



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

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Editorial Rambles.

A TRIP TO THE WEST RIDING.

From statements made in speeches reported further on, it appears that the Spiritual Movement in this country originated in the West Riding of Yorkshire. The early mission of Mr. David Richmond in that district has been recorded in the *MEDIUM*, and the first periodical indicating a Spiritual Movement had its origin in Keighley, a few miles from Halifax. Spiritualists of twenty-five years' standing carry us back to within three years of the rappings through the mediumship of the Fox family. The papers of Mr. W. Wallace, the missionary medium, which we printed some time ago, gave information as to the introduction of Spiritualism into London, so that the reader is in a position to judge somewhat of the claims of North and South to the honour of taking the lead in that which, from a small beginning, has become one of the most conspicuous and active movements of the age.

Whatever disputes may arise as to the question of priority, it must be confessed that in many points Yorkshire has taken the initiative. We have already alluded to the printing-press, and may remark that at the Conference on Friday Mr. Wilkinson stated that he had published or caused to be printed the first hymn-book. This indicates that the district was the first to establish regular services or meetings of a religious order, to which a hymn-book is a necessary adjunct. Yorkshire has been all along famous for the number of trance-mediums working on behalf of the Cause, and the speciality of the local Spiritualism has been religious instruction and spiritual teaching. Some friends in this part were the first to publish spirit-messages, and many volumes were taken down nearly twenty-five years ago which have never been put in print. Some of the published works that we have seen would have been better withheld,—the style of communication and manner of editing being such as to prove but little recommendation to the source whence they were derived; the tendency of others has been much more progressive and instructive, and, taking into account the instruments through whom in many cases they were received, and the period at which they were given, they are truly wonderful. We are convinced that the very best instruction communicated, and the most convincing tests given, never saw the light in a published form. At that time there were no periodicals to receive them, and the cost of separate publication was heavy, with but little hope of obtaining a circulation of any importance.

In another matter the Spiritualists of the West Riding have set an example which few have as yet been able to follow. We allude to the erection of special buildings for the use of meetings on Spiritualism. Several years ago we officiated at the inauguration of one of these buildings—the Spiritual Lyceum at Keighley, and which was described in these columns at the time as having been built at the expense of the late Mr. D. W. Weatherhead, and donated by him for the use of the Cause for ever. The rooms are not sufficiently large for the extraordinary meetings. Our own inaugural address was delivered from the stairs to the assembled hundreds which thronged the courtyard below. Now Mr. Pickles tells us the committee engage the Mechanics' Institution for their special lectures, and he stated that on the occasion of the visit of Mrs. Scattergood 1500 persons attended, and on a less propitious occasion, when Mrs. Butterfield spoke, 700 listeners were present.

Mr. Wade provided Bradford with a hall some years ago, but as it is situated at the suburb of Bowling it is not convenient for

general purposes. Yet it has been the means of doing much good. We have seen it crowded with attentive and intelligent audiences.

More recently the Children's Lyceum at Sowerby Bridge built a hall of their own, with premises attached, at a cost of some £1800. There was no generous D. W. Weatherhead to assist, and much of the liability yet hangs over the heads of the trustees. The property consists of a commodious meeting-room, well seated, with kitchens and tea-rooms underneath, and eight dwelling-houses, all in the same block. The plan of the committee was that the rent of these dwellings would enable the Lyceum to have a hall rent-free. There is a mortgage of £1300 yet upon the property, and the yearly revenue more than pays the interest; but the trustees find considerable difficulty in obtaining money at the usual rate of interest, after giving security of more value than the sum required. We hope this fact will meet the eye of some Spiritualist of means, who will be glad to advance some of his spare capital in such a laudable investment, and save the friends further anxiety and annoyance. The time is rapidly approaching when we hope to see the Sowerby Bridge Lyceum free from all encumbrance and endowed with the means which such a valuable property will unfailingly produce.

The Halifax friends have been occupying a hall for many years, though not specially erected for them. When we visited the town with Dr. Newton several years ago, and spoke to a crowded audience in the Mechanics' Hall, the society occupied a small hall at the Stannary. From that the society ascended innumerable stairs to an upper room in Back Lord Street, in which hall we lectured when almost choking with diphtheria eighteen months ago. The hall could contain a considerable number of people, but it was uncouth and inaccessible. About a year ago the old County Court house was secured for two years. It is situated close to the Market Place, and therefore in the most convenient part of the town. The hall is well appointed, even to lighting and ventilation. It is thoroughly well seated, the forms having backs. At the end of the platform stands an organ, which is used in leading the singing. The ante-room contains a range for boiling water, and there are plenty of tables for use at tea-parties. The Halifax friends are quite at home, and well furnished with every requisite, even with crowded audiences, numbering up to 300, which fill the hall to its utmost limit. Miss Longbottom, an inspirational speaker and sister to the president, always secures a full hall, when her other engagements will permit of her being heard at home. She is spoken of in the highest terms as an elegant orator and impromptu poet. London Spiritualists will be pleased to know that there is promise that Miss Longbottom will be heard at Doughty Hall before long.

THE CONFERENCE AT HALIFAX ON GOOD FRIDAY.

The position and experience of the Halifax Psychological Society rendered it quite expedient that the Committee should invite the Spiritualists of the district to meet in conference in their hall, to consider by what means the Cause could best be promoted in the West Riding. For this hospitality on the part of the Halifax friends, the thanks of the general body are due. The arrangements were in every way satisfactory, and we hope the Cause locally will be repaid by the stimulus afforded by the meetings.

There was not a large attendance at the Old County-Court House on Good Friday morning. The railway accommodation is far from being convenient, and some of the visitors found themselves several hours in getting over forty miles or less of a journey.

As a means of reviving latent memories and stirring up enthusiasm, it was deemed best to devote the morning session to his-

torical facts, individual experiences, and reports of progress. Mr. John Longbottom, president of the Halifax Psychological Society, presided and briefly introduced the object of the meeting. He said that in the afternoon, with more delegates present, practical work would be introduced. A conference of the kind was a new thing amongst them. He referred to the large conference of Non-conformists held in the previous week, and though they occupied a more humble position, yet they had the truth equally at heart, and were animated with a desire to see it advance. He would give the various sects credit for doing what they thought was best for the world, but having passed through nearly all the phases of sectarian thought, and having superadded truths with which none of the sects were familiar, he thought Spiritualists were in a position to introduce something better; and it was expedient that they should confer together, to try and suggest how they could best sustain each other in promoting that which they found to be so much superior to all other teaching. The Chairman concluded by declaring the meeting open for the remarks of anyone present who had anything to impart of interest and suited to the occasion.

MR. JOHN BLACKBURN,

the first speaker to respond to the invitation of the Chair, is the trance-medium whose name appears frequently in our columns, and who came to London to have his eyes operated upon by Dr. Newton. It was reported that he received considerable benefit at the time, which he enjoyed till he was induced to try other means, which brought on a relapse.

Mr. Blackburn said he had known of Spiritualism for twenty-four years last January. It was introduced to him by Mr. John Wilkinson and Mr. Jonathan Brier, and these were the only persons he knew at the time who were acquainted with the subject. At that time few knew aught about it. At that time circles were held in a very private manner, and before strangers were introduced it was customary to obtain permission of the spirits. He was favoured with an invitation to attend a circle held by Mr. William Shaw at Bradford. At that circle the spirits told him that if he would sit they would operate on him, and get other spirits to assist them in developing his mediumship. He formed a circle with the gentlemen named above, and in course of time he and others came out as mediums. Previous to being a medium he weighed from six to seven stone, and looked only like a lad, though he was thirty years of age. Now, he said, they saw what sort of a looking man he was. [We have known Mr. Blackburn for about a dozen years, and he has all that time been a tall, portly man, weighing, we should think, about fourteen stone.] He had suffered from ill-health, and was so subject to fits that he found it difficult to meet with employment of any description whatever, as masters were fearful lest in his fits, which came upon him suddenly, he should fall into the machinery and be cut to pieces. After he became acquainted with Spiritualism and was controlled to speak under spirit-influence, he never had another fit, became healthy, and his constitution changed, so that instead of being small and frail he became strong and hearty. Fifteen years ago that day Mr. John Culpin and he were invited by Mr. Roger Houghton to visit Almondsbury. The secularists raised opposition to Spiritualism, and Mr. Houghton challenged them that, tie Mr. Blackburn as they pleased, the spirits would untie him. In the evening the leading secularist and others formed a committee, and tied him with thick and small twine in the most effectual manner in their power, after which they declared that it was impossible for spirits either in or out of the body to set him free. In that condition he was placed in a room, and by spirit-aid he was soon at liberty. The leading secularist was silenced. In a few months afterwards he (the secularist) was taken ill, and on his death-bed he confessed that but for that manifestation he would have died as he had lived, an infidel; but from that time the idea possessed his mind that he could not die, and having investigated Spiritualism further, he became satisfied that, notwithstanding the decay of the physical body, he would live for ever. In conclusion he expressed himself as much satisfied with the progress which Spiritualism had made since he first knew of it, especially during the last nine years.

MR. J. BRIER.

As a father of the movement in Halifax, this gentleman was called upon to present a few reminiscences:—

Next Whitsunday it will be twenty-five years, said Mr. Brier, since I became acquainted with Spiritualism. Of the date he was certain, for Mr. William Shaw came to the Sunday-school Jubilee which is held at that season of the year, and the twenty-five years' period of which will transpire this spring. Mr. Shaw called on his (the speaker's) brother at North Oram, and after tea they sat for table movements. By that means they received communications, and as a test they asked the spirit when there would be a train for Bradford at Hipperholme Station. A time was distinctly specified to the hour and minute, and as no one present knew whether any train was booked for that time, his brother accompanied Mr. Shaw to the station to learn the result of the message. His brother was startled to find that the train came to the minute stated by the spirits. At the bidding of Mr. Shaw a spirit shook his brother's hand so that he could not control its movements. Hearing of these things, he (the speaker) was asked to visit the circle at Bradford. Overcoming his scruples, he went several times, and saw many strange things, which interested him much. The second time he went in company with a friend, who, with himself, had continued in it ever since. This friend had a pile of communications received in a very peculiar manner. They would receive so much of a message at one sitting and the continuation was given at other times. Though the communication would stop at a word in the middle of a sentence and not be resumed again for months, yet it would be continued so correctly that when the whole was read no break could be perceived. It was astonishing to see how the question had spread. In his district he could not hold meetings, as the subject was laughed at, but he recommended all to read the literature. He had taken the *MEDIUM* from the beginning, and found great instruction and comfort from it and other publications which he was in the habit of getting.

The Chairman alluded to the opposition he had made to the views

of Mr. Brier from the year 1862 till 1867. He could not reconcile his mind to the views of Spiritualists. At last he was induced to attend a strictly private meeting, and there he met with facts which could not be gainsayed, to which he had no alternative but submit. Mr. Wood was the medium. There were six persons present, the names of whom he gave. Since that time he had followed it up, and now was as solidly attached to Spiritualism as was his friend Mr. Brier, with whom he had formerly contended.

Mr. Steer was asked to say a few words, and in a lengthy speech narrated his recent introduction to the phenomena, and the experiments instituted by him at Sheffield, which have been already pretty fully reported in the *MEDIUM*. A most interesting portion of his address was descriptive of the transcorporeal action of spirit, a subject which has been very fully treated by "M. A. (Oxon)" in *Human Nature* for March and April. A member of the Sheffield circle has a lady friend in Wales who controls him, speaks through him, giving the exact time of her writing letters to him, which facts are afterwards proved to be correct. The lady is not conscious of this form of communion, but is thinking of him or writing to him at the time. During our trip a number of experiences of this kind have been reported to us, and it is to be regretted that anomalous phenomena are not more carefully reported and treasured up. It is from these unusual manifestations that the greatest amount of light may be ultimately thrown on the general question of spirit-action. Mr. Steer said he had commenced to investigate amongst sceptics, and had made better Spiritualists than he was himself, as he as yet only believed in the phenomena. In a harmonious circle he had seen nine out of ten test-questions correctly answered. He recommended a circle of six persons—three men and three women—all hands to touch round the table, one interrogator, through whom all questions should be put. That prevented a conflict of minds and wishes, and thus gave a harmonious condition, which was conducive to correct answers.

Mr. H. Lord, Sowerby Bridge, said he had investigated Spiritualism seven years, having been introduced to it at Mr. Ambler's circle. He had to wait two months before he could gain admission. He recommended dark sittings as tending to secure better conditions by concentrating the minds of the sitters. At Sowerby Bridge the friends were pushing on, though the financial question pressed somewhat.

A party of the Lancashire friends having arrived, Mr. Sutcliffe of Rochdale was asked to speak. He said he should reserve his remarks till the afternoon, and referred his hearers to the *MEDIUM* for an account of the work and present position of the Lancashire Committee. He was himself astonished at the good work which had been done by a few banded together, and he hoped the Yorkshire friends would form a similar committee. The friends in some places were timid, but it was the object of the committee to encourage and help local Spiritualists. In some places the Cause had taken root from their efforts, and societies were being formed. As a committee, they firmly believed in the truths of Spiritualism, and desired to assist each other in making them as widely known as possible.

Mr. Wilkinson had held Spiritualism as a truth for twenty-four years, but thought he could not add much to what had already been said. He had a large collection of written communications, and had published the first hymn-book that was in Yorkshire for the use of Spiritualists. At their early investigations they restricted the utterances of the spirits, but ultimately they relaxed that rule, and as a result had obtained much more information. As an example of mediumship which he had witnessed, he said that one night the spirits put out the gas seventeen times, as fast as it was lighted. The spirit then asked, "What else can I do for you?" He requested that it might go home with him and stop the clock, that his wife might be convinced. After going to bed the clock stopped, to which his wife called his attention. As he was about to get up to set it going again, it went on of its own accord. This was repeated, which so much impressed his wife that she became convinced that there was something in it. For himself he was not only convinced that Spiritualism was a fact, but that it was not wrong to follow it up.

Mr. Parsons, Rochdale, expressed his pleasure at being present at a meeting to which he had for some time looked forward. He said he took up Spiritualism at the time of Mrs. Tappan's visit. Some experiments he had witnessed had astounded him. Then he went into a reading-room, found the *MEDIUM* on the table, and got introduced to the whole question. Once he enjoyed his glass, but he had not been in a public-house since Christmas, nor had he tasted spirits this year, and yet he weighed two pounds heavier than he ever did in his life.

The morning session concluded with an address from Mr. Burns, of the Spiritual Institution, London.

FORMATION OF THE WEST RIDING DISTRICT COMMITTEE.

The audience in the afternoon was quite large, and comprised representatives from many places, some at considerable distance. Mr. John Longbottom again presided, and introduced the business by stating that plans would be formed for the better working of the Cause in the district. He would be glad if the Lancashire friends would state the success which had attended their operations.

Mr. J. Sutcliffe, Rochdale, General Secretary of the Lancashire District Committee, said their committee was now in their third quarter. He explained the method of forming and working the committee. They had been the means of introducing Spiritualism to 100,000 minds, and had spent upwards of £70 in doing so. Where did that money come from? it would be asked. He believed that if they worked with an honest purpose, the money would

come right. They had collected no subscriptions, and until lately the work had been self-supporting. During summer they intended to hold pic-nics and camp-meetings. The proposal would be brought before the next quarterly conference. They held that all men were equal. They had no priests or rulers amongst them. Any man who had an idea to suggest was listened to, and, if practicable, it was acted upon. All had worked together in love.

Mr. W. Johnson, Hyde, remarked that the Conference was not an association, and he warned them not to encumber themselves with laws or rules, which would bind some, and produce inharmony. They had all forms of belief on their committee, and yet they were united in the work of Spiritualism. They had watched the working of associations, but did not like the introduction of those important people who thought it was their place to cause the little ones to sit down and be silenced. The idea of a conference then suggested itself, to see if it could not be possible for Spiritualists to co-operate with each other without any formality or bondage of any kind. He sketched the progress of the conference committee to the present time, and remarked that they were now in debt £10, at which he was glad, for it would test the earnestness of those engaged in the work. He suggested the formation of a similar committee in the West Riding.

The work of election was then proceeded with, when Mr. J. Lord, Rastrick, observed that as the meeting had passed no resolution authorising the formation of a committee, the proceedings were informal. He then, after some discussion, proposed, "That it is desirable to form a general committee to work the Cause of Spiritualism in the West Riding, similar to that which exists in Lancashire." This resolution was seconded by Mr. Howard, and carried unanimously, when the following representatives were duly elected to act on committee:—

Huddersfield: Mr. Heppleston, Mr. Armitage Haigh.
Slaithwaite: Mr. Sutcliffe, Mr. Sykes, Sandhills.
Rastrick and Brighouse: Mr. Philemon Aspinall, Mr. John Lord.
Sowerby Bridge: Mr. Joseph Sutcliffe, Mr. H. Lord.
Batley Car: Mr. J. Armitage, Mr. W. Fenton.
Halifax: Mr. W. Greenwood, Mr. J. Longbottom, Mr. B. Swaine, Mr. C. Appleyard.
Morley and Churwell: Mr. G. Butterfield, Mr. Elijah Stocks.
Keighley: Mr. T. Judson, Mr. E. Shackleton.
Bradford: Mr. Thornton, Mr. Backhouse, Mr. J. Bartle.
Heckmondwike: Mr. Sykes, Mr. W. Hendry.
Ossett and Gawthorpe: Mr. George Swift, Mr. John Kitson, Mr. C. Halgath.
Pudsey: Mr. Wilkinson, Mr. Lawton.
Leeds: Mr. Gardner.
Sheffield: Mr. Hardy, Mr. Shaw.
Barnsley: Mr. Hedley Garforth.
General Secretary: Mr. John Longbottom, 14, York Terrace, Alroydon, Halifax.

The committee met during the evening and appointed the following executive:—Mr. George Heppleston, Huddersfield; Mr. J. Sutcliffe, Sowerby Bridge; Mr. Philemon Aspinall, Rastrick; Mr. Thornton, Bradford; Mr. Greenwood, Halifax; Mr. Gardner, Leeds; Mr. Halgath, Ossett.

It was resolved that the next Conference be held at Bradford on the first Sunday in July.

Mr. Johnson of Hyde announced that the fourth Lancashire Conference would be held in the Temperance Hall, Grosvenor Street, Manchester, on the first Sunday in May. In the evening, Mr. Burns of London would deliver a lecture. He cordially invited Yorkshire friends to be present.

THE TEA AND ENTERTAINMENT.

As soon as the business of the Conference would permit, the hall was laid out with tables for tea, when upwards of 220 sat down to an elegant and well-provided repast. After tea, the hall was crowded to suffocation, to hear the entertainment given by the members of the Psychological Society. Mr. J. Burns of London was called to the chair. After the glee "Gentle Words," by the choir, the Chairman gave an address on the spiritual advantages of social entertainment, when a rich programme was commenced in earnest, and carried on with taste and vigour to the last. There were recitations by Mr. Widdop; readings by Mr. John Longbottom and Mr. Ashworth; songs by Mr. Smith, Mr. Gill, Miss Holt, Miss H. E. Downsbrough, Miss Hemmings, Miss Hardy, Miss Burridge; a dialogue by Misses Holt and Broomhead; duets by Miss Hemmings and Mr. Gill, Misses Holt and Downsbrough, Mr. Smith and Mr. Gill, Miss Downsbrough and Mr. Smith. The whole of the programme was rendered with such taste and ability that it would be invidious to particularise. The whole performance reflected great credit on the energy of Mr. Swains and all concerned.

During the evening Mr. Johnson was controlled by a humorous spirit, who twisted the medium's body into a funny posture, and made an address something to the following effect:—

When I went to the spirit-world I had no coat. I was clothed in rags and tatters—such a sight! But I have been gathering up a little here and there, and I would say to you all, when you are weaving a covering for yourselves, weave a little bit more than you want, and you will have something to spare for those who are not so fortunate. Some of you will not have enough for yourselves if you think you can make a coat with what you have got. If all had been as some of you are, I would never have been able to get such a coat as I now have. I work for my coat. I go and dig and do the rough work, and master he puts the seed in. You can't weave so fast in the spirit-world as you can on earth. If you let a thread-and down you can't take it up so readily.

Weave a good life when you have the chance, and you will have something of the right sort to spare to poor souls when you come over here. When I was on earth I saved all I could, and I took a good lump of gold with me, though I was a dustman. It gnawed a hole into my side and caused a big ulcer, and that was a punishment to me for being so miserly when on earth. There is a soul in gold, as in everything else, and if you hoard it up and make an idol of it, that soul of gold will follow you into the spirit-world and torment you in return for the worship you paid it on earth. Hoard it up, and do not use it for the good of society as you should, and it will become a devil to torment you. This medium, he does not like me; he says I make him look so foolish, but master lets me come. He says I have to earn a new coat as well as others, even though I was in rags; and soon I will be so well clothed that I can go up into higher work, and then master will use this medium himself and do something better than I can.

This address was given in the Lancashire dialect, and with such humour and point that the moral went home to everyone. Mr. Johnson afterwards delivered an excellent address in the normal state. Mrs. Scattergood and Miss Longbottom were expected on the platform, but the former was taken ill, and the latter had to hurry home on account of the serious indisposition of her father. The audience broke up seemingly quite satisfied with their evening's entertainment.

On Saturday evening the hall was again well filled to witness the exhibition of spirit-photographs and other phenomena. Many parts of it gave much satisfaction, but the light did not burn well, there being too little assistance, and the more opaque slides did not show clearly. These defects will be remedied another time.

THE LYCEUM AT SOWERBY BRIDGE.

The Lancashire friends and other visitors having requested permission to visit the session of the Children's Lyceum on Sunday morning, a special attendance was kindly arranged, that the Lyceum system might be seen to good effect. A carriage conveyed Mrs. Scattergood and other friends, and a large party went on foot. The morning was beautiful, and the walk delightful. Sowerby Bridge is situated in a valley about three miles from Halifax. The road is over a hill which overlooks a wide expanse of country, and the view at this season on a fine day is charming. The Lyceum stands on sloping ground a considerable distance up from the town in the valley. Some idea of the steepness of the position may be gathered from the fact that the buildings are two storeys high on one side and four storeys on the other. The Lyceum windows overlook the town and the country beyond. A more pleasing site could scarcely be imagined. Over the door is engraved "Spiritualists' Progressive Lyceum. Man, Know Thyself." The interior is clean, well lighted, and well seated. The spacious platform contains a fine harmonium. Mr. Lord, the president, had the hall comfortably warmed—or aired would be a better term—so that a feeling of home satisfaction greeted the visitors. The scholars mustered in good force. We found the officers at present on duty to be:—President, Mr. Henry Lord; Treasurer, Miss Ann Broadbent; Conductor and Secretary, Mr. Harwood Robinson; Librarian, Mr. Charles Lockwood; Leader of Marches, Miss Clara Broadbent; Musical Director, Miss Hannah Jane Gaukroger; Guardians of Groups, Messrs. Henry Broadbent, William Swain, Joseph Sutcliffe, Timothy Thorp, and Miss Martha Lever; Watchwomen, M. L. Alderson and S. Thorp; Committee of Management, Messrs. Lord, Broadbent, Robinson, Sutcliffe, Lever, and Thorp.

The service opened by Mr. Harwood Robinson calling the meeting to order. The floor was cleared, and the members and visitors were seated round, plentifully supplied with the "Spiritual Harp," with music, and the new edition without music. The whole Lyceum sings in harmony, having been efficiently instructed in music at the commencement of their career, for which many yet mention with gratitude the name of Mr. Hedley Garforth, their kind teacher. Miss Hannah Jane Gaukroger presided at the harmonium. The first hymn sung was No. 187:—

There is no death! The dust we tread
Shall change beneath the summer showers
To golden grain or mellow fruit,
Or rainbow-tinted flowers.

Then came the marches and exercises, in which many of the visitors took part, and seemed to enjoy very much. The exercises were gone through with great ease, taste, and precision, and the happy, healthy expression of all who attend is ample testimony to the value of the Lyceum system. After exercises, hymn No. 1 was sung:—

We come, we come, with harps of gold,
From that far-off Summer-land,
The crystal river we've crossed again,
We've left an angel-band.

Mr. Burns, in response to the call of the president, gave an address of ten minutes, after which the Lyceum sang Hymn 218:

Come, all ye loved, to wisdom's mountain,
Come, view your home beyond the tide;
Hear now the voices of the angels,
Singing so sweet the other side.

Mr. Sutcliffe of Rochdale complied with the request made to him, and gave a short address, in which he characterised what he had seen that morning as the grandest thing he had met with in the whole movement.

Hymn 173 was then introduced:

The temperance ball is rolling,
And the knell of vice is tolling,
As the Power Divine comes grandly
Rolling, rolling, rolling on.

This song was sung in a manner peculiar to the Lyceum. Miss Broadbent sang the first verse, Miss Gaukroger the second, Mr. Harwood Robinson the third, Mr. Gill the fourth, Miss Downsborough the fifth, Miss Broadbent concluding with the sixth verse. After each verse the whole Lyceum joined in with the chorus. The effect was very fine.

Mr. Steer gave a short address, expressing his appreciation of what he had witnessed. Then came the 9th hymn, by the Lyceum:

Not to the man of dollars,
Not to the man of deeds,
Not to the man of cunning,
Not to the man of creeds,
Not to the one whose passion
Is for a world's renown,
Not in the form of fashion,
Cometh a blessing down.

Mrs. Scattergood was now called upon, and said she wished she had been favoured with the opportunity of receiving such teaching when she was a child, she would have been a freer and better instrument of the spirits. Sunday-school instruction, such as she had received, acted as a barrier to the work of the spirit. When a child she ran on the banks of the river, and the aspirations native to the soul were within her, but the Sunday-school system caged these in, and the soul beat in vain against the prison bars till she met with Spiritualism, and then the inner stream began to flow, and the real beauty of life appeared. She hoped the blessing of the angels would rest on every effort to develop the noble qualities of the soul of man, and expressed her thanks for what she had received that morning.

The members sang Hymn No. 129 in a very impressive manner.

I'm sailing o'er life's sunny seas;
I'm sailing 'neath bright cloudless skies;
And with such guards and lights as these,
How swift each golden moment flies!

Mr. Parsons, Rochdale, in a few words, said he regarded the Lyceum as the most interesting of his experiences, after which Chant No. 3 was sung with much effect.

O sacred presence! Life Divine!
We rear for Thee no gilded shrine;
Unfashioned by the hand of art,
Thy temple is the childlike heart.

Mr. J. Rogers, Alderley Edge, also spoke of the pleasure the Lyceum system had afforded him. As a parent, he attached great importance to education, and as a result he had placed two of his boys at the Progressive College, Grasmere. He abhorred theological teachings for the young, and recommended all parents to send their children to progressive seminaries.

The service concluded with Hymn No. 311:—

Our Lyceum, 'tis of thee,
Sweet band of liberty,
Of thee we sing:
Band where our songs resound,
Band where no creeds are found,
But deeds of love abound,
And pleasures bring.
God bless our little band,
Firm may we ever stand,
Stand for the right!
May all we say or do,
May all our teachings show
Our sympathy for woe,
Our search for light!

Before the session ended, Mr. Burns took the opportunity of remarking that all present should entertain a sentiment of gratitude and love for Andrew Jackson Davis, through whom had been communicated from the spirit-world the Lyceum plan. That highly-gifted seer, had, in ecstatic vision, often beheld the happy groups in the upper realms engaged in Lyceum exercises and teaching, and in 1863 he inaugurated in New York the first Lyceum, from which centre there had emanated a power, the fruits of which had been seen that morning. It was painful to think that after giving a distinct literature to the world, consisting of something like twenty-six volumes, that good and gifted man had some hardships after having spent such a useful life. Mr. Burns proposed a plan whereby the income of Mr. Davis would be much enhanced during the remainder of his life. This plan, which he had obtained by impression, and had not spoken of till that morning, would be promulgated in due course. It was proper that it should be mentioned first in the Lyceum, and when it did come before the public he hoped the Sowerby Bridge friends would take a leading part. Progressive minds should never suffer the disgrace of allowing their inspired teacher and prophet to suffer for the necessities of life.

After the meeting it transpired that the members of the Lyceum were taught physiology, phrenology, botany, and hygiene, the books used being Mrs. Bray's "Lessons in Physiology," "Simple Questions and Sanitary Facts," Fowler's "Self-Instructor," and other such works.

Mr. Allan Hough, healing medium, being one of the party of visitors, operated on one of the Lyceum members who is very ill with consumption. Clara Broadbent is a great favourite with all who know her, and much sympathy is expressed for her in her sufferings. During his visit to Halifax and Sowerby Bridge, Mr. Hough treated many cases, and did much good. He is a fine young man, possessing a well-developed head, and a good and healthy organisation generally. He is a man of good address and warm sympathies, and we predict for him a useful and honourable career

in connection with spiritual work. He is a powerful physical medium, but the guides desire him to devote his whole powers to healing. Some of his seances have been reported in the MEDIUM. To show the power he possesses, it may be stated that on a recent evening the spirits lifted a very large table, weighing nearly one hundredweight, from within the circle, and put in the place of it a sewing machine. Mr. Hough is twenty years of age, has been a servant in gentlemen's families, but now gives his whole time to the treatment of the sick.

THE SUNDAY MEETINGS AT HALIFAX.

By the time we returned from Sowerby Bridge to Halifax the hour for the afternoon meeting had nearly arrived. Notwithstanding the fine weather and holiday time, the hall was well filled, some visitors having come from great distances. Mr. Shaw presided at the organ, and Mr. Longbottom, Mr. Swaine, and their band of trained singers, did their part well to sustain the service. The Halifax friends are in a high state of organisation, and present most harmonious conditions. All seem actuated with a desire to do their best for the good of the Cause and the comfort of one another.

In the afternoon Mr. J. Burns of London was the speaker. His remarks were of the practical stamp. He showed that Spiritualism proved the existence of a spiritual element as God and man, the sustaining power of the universe and of the individual. He remonstrated strongly with those who abused mediumship by imposing hurtful conditions or overworking mediums. He thought the Factory Act, or something like it, should be enforced in respect to protracted and too often repeated sittings. He was of opinion that mediumship in all its forms is good, both for body and mind; it was only the abuse thereof that is bad. He combatted the dogma that only low spirits produce physical manifestations. Jesus of Nazareth could not be called a low spirit, and yet he materialised after his crucifixion, which was the crowning glory of, and necessary sequel to, all his teachings. This he did, not amongst sceptics or unspiritual investigators, but to his own sympathetic friends. Nor did he overdo the manifestation by repeating it too often. Had Jesus gone round with his band of mediums materialising several times a week to all sorts of company at 5s. a head, the Gospel result would not have been so glorious as it is. One good manifestation given to those who are able to profit by it is worth a whole lifetime wasted in casting pearls before swine. He did not object to mediums being paid, but he did object to a money fee being regarded as proving the fitness of a man to enter the presence of the spirit-world. At all times the permission of the spirits should be asked and obtained. We did not thrust ourselves into the home and presence of people in the flesh, and how should we be worse-mannered to spirits?

Mrs. Scattergood gave the invocation, and Mrs. Lucas, of Keighley, who was also on the platform, was controlled by a spirit who had been a Wesleyan, and gave a short account of his experiences in spirit-life.

After the service there was a tea-party of visitors, and later in the evening the hall was crowded to excess to hear Mrs. Scattergood's last oration in that town previous to her departure for America.

MRS. SCATTERGOOD'S MEETING.

Mr. Burns conducted the service, and in his introductory remarks he said he did not think Mrs. Scattergood would remain permanently in America. She did not appear to be aware of the purpose for which she was going. The motive with which she was actuated was to secure an honest living by the industry of herself and husband. The spirit-world no doubt had other views of the matter, and he was impressed that her visit to America was for spiritual purposes alone. There are certain people who are organically the servants of the spirits. Nature has endowed them with gifts of great value for the uplifting of mankind, and the spirit-world would take care that these noble powers were not lost or wasted on inferior purposes. Mrs. Scattergood was one of these gifted ones, and he expected her to return to this country, and with renewed ability carry on a work of which we stand so much in need. He had been disappointed in not receiving a visit from Mrs. Scattergood in London, but he hoped to give her a welcome in the metropolis on her return from America.

Mrs. Scattergood, though by no means in good health, went under excellent control. After an impressive invocation, she delivered a fervid address on these words: "The Spirit and the Bride say, Come, and drink of the Water of Life freely." The control proceeded to show that the Cross and the emblems of religion now in fashion had failed to reach those who stood most in want of spiritual light. The wants of the soul were not met by the teachings of the Churches; but the most despairing and destitute of spiritual light might come to Spiritualism, and by investigation have all their wants supplied. Blind faith had proved an obstacle to spiritual culture. The blood-stained banner and the effigy of the Cross had failed to drive away the clouds of darkness and doubt, nor had they destroyed the fear of death. The popular teachers led men away from probing into the spiritual mysteries of their being which could alone satisfy the soul. They said it is time enough to know about the spirit-world when you go there. But it was needful to cultivate and develop the spiritual powers while on earth. As man understood the elements around him, he could control them to his advantage, and knowing also the facts of his spiritual surroundings, he would be healthier, physically, morally, and spiritually. The requirements of the spiritual nature could only be supplied from spiritual sources. The demonstration of immortality and spirit-communication did not

make men infidels, but it ennobled and purified them, making them better men and women, and more useful members of society. The control thus concluded:—"We bid you no farewell, but in time to come we will on this platform express our thoughts. The wide ocean cannot separate souls that are in sympathy in a great work for humanity. We thank you for the attention with which you have listened to our remarks in the past, and for the sympathy with which you this night surround our medium. We take her away that higher truths and nobler sentiments may be given through her in the time to come. She can obtain conditions for further development in another climate which are not to be found in this, and when we can obtain more complete control over her organism, we bring her back again to carry on the good work."

The address was a powerful and eloquent pleading for freedom in spiritual matters. Mrs. Scattergood uses good language, and is logical in her delivery. The control is rather too intense, producing rather an overwrought and painful effect in the mind of the listener. This proceeds, no doubt, from the exhausted state of the organism and a want of conditions generally for effecting a more thorough and easy control. This will, we hope, be rectified by the trip to America, and when fully developed Mrs. Scattergood will be one of the most powerful advocates on the platform of Spiritualism.

In his remarks, made at the close of Mrs. Scattergood's address, Mr. Burns said he was glad to find he was so deep in the counsels of Mrs. Scattergood's guides. He was gratified to hear the confirmation from her own lips of the impression he gave utterance to in the early part of the evening. It was evidently a statement quite foreign to Mrs. Scattergood's present plans and intentions. He had not heard an address from that lady before, but he was happy to say the result exceeded his expectations.

The crowded meeting broke up slowly, all being highly gratified with what had passed. Thus ended a series of the most successful meetings we ever attended, and which must result in great good to the Cause locally.

A VISIT TO OLDHAM.

On Monday morning we accompanied Mr. Allan Hough to Oldham, and saw him treat his patients at the Spiritual Institution. His powers are already in great request, and his services are received with marked respect. In the afternoon we visited Mr. Joseph Chadwick, where Mr. Hough resides, and there met Peter Griffin, a young man who was restored to sight by Mr. Hough's treatment a few days ago. This youth was so blind that he could not find his way without a guide. He hawked tracts and blacking about the streets, and was quite a vagrant, though he seems to have had education, and can write a good hand. He had been blind three years, and was turned away incurable from Manchester institutions, where he was treated for fits as well as blindness. After Mr. Hough had operated on him for a short time, the lad looked up, and was overjoyed to find that he could see the chimneys through the window, though it was after seven o'clock in the evening. His fits have also been much relieved, and a permanent cure is looked for. This case, introduced by a benevolent lady, has excited much interest, and we expect a certified account of it when the treatment has been experienced for a short time longer.

On Monday evening we were invited by the president, Mr. Kershaw, to attend a meeting of members at the room, or Spiritual Institution, as it is called. It is a small loft over a stable, and will seat about eighty persons. It contains a good harmonium, and is well seated. Though not by any means a good place, it is of great use as a kind of centre. About thirty persons were present, and the influences were agreeable. There is a gratifying process or welding together in spiritual organisation going on at Oldham, and our remarks were given with the object of directing and fostering it. We hope to hear of fruits in the future.

We heard much of the festival held on Good Friday, of which Mr. Wood, the secretary, communicated the following report:

On Good Friday, we had a tea-party and festival, when Mr. Wood, trance-medium, of Halifax and Miss Barlow, trance-medium, of Rhodes, near Manchester, spoke under spirit-control. Mr. Meredith, the mesmerist (who is spending a few weeks in and near the town), delivered a very appropriate address. Recitations and readings were given, also selections on the concertina by Mr. S. A. Hall, a first-class concertinist, which were received with loud applause. Everything seemed to pass off exceedingly well. The healing power of Mr. Allan Hough was highly spoken of, and a young man stood on the platform who had been suffering with blindness for three years and had been cured in a very short time by Mr. Hough.

THE LYCEUM FESTIVAL.

It was our intention to return to London on Monday, but we were induced to remain two days longer, that we might have the pleasure of attending the Easter Festival of the Children's Lyceum at Sowerby Bridge, which took place on Tuesday evening. We induced a considerable party to accompany us from Oldham, and there were many visitors from Halifax and other places. Tea was on the table promptly at half-past four, and an elegant and sumptuous tea it was, all prepared by the kindly hands of the fair ladies who take such a deep interest in the Lyceum. Everything was home-made and wholesome, and served with a hearty welcome by a corps of interesting young ladies who presided at the tables. Talk about the healing properties of magnetised flannel and water! magnetised tea, tarts, cakes, jams, and other sweets served by the magnetisers make a truly perfect cure. And what is best of all, the medicine can be taken with greatest benefit when the patient is in the best of health. We cannot say that we were in fine physical condition on Tuesday, for after the labours of the previous days we had but little vitality left. That was one reason

why we spoiled two days to attend the Lyceum tea-party, and we have not been disappointed at the results. If all the guests were equally benefited, a great deal of good must have been effected by that one joyous meeting.

In all 150 partook of tea, after which came the entertainment, given to a full hall. Mr. J. Burns, who is an old visitor at the Lyceum, was voted to the chair, and a rich programme was assigned to his administration. After the opening chorus by the Lyceum, a short address emanated from the Chair, after which business commenced in earnest. We say in earnest, for some little folks appeared before the public for the first time, and to them it was quite a serious and important matter. The first was little Miss Mary Lord, who gave the first recitation, after which came recitations by Miss Ellen Gaukroger, Master Joe Willie Collins, Miss Clara Gaukroger, Miss Whitaker, and Master Sutcliffe, interspersed with songs by Miss Gaukroger, Miss Broadbent, Master Harry Gaukroger, Mrs. Armitage, and Miss Hannah Jane Gaukroger. Miss Holt and Miss Broomhead of Halifax recited a dialogue, as also did Miss Clara Gaukroger and Master Joe Willie Collins. Mr. and Miss Gaukroger sang a duet. Some of these performers were very young people, and all, without exception, did their duty most creditably. The Lyceum sang a fine selection of their concerted pieces at intervals, with fine effect. The most noteworthy items on the programme were the pianoforte performances. Miss Garsed and Miss Hannah Jane Gaukroger played a duet in a charming manner, and Miss Annie Harwood played a solo in a way which indicated that she is mistress of the art.

During the evening Mr. Burns examined the elder members as to their proficiency in phrenology. They answered well, and the interlude was a source of much interest. Mr. Bancroft, trance-medium from Oldham, was on the platform, and was controlled. He gives promise of being an eloquent and highly sentimental speaker. Mr. Hough was also present, and was controlled by one of his healing guides, who said that the exercises of the Lyceum were congenial to spirit-control, enabling influences to manifest without the contortions so painful in some cases. He was next controlled by the spirit of a little girl, a relative of his own, called "Dot." She spoke more particularly to the little children, but her control was one of the most interesting incidents of the evening.

After the programme was exhausted, the floor was cleared, and to the music of the violin and piano the Lyceum members went through their marches and exercises. Mr. E. Broadbent conducted, and about forty members stood up in their places at the sound of the bell. The marches and other exercises were gone through in a manner which excited much admiration amongst the visitors present. The proceedings closed shortly after ten o'clock, with a few minutes devoted to dancing; but the graceful exercises of the Lyceum seemed to present a superior charm.

Home on Wednesday, well tired out, but highly gratified with a trip which we wish could have been enjoyed by every friend of the Cause. We have done our best, in lieu thereof, to furnish an account of what occurred.

A MEDIUM KILLED.

The Portsmouth Spiritualists have sustained a loss in the death of Theodore Hayward, aged forty, whose earthly tenement was suddenly rendered unfit for his further indwelling by a cruel accident, through machinery, at the Government Dockyard, on the afternoon of the 6th instant. His development was physical and trance, and he was ever ready courteously to afford opportunity on behalf of any seriously interested in the study of psychological phenomena, which in himself he could not account for, and which came to him unsought.

He was deserving of better things than fell to his lot in material matters, and was much superior to the work he had to do as a breadwinner, having travelled somewhat, being also a skilful, practical naturalist, at which he wrought with industry, after dockyard hours, in the interest of his family. His last conversation with the writer of this notice was about his plans and purposes regarding his wife and children, now a widow and five orphans, whom he greatly loved.

The Portsmouth papers, in leading articles, have commented on his sad death; and the Foresters, of which he was Chief Ranger, printed notices thereof, with a call to the brotherhood to be present at his interment, which took place last Sunday afternoon in the presence of several hundreds.

He—that is, his earth-form—was buried on the church side of the cemetery at Eastney, the Rev. Thomas Colley officiating.

MR. BROWN'S MEDIUMSHIP.—To the Editor.—On Tuesday afternoon, the 16th inst., I received some remarkable evidence of spirit-identity through the mediumship of Mr. Thomas Brown, of Howden-le-Wear. In order to make the test complete I went unannounced to him, with what result you shall presently ascertain. He kindly consented to give me a private seance. The control commenced by giving me a brief but truthful sketch of my life. He then said there was a relative present named Elizabeth, who passed away sixteen years ago, and a spirit of the same name as myself, who had died of some affection of the heart. I was not aware of this at the time, but I subsequently ascertained it to be correct. He then said my brother John, who has recently passed away, would give me a test of identity. He thereupon told me of a certain business speculation proposed to me by him, which I objected to. The details being of a private nature, I cannot particularise here; but suffice it to say this transaction was confined to the knowledge of only three individuals, viz., the spirit, myself, and a member of our family circle, and therefore could not have become known to the medium. I then asked if he could remember a certain question asked him just before his transition, and what was his reply. The answer was perfectly correct. I have now investigated Spiritualism for upwards of four years, and have seen almost every phase of physical phenomena, but never have I received such irresistibly convincing evidence of a future existence as I have through this excellent medium.—Yours fraternally, C. G. OYSTON, *Hunwick, Willington, Durham.*

A SCULPTOR'S OPINION OF THE CASTS OF SPIRIT-HANDS.

It had been my intention to have supplemented the article I wrote some time since on the casts of spirit-hands by an independent statement of sculptors, modellers, and anatomists, on the unique and remarkable characteristics they present. A statement of the kind having been published in the *Banner of Light* respecting the hands obtained by Mrs. Hardy being in every way so similar and effective for the purpose, it is here substituted. Suffice it to say that my own anatomical knowledge enables me to state that what is said below applies in a very marked manner to the casts of spirit-hands obtained through the mediumship of Miss Lottie Fowler, Mr. Arthur Colman, and Mr. Willie Eglinton. A child's hand now in the possession of Mrs. Loder, given at a recent seance with Miss Fowler, shows the true anatomical structure of the skin very conspicuously. Two hands obtained through Mr. Colman show the same no less strikingly, and one lady's hand in the possession of Mrs. Woodforde, given through Mr. Willie Eglinton, is esteemed by all artists as a *chef-d'œuvre*.

The importance of such excellent moulds can scarcely be over-estimated, for they afford that tangible evidence which is congenial to the scientific mind. But little as yet has been done in this special direction; but if I dare turn prophet, I would say that there lie in this form of manifestation a kind and amount of evidence of spirit-reality that will one day bring the best thinkers of the age to the recognition thereof.

R. LINTON.

To whom it may concern:

This is, on special request, to certify that I am a modeller and sculptor of twenty-five years' experience, several of which years I spent in Italy, in the study of the great masters of painting and sculpture; that I am at present a resident of Washington, having my studio at 345, Pennsylvania Avenue, and that on the evening of 4th inst., I was asked by a friend to repair to the residence of a private citizen, 1016, I Street, N.W., Washington, to examine some gypsum casts of hands and give my judgment thereon; that I was there shown by a gentleman who was presented to me as Mr. John Hardy of Boston, Mass., seven casts of as many different sizes of hands, which I inspected under a strong light, and with the aid of a microscope; that I found each of these a wonderful production, correctly modelled according to anatomical laws, and wrought with such minutia, as to the lineaments of the cuticle, &c., as I have never before seen in models of hands, or any part of the human body, except when the same are made by the actual application of gypsum or wax to the naked hand or other part in several separate pieces, which, when united, form a "piece-mould," in which the casts are taken; that these casts in question bore no evidence of having been made in "piece-moulds" (or "waste-moulds," as called in my art), but seemed to have been cast in solid moulds. That among these casts was one which I was informed is reputed to be that of the right hand of the late Vice-President, Henry Wilson, and made since his decease, and which appeared to me to be singularly like his hand in shape and size, I having viewed his hand a few hours after his death, when taking the only mask of his face which was made, and purposing to take a mould of the hand, which I was prevented from doing only by the anxiety of the awaiting surgeons to perform their *post-mortem* examinations.

I willingly add, as requested, that the above-mentioned cast of Mr. Wilson's hand would, if made by our "modelling tools," do great honour, in my opinion, to the most accomplished artist who ever lived; that being specifically interrogated upon this point, I fearlessly give it as my judgment that not more than one in one hundred reputable sculptors could model such a hand, in all its details, and that it would be hazardous for that one to try; that there is no method known to my art in which these casts, in the condition in which they were, as presented to me, could be made except in piece-moulds, as to general configuration, and then subjected to elaborate carving to hide the seams and other evidences of the manner of their production—a great work in itself, when I consider the microscopic inspection which the casts withstood; that the creation of one of these casts would (if possible to be effected by any one sculptor without the aid of a most talented engraver) require several days' time; that I was shown on the same evening at the same place with the casts, two gloves or moulds of hands, made of paraffine, in the like of which I was told the casts were taken; that I carefully inspected these paraffine moulds and found that they were without seams in any part, and must have been made in some way whole, over some model, like a perfect human hand, for instance, which model might be dipped several times into some semi-liquid, adherent substance, like the paraffine, and then withdrawn, leaving the glove entire; but such was the shape of the gloves and moulds (as well as that of the casts), with curved fingers, wrists some inches smaller than the size of the hand at the centre, or over the *phalanges-metacarpal* joints, &c., that I deemed it impossible to withdraw the gloves whole, and of even thickness throughout, and was therefore left without any satisfactory theory of the method of their production.

I am also requested to state that I am not a Spiritualist, have never attended a seance, or conversed with a "medium," so-called, to my knowledge, and know nothing of the philosophy of "Modern Spiritualism," except what is generally imputed to it as regarding the immortality of the soul, and the possibility of the spirits of the dead returning; the former of which is a matter of faith with me, but of the latter of which I have no evidence sufficient to entitle to an opinion thereon *pro* or *contra*.

Washington, D. C., Jan. 30, 1876.

JOHN O'BRIEN, Sculptor.

MOULD OF SPIRIT-FACE UNDER TEST-CONDITIONS.

On Saturday, April 8th, I formed one of a circle that met at Mrs. Woodforde's, the first given by Mr. Colman since his recent illness. Beyond a request, previously made, that I should be prepared with paraffine for moulds, no intimation of the probable manifestations was

given. The circle consisted of Mr. and Mrs. Holland, Mr. and Mrs. Vernon, Mrs. Brewerton, Mrs. Woodforde, Mr. Wedgwood, Mr. Cotterell, Mr. Potts, Mr. Vacher, Captain James, Mr. W. H. Harrison, and Mr. R. Linton.

The preparations having been completed, a preliminary dark sitting was held, the chief object of which was to receive directions from Mr. Colman's guides as to the conduct of the seance; yet, as soon as the gas was extinguished, several members of the circle sitting widely apart from each other exclaimed, "I am touched," "Oh, what a small hand," &c. I have known several persons at distant points of the circle, and far beyond the reach of the medium, to be touched by different hands within five seconds of the extinction of the light. On this occasion several spirits were described attendant on the sitters within the circle, and outside the circle the window-curtains were observed to be frequently opened, admitting light from without, and closed again.

Mr. Colman's principal guide gave the following directions:—That Mr. Colman's wrists were to be securely fastened together with tape, and the knots sealed with sealing-wax, and duly stamped with a ring. Another tape was to be passed around the arm, the ends fastened, and sealed to some portion of the end of the cabinet farthest away from the vessels containing the paraffine and water. Mr. Cotterell and myself were appointed to superintend these operations. So far as practicable these injunctions were carried out in view of the entire circle. The cabinet consisted of a small back drawing-room, with curtains intervening the two rooms. Into this cabinet Mr. Cotterell and myself led the fettered medium, who took a reclining position upon the couch. A high pair of steps being at the farther end of the room, at the head of the couch, we tied the arm-cord thereto, and fastened down the ends with sealing-wax, affixing a seal. The shutters of the window were closed and fastened, and a thick curtain was hung over to exclude light, and the side-door was bolted. There were no cupboards or recesses in the room. Several of the circle had examined the room, and especially it may be mentioned that Mr. Holland made a most scrutinising inspection of it.

The condition of things, when Mr. Cotterell and myself withdrew into the front drawing-room, was this: Mr. Colman was lying on the couch, his wrists tied together and sealed, and his arm tied to the steps, his hands being about nine feet distant from the paraffine mixture. Window and door securely fastened. The paraffine bath, containing the mixture made shortly before with boiling water, was placed just within the curtains separating the two rooms, and a pail of cold water was by the side of it, and not the least important circumstance to be noted is that the paraffine was coloured. On this circumstance I was humouredly twitted by the spirits, during the seance, as having artfully resorted to a test.

We sat for some time in longing expectation of a result, the medium occasionally relating to us the proceedings going on within the cabinet. At length, upon orders being given, Mr. Cotterell and myself re-entered the cabinet. We found Mr. Colman under control, still lying upon the couch, with every tape and seal intact as we had left him. Directions had been given to be careful how we entered, the reason for which was, that a framed picture had been removed from the mantelpiece and placed on the floor in the doorway to which the medium, tied up as he was, could have no access.

Our eyes were naturally turned anxiously to the pail. It was covered over with a newspaper. On this being removed, we observed two oval-shaped masses of paraffine, which upon closer inspection bore the appearance of coloured paraffine masks of faces; neither of them perfect. One was very imperfect, being without eyes or nose, to all appearance, a rude attempt. The other was also without eyes, but the other usual features of the face were discernible enough, though by no means a "thing of beauty." The nose was irregular, and the lips were unduly swollen, and on the left cheek was the impress of a considerable mole; but on both moulds were distinctly to be seen the impress of a cross lying diagonally on the forehead.

On the following day I took a plaster of Paris cast of the better paraffine mould, when all the features I have named came out with greater distinctness. With a magnifying glass, what may almost be called the rudiments of an eyelash and eyebrow can be detected. What we assumed to be a cross, turned out to be a crucifix, with the extended form of Christ plainly visible, and surmounted with what was no doubt the form of a scroll on which the letters I N R I usually occur, but which are not here visible.

We were subsequently informed by Mr. Colman's guide that the mould was that of the face of a deceased Roman Catholic priest, who had been buried with a crucifix resting on his forehead. Encouraged by the extreme readiness and pleasure of this guide to afford us every possible explanation of spiritual phenomena, inquiry was made respecting the imperfection of the mould. We were informed that it is one of the most difficult things to obtain a good mould of a spirit-face. In the first place the face has to be materialised, and the perfection of that must depend, as it were, upon the art or experience of the materialising spirit, as well as upon other necessary conditions presented by the medium and circle; and at all times a hand is more easily materialised than an expressional face. Secondly, the precise form of face must be retained without variation to obtain a perfect mould; and that presents a difficulty; besides which the delicate texture of the materialised face has to be brought into immediate contact with hot paraffine. Thirdly, this was the first attempt at materialisation by the spirit-priest, as also to obtain a face-mould. The reasonableness of this explanation must be evident to all who are intimately acquainted with spirit-phenomena of the kind.

That the first genuine mould of a spirit-face obtained in this country should have been given under such strict test conditions—medium tied up and sealed, nine feet away from the paraffine mixture, cabinet rigorously scrutinised and searched, coloured paraffine used, and all but the last condition proposed by the spirits themselves—is a source of great satisfaction.

It is needless to say the face bore no resemblance to Mr. Colman's. It was more like that of the jolly laughing Spanish priest, only with all the fun knocked out of it, that one sees in picture-shops. Dr. Gully has examined the cast, and recognises the unmistakable natural facial peculiarities.

R. LINTON.

ADDRESS BY MR. A. D. WILSON OF KEIGHLEY AT DOUGHTY HALL.

Another of our provincial speakers, Mr. A. D. Wilson of Keighley, received a hearty reception at Doughty Hall on Sunday last, and well was it merited, whether from the subject of the address or from the manner in which it was handled. The ease of style and earnestness of manner displayed on the occasion were alike commendable to Mr. Wilson's intellect and heart; the subject was, moreover, appropriate to an Easter Sunday.

Not as a text, but rather as a motto, Mr. Wilson opened his address with the words, "Why seek ye the living among the dead?"—words uttered by the angels at the sepulchre to the inquiring and wondering women who were seeking the body of Christ. The much-vexed question of life, embodied and disembodied, was dwelt upon at some length, the speaker pointedly referring to the two great classes of thinkers upon this subject—those who maintain that life is but a result or phenomenon of the physical organism, and those who hold that life is a distinct entity itself, the cause and producer of organism. The all-important question occupying the thoughts of men is, Where is and what becomes of that entity that was the life of the physical organism when that physical organism itself is no more? Theologians think that in the resurrection of Christ they have the only answer to the question; yet when they are told that to-day fundamentally the same phenomena are taking place, they cry out, "Superstition! superstition!" and regard the facts as in no way flattering to the intelligence of the nineteenth century; yet therein lie the absolute proofs of the immortality about which men are yearning to know.

In maintaining that Christ rose from the sepulchre and afterwards appeared with the identical body that perished upon the cross, theologians advocate an utterly untenable position. The accounts given of those appearances, and the circumstances attending them, convey a very different impression, and it must be admitted that Christ appeared in a body that possessed a degree of refinement and powers that do not belong ordinarily to the mere physical or natural body,—that, in short, it was a spiritual body, and therein the foundation of our hopes is given. Not that a future life was a thing unknown before that event. St. Paul argued that Jesus brought "life and immortality to light." But the ancient records of Oriental nations are aglow with the doctrine of immortality. It is true the Jews, in the time of Christ, and even his own apostles, had but vague views of immortality, and therefore their enlightenment was necessary.

Upon this one fact, the resurrection of Jesus, the hopes of immortality among Christians are founded. But why rely upon this one fact alone for such evidence if others are attainable? It is a fact patent enough, that there are thousands of hard-headed thinkers who do not and cannot build upon this record. The perfection and genuineness of the record itself are even disputed. And if other evidence equally powerful be presented, it is neither scientific nor logical to build such a momentous faith upon one fact alone. Nor does it seem that to those who build upon this unitary fact, it is sufficient for the purpose. For when death invades a family and tears away a loved one from the home, do the survivors realise in their souls that the loved one really lives? If not, the record and the single fact need to be supplemented by other disclosures, and those disclosures are made by Modern Spiritualism.

But there are other things than dead bodies. Why seek ye living truths among dead and lifeless creeds? The doctrine of a physical resurrection, and all the wondrous anomalies that cling to it, is a dead creed. The immediate rising into spirit-life of the spirit-body when the natural body dies, is a more natural and consistent belief,—and that is what is taught and demonstrated by Spiritualism.

The doctrine of innate depravity is another lifeless creed. It may almost be said to have lost its hold upon thinking and aspiring minds. It may be verbally repeated in church creeds, but human nature and human feeling deny it. The infinite wrath of an angry God, and the necessary intercession of a Son to appease that wrath, is another dead belief. The atonement, with all its unreasonable accessories, is fast fading out of the minds of the more intelligent of the community, having nothing of the vitality of truth that can make it permanent.

The doctrine of eternal punishment and of a personal devil is also a dead creed. It has long been repugnant to the minds of all consistent thinkers, and now from the pulpits themselves the fulminations that once were so terrific, are no more heard. Hell-fire is not a sound for ears polite.

Many other forms of thought are there that are either dying or dead—driven out of existence by the brighter, more rational, and more glorious truths of Spiritualism. In thus chasing away beliefs that are inconsistent and enslaving, in purifying the atmosphere of thought of faiths that are poisonous in their influence and repressive of nobler aspiration, Spiritualism is indeed the veritable redeemer of humanity.

Mr. Linton made a few remarks on the appropriateness of the subject that had been brought before them on that Easter Sunday. It was one of those days of the year when, from religious custom, the hearts of Christians and Spiritualists throbbed in common sympathy, for contemplation was universally directed to a fact of intense interest to both—human immortality. The prominence which that doctrine of immortality held in the Christian faith—and there was no disputing that it was the highest element of that faith—was, he thought, due to the circumstances under which it became established as such. Among all enlightened Christian thinkers, the resurrection of Christ was the culmination of Christianity, its doctrine of doctrines. That much error was connected with it in the popular mind, there could be no doubt, but the fact remained that he who was dead and had been securely buried, re-appeared on the earth and was recognised; and it was that circumstance that had given such force to the Christian view of immortality. Looked at calmly, the evidence thus presented was identical in nature with that which was so abundantly offered in modern times, therefore he regarded these spiritual manifestations of 1800 years ago as the forerunners of those of to-day. Now, if the narratives of the death, burial, and subsequent re-appearances of Christ be carefully studied, it will be seen that the phenomena connected therewith took place under what are now called test-conditions, and to that he attributed the unrelaxing grasp of the lessons they taught. Anyone acquainted with advanced Christian literature, must at once recognise the parallelism of argument put forth by the Christian and the Spiritualist on this subject. A future

life may have formed part of ancient religions, but it was not the immortality taught by pure Christianity or by Spiritualism, for the true lesson enforced by the similar facts of both was not only that of a here-after—some vague, undefined future, or some re-absorption into infinite spirit—but the retention of personal identity after death. The nine recorded appearances of Christ, and the many such of departed spirits in our day, teach the same truth. The student of spiritual truth will indeed see more in the fact than the Christian, for the nature of the spirit-body and its spirit-home are not to him unfathomed mysteries; yet it is a grateful thought that at least upon one point Christians and Spiritualists stand upon common ground,—the soul's individual immortality.

MR. LINTON AT DOUGHTY HALL.

Dear Mr. Editor,—I am sorry indeed to have to write on the understated business; but for the sake of the public, and that alone, I undertake the unpleasant duty. Last Sunday we had a repetition of Mr. Linton's unseemly behaviour as chairman at Doughty Hall. I say a repetition advisedly, when I recollect his treatment or criticism of the Rev. Guy Bryan. As you are aware, Mr. Wilson occupied the platform as lecturer. Well, he put forward some very sound arguments against searching for living truths among the limbo of dead statements which are far from being well authenticated, and which it is impossible to demonstrate. At the close of the lecture Mr. Linton commenced as though it was his turn in a discussion, evidently endeavouring to nullify the lecture, making the statements subjoined, which are given *verbatim*, and consequently are correct, and he must not attempt to gainsay them:—"The facts of Spiritualism do not shed any fresh light on Christianity." Again, "I am not to be told that Christians could not cherish unwavering faith in their own immortality, for before I was a Spiritualist I knew that my own father lived." Again, "Do not tell me that Spiritualism is to take the place of Christianity." Now, sir, I am prepared to enter the lists with Mr. Linton, and prove—first, that Spiritualism does shed fresh light that is not in Christianity; secondly, I defy Mr. Linton to prove that he knew his father lived, apart from the facts of Spiritualism; and thirdly, I am prepared to prove that Spiritualism will take the place of Christianity, because it appeals to the senses of all.

In confirmation of my complaint, allow me to say Mrs. Waterman, Mr. Whittingham, and others, left, feeling that they had better have stayed at home.—With the greatest amount of goodwill towards Mr. Linton, I remain yours truly,
C. WHITE.
16, Gray Street.

MORE SPIRIT-PHOTOGRAPHS.

To the Editor.—Dear Mr. Burns,—Dr. Mack called upon and invited me to accompany him to Mr. Hudson's studio this morning, for the purpose of obtaining photographs of spirit-friends, and so marvellous were the results, I feel sure that the readers of the MEDIUM AND DAYBREAK will pardon me for asking space in your columns to relate them. The first two trials were with Dr. Mack. On both of these plates appeared two spirits, one on each side of him; the first, his wife and one of his medical guides; the second, his mother kneeling in an attitude of prayer, and "Mary Stuart" standing on the opposite side of him, with hands clasped and face uplifted, as I have many times seen her, when she wished to impress me with the necessity of earnest aspiration on my own part.

At a third trial—feeling impressed to do so—I stood beside the Doctor. Now comes the most marvellous test. Upon the plate appeared the face and form of a spirit with whom I have long been familiar, known in my circle as the "Old Greek." A few years ago, while in California, I called upon the famous artist W. P. Anderson, and among others, obtained a life-size bust picture of this spirit, whom he told me was one of my guardians,—an ancient spirit who had watched over me since my advent into this life. And the spirit that appears upon the plate to-day is unmistakably the same, though the former one was taken with a common pencil while the medium was in a trance condition. In my own mind, there is not a doubt as to both pictures being those of one and the same person. Doctor Mack sat alone at the fourth trial. Great luminosity over the hands, breast, and head was the result. I thought I saw a star forming above him, whereupon he determined to try again, and see if it would appear upon the plate. This time I distinctly saw it—a six-pointed star. Upon manipulating the plate, it was seen, quite covering one side of his face, and it is as perfect a star as one would wish to see. I am told by my guides this star symbolises the universal nature of the Doctor's power in healing, and in the development of that gift in others.

Mr. Hudson was much pleased with our success, and I can assure you that we were also, I, for one, feeling as I felt that humble studio, that it was better to be a doorkeeper in the great temple of truth, than to dwell in palaces with those whose highest ambition is to possess title and wealth.

A word to those who aspire to similar experiences. Cultivate the acquaintance of your spirit-friends, for there are none so poor but that they have some ministering angel to watch over and guide them. The loving Healer of Galilee said, If I go away I will send a comforter, being quite conscious that his own saviour-spirit would lead the immortal hosts back through the gates of death, left ajar by every spirit that had passed through them. Seek knowledge from the loving ones who come to comfort, instruct, and guide you, not blindly, but with an earnest aspiration for truth, and a life consecrated to well-doing, and success will crown your every effort put forth to obtain tidings of or proofs of the identity of those who are bound to you by laws too subtle in their manifestations for us wholly to understand. Your success in getting spirit-photographs will depend upon the spirituality of your own nature, and the sympathy you render the instrument selected by the spirit-world for this work.

ANNA KIMBALL.

April 17th, 1876.

The American Spiritual Magazine, edited by Dr. Watson, is improving with every issue. It really is the most varied and instructive periodical issued in connection with the Cause. It also offers excellent value for the subscription charged.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

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

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THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 21, 1876.

THE YORKSHIRE SPIRITUALISTS.

It is a source of genuine satisfaction to escape from London for a short time, and bathe in the genial sympathies of our Yorkshire friends. There the irritations and dissensions which annoy Spiritualists in London are unknown, and the grand purpose of the Movement is not vitiated by the petty machinations of political bodies and partisan adventurers. We are convinced, from personal observation, that there are unheard-of Spiritualists in the provinces who know far more of Spiritualism scientifically than their more pretentious brethren of the metropolis, and a visit to Sowerby Bridge would convince any observer—even the most prejudiced—that for culture and refinement the working-class Spiritualists of Yorkshire are superior to any other class in the Movement—including the conventional nobility of our London West End. Such a fact indicates what might be the result if the teachings of Spiritualism became universal, and the Lyceum system the general form of social education. There is nothing so disgustingly vulgar as the assumed superiority which marks so many of the would-be "upper ten;" but when there is coupled with it a helplessness which for all enjoyments leaves its possessor dependent on the powers of others, then we see in clear outlines the value of the Lyceum system as compared with the effects of modern accomplishments.

The Yorkshire people in their work for Spiritualism are peculiar in other respects. The committees at Halifax and Sowerby Bridge keep on hand a few dozen of the "Spiritual Harp and Lyre," which are distributed to the audience at every meeting. Indeed, it was at the suggestion of these committees that the "Spiritual Harp" was reprinted. With hope, not unmixed with some degree of anxiety, we await the result of the formation of a Conference Committee for the West Riding. The district has already produced some good mediums for the platform, and there are many more in embryo. That the new arrangements may find employment for all available talent and develop others, is not too much to expect. It will be the friend of all agencies, and the enemy of none. It is not intended to operate in antagonism to existing local organisations, for to one of these is its inauguration due. It will not be a source of annoyance to the isolated Spiritualist, whom it will help and encourage in his single-handed work; and to all mediums and speakers it will make the best possible arrangements for the exercise of their gifts advantageously.

Now that the summer is upon us the advocacy of Spiritualism might be advantageously carried on out of doors, which would entail but little expense for rent and advertising, and reach thousands who could not be induced to enter a hall. The money saved in the items just named should be spent in literature for judicious distribution at open-air meetings.

Bury.—Meetings are now held every Sunday at Bury, at which mediums attend and give interesting addresses. Mr. Heaketh of Manchester will lecture on Sunday next, and Mr. Quarby of Oldham on April 30th. The Spiritualists of the district would do well to support these meetings, information respecting which can be had of Mr. James Shepherd, Bury.

"THE CONDEMNED HERETIC."

This is the title of the Spiritual Drama written by Mr. A. D. Wilson, and which will be performed at the Spiritual Institution on Tuesday evening at eight o'clock. The characters will be sustained by the following friends:—

Alfred Truman	(The Prisoner)	Mr. A. D. Wilson.
Walter Fearman	(A Half-and-Half Friend)	Mr. G. F. Tilby.
John Stouthart	(A True Patriotic Friend)	Mr. C. White.
Spirit	(Prisoner's Mother in Spirit-Life)	Miss Chandos.
Lily Truman	(The Prisoner's Daughter)	Master J. Burns.

The performance will commence at eight o'clock. Tickets 1s. each, which must be purchased in advance.

A SEANCE WITH THE JUMPERS.

A clergyman of the Church of England sends us the following from Portsmouth:—

On Sunday afternoon last I had the opportunity of visiting the Shakers.—Mrs. Girling and eight of the sisters, and four of the brothers of her community, who are away from the main body on a lecturing expedition; but others of like views were present in converts from Ryde where there are some thirty or forty of the persuasion, numbering among others of good position there a town councillor.

The meeting was a private and social family gathering, held in the drawing-room of the house at which the party were staying; and in its first phase partook of the nature of a Methodist prayer-meeting, soon, however, to develop into something after the sort of a spiritual seance for trance-mediumship, and quietly, *sans cérémonie*, ending in social chat and tea. Indeed there was a strange continuity from the Moody and Sankey beginning, to the rattle of the tea-cups as a pleasant close. Thus the devotional merged easily into the social, and the exercises of the spiritual man and the recuperation of the natural man seemed to interblend and overlap; and one of the brothers was in danger of missing this opportunity for mild refection, of which I availed myself, from unduly remaining in trance. But it troubled them not. They appear to have an uncommon power of taking things easy; and one might be prophesying in an unknown tongue, or praying in the spirit, while his or her next neighbour might be fondling the pet dog of the house, or (in a strictly brotherly or sisterly way) innocently toying with some one's auburn ringlets, to be in turn himself delightfully petted by the pretty possessor of the same.

During the early part of the singing, one of the sisters was noticed to be under influence. With eyes closed, and a quiet, rapt, and beautiful expression of face, she began to speak—*mirabile dictu*—in Hebrew. She then made signals to another sister, who came over to her, and standing embraced at one time, and kneeling at another, this sister also soon came under influence and began to interpret what the other uttered. Then after a time the order was reversed, and the second sister began to speak in Italian, while the first translated for her, and one was voluble in French, who, as I afterwards ascertained, knew no French in her normal state, and who, while speaking, was characteristically French all over. And so prayers, quotations of Scripture, and sweet, sisterly, tender, and playful conversation on spiritual things took place between them in various tongues, together with a little singing of exquisite sweetness, weird and spiritual on part of one, in what to me appeared like Hindostanee.

After a time Mrs. Girling herself came under influence, and began to talk in verse or rhyme, for her speech ran in couplets, and there was much ingenuity in making the words jingle. I also found that in her ecstasy she had the power of mind-reading, since she somewhat closely and rhythmically set forth various matters that were uppermost in my thoughts. Much that she said was utter nonsense of course, but all that was said was said in rhyme, rapidly and with considerable action, that after a little space culminated in a positive dance or easy roundabout jump—arms waving, and lips prodigal of verse at the same time. This latter phase of the mother's entrancement—her indulgence in Terpsichore—lasted about ten minutes, and when it was over she quietly sat down near me, and leisurely came to herself, to find the table laid for tea. I asked her if she did not feel tired after her exertion. She said, No; quite the reverse; adding that when she had perhaps walked twenty miles, and preached three times the same day, she would come home, and dance in the spirit for an hour, and afterwards feel a new creature, strengthened and refreshed. She further stated that being daily under influence was in the highest degree conducive to bodily health. They needed no healing gifts, for they had the better gifts of prevention, and were never ailing. Through all the severity and wet of the winter, so poorly housed at the tents at Hordle, sickness was unknown. They had known what it was, from sheer want, to fast for forty-eight hours at a time, and when she has gone into the children's tent to tell the little ones she had no breakfast for them, they would, with faith beyond their years, cheerfully express a confidence in an all-Father's goodness soon to send them food. For the children, said Mrs. Girling, were as subject to spirit-influence as adults, were entranced speakers, whose oratory was sublime, and they would dance in the spirit for hours together, not only without any sense of fatigue whatever, but positively with perfect rest and repose. This dancing business to me seems their weak point. I cannot see what it means, or at all account for it. It is beyond measure strange, and it is very ridiculous. But for this, and their Moody and Sankey twaddle, and their senseless theology, and peculiar views regarding the sexes, they might be Spiritualists. They are indeed a band of trance-mediums, who will be useful to us when their system is broken up, and their beliefs are exploded. The phenomenon they exhibit in a word may be said to be (excepting the points instanced) Spiritualism on a Primitive Methodist basis, incorporated with the Romish notion of celibacy, and Protestant notions of the Millennium; but their purely theological views—bibliomanias, and scriptural literalists, carrying their views to their logical conclusion—are truly awful and revolting.

Mr. ROBINSON, trance-medium, will hold a seance at Liberty Hall, 19, Church Street, Islington, on Thursday next, April 27, at 8 o'clock. Admission, subscribers, 6d; non-subscribers, 1s.

THE STAR CIRCLE.

On Monday evening the Star Circle will meet as usual 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.

ENTERTAINMENT AT DOUGHTY HALL, WEDNESDAY EVENING, MAY 3RD.

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.

DOUGHTY HALL ON SUNDAY NEXT.

Mr. Robert Harper of Birmingham will deliver a lecture on "Spiritual Socialism," on Sunday next, at Doughty Hall, 14, Bedford Row, Holborn. Commence at seven o'clock.

"INTUITION."

The tale—of which we are sorry we can only give a short instalment this week—commenced with the New Year. The back numbers will be sent, post free, for 1s. 6d. The tale is worth all the money. Begin with the volume, and at the end of the year you will have a work of great value.

SUNDAY SERVICES AT CAVENDISH ROOMS.

On Sunday last Mr. J. W. Farquhar delivered a discourse in the above rooms on the "Fundamental Doctrine of Christianity," to a very attentive congregation. All present appeared much interested in the subject, several persons expressing a wish that the discourse should be published.

Our readers will be glad to hear that on Sunday next Dr. Sexton will again resume his ministrations at Cavendish Rooms. We believe that the Doctor's discourse is to be on the late Dr. Sears of America. Service at seven o'clock.

MATERIALIZATION IN BIRMINGHAM.

To the Editor.—Dear Sir,—A few months ago you received a letter from a Birmingham medium detailing his development at his own fire-side. His phase of mediumship was for flowers and spirit-hands. Within the last few days Mr. Summerfield (the medium in question) has developed into a first-class materialisation medium. At his request I attended the third materialisation seance on Tuesday last, which was held at his own residence. A simple gauze curtain at one angle of the room formed the cabinet, which was erected in my presence. The medium (who was sitting in the circle) was then controlled, and, after giving a few instructions to the sitters, walked (still entranced) into the cabinet. The light was lowered till the objects and sitters in the room were just discernible, and a little singing was started, which had scarcely lasted ten minutes when the curtains were seen to part a few inches, disclosing a partial view of a white-robed form. This was repeated two or three times, and then the curtains were parted wide, revealing the full figure of a materialised spirit-form. The spirit was clothed in ample white drapery of a fleecy character, the head being covered in a thickly-folded veil. The figure advanced about six feet from the cabinet and close to the sitters, when it gently sank down upon its knees in a praying attitude. Twice the spirit-form came from the curtain and approached the circle, there being plenty of light to observe its form and general appearance. In height it was much smaller than the medium. Its movements were absolutely noiseless and most graceful. The length of its stay was about eight minutes, but it did not speak.

At the previous sitting, the same spirit, when materialised, gave flowers to the circle, wrote upon a slate, and moved a chair.

The guide of the medium has promised that the spirit shall emerge from the cabinet on the arm of the medium, its features distinct, and the power of speech perfect.

Considering this sitting in the light of the third experiment, it is highly probable that the promise will be speedily fulfilled. We have been very much behind with this class of phenomena in Birmingham, and it is now most gratifying to have so promising a medium in our midst. Mr. Summerfield has informed me that he intends to devote his mediumistic gifts to the benefit of the cause. He will give a seance for the Spiritual Institution when this last phase of mediumship is fully developed.

There were present at the seance described, Mr. and Mrs. Summerfield, Mr. and Mrs. Horton, a lady friend, and myself and wife. I have no hesitation in stating that the phenomena in question were genuine and beyond all cavil, since there was a fair light, which rendered imposture well nigh impossible.

Mr. A. D. WILSON of Keighley will speak at Mrs. Bullock's Hall on Sunday evening.

MRS. BUTTERFIELD AT NOTTINGHAM.—A visit of Mrs. Butterfield to Nottingham seems to have given much pleasure of a really spiritual nature to the friends who received her. Messages, accompanied with interesting spiritual symbols, such as torches, fern leaves, laurel-crowns, were delivered to each, indicative of mediumistic power, and all most suitably adapted to the recipients.

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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.

The meeting of Monday evening last was presided over by Mrs. Kimball. Being holiday time, and many provincial Spiritualists being on a visit to London, the circle, as on the previous week, consisted chiefly of strangers anxious to witness her form of mediumship; nor were they disappointed, although the magnetic conditions of the atmosphere were very far from favourable to spirit-manifestation, a lack of vitality being experienced by all sensitives present. The proceedings of the earlier portion of the evening recalled the pleasant and instructive hours of the first seances, when what may be called the mightier ones of the spirit-land so often put in an appearance.

On this occasion, Mrs. Kimball, after a pathetic exhortation, was controlled by "Silverbell," who, addressing Mrs. Burke in a deeply sympathising tone, full of lofty sentiment and aspiration, spoke of the Home for Spiritualists as a centre at which the spirit-world is looking with deep interest for good spiritual work to be accomplished. The present, however, was said to be a trying time for all spiritual enterprises, for over all the earth there seemed to be a dark ashen aura, producing depression, but which wiser spirits say is the forerunner of great changes,—the coming together of great powers that shake the earth as a people. All sensitives, mediums, and others are suffering more or less from this unsettled state of things. It may be for all more or less a severe combat, but the severer for the time the sooner it will be ended. But waves of light come from the spirit-world to aid all within whom the spirit-life is unfolded and who will keep themselves passive to those higher influences that alone can avert the threatened dangers. The physical world even will not be exempt from the impact of clashing influences that seem for a time to be let loose. Tempestuous conditions of the atmosphere may arise, for there is a rapport between the spiritual and physical conditions of the planet. The storms, if so they may be called, in the spiritual spheres, or in the contact of these with the sphere of the physical, throw out of balance the electric and magnetic conditions of the atmosphere, and thus affect living beings on the surface.

On a question from Mr. Linton, the wiser spirits referred to stated that there was a connection between these physical disturbances and corresponding electro-magnetic convulsions in the sun, the physical ruler of the solar system. The control entered into a very accurate and minute description of the solar vortices so well known to modern astronomers, which inspired not a little confidence in the statements made; and many observations were elicited on the close connection subsisting between the spiritual and physical universe. The prophecy was repeated that during the next six or eight years there will be a great outpouring of phenomenal Spiritualism. The electrical and magnetic elements will be taken up and used for that purpose: hence physical and other mediums will be very susceptible to this. But there would be a danger in the midst of these convulsions, viz., that unless mediums are fortified by unswerving truthfulness, there will be a liability to fraudulent manifestations. It will, therefore, prove a great struggle between truth and error. The eyes must not be shut to these facts, and everyone must kindle within that interior light which alone will ward off the effects of the impending ashen aura, for then the higher spirits can reach the truly aspiring soul.

Mrs. Kimball becoming controlled by "Silverlight," the members of the circle were addressed in turn.

To Mr. Merrill, quite a stranger to Mrs. Kimball, it was said that balls of blue light were falling from the hand of a lady-spirit, that seemed to indicate healing power, and he should use it. On a ring being passed to the medium, she said a voice told her that the spirits of his father and sister were with him. He had such in spirit-world. A learned clergyman also known to him was accurately described as present. The description corresponded to that given to Mr. Linton by Mr. Merrill in a conversation the previous evening. The faith of that clergyman in Swedenborg and his philosophy was spoken of.

Mr. Robson, controlled, gave a few words of greeting to Mr. A. D. Wilson of Halifax, who was present.

To Mr. Wilson, Mrs. Kimball described the presence of a spirit-friend, who had been often referred to, he said, by other mediums.

The presence of a powerful protecting Indian spirit with a stranger present was indicated. The gentleman stated that everywhere he had been he had been told of a powerful spirit being present, but he thought it was an Englishman. Mrs. Burke saw the same spirit, but recognised it as that of a Mexican Indian, and on a red band were Mexican characters, afterwards changed to "Zemba." "Silverbell" rang her bell in Mrs. Burke's ear, which was regarded as a corroboration of the view put forth.

A lady, stranger to the circle, was diagnosed as naturally clairvoyant, and would be a writing medium; but her brain was very positive. The attention of her spirit-guides should be directed to the development of this form of mediumship.

Mrs. Burke saw the initials over Mr. Linton's head of a friend of his youth, who must now be in spirit-life, although Mr. Linton has no direct knowledge of his decease, nor has had any communication with him for upwards of forty years. Several other mediums have indicated the presence of the same spirit.

Other sitters had the presence of their spirit-friends denoted, the details of which would not interest the general reader.

Mr. Robson also gave communications to several of the circle simultaneously with the other proceedings.

SPIRITUALISM IN ULVERSTON.

Ulverston, the capital of the Furness district, and one of the largest Lakeland towns, is becoming one of the centres of the movement. Though a place of slow growth, the visits of such pioneers as Mrs. Hardinge, Messrs. Hems and Williams, Mr. Tom Eves, Mr. Gerald Massey, and last, though not least, the worthy Editor of the *Mirror*, Mr. Burns, have had their effect. The minds of many thinking men have been reached, and not a few, including several pressmen of the district, have proclaimed in its favour. It is no longer a tabooed topic, but has made its influence felt even within the churches, so that its teachings are tolerated, even if not thoroughly accepted. On two separate occasions it has formed the subject of discussion in connection with the Debating Society attached to the Congregational Church, and we note that in the neighbouring town of Barrow, the Baptist body have elected to hear an essay thereon by one of its members. The question of controversy at the Ulverston meeting on Monday night was: "Is Spiritualism, under its Present Aspect, Philosophically Defensible?" Mr. G. Forsyth, a prominent member of the Church, occupied the chair, there being an unusually large attendance.

Mr. J. Hamer led off with a logical paper in the affirmative, which seemed to cover the whole ground. He first defined the nature of Spiritualism, declaring that whoever believed that disembodied spirits could communicate with persons in earth-life, whatever else he might contend for in theology, philosophy, or morals, was a Spiritualist according to the modern use of the term. Two years ago he himself thought Spiritualism was synonymous with trickery, and merely an exploded humbug, but he had good reason to change his views. The present aspect of this religio-science did not differ much from those investigated by the ancients. He quoted Socrates, the prophetess Pythia, the Biblical testimonies, the Roman Catholic miracles, to show that Spiritualism was of ancient origin, and then proceeded to define the term philosophy. Philosophy was not necessarily truth, like many other of the ologies and sophies—much crudeness and ignorance were wrapped around it. Theories once universally accepted, though protected by philosophy, had receded from the searching rays of truth. He then quoted many names in support of this assertion: Galileo, Benjamin Franklin, Thomas Gray, Arago, and many more were cited as sufferers at the hands of philosophic theorists. Philosophy should be founded upon fact, but some might affirm that the facts of Spiritualism were but fiction, their phenomena but fancies, their settled convictions mere chimeras, and that the Cause was simply a combination of imposture, delusion, fraud, hysteria, and humbug. That it was not imposture, he adduced the evidence of Houdin, the eminent conjuror, who said, after sitting in seance with Alexis Didier, that the phenomena did not belong to the tricks connected with the art of magic. He then gave at great length the testimony of distinguished witnesses, among them being Professor De Morgan, Judge Edmonds, Professor Hare, T. Adolphus Trollope, Dr. Gully, Wm. Howitt, Colonel Wilbraham, S. C. Hall, Professor Senior, Thackeray, the Rev. W. Kerr, Chancellor Lord Lyndhurst, Dr. Elliotson, and Professor Challis, and last, but not least, Professor Crookes, F.R.S. The experiments made by the last-named witnesses so familiar to Spiritualists were described at length, especially those relating to the photographing of the spirit-form. These were his facts, for which he demanded an explanation. An explanation to be of any value, however, should cover all the conditions of the problem. The fanciful theories set up in explanation of the manifestations were severally dealt with and disposed of. Mr. Hamer next pointed out the *cui bono* of Spiritualism, particularly in reference to the difficulty known as faith. There were many minds with whom faith was an impossibility; it was just the thing they did not possess; and when the day of trial came it disappeared and left them in doubt, and hope, and fear. It was in lieu of this faith that Spiritualistic facts were presented. The paper concluded with an eloquent peroration descriptive of spirit-life drawn from the oratorical utterances of Emma Hardinge.

Mr. J. Scott took up the negative, confessing that his task was no envious one, as he had to prove that a belief was not defensible which had spread over the length and breadth of the American continent, and had at last gained a firm footing in the British Isles. His task was also difficult, on account of the contradictions and absurdities of Spiritualism, which were mixed up with the most exalted truths, and far-famed philosophy. After enumerating instances of conflicting beliefs on the part of Spiritualists, he went on to say that the manifestations of Spiritualism were not all the result of trickery, and that he who made such a statement only showed that he knew very little of the facts of the case. Such a position was little less than an absurdity, and must be given up by those who would treat the subject with candour; but these demonstrations he did not believe were the work of human spirits, and quoted various texts to show that when man died he passed into a state of unconsciousness. The manifestations proceeded from

evil spirits or demons. The angels were on probation. This was evident from the fact that some of them sinned. The devil's angels were creating the phenomena, but when God's holy angels came to converse with man, they spoke in harmony with the Bible, and in their own persons, instead of choosing some human medium through whom to operate. These evil angels dwelt in Tartarus, or Hell, which was the region round about this earth. The Bible had said, in the latter days some should depart from the faith by giving heed to seducing spirits, and this was what Spiritualists were doing. These evil spirits employed the same agent as the Mesmeriser when he controlled his subject, but God operated on the minds of men by his Holy Spirit, and they were thus led to act in harmony with the Bible. He asked them to beware of these enemies to Christianity, for Spiritualism, as one learned divine said, was the most dangerous counterfeit of Christianity ever devised. Spiritualism was vaunted as a power which would transform the earth into a paradise. He would not dare to guess what its future would be. The past history of English Spiritualism was not one of the most pure and unspotted, while that of American Spiritualism, extending over more than a quarter of a century, was one of the foulest and blackest that ever disgraced the annals of any organisation, either scientific, moral, or religious, excepting those of the Jesuits and Mormons.

Mr. T. E. Jones contended that Mr. Scott had not treated the subject from the philosophical standpoint laid down. It was the old story,—no case; abuse the other side. But ridicule was a dangerous weapon to employ; like a two-edged knife, it cut both ways, and, like the boomerang of the Australian savage, it would return again to him who threw it. He had thought that the Bible in a philosophical discussion was to be excluded, but as Mr. Scott had called it into requisition, he could soon show how it would tell upon the subject. In the Book of Exodus we found certain manifestations in which God, Moses, and the magicians co-operated, succeeding in changing sticks into serpents, and thought that this was rather an undignified proceeding for the Ruler of the Universe to be engaged in. He then went on to show that even the Bible supplied an instance of a rope medium. Did not the men of Judah tie up Samson with new cords? and yet the Spirit of the Lord snapped them like flax. And for what purpose? That Samson might slay a thousand men with the jawbone of an ass. This scarcely looked like the work of a holy angel. Asses, he remarked, were greatly mixed up with Bible mediumship. Young Samuel was a "paid medium," for he took a quarter of a shekel of silver as his fee for telling where Kish's donkeys had rambled to. Then, again, it was found out in connection with that learned ass that spoke Hebrew, that Balaam also received a fee, for Balaak's messengers paid unto him "the reward of divination." He could go on at length in this strain had he wished to use ridicule as a weapon, but, being a Spiritualist, could accept the so-called miracles of Scripture without ascribing them to the Deity himself. Spiritualism was but an old truth coming up to the surface; and if a truth, it would prevail.

Mr. J. G. Speed of the *Ulverston Mirror* also rose in reply. He thought it was the province of such societies as that he was addressing to encourage free discussion, and all who could contribute light upon a subject should not remain silent. In the exercise of his profession as a newspaper reporter and in his private capacity, he had had many opportunities of becoming acquainted with Spiritualism. Mr. Hamer had clearly defined the meaning of the word philosophy. To say Spiritualism was unphilosophical was to say that it was contrary to the laws of nature. Philosophy affirmed that nothing was miraculous, and so far it agreed with Spiritualism, for both philosophy and Spiritualism were founded upon the observation of material phenomena. There was this wide distinction, however, between them:—the former rejected the manifestations as supernatural, and therefore impossible; while the Spiritualist accepted them as real, though purely natural occurrences. Whilst deprecating the introduction of the spiritual element into the controversy, yet if, as the Bible declared, these strange events happened ages ago, philosophically they could happen to-day. It was an assumption to imply that science was yet acquainted with all the natural laws; it was continually revising its codes and revoking established axioms which it had formerly accepted with the utmost vehemence. It was therefore necessary that scientific men should be extremely careful before condemning a new class of phenomena as imposture and delusion simply because it was contrary to their experience and induction. There was much in Spiritualism that seemed ridiculous and frivolous, but there was also much utterly inexplicable except on the spiritual hypothesis. As for the theories of Dr. Carpenter, Professor Zerk, and Sergeant Cox, they demanded quite as strong imagination, and made as great an appeal to our credulity as that of the Spiritualists. Mr. Speed then narrated many instances of spiritualistic manifestations which had occurred in his own experience, particularly mentioning a very recent instance. In this case the loss of the "Strathmore" and the discovery of half the passengers and crew upon a desert island was made known through a spirit-medium long before tidings reached England, and singular to say, in the case of two brothers it was reported through the medium that one of them was saved, but the other was drowned, which statement the subsequent intelligence confirmed. He also mentioned that some of the travelling magicians who pretended to expose Spiritualism were not honest in their practices, asserting that Herr Dobler, one of the number, had a few years since publicly admitted in Darlington that he had nothing to say against Spiritualism, for he believed there was something in it. In concluding, he said that apart from all that had been urged by others, he had himself adduced sufficient evidence that night to show that Spiritualism had a *prima-facie* case in its favour. It could no longer be treated with mere levity or ridicule and as unworthy of enlightened attention, but had now veered into the arena of sober discussion and philosophical investigation.

Mr. H. Benson, of the *Barrow Herald*, contended that Mr. Scott's paper was babyish in its character. If Spiritualism originated from the devil, it was clearly the duty of professing Christians to investigate it, in order that they might circumvent so diabolical an agency; and if it was of Divine origin, it was their duty to do so, in order to develop so grand a scheme for the amelioration of mankind.

Mr. Hamer and Mr. Scott having said a few words in reply, and the chairman having received the usual vote of thanks, the meeting concluded.

INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

CHAPTER XVI.

MR. MACKENZIE called this morning. I was surprised, for I had not heard of his return from the East. I had met Phebe and Hope several times in the interval of his absence, and it may have been chimerical, but it appeared to me Hope was sick with hope long deferred—so I inquired with some anxiety of the gentleman.

"Quite well, Mrs. Blake—or at least as well as she ever will be beneath her trials. I would not hesitate to elope with the girl, Mrs. Blake. The old gentleman has worn me out with his wilful obstinacy. He knows better; but Hope is a good daughter—she never will disobey her father. I have not been to the house since my return."

"Possible!" I exclaimed.

"Yes, madam; very possible."

"I think you did visit there?"

"Yes, a few times; but the last evening I spent with them previous to my departure, I said in Deacon Wilberforce's presence, 'Death is incapable of changing the real man—that one who dies to-night is the same to-morrow morning as to-night.'

"He answered, 'The book of life will be opened and you will be judged, sir, if you die to-night. If you have done well, you go to the right hand; if not, to the left.'

"I answered, 'Our own being, I believe, is the book of life.'

"'Benighted man!' he groaned, 'God help you! I tremble for you. Supposing this night, young man, thy soul be required of thee.'

"'Very well,' I replied; 'Mr. Wilberforce, I should go without a fear. I would rather live. I want to live as long as I can. I want to raise myself as high in all virtues as possible, so that my condition there may be a pleasant and benefiting one. My soul is enraptured, sir, when I think of going forth with a good foundation, and of the rapid advancement I shall make. I believe according to the type of energy each individual possesses is the perfection he will attain.'

"The deacon answered me emphatically, Mrs. Blake, I assure you.

"'Henrique Mackenzie, remember you never will change a hair after you leave this world. If you are wicked you will go to hell, if you are good you will go to heaven; there is no half-way work about it.'

"'Unqualified?'

"'Unqualified, sir.'

"'Are there different heavens?'

"'No, young man; heaven is heaven, and hell is hell.'

"'Then if I sin a little, and my neighbour sins a great deal, we both go to the same place of torment, and suffer alike.'

"'Yes, Henrique Mackenzie; if ye offend in one jot or tittle of the law, ye might as well offend in the whole.'

"'Then, Deacon Wilberforce, if I tell a lie, I shall not be any worse off if I murder somebody.'

"'God will take care of that,' replied the old gentleman, anxious to dismiss the point.

"'And you believe, deacon, we suffer in hell for ever and ever, through an incomprehensible eternity.'

"'Of course we do—or sing in heaven. I expect to sit upon the right hand of God.'

"'Through an eternity, Mr. Wilberforce?'

"'Yes, sir.'

"I answered, 'Heaven deliver me! I would rather suffer the possible changes misery may bring, than the incomprehensibly dreary monotony of sitting, and singing, and crying hallelujah through an Eternity.'

"'Young man, I tremble for you! How dare you close your eyes at night? Aren't you afraid you'll wake up in torment some morning?'

"'No, deacon; not a particle. If I should be taken during the night, the morning would probably find me endeavouring to ascertain my vital relations to that better world, and considering my best method of procedure to reap the fullest and speediest good. The morning, I have not a doubt, would find me in reception of the greeting of many friends. Oh, the thought! Folded to the arms of my mother, who has long been an angel: perchance she would say, 'Henrique, my son, I have waited—what to you would be a long, long time, but I have been so greatly engaged, to me the interval has been almost brief—but come to the home I have made ready, the home where we will be re-united.'

"The deacon groaned, repeating, 'Home I have made ready! Do you expect people have homes there—separate homes?'

"'Yes, sir, I do. I can see no reason why they should not.'

"'And do you suppose she talks in that earthly way?'

"'What should she say, deacon—how should she talk?'

"'Henrique Mackenzie, if you ever repent, are born again, are baptized and join the church, and get to heaven, you will find your mother (provided she was a Christian) praising God before the great white throne.'

"'What is that throne made of, deacon?'

"'Why, you know what the Revelation says.'

"'What do you think it is?'

"'Oh,' replied the old gentleman, prolonging the interjection, 'it may be made of marble and gold, or ivory and precious stones or some such thing. I suppose 'tis really very beautiful.'

"It will be a great pleasure to examine it, deacon, and converse with naturalists concerning the different stones and gems.'

"'Oh, Henrique Mackenzie! what shockingly material ideas you have of such things. Do you suppose people there converse on science?'

"'Who made the throne, deacon?'

"'It was made without hands—eternal in the heavens.'

"'Well, deacon, chemistry has shown us that all solid bodies may exist aeriformly—may be converted into invisible gases—so perchance the materials of the throne may have become volatilized and passed upward through space, becoming condensed again up there. We are told that in the remote distances between the planets there is no inactive void. If, then, these spaces of ether are filled with attraction of matter, we may have all the elements for house-keeping.'

"'Henrique Mackenzie, you never shall marry my daughter, never! I desire you to leave my house.'

"'Deacon Wilberforce,' I said calmly, 'memory is imperishable—you may regret these words some day; though ages may pass away, these very words may rise with a stinging consciousness; our acts and words here will persist there in a review; we here suspend remembrance, sir, but it is reproducible, and each scene of life here will be reproduced there with vividness. Deacon, I never can convince you of my true heart here, but there I fear you will regret having banished me from your presence. I will go, promising never to enter your house again except by invitation from you; but I shall not promise to cease wooing your daughter at every opportunity.'

"'Very well,' the old gentleman replied, bowing his profoundest, and I left, Mrs. Blake. I would run away with Hope to-morrow if she would go, or to-day either.'

Scarcely had Mr. Mackenzie finished his sentence when Jennie came up, saying, 'Deacon Wilberforce has sent in great haste for Mr. Mackenzie.' The latter gentleman exchanged strange glances with me, hurriedly bidding me "Good morning," and I await the sequel.

(To be continued.)

A PAGE FROM THE "BOOK OF LIFE."

To the Editor.—Sir,—I have thought that the following occurrence might afford a few additional thoughts in connection with "Debateable Land," and have much pleasure in forwarding it to you.

It will be just twenty years ago next July, though it sometimes seems but yesterday, since I was passing along the passage of a house to which we had recently removed. I was abstractedly looking at a letter, and being unaccustomed to the new premises, turned in the wrong direction for the dining-room. Upon opening a door, I placed my foot upon the narrow side of some spiral stairs, and fell to the bottom of a flight of thirteen. During the first half of the fall I tried to save myself by various projections, then swayed over, head downwards, and quietly dropped. In the second or so during which I was suspended in the air head downwards the following occurred. It seemed as though a panoramic screen, miles long, passed before the eye with the rapidity of lightning (my natural eyes were closed, and I thought my spirit left the body). Across the centre of this screen, like a single line of letter-press upon the middle of a blank page, were delineated all my words and actions from the time of earliest responsibility up to that moment. Everything was there in indelible, prominent characters, and I read all, though conscious it was in an unknown tongue, which looked something like Hebrew. From this central line issued in every direction myriads of streams which intertwined like a network, and these were somewhat dim, but I believed them to be the unexpressed thoughts and influences accompanying the words and actions. Several times the movement of the screen was suspended for an instant while I wondered when I should be able to reach the bottom. Standing beside myself, and watching the descent, I noticed the sharp edge of the lowest stone stair to be just under the top of my head, and believing that death was inevitable, I calmly bid farewell to all earthly friends.

At this juncture I felt firm, strong arms encircle myself and dress, turn me over and round, and let me down gently upon the brick floor as though it were a soft bed, without a bruise or a scratch or any suffering save from the mental shock. There could be no mistake about the instantaneous nature of this fall, as the servant saw the accident, and was speaking to me immediately the bottom was reached.

It occurred to me that it would be instructive to converse with our spirit-friends upon this matter. We were able to do this last Saturday evening, April 1st, when our little circle of three held its weekly meeting. We have only met six times, and cannot furnish power to do more than spell. Present with us—"Daniel," who received his name for fortitude; "Leo," for bravery; "Bright Star," for suffering; and "Celestial," for purity. In reply to questions, they stated that they had each read their own life-record, and that it is not written in any language recognised upon earth. It does not appear to them to be upon a scroll or screen, but, to use their own expression, "Face to face we see all as in a glass," and it appears as though written within ourselves. It is not produced magnetically, nor do we unconsciously photograph it as it occurs, but it is done by means of "light from the source of all light, our Heavenly Father." The foregoing was given to us with much reverence, after which I remarked, "And then came the fall." At this point our table quivered strangely, as with emotion, and spelled a word or two in a manner indicative of intense feeling, and it was with deep interest I asked, "Did I fall unaided?" "No," was the reply. "Celestial" helped you; she was at that time your guardian spirit, and did not think you were likely to be hurt." I may just add, "Celestial" passed away at the early age of fourteen. Humanly speaking, she seemed perfect and free from childish weakness and error. She has long since ceased to be my guardian spirit, and has passed higher up to those blessed spheres where she says she is perfectly happy. I was twenty-eight years of age.

—Yours very truly

"EARNEST INVESTIGATOR."

April 5th, 1876.

MISS WOOD'S HONESTY AS A MEDIUM.

Dear Sir,—Having engaged Miss Wood of Newcastle to give a seance at my house, I invited some of my workmen and several other persons, about fifteen, to be present, all but two being entire strangers to the medium. The essential conditions faithfully promised were that they would simply sit and look on, and reserve their judgment until the finish. The medium took her seat in the cabinet behind a curtain hung across one corner of the room. She was then tied to the chair by a sailor, one who has tied professional rope conjurors, who could not untie themselves. The gas-light allowed was sufficient to see the sitters in the darkest part of the room.

"Pocha" soon controlled the medium, and then "Benny" came out, six or seven inches taller than Miss Wood, arrayed in lily-white garments, remaining out about fifteen minutes, and thoroughly convinced the sitters by clearly showing myself and a few other sitters, his face and long beard. He went up freely to some of them, patted them on the head with his large hands and disarranging their hair. He reached a box-iron from off a high mantleshef, and then a teapot, and threw the cold tea and leaves playfully about us, sent some musical instruments flying (to the horror of a sceptical lady) to the other end of the room, but to the infinite amusement of Mat, "Pocha's" ten-year-old playmate. "Benny" pulled him by the feet off his seat and stood erect on it, the boys enjoying this and the other pranks of "Benny" with roars of laughter. After this successful light seance, Miss Wood kindly sat for a dark circle. She being tied again, "Pocha" kept the medium talking the whole time, during which a bell was ringing at one end of the room, a tambourine playing at the other, a guitar playing at the left side, and "Benny" battering with a paper tube the heads of the sitters on the right side.

At the conclusion, I asked the company what they thought of the Cockermouth gentlemen and Mr. Johnson's public attack on Miss Wood's honesty? The unanimous reply was, that there had not been a man among them, and now after more than a week since the seance, and coolly thinking it over, they all affirm it to be as honest a piece of work as ever they saw done, and express their unbounded confidence in Miss Wood's honesty.

From the results of this seance we are to form in North Shields a society of a similar kind to that in Newcastle.—Yours truly,
North Shields, April 17th.

J. ROBSON.

A TRANCE ADDRESS ON HEALING.

To the Editor,—Dear Sir,—On Easter Sunday a special seance was held at Mr. Perks's rooms. One of Mr. Blinkhorn's guides controlled him, and magnetised Mr. Perks. Miss Blinkhorn, under control, gave a very interesting address on "Healing Mediumship." She said that as we here have our societies for theology, medicine, science, &c., so also in the spirit-world, bands are organised there for various purposes, and among the rest for that of healing; that a band of healing spirits was then in attendance, and that if we earnestly desired the gift, we might have it. Everyone may, to a certain extent, become a healer, but no one can have the power to cure all diseases. If we wished to have the powers of the great Healer, Jesus, we must live like him. We must be in loving sympathy with our fellow-creatures; our thoughts, and words, and works must be pure, and then the electric healing fluid will flow off in abundance at our finger-ends, coming to us direct from the throne of the Eternal. There is much to be made known to us on this subject; but we cannot bear it yet. It would be a grand thing if we could cure all diseases on this side, for many come groaning and limping to the other side to be cured, and some have to wait, not only years, but even for ages, for some one (the right one for their case) to put them into the pool of healing waters. We must recognise the fact that none is so high but he can stoop to raise the fallen, none so low but he may be raised from that state when he meets with some sympathetic soul to grasp his case. While we must try to live pure lives, we must not wait till we are perfect before we begin to heal, but do what we can, and then the chain which goes from earth to heaven will come back to us loaded with the good gifts of God. We were urged to be Spiritualists indeed, ever ready to minister to the wants of our suffering brethren, and thus hasten on the time when this man-desert shall again bloom as the Garden of the Lord—a fair terrestrial paradise.

We had also trance-addresses through Mrs. Elliott and Mr. Joseph Perks, to the same effect from spirits of a high order, who expressed themselves as delighted with our meeting. During the evening some olive oil was consecrated by the controls for healing purposes; and Mrs. Elliott and several others were pointed out as being healing mediums. Among the spirit-friends who visited us, one I recognised as my son, who has passed away fifteen years ago, and others were recognised as friends of some of the circle.—Yours fraternally,
T. N. WELCH.
27, Ruston Street North, Birmingham, April 17.

THE OLD AND THE NEW: OR, THE REIGNING THEOLOGY v. SPIRITUALISM.

To the Editor.—Dear Sir,—The following letters, giving the final act of a love episode, may perhaps to some in a similar position interest and instruct better than a work of fiction; and while the incident furnishes an instance of the enlivening effects on the mind of the present orthodox theology, may it also prove, as it has done to one of the actors, an incentive to more zealous work in the cause of truth.—Yours very sincerely,
4th March, 1876.

R. B.

SUN—THE CHRISTIAN.

My Dear —, Once again I have to say, with much pain do I write this letter. I at once speak of and from your supposition. "Were we married and were you to welcome all Spiritualists and mediums to your house whom you believed to be honest" . . . most certainly I never could wish to be an inmate of such a house. In April last, when this same subject was the cause of much mental anxiety and grief to me, our friendship was continued, on your professing, nay telling me, that you at that time had been led to believe in Jesus Christ to be your individual Saviour and only substitute for sin. Had this indeed been your experience you could not possibly have harboured such a God-dishonouring belief as that of Spiritualism. As an evidence of a renewed nature, a man's walk and daily life are judged. I had no opportunity of seeing the fruit of your changed nature; but how eagerly did I believe your

word. . . . My path is clear before me. For Christ's sake, I now say—Here our friendship must end. . . . May God's holy spirit convince you of sin and draw you to Himself, is and ever shall be my fervent prayer.

I also repeat of that concession I made in a recent letter regarding liberty of thought on all matters of religion relative to the eternal punishment doctrine. The words I then wrote you must now consider as retracted. . . . Upon calmer consideration of God's Word I never can renounce the doctrine of eternal punishment. Argument is now futile, my mind is fixed. . . . Your words are those of the unredeemed heart, not those uttered by one who has experienced the second birth. . . . So long as you adhere to Spiritualism you are an enemy to Christ, and whether you allow yourself to believe in it or no, you are held in bondage to Satan. If you consult your own happiness and safety, flee to Christ now, just where you are.—Yours,
February, 1876.

HE—THE SPIRITUALIST.

Dear —, Your letter of the — duly came to hand, and in reply to it, I can only express my regret that a sense of duty, or, as you express it, "for Christ's sake," our friendship must end. I am not going to argue with you, but in bidding you good-bye, I must say a few words in vindication of my position, for you insinuate that I have told a lie. In April last I did tell you I believed Jesus Christ to be our individual Saviour, and I still adhere to that belief, for Jesus is the saviour of all men, inasmuch as he pointed out "the way and the life" we should lead to be saved from sin. As to his being "a substitute for sin," I never gave expression to any such words, nor do I know what you mean by the phrase. If you mean that Jesus Christ, by His martyrdom, saves any man from the punishment which must follow sin, you are grievously in error, and teaching an immoral doctrine. If this were true, it would be a strong inducement for all to sin up to the moment of their death, seeing they would, according to you, be "saved" by believing Christ to be their individual saviour.

You speak of my belief as an "experience," and expect my nature "renewed," which means, according to you, not walking in a holier life, but having nothing more to do with such "a God-dishonouring belief as that of Spiritualism." You knew well enough that I had not ceased to "believe in Spiritualism," for three months later I took an active part at the meetings of Mrs. Tappan; in fact, you were on the point of going to Mrs. Tappan's first lecture by yourself. For a period of twelve months I have tried to show you that the doctrine of eternal punishment is false; I have given you books to read on the subject; I have talked with you, and you brought no argument against mine; I have shown you that Dean Stanley and many of the ablest and most intelligent clergymen reject the doctrine of eternal punishment; and yet, in spite of this, you hold to the depraved doctrine and call it Christianity, and because Spiritualism teaches future progression for all, you call it a "God-dishonouring belief," rather say your belief is a God-dishonouring one, for it limits His mercy and goodness.

For the pain you suffer, you have to blame yourself only. Had you been a brave woman, you would have sought for evidence of the truth of Spiritualism at the houses of friends who are Spiritualists. Had you not been afraid of letting yourself think, you could have found many friends who would have gladly reasoned with you on the doctrine of eternal punishment; but, confident in your own belief, you have not been humble enough to seek for knowledge and must now sit in judgment on me. I am "in bondage to Satan," say you. Then are you free? See that you are not the slave of Ignorance. Believe me, a time will come when the remembrance of this incident in your life will cause you greater pain than it does now. Not until by knowledge are broken the bonds which a false theological teaching has fastened on your soul will you know how you have wronged.—Yours, &c.,
March, 1876.

[How lucky for this interesting young couple that their recriminations took form before marriage. We would recommend all lovers to go through a similar ordeal ere they order the indissoluble knot to be tied.—Ed. M.]

MR. JAMES JUDGE, 57, Bondgate, Bishop Auckland, acknowledges the receipt of a second parcel of books from Mr. John Scott of Belfast.

MR. BROWN'S MOVEMENTS IN THE NORTH.—On fulfilling his engagement at Shildon next week Mr. Brown will go on his way to Northumberland, making a short stay in the neighbourhood of Chester-le-Street. Our friends should lose no time in making arrangements to avail themselves of Mr. Brown's useful services. Address, Mr. Thomas Brown, Howden-le-Wear, Durham.

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The publisher is permitted by Mr. S. C. Hall, F.S.A., whose name stands so high, not only in the Spiritual movement but in the world of Art and Literature, to publish the following eulogistic letter:—

"Avenue Villa, 50, Holland Street, Kensington, W.,
December 27, 1875.

"Dear Mr. Nisbet,—You have sent me a most wonderful book. It has given me intense delight. I cannot exaggerate if I say I have never yet read a book that has given me such deep and delicious joy—with only one exception, *The Book* which this book so thoroughly upholds. Surely it will be so with all who love the Lord Christ. . . . Blessed be the God of love and mercy who sent him ('Hafed') to reveal and to elucidate the great truths of the Gospel. Mrs. Hall is reading it now, but I must read it again, and yet again. It will companion the New Testament that stands at my bed-head, and in which I read a chapter every night. Send me two more copies. . . . Burns says it is cheap: it is worth its weight in diamonds. But I wish it had been in two volumes. —Ever truly yours,
"S. C. HALL."

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

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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ARCANA OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy. By Hudson Tuttle. To be published at 5s.; to depositors, 3s. 6d.; post free, 4s., or six copies for one guinea, carriage extra. This comprehensive work has been thoroughly revised by the author; it is one of the most intellectual examples of spiritual literature. The new edition is in the hands of the printer, and is expected to be ready during the present month. A large number is already subscribed for.

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

print the English edition of this able work, as soon as a sufficient number of subscribers is received. It is expected to be ready in a few weeks.

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The Managers of Spiritual Centres in the Colonies and abroad are invited to participate in this Publication Scheme. They may be supplied with special editions at manufacturer's prices, putting them in the same position as we occupy ourselves. All such orders must be accompanied by a deposit to cover the transaction, for which due consideration will be afforded.

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THE SCATTERGOOD TESTIMONIAL.

To the Editor.—Sir,—In addition to numerous donations from friends in the provinces, I have much pleasure in acknowledging contributions from several London friends, among whom are Martin R. Smith, Esq., Thomas Everitt, Esq., and Alexander Calder Esq.

As the time is now limited to little more than a week till the presentation is to take place, we respectfully solicit friends to forward their donations at once to the undersigned, by whom they will be duly acknowledged. And permit us to say that in honouring the object of this testimonial with proof of our regard, we honour the cause of Spiritualism, and avail ourselves of the privilege of recognising the merits of a minister of the gospel of Spiritualism whose motives have never been called in question.

What we have no doubt will prove a happy (although a farewell) meeting will take place on Tuesday, May 1, in the Old Court House, Union Street, Halifax. Tea at half-past five; business at seven. Admission, 1s.; after tea, 6d. The time intervening between tea and the business of the evening will afford the friends an opportunity of introductions and conversation. The high esteem in which Mrs. Scattergood is held is evidenced by the fact of so many mediums offering their services in connection with the effort being made to make this matter a success. Among those are Miss Longbottom, Mrs. Butterfield, Mr. Morse, Mr. W. Johnson, Mr. Jackson, and many others, all of whom are expected to be present at Halifax on the occasion alluded to. The committee will be glad to see as many friends from a distance as can make it convenient to be present.

In conclusion, let us send our brother and sister to the land of their adoption with the assurance that singleness of heart and purpose in the prosecution of their labour of love has been in some measure appreciated, and that they may feel encouraged to still follow the same course in time to come.

Signed on behalf of the Committee, JOHN LAMONT.

199, London Road, Liverpool.

On Sunday, the 23rd, addresses will be delivered at Bolton by Mr. Johnson, and at Manchester by Mr. John Lamont. On the 30th, at Halifax by Mr. Morse, and at Oldham by Miss Longbottom. Services in each place commence at half-past two and half-past six. Special collections will be made on behalf of the testimonial fund.

Addresses will be delivered as follows:—

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.

OBITUARY.—Mr. G. B. Prichard of Anerley Grove, Upper Norwood, passed peacefully on to the spirit-land on March 31st. He was an occasional contributor to these columns of communications given through his hand, distinguished for their high spirituality.

A NUT FOR SCEPTICS TO CRACK.

To the Editor.—Dear Sir,—Happening this week to have paid a visit to a friend living in the south of London, an interesting case was related to me, which I think merits publication, as I believe the narrator to be a thoroughly trustworthy person and quite unacquainted with Spiritualism. It appears that on several occasions recently, mysterious knockings have been heard in one of the bedrooms, by more than one member of the family, also by a visitor staying in the house, and in addition what appeared to sound like footsteps on the stairs during the night have been heard by others in the family.

These mysterious sounds have caused great alarm and no definite clue has yet been found to the cause; but the climax appeared to have arrived last week, when one day the maid-servant went upstairs to the said room and found the door locked. After trying to open it and not succeeding, she called her mistress, who also tried but failed. The servant, thinking that one of the children had fastened it inside in fun, said, "If anyone is in the room, open the door." Almost immediately the door flew open, as if by magic, and directly three distinct knocks, like those before heard, sounded upon the door, and it was found, on examination, that the bolt of the lock was out, the key having to be obtained in order to close the door. On hearing this story I said, no doubt a former inhabitant of the house could not rest and wished to reveal some information, perhaps connected with a hidden treasure, which suggestion of course produced some laughter. In order, however, to test the matter I proposed a seance, which was strongly objected to by the lady of the house, but acquiesced in by her husband, and we two sat down at a small table.

After sitting for about a quarter of an hour the table moved, which movement we ascertained after I had put one or two questions, was caused by the same invisible power which had produced the knocks on the door. The invisible stated in reply to my questions that he lived in the house about seventy years before, and that a large sum of money was deposited under the boards of the said room. Of course I advised my friend to test the truth of this, but whether his better half will acquiesce in having the boards taken up, I have not yet heard, although, strange to relate, in addition to this she herself had a dream with reference to an aged individual supposed to be in the house at the commencement of their tenancy.

I doubt not this will ultimately be found to be one of those cases which cannot be attributed to anything short of supernatural agency, and this is strengthened by the fact that no one in the house would be likely, simply for amusement, to produce the mysterious sounds, as all the occupants would rather not have heard them.—Yours truly,

E. PARKINSON ASHTON.

Hope Villa, 205, Brixton Road, S.W., April 12.

THE COCKERMOUTH SEANCE.—W. R. Armstrong, New Bridge, Newcastle, complains that his letter to a local paper in defence of Miss Wood was not inserted, though the other side was freely stated. We have not heard that the Cocker-mouth paper has been anxious to publish the other view of the case which our columns have afforded. Mr. Armstrong refers to Mr. Johnson's statement that the gentlemen at the seance were convinced that it was impossible for the medium to move her arms after she was secured. Now comes the bell-ringing and tambourine-beating. How was this done? If not by a power independent of the medium, it must have been done by some of the sitters, for he says that when the gas was lighted they found the medium seated in the exact spot, and in the same manner in which they had left her. Now suppose that she got out of the rope, how was she to get back again? Mr. Armstrong thinks no conjuror would undergo such a test.

LANCASHIRE DISTRICT COMMITTEE.

MANCHESTER.—PRELIMINARY ANNOUNCEMENT.—The Fourth Quarterly Conference of the Lancashire Spiritualists will be held in the Temperance Hall, Grosvenor Street, Manchester, on Sunday, May 7th, 1876, to commence—in the morning at 10.30, afternoon 2.30, and in the evening at 6.30; when Mr. Jas. Burns of London will deliver an address. Spiritualists from all districts are invited to take part. Full particulars in next week's issue.

MR. MORSE'S APPOINTMENTS.

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.

NEWCASTLE-ON-TYNE.—Sunday and Monday, May 7th and 8th. Regular monthly engagement.

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

LIVERPOOL.—Sunday, May 21st.

Societies desirous of engaging Mr. Morse's services are requested to write to him at Warwick Cottage, Old Ford Road, Bow, London, E.

DR. SEXTON'S LECTURE ENGAGEMENTS.

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.

SOUTH LONDON ASSOCIATION OF SPIRITUALISTS.—The meetings of the association are suspended until a suitable place is found, of which due notice will be given.—J. BURTON, Hon. Sec., 87, Inville Road, Walworth, April 11.

DEAR MR. BURNS.—Will you kindly acknowledge, through the MEDIUM, the receipt of the following sums, with thanks:—Mr. Young, 10s. 6d.; Mr. West, 10s. 6d.; Mr. Woodcock, 10s. 6d.; per Mrs. Olive, £1. Yours, &c., R. COGMAN.

SUNDERLAND.—A society has been formed here to investigate the higher phenomena of Spiritualism. The members will be glad to see any earnest inquirer, who may apply to Mr. Airy, watchmaker, Hendon Road, or to Mr. Rutherford, 6, Salem Street South, Sunderland.

BIRMINGHAM.—Mr. C. Sneath will deliver a lecture on "Dreams and their Teaching," at the Royal Hotel Assembly Rooms, Temple Row, Birmingham, on Friday, April 28th. Tickets: Front seats, 1s. 6d.; second seats, 1s.; may be had at Rogers and Priestley's music warehouse, Colmore Row.

LIVERPOOL PSYCHOLOGICAL SOCIETY, ASSEMBLY ROOMS, 110, ISLINGTON.—Sunday Lectures.—April 23, Mr. Morse (at three and seven p.m.), Trance Addresses. 30th, Mr. Ainsworth (at three p.m.), "Eccentricities of Prayer." Dr. Hitchman (at seven p.m.), "Spiritual Education." N.B.—Further particulars may be had at the rooms, or of William Hitchman, L.L.D., 29, Erskine Street, President; John Ainsworth, 1, Ranelagh Street, Vice-President; Louis Roberts, 60, Oxford Street, Secretary.

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

SUNDAY, APRIL 23, Mr. R. Harper at Doughty Hall, 14, Bedford Row, at 7.

MONDAY, APRIL 24, "Star Circle," at 8. (Private).

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

WEDNESDAY, APRIL 26, Mr. Herne, at 8. Admission 2s. 6d.

FRIDAY, APRIL 28, Miss Eagar, Trance Medium, at 8. Admission, 1s. (Private.)

SEANCES AND MEETINGS IN LONDON DURING THE WEEK.

SATURDAY, APRIL 22, Notting Hill, at 11, Blechynden Mews, Latimer Road, at Mr. Williams. See advt. [7.30. 8d.]

SUNDAY, APRIL 23, Dr. Sexton, Cavendish Rooms, at 11 and 7.

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

Notting Hill, 11, Blechynden Mews, Latimer Road, at 7. 8d.

MONDAY, APRIL 24, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock.

Mr. Williams. See advt.

TUESDAY, APRIL 25, 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 26, 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 27, 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 28, Mrs. Olive's Seance, 15, Ainger Terrace, Ainger Road, King Henry's Road, Primrose Hill, at 7. 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.

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. Tibby, Hon. Secs.

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

SEANCES IN THE PROVINCES DURING THE WEEK.

SUNDAY, APRIL 23, KEIGHLEY, 10.30 a.m. and 5.30 p.m. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

BOWSBY 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, Hockley, United Christian Spiritualists at 6.30 for 7, for Spiritualists only. Spiritual Institute, Athenaeum, Temple Street. Discussion, 11 a.m.: Public Meeting, 7 p.m.

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

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

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

NOTTINGHAM, Churchgate Low Pavement. Public meeting at 6.30 p.m. OSSETT COMMON, WAKEFIELD, at Mr. John Crane's, at 2 and 6 p.m.

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

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

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

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

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

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

HECKMONDWICK, Service at 6.30 at Lower George Street.

Developing Circle on Monday and Thursday, at 7.30.

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

OLDHAM, Spiritual Institution, Waterloo Street, at 6.

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

TUESDAY, APRIL 25, STOCKTON, Meeting at Mr. Freund's, 2, Silver Street, at 8.15.

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

WEDNESDAY, APRIL 26, BOWLING, Spiritualists' Meeting Room, 8 p.m.

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

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 27, 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 28, LIVERPOOL, Islington Assembly Rooms. Committee Meeting at 7.30 p.m.; Debate at 8.

NOTTINGHAM, Churchgate Low Pavement. Seance at 8.

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

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