. W. Clarence announces two physical seances at the Spiritual Institution,—April 25th and 27th.

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.

THE STAR-CIRCLE AT THE SPIRITUAL INSTITUTION.

Owing to attractive meetings elsewhere, last Monday evening's meeting was only thinly attended, and that for the most part by strangers to the circle. The absence of the mediums regularly sitting in the circle, led to the concentration of the proceedings on

PSYCHOMETRIC DELINEATIONS BY MRS. KIMBALL.

These, as usual, were very effective and telling. The spiritual gifts and characteristics of a Miss Walker were accurately pointed out, together with an indication of her spirit-attendants.

A gentleman, an entire stranger, and not a Spiritualist, was described as under the influence of very inharmonious spirit-elements, that had driven him into a state of utter despair. A large portion of the evening was devoted to this case, which in many respects was very remarkable, though beyond its general features not interesting to our readers. The gentleman expressed himself in language of great surprise that his character, condition and surroundings could possibly be so clearly known to other than himself. For a long period he had suffered bitterly from utter depression, spiritual hopelessness, or, to use his own words, God-forsakenness. That a gleam of light should be thrown across a life so dark, and a pathway should be shown to happier states, is not the least privilege of such mediumship as Mrs. Kimball's, and, in a case like this, especially valuable, for in all probability it will prove the restoration to active and useful life of a manly intellect. With Mrs. Kimball's spiritual guidance, and Dr. Mack's physical magnetism, a soul may be saved, at least from disintegration.

The interblending of the physical and spiritual was manifested in the case of a lady who was suffering from indisposition—the cloudiness surrounding her preventing the control penetrating her sphere. The spirit and its temple must be in harmony for perfect work.

A gentleman, evidently mediumistic, was described as a "sponge," readily absorbing into his sphere surrounding magnetisms, causing great distress, physical and spiritual. This was fully confirmed by him. He had been under Dr. Mack, and had been entirely cured of quinsy and other ailments. He had run the gauntlet of tonics and anodynes, quinine, laudanum, and chloroform to soothe his restless agitation, amounting at times almost to frenzy. Some excellent advice was given to him by Mrs. Kimball, especially as to the application of stimulating oils to his skin, and the free use of cold water to dispel old magnetisms. He was undergoing development. The presence of his spirit-grandmother was announced. This he considered a good test for she had that morning communicated to him that she would manifest at the Spiritual Institution that evening.

Mr. Orville Pitcher, an entire stranger to Mrs. Kimball, had a remarkable test. After a description of his spiritual belongings, which were said to be of a deep and tender intuitional character, he handed in a rolled-up piece of paper. Without opening this, Mrs. Kimball almost immediately said, "I see a stage or platform, and playing going on, comic playing; and a spirit-actor is attendant upon you." The fact is, this gentleman is a public humorist, vocalist, and entertainer, and indeed, is about to give an entertainment at Doughty Hall for the benefit of the Spiritual Institution. The paper he handed in was a programme of one of his entertainments.

An encouraging message by "Silverbell" to Mrs. Burke, in relation to the Home for Spiritualists, brought the proceedings to a close.

PICTURE OF A MATERIALISATION SEANCE.

Art is gradually making overtures to Spiritualism, and the sooner she does so the more opportunity will she have for distinguishing herself. Art is, in its creative power, spiritual, but in commencing at the lower end of the scale of spiritual phenomena, there is not the scope for invention which real inspiration on the subject of spiritual life would afford. We have employed several artists to reproduce as a picture, the phenomena of the spirit-circle, and they have found it the most difficult task of their lives. The illustration of the semi-light seances which have appeared in our pages, while they have been faithful to truth and highly valuable as historical records, yet as pictures they may be regarded as failures. To produce a good picture, conditions are absolutely necessary. There must be light as well as shade, and even to depict shade, appliances must be used necessary to attain the end in the best manner. The semi-light seance and newspaper illustrations by the photographic process do not present any of these requirements.

Mr. J. A. Beér, in the picture before us, has attempted the illustration of a seance at which the spirit came out and showed himself with a light, which the form carried on its person. We are constrained to confess that Mr. Beér has succeeded in a very much higher degree than the artists whom we employed. Of course, he has greater facilities for pictorial effect, but his clever drawing is of much more value as an illustration of fact than as a pleasing work of art.

The photograph of this picture measures 8 by 5½ inches. The interior of a little parlour, in which we have frequently had interviews with materialised forms, "Robert Bruce" among the number, is quite recognisable. The temporary cabinet, consisting of pieces of green baize suspended from a hoop projecting from the wall, occupies the centre of the picture. The spirit stands outside this cabinet, and with the hand lifts up the curtain and exposes the medium to full view, sitting entranced in his chair. The light which the spirit carries under his girdle falls in a direct stream on the face of the unconscious medium, lighting it up with a ghastly glare. The peculiarity of this light, as shown in the illustration, is, that it proceeds in direct rays like an electric light. This we consider as somewhat of a mistake. A few weeks ago, on our visit to Scotland, we had a seance in the same parlour, when the spirit-form came out bearing a light under the cord of his dressing-gown, if we may so express ourselves. On a subsequent appearance of the spirit, he carried it on the left breast, in the position usually occupied by the outside breast-pocket. The light was not so strong on that occasion as it is reported to have been when Mr. Beér visited the circle, at which time we understand it was of great brilliancy, and dazzled the eyes when looked at. The spirit-form may be recognised by those who have sat in the circle in question. It is one of the finest representations of those manifestations which we have yet seen produced by art. The sitters, eight in number, are seen clustering round the cabinet. An old gentleman with spectacles is standing up, on the opposite side of the aperture, looking intently on the light proceeding from the body of the spirit-form. We have no doubt Mr. Beér will make improvements upon this effort if Spiritualists will patronise his labours. We think our readers could not do better than provide themselves with this picture, which, when framed and hung up on the wall, would prove a source of unfeigned interest, and enable the proprietor of the house to introduce a description of it, as the best testimony he could afford his visitors of the truth of these extraordinary manifestations. The price of the size we have described is 7s. The larger size is 7s. 6d. They may be obtained at the Spiritual Institution.

NOT A SPIRIT-FACE.

To the Editor.—Dear Sir,—Your readers may remember that in the MEDIUM of the 31st ultimo I wrote an account of a seance at Miss Lottie Fowler's, at which the mould of a spirit-face was supposed to have been given. The article in question was written immediately after the sitting, and before the plaster cast had been taken from the mould. This has now been done, and I find myself grievously mistaken, for the mould in question turns out to be nothing more than one from a plaster model, as evidenced by the piece markings. And so the very object which I so fondly thought was to give us undeniable evidence of the "great truth," and to "mark another epoch" in the annals of Spiritualism, turns out to be only another delusion.

Since writing the article to which I allude, circumstances have occurred which have so much shaken my confidence, that I must beg to

withdraw my testimony to the genuineness of the spirit-forms which were said to appear at the same seance. I assure you it gives me much pain, but I am compelled to do so in the interest of the great truths which are at stake. I also feel that this explanation and apology are due to your readers for having in my enthusiasm led them unwillingly into error. Whoever else is to be blamed in this matter, I feel that I assuredly am greatly to be so for having been too hasty in my conclusions. I have learned a lesson which I shall not easily forget. Trusting to the forgiveness of your readers for my inadvertence, I remain, dear Sir, your faithfully,

A. C. BURKE.

[This circumstance seems not to be of a very puzzling nature. At the first seance for spirit-hands, held at the Spiritual Institution, and reported in the MEDIUM for Dec. 17, 1875, No. 298, Mrs. Burns and Miss Lottie Fowler mediums, the plaster cast of a hand was thrown on to the floor after having been dipped once in the paraffine. Not for one moment was the idea entertained that this was an attempt at deception. The spirits said they had used the model to make a preliminary experiment, but where they obtained it remains unexplained. It was found on the floor, accompanied by two or three finger-moulds, very thin, but evidently genuine. After this introduction had been observed by the sitters, the mediums again went behind the curtains and obtained the first moulds of spirit-hands which were produced in this country. That spirits could possibly cheat by such a process is foolish to imagine, for if they did get the wax model on a plaster hand, they could not get it off, and the mould marks would be seen on it afterwards. In the spirit-hand moulds there are no mould marks, but the tissue of the skin, wrinkles on the fingers, and marks on the nails can be unfailingly read. The same with the cast of a face alluded to above. We have not learned that it was meant to be the face of any one, though it is possible that the name of some spirit was given in connection with it as probably interested in the experiment, or given to some sitter by a spirit named. Doubtless it was a tentative experiment, which the sitters did not give the spirits an opportunity to explain. There does not seem to be the slightest suspicion on the conduct of the medium or sitters. These experiments require to be repeated, sometimes often, before correct inferences can be drawn. Mrs. Burke deserves commendation for her candour in the above correction of her too precipitate report.—Ed. M.]

COCKERMOUTH v. GATESHEAD.

Dear Sir,—*Après* of Miss Wood's experiences at Cockermouth (*vide* MEDIUM, 31st March), it is my duty as well as privilege to give you an account of a seance held in Gateshead (March 27th), when the same lady was the medium. I will make no comment, but simply state in detail what actually occurred, leaving your readers to their own opinion as to the genuineness of this lady's valuable mediumship.

Time, 8.10 p.m.; number of sitters, 11; light sufficient to see each other and tell what time it was. The medium lay on a mattress in a cabinet 6 ft. high, 5 ft. 8 in. long, and 3 ft. 8 in. broad. Her hands were tied with tape, the knots were sealed with wax and stamped with a private seal, then tightly nailed and sealed to the floor, so that it was an impossibility for her to rise. Result—medium was almost immediately controlled by "Benny," who signified his satisfaction with the circle, and talked in his friendly way with the sitters. The manifestations were somewhat delayed in consequence of the medium suffering from a sore cough; so, after waiting awhile, our patience was well rewarded by a female form coming out of the cabinet, giving her name, "Maggie" (by the alphabet), shaking hands with some of the sitters, shaking the tambourine, &c., and returning to the cabinet.

In a short time "Benny," the hero of the evening, made his appearance. He shook hands with all of the sitters. Here I must notice the great difference in the size of the hands of "Maggie" and "Benny." "Maggie's" was a soft, small hand, while that of "Benny" was a big, hard hand. Using the words of one of the sitters, it was like the hand of a blacksmith. He rung the bell, &c., danced a polka in fine style, moved the fender and fire-irons to the middle of the floor, amused himself by blacking several of our faces with the tongs, and, most remarkable of all, reached down a number of articles from the mantelpiece, a thing impossible for the medium to have done in her normal state, she being much too short in stature. "Benny" also allowed his height to be taken, and when Miss Wood stood where I measured my friend "Benny," she was 5½ inches short of his height. He then took my chair and placed it before the cabinet, took me by the hand and left me sitting, went over to Mr. Tait (another friend of his) and caught him by the nose with the tongs.

I must state Miss Wood was found tied, sealed, and in the same way as we left her, when our happy night came to a close. I could give you more of that night's proceedings, but I do not wish to trespass on your valuable paper.—Believe me to be yours, a lover of truth,

5, South Row, Saltmeadows, Gateshead-on-Tyne. JOHN TAAFFE.

SEANCES WITH MR. E. BULLOCK, JUN.

To the Editor.—Dear Sir,—I have attended several seances (five in all), presided over by the above excellent young medium. Three of these were held at 21, King Arthur Street, Peckham, and two at our private circle at Kennington. All these were very carefully conducted, reliable friends being placed on each side of the medium during the dark sittings. His father or mother, who attend with him, joined the circle, and, of course, were placed under the same rigid conditions with the rest. Throughout these investigations I have observed a marked increase in spirit-power exhibited by his controls, "Lily" and "Daniel Watts," who, I must say, work hard to give every satisfaction and pleasure, continually expressing their intention to try if any special manifestation is requested, and almost invariably succeed. These manifestations succeed each other, and are repeated with such ease and celerity, that, being of a very varied character, they cannot fail to excite the liveliest astonishment. They consist of bell-ringing (generally four bells), in perfect harmony with the singing; harmonicon similarly played, and through which also "Lily" chats around in a peculiarly quaint manner; this instrument is also held around against the sitter's mouths to be blown through. Concertina, banjo, violin, &c., all played upon with tolerable accuracy, often two or more simultaneously, necessitating corresponding pairs of spirit-hands. A heavy musical-box of my own is wound up again and again with a key—not a lever, and turning very stiffly—and

swiftly carried round playing; now resting against this one's forehead, now on the back of that one's chair, then knocking against the walls and door quite out of reach, even going under the chairs and answering questions by the slamming of the lid. Now and then a spirit-finger would be drawn along the comb inside, the box finally deposited in someone's lap. Fans and tubes are passed round, with the usual pranks, then the patting and stroking by apparently materialised spirit-hands, large and small. I had my coat tugged at, nearly pulling me from the chair; the cheery, direct voice of "Daniel" through the tube, spirit-lights, and lastly the transfer of head-gear, spectacles, &c., culminating with the medium being gently deposited on the table, chair and all. The tableau, when lighted up, may be imagined.

The light materialisation seance that follows is at once marvellous and highly interesting to investigators. Mr. Bullock's mediumship in this direction is rapidly advancing.

At the Kennington seance, the medium reclined on a couch in a small back parlour, the circle sitting in the front. He was securely handcuffed with flat tape, and sealed; a short tape is passed from this and nailed to the wall in four places, and again sealed, the folding doors being hung with two shawls to form curtains. Immediately the instruments commenced being played upon, and are pushed outside the curtain by a small hand. Presently a much larger hand, ruddy and human-looking, appears at the side, exhibiting on the finger a ring that had been left purposely on a table away from the medium. Anon a light is called for, the owner of the ring passes into the cabinet, to find the ring strung on the tape nailed to the wall. Hardly has the circle subsided, ere the ring is held out from the curtain by a hand and given to its owner. More rings are asked for, and all eventually found strung on the tape.

At Peckham the cabinet was improvised in a corner of the room, shawls being hung on a cord near the ceiling, the medium sitting on a low seat. After being secured in a similar way as before stated, the instruments played, and hands appeared both at the side, middle, and over the top of the cabinet. A small picture was taken from the wall and held up to view above the cabinet. The ring test is performed with a number of rings strung on the tape, the spirits very clearly showing their power of passing matter through matter.

I think it is almost needless to add that at the close of each seance the seals were found perfectly intact as at the beginning, and Mr. Bullock was very anxious that all should well examine and satisfy themselves that he was well secured and in a helpless state.

I have dwelt rather freely on the minutiae of these investigating seances, and hope it will induce some of your readers to embrace an opportunity of sitting with Mr. Bullock, whose physical mediumship will, I feel confident, ere long rank high amongst the workers in the cause.—Yours fraternally,
ROBERT SIMPSON.

224, Albany Road, Camberwell, S.E., April 3.

TRANSMISSION OF HAIR BY SPIRIT-AGENCY.

A remarkable case of spiritual intercommunication has recently occurred at Portsmouth, between a young lady medium in private life there and Dr. Monck, at the time in London, the guest of a gentleman resident at Bow.

From London, immediately after the matter to be narrated had transpired, Mr. F— writes: "Early in the evening 'Samuel' said, 'It is time; I must be off to Portsmouth.' This occurred while I and Dr. Monck were in conversation on general subjects foreign to Spiritualism."

The aspect of the case at Portsmouth relative to this point was, that about nine o'clock the same evening, in a very harmonious family circle, the young lady referred to became entranced, and "Samuel" first obtained control. He is the very same individual through both mediums—voice, manner, intonation, modes of address, construction of sentences, mind, and cast of thought, and all that goes to make up personal identity.

Well, after the lapse of some twenty minutes, during which other familiar controls greeted us and chatted pleasantly, "Samuel" returned and called for a pair of scissors; none were in the room, so a knife was made to serve, with which he cut off a little of his medium's hair, saying he was "going to try and take it to his other medium, Dr. Monck," and so saying he at once left us, and did not return again until towards the close of our prolonged and very successful sitting. Then he came laughing gleefully, as though immensely satisfied with himself; and "Daisy," an Indian spirit, then in control, in broken English, said he ("Samuel") was astonishingly clever, and had really done what we had thought he was only pretending to do in fun.

And judge our surprise when next day by the two o'clock post came a short, hurried note from Dr. Monck, written the over-night immediately after the phenomenon had taken place, and another account from the gentleman with whom Dr. Monck was visiting, part of which has been given. The narrative of Mr. F— thus proceeds:—"After a lapse of about two hours, the medium's hand was noticed by myself and family to be suddenly controlled for writing, and instantly, while he was talking with us, his eyes away from the paper, he wrote the following:—'Good evening.—I have just come from ——— at Portsmouth. I cut off a piece of her hair as a test, and have brought it here. Send and tell her father. It has come straight from her head to my medium. Look!—'SAMUEL.' We raised our eyes towards his head, the hair enclosed was seen to float from the south-west corner of the room and to alight upon his head and then fall to the floor, and I picked it up. I may add that all this took place not at a formal seance, but quite unexpectedly, and in full daylight, and one of my daughters holding the medium's hands securely the whole time."

Comment is unnecessary. Spiritualists will readily apprehend the matter, but for non-Spiritualists and the public at large, we may say that this account is written by a clergyman of the Church of England residing at Portsmouth and intimate with the family privileged to number in their midst a medium so favoured as a channel for spirit-communication; and he will gladly afford further information concerning the case to anyone desiring it.

New York sitters have proved to their satisfaction that Mrs. Hardy is an impostor, and that the spirit-hand moulds are a trick. Whether the trifling facts they report are true or not cannot alter the fact of moulds being obtained under conditions the ground of which is not covered by the exposures in question. There is not a more illogical animal than an exposé of mediums.

LIVERPOOL PSYCHOLOGICAL SOCIETY.

On Friday last, Dr. William Hitchman, M.R.C.S., delivered a lecture in the Ingleton Assembly Rooms, on the subject of "Human Electricity and Magnetism as Therapeutic Agents." Whilst admitting that the free electricity of the body is often of feeble intensity, it was equally certain from positive scientific demonstrations, that in peculiar states of the system, electric sparks have been given out in considerable abundance, influencing both healthy and morbid conditions. Human electricity circulates in closed currents, from the central parts of nervous fibres, which, however negative interiorly, are positive exteriorly. Free electricity in man is more abundant and positive—in male or female—when the blood is uncontaminated by alcohol, flesh, and tobacco; indeed, human magnetism—its offspring—is always purest in sound minds and sound bodies. He pointed out the indications for its scientific therapeutic employment in select and appropriate cases, but did not think that in magnetism or electricity from any sort of magneto-electric battery, mankind had yet found the sole touchstone of healing in each kind of disease or accident to which mortality is liable. He thought there was good in all methods, and exclusive utility in none, the fact being that he is eclectic in principle and practice now as heretofore.

On Sunday afternoon Mr. Monck lectured to the Psychological Society on "The End of all Things," which, fortunately for spirits and mortals, he cleverly demonstrated is not likely to happen, according to the "awful announcements" of our impending doom, now placarded by the Irvingites throughout the town and neighbourhood.

In the evening Dr. William Hitchman addressed a very crowded audience on "God's own Writing," which he showed clearly was not always to be found in the dead letters of Jews or Gentiles, but in the laws of spirit and matter from age to age—evolved for our instruction and benefit,—in soul and body, temporally or eternally.

DR. SEXTON AT MALTON.

To the Editor.—Dear Sir,—On Wednesday evening, April 5th, Dr. Sexton delivered an oration in the Literary Institute on "The Claims of Modern Spiritualism upon Public Attention." The interest manifested—this being the first time the subject has been before the public here—was very great, the room being crowded by an intelligent audience. The Doctor handled his subject in a masterly style, frequently calling forth the applause of his hearers when explaining the empty theories put forth by "scientific men" to account for the phenomena called spiritual, and the unscientific method by which they had arrived at these conclusions. He demanded that the facts produced should be dealt with in the same manner as the facts of any other science, and if so, the only hypothesis which can possibly cover the whole ground is the spiritual hypothesis. He was listened to with marked attention, and not a few of the knowing ones who had been content to pooh-poo the thing as ridiculous and absurd, went away thinking.

Altogether, the oration has been a decided success, and this being our debut, we are highly pleased with the manner it has been brought before the public. The local press have noticed the subject in a very satisfactory way, having reported the oration nearly in full. I hope it has so paved the way for the cause here that the time is not far distant when we shall be able to hold regular public meetings, where the people can attend and have their thirst for spiritual knowledge satisfied.

M. DONSON.

A TYNE-SIDE DITTY.

Mr. Editor.—Dear Sir,—The following verses in the Tyneside dialect were shown to me by a friend the other day, perhaps you may consider them worthy of a place in the MEDIUM.—Yours &c.,
South Shields, March 28th, 1876. S. BURNSIDES.

WOR CHARLIE'S A MEEDYUM.

Wor Charlie's a meedyum, ye may doot what aw say,
But if ye dinnit beleev'd just cum doon sun day
Te wor hoose, an' ye'll syan see the cause iv me rhyme,
He can gaw iv a trance, ey, for oors it a time.

Korus.—So just cum doon sun neet,
Its a wunderfull seet,
An' ye'll find its a treat
Wor Charlie to see.

Noo he frightens his muther nigh oot iv her wits,
An the furnitor's nearly a' smash't to bits,
He, wi t'yebils an' chairs, ey, an' styuls plays the deuce,
For whatever he touches 'll dance round the hoose.

He declares that he's seen a Tyneside's olivor men,
An' he sweers he can see them is oftin agyen;
He's tawk'd wi' George Stephenson, an' Grainger as weel,
An' besides monny mair men iv talent an' skill.

He's seen Neddy Corvin, an' wi' him had a crack,
An' Geordy Ridley is weel, an' poor Needle Jack,
Billy Thompson, an' Robson, belangin' Tyneside,
Besides poor Joe Wilson, wor favorit an' pride.

An' he's seen Bobby Nunn, ey, an' Emory tee,
An' Chambers an' Renforth onny neet he can see,
Ey, an' awd Harry Clasper, the prince iv the seull,
An' fam'd Billy Purvis, wor greet actor an' fyul.

An' noo mebbies ye'll say this is nowt but a lee,
An' declare thit these things, thor's neeboddy can see;
But just ye ax Charlie, an' he'll tell ye the syem,
An' awl back ye're a convart afore ye gan byem.

BELFAST.—The spirit-communication from the late Dr. Cooke, which appeared in our columns, was transferred to the local papers, which caused them to have a great sale. The newboys, with a large placard, bearing the ominous message in large characters, went about bawling "Spiritualism" and "Dr. Cooke" with an effect which very much increased their business. The communication has given Spiritualism a great impetus in Belfast.

SPIRIT PREMONITION.

Dear Mr. Burns,—I have just received a letter from Mr. Wm. W. Ross of Washington, D.C., whom you will remember, as he attended our first reception given at the Spiritual Institution. I quote from it:—"Many of my experiences in London are so thoroughly recorded in memory that time must fail to erase them, particularly those hours passed with the invisibles in your spirit-haunted rooms, and also with Mrs. Wislin at the house of our mutual friend, Captain W. It has been many years since I have asked for tests of their presence, but at both of the above-mentioned places they were given time after time, and in such a delicate manner that none knew or even suspected their truthfulness, power, and force but myself. I must tell you how I came to give up sailing in the *Italy*, March 1. My dear wife, through you, had said, 'I would not—must not go,' but, thinking I knew best about earthly affairs, I arranged my business, packed a valise, and called at Captain W.'s to bid them good-bye. Mrs. Wislin called at the same hour, and was immediately entranced by 'Sadie,' she begging and imploring me not to go on that steamer. I persisted, maintaining my independence, &c. At last, almost frantic, she said: 'My dear husband, on behalf of all the love I have lavished upon you, from the first hour of our acquaintance to this, I ask you to make this one concession.' Of course I granted it; there was no other way. The moment I promised she was happy, and Mrs. W. came out of the trance. Now, you can imagine how vividly all this came before me when I read from Mr. Dow's letter that reached me this morning that he was twenty days crossing, experiencing nothing but storm after storm of the most terrific kind (you remember he sailed in the *Italy*, March 1). I must believe that my angel-wife guided me, for my passage later, in the *Egypt*, was rapid, smooth, and delightful—only nine days and four hours from bar to bar. I need not tell you how proud and happy I am of such an angel to guide me across the too often troubled sea of life, and how thankful I am that I obeyed her pleading, loving request."

I may add that Mrs. Sadie Ross was a medium of rare order, her far-seeing soul-eyes illumined the pathway of many who groped in spiritual darkness. Many hundreds of the most gifted and influential will testify to her wondrously beautiful improvisations under spirit-influence; angels scattered garlands of poetry wherever she dwelt as immortal as her own gentle spirit. Three years ago her guardians called her "up higher," where she still works for the spiritual uplifting of all humanity. Mediumship was a priceless crown of jewels to her, even though it did lead through dark Gethsemanes and up steep, grim Golgothas. While we toil hand in hand with those arisen ones who have borne the heat and burden of the day, let us not forget how sweet 'tis to be remembered, for they are but just out of sight across your shining river.

ANNA KIMBALL.

2, Vernon, Place, Bloomsbury, 12th April, 1876.

ADVANTAGES OF SUBSCRIBING TO THE SPIRITUAL INSTITUTION,

15, SOUTHAMPTON ROW, HOLBORN, LONDON, W.C.

Subscribers in any part of the country may avail themselves of the Progressive Library, which was established nearly twelve years ago, and now contains several thousand volumes on Spiritualism and kindred subjects. Hundreds of volumes are continually in use by subscribers. By a few individuals uniting together, a plentiful supply of the most costly works may be obtained in any part of the country for perusal and to lend to inquirers. The formation of such a reading club is the most practical step towards organisation, and the cheapest and most certain means of promoting a knowledge of Spiritualism. The use of works in the Progressive Library is conceded on the following terms:—

Individual Subscription.—For the sum of £1 1s. per annum, two volumes are allowed to the reader at one time, to be changed as often as desirable, with the privilege of introducing the works to friends and inquirers. This subscription also entitles to the use of the reading-room and such open conferences as may be held from time to time. The subscription may in all cases be paid in half-yearly or quarterly instalments. The monthly subscription is 2s.; weekly, 6d.

Local Subscription.—For the sum of £3 3s. per annum, circles and associations of readers and investigators may, through a local representative, obtain ten volumes at a time, to be changed as often as necessary. This subscription entitles all those who participate in it to the use of the reading room and many personal advantages which are enumerated in the plan of association and action. (See prospectus, to be had on application.)

District Subscription.—For the sum of £5 5s. per annum, twenty volumes may be obtained at a time, to be changed when occasion requires. By increasing the subscription the number of works may be extended in proportion, and thus a district may be supplied with books through the district representative. All those who contribute towards the subscriptions are entitled to all advantages accruing from association with the Spiritual Institution.

The carriage of books backwards and forwards is payable by the subscribers. Parcels may be enclosed at any part of London. A fortnight is the time allowed for the perusal of a book, except in the case of local and district subscriptions.

The Sheffield Spiritualists are getting an airing in the local *Post*. Mr. Steer replies with point and vigour. We are glad to see Sheffield opened up.

Sowbrey Bridge.—On account of the conference at Halifax on Friday, the 14th, the tea-party at the Lycosum here has been deferred until Tuesday, the 18th.—HARWOOD ROBINSON, Secretary.

The *North of England Critic and Review* of last week contained, as a supplement, an additional sheet bearing lithographic portraits of Dr. Sexton and Mr. C. Watts. Our supply in consequence sold out immediately. It is indeed a cheap pennyworth. We presume copies may be obtained at the office, Pilgrim Street, Newcastle-on-Tyne.

ALICE KIDDLE.—We are glad to hear of your restoration, which could not be enhanced by any act of ours. We think it rather hard of the "professor" to hiss the gentleman's portrait in a public meeting and next day use his name as a handle for his own purposes. When the "professor" shall learn to behave himself, he may claim a position in our columns.

WALT WHITMAN'S WORKS.

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

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.

Dr. SMITH is lecturing, with great acceptance, on his favourite science at Kalamazoo. The local *Telegraph* speaks highly of his ability to read character.

BYERS GREEN.—Spiritualism is progressing at this place. I have visited it with Mr. Brown, and his spirit-guides gave great satisfaction. The tests relating to families gave evidence that his clairvoyance is developing well. I can recommend family and developing circles to secure Mr. Brown's services before he goes north. He will remain for about a month in the Chester-le-Street district.—J. BATTIE.

On Easter Sunday, April the 16th, Miss Blinkhorn of Walsall will give a special seance at Mr. Perks's rooms, 312, Bridge Street West, Birmingham, at the close of which a collection will be made for the benefit of a respectable widow in distress. Important communications from the spirit-world, on healing mediumship will be given. Lesson for the occasion—last chapter in Epistle of James.

ROCHDALE.—On Sunday, April 9, the Rochdale West End Spiritualists' Society held two meetings at Trafalgar House, Tweedale Street. We engaged the services of Mr. Wood of Halifax, whose spirit-guides gave us two excellent discourses. The discourses gave great satisfaction. Some parties present who had never attended a Spiritualist meeting before expressed themselves very well satisfied.—DYSON ELLIOTT, chemist, Trafalgar House, Tweedale Street, April 10, 1876.

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.

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STARTLING FACTS IN MODERN SPIRITUALISM. By N. B. Wolfe, M.D., 550 pp., with many photographs, engravings, diagrams, spirit-writings, &c. The American edition sells for 12s. The new edition will be published at 7s. 6d.; to depositors, 5s.; post free, 5s. 6d. We have obtained the use of a set of plates to

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

THE SCATTERGOOD TESTIMONIAL.

Addresses will be delivered as follows:—

Liverpool, Sunday, April 16, at the Assembly Rooms, Islington. At three p.m., by Miss Longbottom, in the trance. Evening, at seven, Mr. J. Priest; subject, "The Resurrection;" to be followed by Miss Longbottom.

At Salford Mr. Johnson and Mr. John Lamont will deliver addresses on Friday, the 21st inst., at seven o'clock. Collections to be made for the benefit of the above fund.

Bolton, April 23, by Mr. Johnson of Hyde, trance addresses, at half-past two and half-past six.

Manchester, April 23, at half-past two, by John Lamont; subject, "Spiritualism: its Facts and Phenomena." At half-past six, "The Practical Lessons of Spiritualism."

At Oldham, April 30, at half-past two and half-past six, by Miss Longbottom, trance addresses.

At Halifax, April 30, in the Old Court House, Union Street, at half-past two and half-past six, Mr. J. J. Morse, trance addresses.

At Keighley, April 30, at half-past two and half-past six, by Mr. Johnson of Hyde, trance addresses.

The friends are hereby notified that the presentation will be made in Halifax, on Tuesday, May 2. Tea on the tables at half-past five; business to commence at seven o'clock. Admission to tea, 1s. each; after tea, 6d.

On behalf of the committee, JOHN LAMONT.

199, London Road, Liverpool.

HECKMONDWIKE.—Mrs. Butterfield will deliver an address under spirit influence in the Spiritual Institute, Regent Street, on Sunday, April 16; to commence at half-past six p.m.—WM. HENDRY, April 10, 1876.

OLDHAM.—A Spiritualist tea-party in the Temperance Hall on Good Friday; tea on the table at half-past four p.m.; tickets, 9d. each. After tea a grand miscellaneous entertainment, consisting of piano-playing; a celebrated concertina player will perform selections; songs and glees will be sung by a party of glee singers; readings and recitations; trance speaking by Mr. Wood of Halifax and other mediums. Admission, 3d. each. On Sunday, April 16th, the third anniversary will be held in the Temperance Hall. Mr. Wood and other mediums will speak in the trance state. Commence at half-past two and six o'clock.

BIRMINGHAM ATHENEUM, TEMPLE STREET.—A social gathering, in commemoration of the Twenty-Eighth Anniversary of Modern Spiritualism, will be held on Easter Monday, April 17. Tea on table at five o'clock. After tea, addresses and an entertainment, including a laughable dramatic sketch, will be given. Mr. Mahony will recite that beautiful poem from Henry Pride's new book of poems, entitled, "The Iceberg," being a trance-communication versified (Edwin Banks, medium). Tickets, 1s. each; after tea, 6d. Friends from any part of the country cordially invited.—J. W. MAHONY, 1, Cambrian Place, Anglesey Street, Lozells, Birmingham.

BIRMINGHAM.—It is proposed to hold a conference and tea-party at the Athenæum 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 HARPER, *Soho Hill, Birmingham.*

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.

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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.

A SPIRIT-DETECTIVE.

The *Leigh Chronicle* thus concludes a report of seances with the Bamford Boys:—"The manifestations included the 'book test,' which is really of a very startling character. The medium is bound with his hands behind him, enclosed in a sack, and a closed volume is placed upon his knees in view of the audience, which in a few seconds gradually opens, the medium sitting perfectly still at the time. At the conclusion of the Bamford brothers' manifestations, a young lady from Golborne, named Elizabeth Ball, well-known in the district as a 'trance medium,' went on the platform, and after going into a trance state was stated to be under the control of a spirit called 'Jimbo,' under whose guidance she sang three songs, and, more extraordinary still, conversed in Italian, Spanish, and French, although she announced herself, and proved it by her style of conversation, that she is only a plain Lancashire girl without the remotest suspicion of an accomplishment of this description. Cayenne pepper was resorted to during the evening in a somewhat ingenious manner, but the spirits privately revealed the *modus operandi* of the person who used it, and the result was a complete exposure of a deep-laid scheme to which the peculiar situation of the room afforded considerable facilities. It is now to be hoped the pepper business will retire to its 'coffin,' and not again be heard of in connection with a movement which evidently has the power to expose it. The author of the disgraceful attempt to annoy a public audience may be licensed to sell 'spirits' but not to persecute believers in them."

SUNDAY SERVICES AT CAVENDISH ROOMS.

On Sunday last, in the absence of Dr. Sexton, the Rev. F. R. Young delivered a discourse on "The Lord's Lament over the Doomed City" at the above rooms. We were sorry to see only a small number of persons present to listen to Mr. Young, who had travelled from Swindon solely for the purpose of taking his friend's place at Cavendish Rooms. All who were present, however, were greatly interested in the discourse.

On Sunday next Mr. J. W. Farquhar will deliver a discourse, when it is to be hoped that all Dr. Sexton's regular attendants will make a point of being present. Service at seven o'clock.

E. KING desires to hear of works on the Caballa, Arithmancy, or Divination by Numbers. He should consult the "Pythagorean Triangle, or Science of Numbers," by the Rev. G. Oliver, D.D. Readers may be able to give titles of other works.

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS.—Suspension of Meetings.—To the Editor.—Dear Sir,—I have just received notice from Mr. Clark (our landlord) that the superior landlord has insisted upon the South London Association giving up the meetings at 71, Stamford Street, by Saturday next, April 15. In consequence of this the meetings will be discontinued until a suitable place is found, of which due notice will be given.—J. BURTON, Hon. Sec., 87, Inville Road, Walworth, April 11.

DR. SEXTON AT FINCHLEY.—On Monday, March 27th, a most successful lecture on Spiritualism was given by Dr. Sexton at the Assembly Rooms, Church End, Finchley. This was the first time that a lecture on Spiritualism had been given in the place, and the subject was consequently new to the great majority of those present. The meeting was brought about mainly by the active exertions of Mr. Dawson Rogers, Mr. Everett, and one or two other friends who reside in the neighbourhood, and, judging by the result, we should say that it well repaid them for their laudable efforts. A large audience assembled, composed of the *élite* of the place, and the very greatest possible attention was paid to the Doctor's eloquent discourse. At the close of the lecture a number of questions were asked, which were all of a very pertinent character, and put in a most respectful tone. Spiritualism may now be considered to have taken deep root in Finchley and its neighbourhood.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

BLACKBURN.—On Sunday, April 16, Co-operative Hall, Simmons Street, off Preston Road. Medium, Mr. Quarby of Oldham.
Committee: Mr. Walsh, Mr. Smith, Dr. Brown, Mr. Birrell, Mr. Geo. Ormerod.

STALY BRIDGE.

DENTON.

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For dates see future MEDIUMS.

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.

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JAMES SUTCLIFFE.

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MR. MORSE'S APPOINTMENTS.

BISHOP AUCKLAND.—Friday, April 14th. Good Friday Festival. Mechanics' Institute. Tea on table at 4 p.m.

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; afternoon at 2.30; evening at 6.30; in aid of the Scattergood Testimonial. Tuesday, May 2nd, Social Meeting.

OSSETT.—Wednesday and Thursday, May 3rd and 4th, Public Meetings. Friday, May 5th, Social Meeting, at 6 p.m.

NEWCASTLE-ON-TYNE.—May 7th.

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

Societies desiring Mr. Morse's services are requested to address him at Warwick Cottage, Old Ford Road, Bow, London, E.

DR. SEXTON'S LECTURE ENGAGEMENTS.

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.

OLDHAM.—Mr. Kershaw is recovering from his accident. For seven weeks he was not able to dress himself. He publicly thanks Mr. Cox and other friends for their attentions to him. Mr. Allen Hough, the powerful healing and physical medium, visited him many times. Mr. Kershaw states that Mr. Scattergood appeared in public for the last time on taking the chair for Mr. Jackson on his recent visit to Oldham. Many good wishes are expressed for Mr. and Mrs. Scattergood on their departure for America.

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

SUNDAY, APRIL 16, Mr. A. D. Wilson at Doughty Hall, 14, Bedford Row, at 7. MONDAY, APRIL 17, "Star Circle," at 8. (Private).

WEDNESDAY, APRIL 19, Mr. Herne, at 3. Admission 2s. 6d.

Mr. A. D. Wilson's Dramatic Entertainment, at 8. Admission 1s.

FRIDAY, APRIL 21, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, APRIL 15, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 3d.]

SUNDAY, APRIL 16, Dr. Sexton, Cavendish Rooms, at 11 and 7.

Mr. Cogman, 15, St. Peter's Road, Mile End Road, at 7. 3d.

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 3d.

MONDAY, APRIL 17, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, APRIL 18, 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.

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

WEDNESDAY, APRIL 19, Notting Hill, at 11, Blechynden Mews, at 7.30, for Development, Members only.

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

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

THURSDAY, APRIL 20, 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 21, Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 3. Admission, 2s. 6d.

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

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

FRIDAY, Seance at 8: Non-subscribers 1s. SATURDAY, Developing Class at 8. Subscribers only.

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS. Meetings suspended during change of rooms.

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, Mesmeric Class. FRIDAY, Public Discussion Class. 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 16, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY 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 9.30.

HALIFAX Psychological Society, Old County Court, Union Street, at 9.30 and 6. Children's Lyceum at 10 a.m.

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

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

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

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

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

SOUTHEA, at Mrs. Strips'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.

HECKMONDWIRE, 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. E. 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 18, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, APRIL 19, 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 20, 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 21, LIVERPOOL, Islington Assembly Rooms. Committee Meeting at 7.30 p.m.: Debate at 8.

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