



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

SPIRITUALISM.

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SPIRITUALISM AND THE APOSTLES.

JOHN AND HIS SPIRIT GUIDE.

A SERMON preached at Richmond Hall, Plymouth.

BY THE REV. C. WARE.

“And I, John, am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel which shewed me these things. And he saith unto me, See thou do it not; I am a fellow-servant with thee, and with thy brethren the prophets, and with them which keep the words of this book: worship God.”—Revelation xxii., 8, 9. (Revised Version.)

It has always seemed strange and inexplicable to me that the professing Christian Church should reject Spiritualism, and treat this communication between spirits and men as an evil thing. For, see what light it throws upon the Bible: under its illumination the Bible becomes literally a new book! Spiritualism reveals to us two great facts—First, that we are now living in the spiritual realm; that the inhabitants of the spirit-world surround us, constantly thronging our pathway, for good or for evil influencing us continually;—secondly, that under certain conditions, and through certain channels, these invisible beings can manifest their presence, and communicate with men and women in the flesh.

We cannot help saying, Oh that these two great facts were universally known, recognised and realised! I know that many will pretend that they have always believed that the spirits of our departed friends are around us; but we are not to be hoodwinked in that way. It is like the belief in eternal torment: asserted one moment, and denied or explained away the next. It is like the orthodox belief in general: having little or no practical influence. For if persons really believed it, they could not and would not

deny the possibility of their manifesting their presence and communicating with us; much less would they attribute to satanic agency every presumed communication from thence. It seems to me intolerably inconsistent to pretend to believe that our disembodied friends are around us as ministering angels, and yet, the moment a communication is received from one of them, to assert that such communication is from the devil! To be consistent it should be said that we are surrounded by nothing but evil spirits, and that such are appointed by our Heavenly Father to minister to our ruin and destruction. Can any one possibly entertain such a thought concerning the Source of all Good, or that the precious communications of wisdom and love, which Spiritualists are daily receiving from the spirit-world, are from the Author of all Evil?

We repeat the aspiration: Would to God that these great facts were universally known, and realised,—that the spirit-world is all around us, and that its inhabitants can see us, influence us, and communicate with us; God hasten the day when Spiritualism—spirit communion and influence—shall become the faith and experience of every human being. Having this desire, we who know these great truths must do all we can to make them known to others. But, you will say, perhaps, when they are made known they are rejected. We regret to say it is so; but it is strange and inexplicable to me that it should be so. To myself they came with astounding, overwhelming effect: I was astonished beyond measure when I first discovered that we were surrounded by the liberated spirits of those who once walked the earth; that our dearest friends were by our side; and that these disembodied friends could manifest their presence to us, and communicate through various channels with

those living on earth. To myself this came as the most glorious truth of which the mind can conceive; a truth of the greatest importance to the human family; a truth which at all costs must be made known to the world. I repeat, that I have always been astonished that this truth should be rejected by professing Christians. In my simplicity I supposed that it would be received with open arms and eager interest by all as it was by me. I cannot now understand why it is rejected; it may be that I have a differently constituted mind from some others, but then it still remains a mystery why my mind should be differently constituted.

Rejected by the churches; rejected by religious teachers! Why see what a flood of light it pours upon the Bible and upon the entire system of religious teaching. Rejected by preachers and religious professors! Why see what a variety of interpretations are offered to-day by the different sects; what a variety of opinions are held concerning the meaning of the Scriptures, and how perplexed, doubtful and anxious is the religious world about spiritual problems, and the condition of human souls in the hereafter! Why here is something (communication between the two worlds) that will blend all those varied interpretations in one clear and grand solution; here is a revelation of truth that will scatter all their doubts and fears; change by its magical influence the conflicting elements of religious controversy into a calm and holy peace; and bring their minds out of darkness into marvellous light! Rejected by the churches! Why the entire Bible is based upon this truth: from beginning to end its records, written at intervals of thousands of years, bear uniform testimony to it; and as if intended for a grand and emphatic climax—as if intended to clinch the nail of testimony, that this truth might be established upon an immovable rock of evidence,—it is specially demonstrated in this book of Revelation, and particularly in the last chapter. The whole of the book of Revelation was communicated to John by spirit instruction and influence; in visions, symbols, and oral communications; and it winds up by this simple and touching incident of a conversation between John and his spirit guide.

*Successors of the apostles indeed! Where are they? Where are the successors of Peter, and John? Thank God, they are to be found in the ranks of Spiritualists. Spiritualists are the successors of the apostles: let us be so truly in holiness of life, in self-denial, and in devotedness to the cause of Truth and Righteousness.

I.—WHAT JOHN SAW AND HEARD.

“And I, John, am he that saw and heard these things.”

What had John seen and heard? He had seen and heard the realities of another world, a world that had always surrounded him, but which he had not realised for want of sight and hearing; i.e., the faculties or senses necessary to realise that world. We all know that a man may be in this world, moving amongst its inhabitants, influenced, led and guided by them, and yet, for

want of the necessary senses—sight, hearing and feeling,—he would not realise it: he would be oblivious to its sights and sounds, he would be without any sensations however much influenced. This is actually our case, originally, in relation to the spiritual world: we are in it,—living, moving and breathing in it; surrounded by its wondrous sights, sounds and realities; thronged by its inhabitants. Those look upon us as we do upon a blind man, see all our movements while they look, but we do not realise it. Why? Because our spiritual faculties are dormant. We have a proof of this in the difference between the experience of a medium when his powers are developed and before. The grand principle upon which the whole of Spiritualism is based is, that the world of spirits is inseparably connected with this world, as the second link of a chain is with the first. Thus are all worlds and spheres of existence connected with one another—all form parts of one great whole. There is no vacuum, no great chasm to separate one world from another. Pope seemed to have some glimmering of this when he said,

“But man, who here seems principal alone,
Perhaps acts second to some sphere unknown,
Touches some wheel or verges to some goal,—
’Tis but a part we see, and not the whole.”

Or it may be compared to the different rooms of a house; this was what Jesus meant by “many mansions,”—it is one great Father’s House, but there are innumerable apartments; and Jesus meant that he was simply passing from one apartment into another and more glorious one, whence he could see and help them though they could not see him. Those who depart from this stage of existence, simply pass on to the next, yet are connected with earth as one room is connected with another; and if our spiritual perceptions were awakened, we should realise our spiritual surroundings; we should catch glimmerings of the glories, and the sweet sounds of that realm would be wafted to us. This is MEDIUMSHIP! and this was the meaning of John’s experience on that island. The passiveness of the bodily and mental powers is favourable to the development of the spiritual faculties, and there in his banishment, John’s inner sight, hearing and sensation were awakened; his spiritual faculties were unfolded by the operation of spirit influence upon him (a process we witness every day in the spirit circle), and thus being shut out as it were from this world, he was able to enter into communication with another. What had John seen and heard? He had seen the glorious forms of disembodied spirits; he had heard the sweet melody of spirit voices and spiritual music; and a glorious panorama of visions and scenes was presented to his view by his spirit guides, respecting the realities of the spiritual world, and the events that would unfold themselves in the future. How his soul must have been filled with rapture! What feelings of awe and wonder must have overwhelmed him! He had never conceived of such realities; he learned more there than he had ever done in the schools and experiences of earth.

This, then, is what John heard and saw: the realities of the spiritual realm—its sights, its sounds, its people; and he saw the glorious form and heard the thrilling voice of his Spirit Guide and Teacher. And we beg to say that this is what Spiritualism is as we understand it; this is being experienced by our mediums, so far as the activity of their physical and mental powers will permit: they see forms, they hear voices, they feel the influence of invisible beings upon them; they are awakened to the realities of another world,—and this is going on from week to week. Aye, JOHN'S EXPERIENCES! and hence, I repeat, I am astonished that Spiritualism, when once known, should be rejected by the Church. If these things took place in the first century, Why not in the nineteenth?

II.—JOHN'S MISTAKE.

John was going to worship the spirit friend who was his guide and teacher, but this was through ignorance and inexperience. The myriads of disembodied spirits who throng around us, are precisely the same persons that they were on earth, and they are worthy of as much respect, esteem, deference or love as they were then—no more, no less. They are THE SAME PEOPLE that they were, and they do not,—I mean if they are honest, truthful, humble spirits—they do not require more deference, or confidence, or love than they were worthy of when in the body. If the spirit be vain, ignorant, conceited, untruthful, or indiscreet, of course he will make pretensions which he cannot substantiate, and will demand a confidence and deference to which he is not entitled.

Good spirits claim no authority over us; they recognise the equality of all human souls. They are our friends, not our masters; our faithful and devoted teachers and guides, not lords over us. They give us their advice and counsel, not commands; they warn and admonish us, not threaten or condemn. If spirits come assuming authority and making pretences, we take no notice, we give them no confidence. But we know when we are receiving communications from our friends; and to those exalted intelligences who impart to us important instruction, we pay all that deference and respect which we did or do to their earthly name and fame. Dear friends, let us remember this point: Who are those multitudes who are dwellers in the spirit land? They are the same people that once thronged the streets and highways of earth; they are your brothers and sisters, friends and acquaintances; you are one with them; they do not want you to worship them; they only seek friendly communication with you; they only want to be your friends, teachers and guides.

It was natural that John should have this impulse. He was a simple-minded fisherman, possessing in the highest degree the element of reverence, and it was in simple ignorance and humility that he was going to worship. Communication from the spirit world was new to him. He had not been aware, perhaps, that the spirits of his earthly friends were so near, and able to talk with him through proper avenues opened up.

The spirit friend assured him that he was only one of his BROTHER TEACHERS,—simply a friend, who, from a higher world, was appointed to teach and guide him. How beautiful is this idea! Our own mediums are mostly controlled by their dearest friends.

What a light this throws upon the Bible! We can now see the meaning of those passages where "God" is said to do this and that. We can understand the meaning of those passages where men and women seemed to talk to God face to face. "Thomas Heard," a friend who lately passed from earth, said through his friend Mr. Paynter, "Oh how clear is the Bible to me now!" It was in simple ignorance that men called these mysterious beings, who appeared and spoke to them, Gods, and worshipped them. They were simply disembodied spirits of human beings, and were not always so wise, humble or good as the spirit-friend of John. Yes, indeed, in the light of Spiritualism we read the Bible with new eyes, we can see now what power it was at work,—man in his ignorance and blindness has always misunderstood that power. I say again, that I wonder the professing Church should reject Spiritualism, this key handed down from heaven to unlock the mysteries of the Bible. To me the identity is so perfect, that they stand or fall together. This, then, is SPIRITUALISM: we have communication with our friends and fellow-creatures, as John had at Patmos; we do not worship them as Gods, but respect and love them as brothers, friends and teachers.

III.—THE SPIRIT'S MISSION.

"Worship God." This is their theme: they come to make us true worshippers of God, humble and obedient children of the Great Father, earnest workers in the cause of Righteousness and Truth.

Their one message is the LOVE OF THE FATHER—the infinite and eternal love of the great Parent Spirit toward all His children. And they are lovingly impatient to proclaim this message, for they see that men are kept in ignorance of this great truth. They come to remove the cruel and unjust ideas and conceptions that men have been taught about God. They come to tell us that He is not a God of wrath and severity and vengeance, but a God of love—unbounded love. They come to teach us the truth, to awaken our love to God, and fill our hearts with loving-kindness: doing all the good we can to others as God does to us.

"Worship God!" not men, not things; in truth and love, not with the mask of hypocrisy; with inward sincerity and homage of the soul, not with outward form and display. "Worship God" by a pure and unselfish life; by a life of benevolence and charity as Jesus did, who was "the brightness of his Father's glory, and the express image of his person":

WORSHIP GOD!

Mr. W. Shroobree will hold a seance for the investigation of spiritual phenomena on Monday evenings, at 8.30 prompt. For particulars, apply to 5, Penpoll Road, Graham Road, Hackney, E.

THE SPIRIT-MESSENGER.

WHAT THINK YE OF CHRIST?

MR. J. C. WRIGHT, MEDIUM.

(Reported by Mr. John Fowler.)

This central name of Christianity adorns the humanity of which we form a part—a great light—a Sun. More to man, as an heroic moral teacher, than any other man who has ever lived. A man, truly, full of real moral dignity and spiritual sympathy. As an influence, he lives more now than ever he lived before. He rides nearer to the divinity of human progress than ever. This age is a better one than those which have preceded. The work is partly his. He is associated with much that is black, cruel, and unjust, but he has nothing in him of blackness. He never smiled upon crime. He never helped the dogmatist. He never lived a moment in the brain of angry ecclesiastics, though such have tried to get him into their souls, but the central citadel of which was too selfish to admit him, and he has had to remain outside and take shelter with the meek and the lowly, the humble ones of the earth, who have unfortunately many times been broken upon the wheel of the Inquisitor. Great men are very often misunderstood, and their teachings misapplied, and perhaps no man has been so much misunderstood, in the whole list of talent produced by antiquity, as Jesus Christ. There is no doubt about this man. He stands forth clear, bright, unmistakeable. All the others shrink into shadows. My appreciation merges into worship. He is a man true and above men. He has no dirt on his limbs. His soul is clean, bright. Angelic love sanctifies his touch, word and deed.

I will speak about this man first as an historical character not as an ideal creation of some Essenian scholar. A man born in Bethlehem after the manner of men; a real usual development, but extraordinary withal. God sent and God like. True to the purpose of his coming as after events prove. An ameliorator of his kind. Not a king, not a statesman, not a philosopher even, and certainly not a God. But a man grand all round. I will venture to call him my brother, made of the same flesh and blood, endowed with like passions. A true man, not a fiction, not an ecclesiastical creation, not made to ornament the end of a sermon. He never made sermons. He spoke wise words. He neither said firstly, secondly, nor thirdly. He paid no attention to rhetorical rules. He said with his lips what his soul got from God, of truth and right. He never wrote a book. I do not know whether he ever wrote his own name. It stands, moreover, on record that he did once write on the sand, which I suppose means that it is not always good to write upon anything else, for in the making of books there is no end. He never corrected the Gospel manuscripts, they were unwritten when he died. They are a kind of floating recollections brought together broken and imperfect. Nothing is known definitely. Homer wrote, Plato wrote, Cæsar wrote, Livy wrote books, which live, little mutilated by the mutilation of ages, but they are nowhere in reputation with the man Jesus, who never wrote, but whose wise words live, and have in the course of ages made and unmade empires and dynasties, and will continue to do so.

Now there must be something very extraordinary about this man, this leader of the humble, the pure and the lowly. Let us see if we can find out the source of his extraordinary power, for he is more than a king, certainly, and yet a beggar turned out upon the highways, an outcast from dignified respectability. In the first place he has a great heart. He is unselfish. His eye scans the wants of humanity. He does not love the Jew only, but the Gentile as well. He has heart enough to make a heaven for all the world, and to judge kindly and lovingly the weaknesses of his fellow-man. He tries to find virtue in a man. He tries to see the right

side of a man's conscience. He is a man without malice. His anger was free from brutality. Men loved him because they felt his love; they were paid back in the same coin abundantly. He did not ask those who came unto him whether they belonged to the schools of Alexandria or of Athens. He put no questions about their citizenship. He dealt with men as equals, and gave them abundantly of what he had. He liked a Jewish priest as well as a Jewish scribe. The lawyer and the parson were both the same to him, doing useful work in their way. He taught simple, moral, truths. We know more of his mind than we know of his life. A man's thoughts are the best things to cherish when they are wise, and he had wisdom, but wisdom is not always wanted: selfishness hates it. Avarice despises it. Wisdom and gain do not very often work together. They are enemies, and in a fair fight wisdom will kill selfishness any day. I sometimes feel very sorry when I think over the hardships of his life, and the hard privations of his unostentatious career. He wanted little, and his friends took good care that he had it. Compared with his lot, the hard worked, badly paid, country curate of the present day lives in clover. I should think the qualms of conscience must be very great in those bishops who draw princely revenues and live in palaces. I wonder, if he came again, whether he would know his teachings and his opulent disciples? I think not. Poverty is suitable soil to make an honest man out of. When a man has nothing, he can afford to be honest. It is hard work to get the money bags through the eye of a needle. Social position, carriages and horses, a retinue of servants, and the paraphernalia of a bishop's palace are very heavy weights to put upon a human conscience. Poverty has none of these troubles. It can devour its crust by the crystal stream, and gaze upon the face of nature without the grimaces of mockery.

Ah! Yes, thou Man of Sorrows; thy poverty constituted the magnitude of thy wealth. Thy soul was unbought: no expectant vicarage dangled before thy eyes. No mitre corrupted thy thinking; but untrammelled, free as the mountain torrent, the voice of God spoke in the cadences of thy wisdom.

I have been trying to think out how thy place could have been bettered, but I have failed to see where thy honest soul could have been better placed. The true place of every moral reformer should be where he can speak freely,—to the rich freely, to the poor freely, to the king freely, freely to the subject. When a man has nothing, he reigns over an empire that brings no care and which requires no defending. It must be a terrible reproach to a conscientious man, who preaches stale sermons for a thousand a-year, when he reads the life of Jesus of Nazareth. Self-accusing phantoms will flit through his brain. His selfishness, however, reasons him into satisfaction, and he compromises his moral sense by thinking he is doing good. Put a man with as pure a soul as Jesus into the fashionable circles of society, and he will soon be transformed. He will have to make concessions to the shams of the age. If he dare to be true to his conscience he will offend somebody. Fashionable churches are not filled by men who like their vices to be lashed by the eloquence of a popular preacher. Sermons to popular congregations contain no fiery matter. The preacher never enters into the domain of plain speaking. If he did denounce the cant, the lying, and the insincerity of society, he could not let his pews; therefore, he plays the tune that will please, and sings the songs that will charm. A true man could not come up out of such conditions. If Christ had had them, he would have been spoiled. His superlative moral beauty would not have come down the corridor of centuries. He was poor, and could afford to be true to himself.

Christ, as a divine teacher, did not bring into the world a new philosophy, but he concentrated that which was best in all philosophy. He brought light

and immortality within the grasp of the people. He turned the expectant eye from earth to heaven. He turned sorrow away from the tomb. He lets the delights of heaven into every human soul that chooses to follow him, and he is no false leader. He is not a blind man leading the blind. He summed up the whole duties of man—"Love the Lord thy God with all thy heart, and thy neighbour as thyself." That is the pith of all his teaching. It is the inner marrow of all his thoughts. So wise and comprehensive a philosophy struck at the root of the ambitions of men, and put the affairs of life on a new footing. The exercise of love to God transforms the spirit of man into the divine likeness.

A man will become like the object of his worship: if his ideal be low, it will degrade him; if his ideal be high, it will advance him. His morality becomes strong when intensified by an active sense of worship. A man without worship must go down. With worship he will rise into states of felicity. Love to God feels better than the old way of expressing reverence. Fear God, was the method of the old prophets, but the Christ prophet brought a sweeter thought, which makes no appeal to force, which does not suggest vengeance, but love, which comes sweet like a heavenly breath over the face of nature. Love God first; love Him with an intensity beyond anything felt towards an earthly object. So wide and beautiful is the love principle of our heavenly Father. It is seen in all the manifold works of his hands: everything in nature is in order and love. Love is the soul of order; therefore, it is the first, the most natural duty we owe to our Creator. To love because He first loved us.

Blessed Teacher! Pure soul! How men did love darkness rather than light, to oppress thee, to persecute thee, and, alas! even to kill thee. Men, blind, infatuated men, have burnt their benefactors, and murdered their divinely prophets! Great men, truly, have had their greatness warmed by the warm influence of God's love, rather than by the love of man. Man has been too busy in getting gain and honours to truly appreciate the divine teacher. It is the old, old story. If a man will speak the truth, if a man will obey God rather than his fellows, he must go down into the abyssal darkness of social neglect and oppression. No man so completely did rely upon God's truth as Jesus. He had confidence in right. The majesty of truth always commanded his allegiance. No expediency, no trimming of words, no hypocritical cant, no betraying his neighbour, no undermining of human character. No, he had a mission which had no room for these. His soul had too much light to tolerate within itself this darkness. He loved God, and God loved him. When a man is touched by the love of God, he washes his soul from all dirt; the rivulet of his feelings is as pure as the mountain spring, and he feels that he loves also his fellow man with an equal love. This, Jesus did.

If the high priest had said: "Come, Jesus; come with me, enter into holy orders, and become a priest. The Church will feed thee well, house, and clothe thee well; thou shalt have honour, and men shall bow before thee. Thou shalt sit at the king's table. Thou shalt be a great man amongst us." Jesus would have turned away, and said, "Thou hypocritical priest! I labour not for myself: I labour for my fellow man. If I can place more food upon the poor man's table; if I can make him happy with the love of God; if I can make him a loving father, and a tender husband, it is better than living in a parsonage, and having all the good things of this life."

Christ loved humanity, because in the face of every man he saw an equal, and a brother. When he looked upon the divine face of woman, he saw the bloom of an angel there, and a sister. What, then, could he do more than love his heavenly Father, and his dear

sisters and brothers the world over. This was the spirit of this great man's teaching.

Obscurely sent forth, without any respectable recommendations, he never even sought respectable patronage; he worked upon the poor and the lowly. His name spread far and wide; fame and honour came to him without seeking. His greatness had no vanity. His humility kept him in his true place. Humility becomes more loveable when we taste it. It is sweeter to the soul than honey, and more precious than fine gold. A true disciple of immortality will seek Christ's spirit, for in that spirit is found those virtues which lie latent in every soul ready to be developed.

The contemplation of a beautiful character and a heavenly spirit, will improve the human heart, enlarge its sympathies, complete its humility, and enlarge its love. This power divine is like a sun in the sphere of heaven, radiating its light so that every soul may partake of its influence. Every good man is a saviour, and every wise man a true teacher. Christ is good, wise, and true. Put thy feet down into the prints he has made, and, like him, thy immortality shall be spent in the increasing happiness of unending progress.

SPIRITUAL POLITY.

A FEW QUESTIONS.

ON THE WAY THE WORLD TREATS MEDIUMS.

[In reply to the Appeal sent out on behalf of Mr. Hudson, the reflections printed below were received, thus introduced:—

"Dear Mrs. Burns,—I cannot help sending you the enclosed. The Money Order, you will understand, is for poor Hudson. The enclosed bit of MS. may have some bearing on this case. It was written months ago, just after Mrs. Esperance was so abominably let in."]

"Take, eat, this is my body which is broken for you."

And how many more must be broken before ye know what ye break and what ye eat? One after another they come, like lambs to the slaughter. Shall there be no end to the dismal procession?

I see them walking patiently among the myriad wolves: between the rows and rows of glaring eyes that pierce and burn them as they pass, and still they hold upon their way in meek and uncomplaining faith. But, one by one, they fall: and, one by one, they moan and meekly pass away.

The nails that pierced their hands and feet, the spear that pierced their side, are not the nails and spear of Roman soldiery, but, oh alas! the Judas kiss! the venomous eyes! the bitter, rankling thoughts of those they took for friends.

Must we, indeed, go back to ancient times, and close our mediums in with temple walls, whose gates shall only open at the bidding of a priesthood? God forbid!

Yet how otherwise shall we protect them in this world of staring, undiscerning eyes, and gross unsympathizing hearts, and victimizing spleen? How otherwise? That, it seems to me, is the question most urgently demanding solution to-day. And, while it is being solved, will the stream of victims last? Or, will it fail? Will Cain for ever gain the day? Will Heaven-accepted Abel cease from off the earth?

Again, may God forbid!

Yet, how otherwise?

Now let us consider. The devil, so-called, is, perhaps, a good schoolmaster; though we think him sometimes too fond of using the cane on the poor devoted backs of those who really were not to blame, unless for being too unselfish to know how to take care of themselves. I suppose it was always so; sad as it may seem. The strong and selfish do the mischief; the innocent, but

careless, have to bear the blame. But, need it always be so? It should not be. Yet, again, how otherwise? Can we never get rid of the walls and the priests? Must the Gifts of the Spirit for ever be dispensed through such narrow conduits? I think not. I hope not. I PRAY not. For we know, but too well, how priesthood (however good and pure at its first institution) has always degenerated into priestcraft. And while human nature is what it is,—Can it ever be otherwise?

“Have I not chosen you twelve; and one of you is a devil.”

Suppose, instead of going back to ancient times, we go back merely for some 1850 years, and ask, “Would the mighty works of the gentle Nazarene ever have been performed without the aid of the protecting atmosphere, and loving, reverent fellowship of the twelve chosen apostles? I merely ask. I don’t know. But, I think not.

If, without being presumptuous, I may judge of such a mighty one by my own diminutive experiences, I should say, that without that protecting atmosphere, that kindly reverent sympathy; the murderous spleen of those Pharisees and Sadducees and devourers of widow’s houses would have been enough to expel such a spirit from its body, without the aid of Pilate’s nails and spear.

And why should there have been a Judas in the twelve, unless to break that protecting wall, and thus make possible the closing scene of that wondrous life, when its mission was fulfilled.

But, it may be said, you speak of that mighty one as though he were as frail a mortal as some of these poor blind ones who have some of his gifts, but who go blundering on in such stupid fashion to-day. Now, may God forbid that I should ever so think or speak of the one Man I have ever read or heard of, to whom my inmost soul bows down in lowly reverence. Yet, if the protecting band were necessary to him, (if it were) how much more so must it be to these feeble ones of to-day?

It seems to me that, instead of isolated mediums, we want, for each medium, a properly organized circle, who shall be to that medium, in some degree, what the twelve were to the mighty Nazarene.

Would that each brother or sister who has been blest by heaven with some gift of the spirit, such as we call mediumship, had also been blest with more of his power of discernment of spirit.

But, poor shortsighted things! too many of them rush on headlong, and never stay to try and distinguish between their enemies and their friends, their helpers and their poisoners.

Let every medium fling away all confidence in self, and imitate the timid steps of babes who have not learnt to walk, and will not stir without the mother’s hand, and can’t be happy in the presence of unloving eyes.

In other words: Let no mediums, who have once set their hands to the plough, venture forth to their work without the strong protective presence of kind and loving friends who have their welfare and their work at heart, and who would as diligently exclude from the seance room all uncharitable and otherwise unfit investigators as a Philistine would have been excluded from the Holy of Holies, or as a demon is excluded from Heaven.

When every medium, or prophet, or sybil, or whatever we may choose to call them, shall be so protected, we shall perhaps have learnt somewhat of the wisdom of those heathens and barbarians who lived some thousands of years before our Christian era commenced; perhaps, also, a little of what the gentle, mighty Nazarene lived and died to teach.

GAMMA.

[All the evils attending mediumship may be avoided by mediums refusing to hire themselves out to societies, committees and investigating seances. It should be a domestic institution; and hedged in thus by those influences which protect the other delicate interests of family life. Being surrounded by sympathetic friends really means ISOLATION from an opposite class of influences; and sometimes perfect individual isolation is essential. We see this partially accomplished in the abode of the gentle Mary: true rest and recuperation are alone to be found for the weary soul in the self-sacrificing and tender atmosphere of WOMAN. In the more external work the larger circle is available; but the more highly developed a person is the more painful are indifferent surroundings. In like manner the more spiritual the work done the more select must be the conditions, as at the Transfiguration and return of identified spirits. But there is higher work still: the victory over spiritual Temptation, and the relinquishment of all in the Garden of Gethsemane. Then no earthly or heavenly power can assist; our dearest friends go to sleep with calm indifference, and even the face of God is hidden. The forsaken Soul must value itself alone as its only possession; and having found this pearl beyond price, the whole Universe is added thereto. The Soul is now prepared for all things, the order of which is entirely reversed: that which others count the greatest sacrifice is accepted as the highest pleasure, if thereby the spiritual good of others is to be promoted. No wonder, then, that the spiritual worker should be misunderstood, and the whole drift of the Gospel symbolism be reduced to a petrified mass of spiritually dead “historical fact.”—Ed. M.]

SPIRIT-PHOTOGRAPHY UNDER TEST CONDITIONS.

KANSAS CITY, MO., U.S.A., MARCH 11TH, 1882.

Editor,—Allow me to state briefly through your paper my experiences had lately relative to the phenomenon known as Spirit-Photography, through the mediumship of Mrs. Lizzie Carter, at the Photographic Gallery of Mr. Julius Plaetz, No. 618, Main Street, this city. I notice your comments in your number of the MEDIUM AND DAYBREAK of February 11th, 1882, entitled, “Chronicles of Spirit-Photography,” and as this beautiful phase of mediumship has recently elicited much interest among investigators of this city and vicinity during the last six weeks, and as many of those who sit for a photograph with the lady, claiming to recognise departed friends in the spirit-faces produced on their pictures, it was proposed to Mrs. Carter to give a sitting under test conditions, to which she cheerfully consented. Consequently on the 4th inst., Messrs. W. W. Judson, Fred Meyers, H. M. Johnson, John E. Fleming, and your humble servant constituted ourselves a committee to investigate this phase of mediumship, and I take pleasure in laying before your readers the details of our investigation and its results.

We procured a plate-holder in Mr. Plaetz’s gallery, fitting the camera through which Mrs. Carter took photographs, and proceeded with it to the photographic gallery of Messrs. Williams and Thomson, 612, Main Street; requested Mr. Thomson, one of the proprietors, to place in our presence a prepared plate for taking an ordinary photograph in that plate-holder, stating to him that we desired him to go with us as we intended to have a photograph taken in his presence on that plate at another gallery by another photographer for scientific purposes. The plate was prepared and placed in the plate-holder mentioned by the operator in the dark room at the gallery of Messrs. Williams and Thomson in our presence, the plate-holder then wrapped in a covering to exclude the light and carried by Mr. Thomson; thus we returned together to the gallery of Mr. Plaetz. Mr. Thomson was here introduced to Mrs. Carter and requested to hand to her the plate-holder. Mrs. Carter, after being informed that a plate had been placed in that plate-holder, prepared for her to take a photograph, requested that the camera be examined, which was accordingly done by Mr. Thomson, he being an expert in his profession as photographer, next your humble servant was requested to sit for a photograph.

There were present in the room at the time the following named persons:—

Mrs. Virginia J. Judson;
Mr. W. W. Judson;
Mr. H. M. Johnson;
Mr. Justin Robinson;
Mr. John E. Flemming;
Mr. Fred Meyers;

Mr. D. P. Thomson;
all of Kansas City, Missouri; and
Mr. Jacob Sherman, of Astoria, Long Island.

Mrs. Carter then placed the camera in position, removed the covering from the plate-holder and, without opening the same, placed it in the camera. After the lapse of eight seconds, during which time Mrs. Carter held her hands on the camera, she removed the plate-holder from the camera, and without opening it, handed it back to Mr. Thomson with the request to go to his gallery and develop the plate. The committee returned with Mr. Thomson to his gallery in the dark room, when Mr. Thomson handed the plate-holder to his operator, requesting him to remove the plate and develop it in our presence. The operator admitted that this was the same plate he had placed in that plate-holder a few minutes before, that it had not been taken out, but was there just as he himself had placed it.

He applied the necessary chemicals generally used by photographers to develop the negative and nothing more, and on presenting the negative to the light, there appeared on it five human faces distinctly outlined in addition to the face of the sitter. Mr. Thomson after making several proofs, delivered the negative to me, which I handed to Mr. Plaetz to be printed.

These are the facts and the result of our investigation, and I lay them before your readers as they occurred in our presence.—Respectfully yours, H. F. BUNGARDT, M.D.

The undersigned spectators present at the time the photograph mentioned was taken, and members of the committee as above referred to, having carefully examined the foregoing statement of the proceedings, acknowledge the same to be true and correct in every particular:—

VIRGINIA J. JUDSON;
W. W. JUDSON;
H. M. JOHNSON;
JUSTIN ROBINSON;
FRED MEYERS;
JOHN E. FLEMMING;
D. P. THOMSON,
Photographer;
JACOB SHERMAN.

JULIUS PLAETZ, PHOTOGRAPHER, ON SPIRIT-
PHOTOGRAPHY,

No. 618, Main Street, Kansas City, Missouri,
March 11th, 1882.

Concerning the phenomenon of Spirit-Photography, although I do not profess to be a Spiritualist, I deem it just and right to state that while Mrs. Lizzie Carter, the spirit photographer, was taking spirit-photographs at my gallery, she prepared the plates in my presence and the presence of my operators in the same manner, using the same chemicals as used by myself in taking photographs; she used the same camera, the same furniture which I use daily and which has been used at my gallery during the last ten years. And on all the photographs she took from two to eight human faces and frequently full forms besides that of the sitter did appear, in fact two-thirds of all the plates she used while at my gallery, from January 20th to March 6th, 1882, were prepared and developed by myself or my operators, always with the same result.

And I desire to further state that myself and my operators have frequently, without the knowledge of Mrs. Carter, tested her so-called mediumship in various ways, by exchanging plates which she had handled and prepared from the plate-holder, replacing others prepared by ourselves such as she had never seen nor handled before, but still the result was the same: human faces and forms would appear in addition to the sitter on every photograph she took. I further state that she has taken photographs of a number of persons strangers to her, and known to me to be sceptics, but still the result was the same, spirit-faces on every photograph.

I have been a practical photographer for over twenty years, am well acquainted with all the details of the business, and I declare that there is no chemical process known by which the phenomena, such as produced by Mrs. Carter, can be duplicated.

The only observable difference in the process of taking a photograph between Mrs. Carter and other photographers

is, that Mrs. Carter generally lays her hands on the camera while she takes the photograph, this, and only this, is the only difference I have been able to discover in the operation during about six weeks of daily observation at my gallery. Of course myself and many other experts in photography, among other experiments made, did not fail to lay our hands on the camera, stood on the same spot in the same position generally occupied by herself, etc., but all was of no avail, the spirits would not and did not come for any or either of us.—Yours, etc,

JULIUS PLAETZ, Photographer.

HAUNTED PLACES.

To the Editor.—Dear Sir,—Is it not singular that among the great number of spots that have been scenes of such acts either of commission or of omission, as are supposed to bind the spirits of the departed to them by a chain which they cannot break, only a few, comparatively, should be so haunted? If here and there a house in which a murder has been committed, or in whose secret recesses is hidden a lost or forgotten will, owns its weird and unwelcome intruder; why are others free that have equal claims to this unenviable distinction? And why do not fields of slaughter, the palaces of sanguinary despots, prisons, etc., always swarm with dreadful spectres, and echo with the noise of their tread?

Probably but few of your readers have had their attention drawn to this curious subject, which the writer believes can be explained only by reference to principles of spirit-action, which have hitherto not been fully recognised.

At a recent circle here, in reply to inquiries through an entranced medium, an explanation was given which is so reasonable, and appears to involve such important principles, that it ought to be placed on record. It was simply this: That only those spirits who were mediums in earth-life can, in the disembodied state, manifest their presence, (except to clairvoyants) and that the nature of the manifestations which they are capable of producing, harmonises with the character of their former mediumship. For example, the disturbance of furniture can only be effected by a spirit who had originally been a physical-force medium. Of course, the fact is, that the various mediumistic powers possessed in earth-life APPERTAIN ONLY TO THE SPIRIT. Hence, these continue to characterize it when disembodied by death; but their range is always limited by inherent natural idiosyncrasy. Perhaps this may go far to explain why so many appointments made by bosom-friends to re-appear after death to the survivor have never been kept.

Plymouth.

DELTA.

A SPURIOUS GHOST.—Perhaps the public will esteem it a favour to be told that for days past they have been watching for a ghost at the wrong house. The occupier of that well-appointed domicile at any rate will be glad to find the mobs going elsewhere. We have heard on the best authority that a vapoury something has been seen mysteriously filing through the topmost room of the dwelling which has been popularly mistaken for our haunted house. But we know that this has been the result of a smoky chimney. The public is being lamentably gulled. The ghost belongs to Frankfort street, not Bedford street, and Frankford street protests against being deprived of the fruits of its Spiritualistic enterprise. It may be as well to say, however, that the disembodied creature has not shown herself since the publication of Mr. Ware's interesting letter, a sense of seclusion having suddenly come over her and led to her retirement to some unoccupied cupboard. We feel it incumbent, however, to explain that the wrong house has been watched with some show of reason. We have been to some pains to elicit the primary cause for these nightly assemblages. And we find that towards dusk, upon the day that Mr. Ware's letter appeared in our columns, a figure clothed in white did suddenly appear at the window and as suddenly withdraw. Such recklessness is positively inexcusable. It is true, as we learn, that a gentleman in simple shirt arrayed, did, for one brief moment, look out of window, and that a speculating throng caught momentary sight of this snow-clad form. In these days of popular superstitions it is incredible that anyone should expose himself in his shirt.—"Western Daily Mercury" April 8, 1882.

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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."

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

THURSDAY.—School of Spiritual Teachers at 8 o'clock.

THE MEDIUM AND DAYBREAK.

FRIDAY, APRIL 14, 1882.

THE CELEBRATION AT NEUMEYER HALL, ON THURSDAY NEXT.

Since the spirit world suggested this matter, it has gone on with increasing momentum, till now, it assumes indications of success of the most encouraging character. It will cause a combination of elements that have hitherto existed apart, and we hope it will lay a solid foundation for that new Temple of the Spirit, which is to be the channel for diffusing the life of the Movement in the future.

THE VISITORS.

Mr. J. C. Wright, Liverpool, and the Rev. C. Ware, Plymouth, truly represent the rising life of the spiritual work. They are the most active and prominent instruments in the field, and well merit the distinction which the Celebration confers upon them. Their influence in the work extends far beyond their personal surroundings. Mr. Wright, in addition to being an eloquent trance orator, is the medium through whom many important articles on various subjects are given, and, reported by Mr. Fowler, they find their way into newspapers all over the country. Specimens of these utterances have appeared in the MEDIUM of late. Mr. Ware is quite an institution with our readers. He has done a great local work in the past year, a work unparalleled, and of which his weekly reports give full particulars. He is showing Spiritualists how to work the Cause.

It gives us pleasure to state that Mrs. C., the lady whose mediumship is described in the Plymouth report, elsewhere, will accompany Mr. Ware. She appears to be a medium of rare powers.

THE PROGRAMME.

Of the Lady who will occupy the Chair we spoke last week. Many will be glad to see and hear A. T. T. P., Mr. Everitt, and others. Mr. Davison has a fine array of talent to render assistance. The difficulty will be to find time for all in one evening. Speeches must be short, and everything prompt, brisk, and lively. The exhibition of spirit pictures is an item of all-engrossing interest. It is well worthy of a whole evening for itself.

MR. HUDSON.

We regret to see that the amount collected for our long-suffering and well-deserving friend is yet so small. His services as a medium for spirit-photography are inestimable, and what he has suffered for it surely merits such recognition as we would desire if placed in his position. It is not too late to mend this defect. We hope Miss Houghton will have a heavy Purse to present him with on Thursday Evening, next week.

LETTER FROM M.A. (OXON) TO MR. WOOTTON.

21, Birchington Road, N.W., April 2nd, 1882.

My Dear Sir,—It affords me great pleasure to enclose a small sum towards the subscription in aid of Mr. Hudson. I

have for a long time felt much sympathy with him in his prolonged distress, and shall rejoice if a substantial sum is secured for his use. I entertain no doubt that his is a case that deserves the sympathy and support of Spiritualists, both on account of the service he has rendered them, and also on account of the annoyance he underwent from what I believe to be unproven charges of fraud. I have already said in public what I found him; and I maintain that opinion unchanged.

I should be glad to know that his powers were again at the service of the Cause.

Wishing you every success, I am, yours faithfully,

M.A. (OXON.)

FROM A COUNTRY SPIRITUALIST.

Mr. Burns.—Dear Sir,—I am glad to see that the Spiritualists of London, are going to do a kind act to one whom I believe is well deserving of help. I am sorry, and it is a pity humanly speaking, that the servants of the spirit-world should languish in poverty as is often the case, but doubtless the angels see it wise that many of their instruments should have trouble and suffering to keep them humble and wean them from dependence on the world. Into the lap of many is poured the wealth of this world, but few know or understand the duties which it entails and use it accordingly. I believe Mr. Hudson to be a genuine instrument of the spirit-world; the spirit-photograph which I obtained at his place, when in London some years ago, bears unmistakable signs of its genuineness; and I have pleasure in enclosing a subscription towards the object of the meeting, and wish I could afford to do more. Hoping it may prove a success,—I am, dear Sir, yours truly,

T. THRELWALL.

THE AUDIENCE.

That will certainly include "Everybody," and all his friends and acquaintances. Many 5s. tickets have been sold. Spiritualism is evidently rising in the market. Those who want to help Mr. Hudson should make up their mind for a high-priced ticket. Those who take a shilling ticket will have excellent value, and help Mr. Hudson on as well, but a half-crown ticket will help him better.

We hope all will make this Anniversary their own affair, and by personal attendance and influence on others, render it a gratifying success.

NOTES AND COMMENTS.

The MEDIUM this week is full of interest, yet not without contradiction. Mr. Ware establishes a scriptural position as to the worship of God exclusively; but the two succeeding articles swing the pendulum in the other direction quite considerably. Mr. Ware follows the strict teachings of the Gospel, the others, the pagan-derived, monkish traditions of the Church. If we desire an example of the utter spiritual degradation resulting from man-worship, let us behold the condition of the Christian Church from its distinctive beginning, when Jesus was made God, the symbol of his murder became its emblem, and it began to manufacture "saints," to the reproach of all other members of the human family. Are Spiritualists to follow in the same ruinous rut?

The laudations of Jesus, indiscriminately indulged in would make him blush all over his countenance though it were as wide as the firmament. On earth he would not be called Good Master, but in reproof said, There is none good but one, that is, God! Why callest thou me good? We can only afford satisfaction to spiritual souls by helping to bless and enlighten their poor and needy brothers. He that doeth it to the least of these, doeth it unto me.

The letter from the United States on Spirit-photography, shows that this manifestation is coming strongly to the front again. It is probable that some entirely new phase will spring up, when and where least expected.

The breakfast at Quebec Hall on Good Friday was a great success. The tables were profusely decorated with flowers and loaded with choice provisions. To enjoy it required vigour, appetite and a suitable coin wherewith to recompense Mr. Dale. Our Representative had none of these things, and so, returned to his type-setting before the feast began. Some one must be in the shade, you know, to keep up the character of the day. A large and highly respectable assemblage of guests much enjoyed the occasion, the intellectual pabulum occupying their attention till long past noon.

Mr. J. C. Wright has conferred much pleasure by accepting the invitation to speak at Goswell Hall, on Sunday April 23. At 11 a.m., his subject will be: "Spiritualism as a protest against mythology; and a demand for a scientific method of study;" and at 7 p.m., his discourse will be on, "Life before and after Death."

PERSONAL.

To the Editor of the Medium and Daybreak.

DEAR OLD FRIEND—As your Weekly is not only the oldest, but the sole Journal of Free-thought connected with the facts and phenomena of Natural Evolution, known as "Spiritualism," may I be kindly permitted to state, by way of public reply to private inquiries, that since my discovery of the truth of Abiogenesis or "spontaneous generation," after ten years devotion to reiterated experiments in Molecular Physics, I have gradually arrived at the adoption of a modified form of Schelling's Philosophy, and more or less accept his entire teachings, as between the famous series of German Philosophers, of which Kant, Jacobi, Herbart, Fichte, and Hegel, are the other chiefs. Haeckel, of Jena, knows incomparably more of the truths of the universe than all the clergy of Christendom rolled into one huge Colossus of Ecclesiastical lore and religious mythology. Schelling's metaphysical theory, as you know, rests on the principle that the two elements of thought, the objects respectively of understanding and reason, called in conventional phraseology matter, spirit, objective, subjective, real, ideal, and the rest, are only seemingly or relatively opposed to one another. To the philosopher, or student of Science, they are but technical forms of the absolute or infinite, in short, they are philosophically the two poles of one Eternal Substance, in whose natural but inexorable evolutions, there is a necessary working force, leading to a peculiar rhythmic movement, *sui generis*,—in a word, life. Hereby, Nature elevates herself, as it were, from the molecular to the ethereal stage of progressive being, and at each later development enters upon a higher potency. The Free-thinker, withal, is independent of exclusive nomenclature, and it is the veriest trifling on the part of opponents, to retort that Earth, Heaven, and Hell, are fixed localities already in existence, that there is no possible modification of "goats" and "sheep," and that what I have attributed to the operations of Nature, are merely conceptions of my own mind. In my humble judgment, it is the solemn duty of each being to help his brother, or neighbour, to attain the highest degree of morality and happiness of which human organisation is capable, and it should be the religion of individuality to contribute a fair part to the future perfection of the whole—a Paradise of Humanity. Then shall every man have true spiritual illumination, and be able to say of the risen sun of Summerland, that it has now lighted the watch-fires that will gleam like gold, when the last twilight of Earth's valleys has faded for him into everlasting night. Ay, verily, my dear Friend, he shall be as truly satisfied of the reality of facts, yclept "Spiritualism" after due experience, as he is at present of the light and shade reflected from every cliff and every rock, or the murmuring of the sea-wind, as he reclines under the branches of pine-trees on the soaring heights of Saxony, or the dark green ridge of an English coast.

Angel! thou only hast the power to calm
 Man's wracked and feverous pulses—to consign
 Each wearied being to a peace benign,
 Filled with soft breaths and tender wafts of balm.
 More soothing art thou, than the murmurous palm
 Through whose large leaves Arabian star-beams shine;
 And ah, thine eyes! lethean, deep, divine—
 Their spell upon me, spirit and senses swam
 On Easter night close to the sacred verge
 Of trance or death, where unpurged vision pales.
 I saw in Heaven an Angel's silvery chord—
 Whose soul on Earth was linked with mine thereby,
 And heard, outpoured from heights of measureless sky,
 The music of ethereal nightingales!
 Easter Tuesday, 1882. WILLIAM HITCHMAN.

EXPERIENCE MEETING AT GOSWELL HALL, LONDON.

On Sunday evening, Mr. Wortley was the first and the chief speaker. His experiences were quite sufficient for the whole evening. They were of such a varied description, and rich in thought, that it would be well if they were put into print in a more comprehensive form than we can at present. So we will not dip into a dish which would only be spoiled by picking.

Mr. Bowman followed. His striking facts were clearly put; they were of a telling character. We cite one: In the north he had some sittings with a young lady, a stranger to him. His father in spirit-life controlled. Many points of identity he readily recognised. The medium told him, or rather the spirit through the medium, that his father had had a very large mole on his back. Of this the sitter knew nothing whatever, but on writing to his mother, he found that it was quite true, and his mother was surprised that he should have been able to gain the knowledge to ask such a question. This was information received from a source extra to the minds of those present in the flesh, and as the spirit was seen and described, and his portrait recognised afterwards, he argued that it was only reasonable to suppose that the spirit of his father was actually present.

Mr. W. Jennison concluded the meeting. He had been the

subject of spiritual manifestations from infancy. When three years of age he used to be taken from his bed, and carried up to the ceiling, till his face and body were pressed against it; and this in broad daylight. He was, when a boy, some twenty miles away at the death of his father, but it was announced to him in the fields, and he made his way to his father's house, which he reached the same day, and found his warning fully realised. Mr. Jennison gave many more experiences.

Why are there not more of such meetings? No lecture could equal them in interest and instruction. A little spirit-band, like that we report, going into any hall available, and giving their experiences would do more for Spiritualism than any other form of advocacy.

CIRCLE & PERSONAL MEMORANDA

South Shields report, T.C.E., and other communications invariably held over till next week.

A. T. T. P. will be speaker at Goswell Hall, 290, Goswell Road, on Sunday evening at 7 o'clock.

Mr. T. M. Brown will be at Malton in a few days: address letters till Tuesday, care of Mr. George Hall, Stationer, Finkle Street, Malton, Yorkshire. After Tuesday, all letters to be addressed, Howden-le-Wear, R.S.O., Durham.

EAST DULWICH.—Miss Young has kindly consented to hold a seance for the benefit of the Hudson fund at Mr. Dales', 287, Crystal Palace Road, S.E., on Sunday next, 16th inst, at 5.45 p.m., no admission after 6 o'clock. A Collection at the close, Spiritualists only are invited. Nearest Station, Champion Hill.

NORHAMPTON.—In our hurried report of the Presentation to Mr. and Mrs Ward, many things were omitted. The collections, afternoon and evening, just paid Mr. Burns's railway fare. A donation to the Spiritual Institution was made up as follows: Mr. Ward 10s.; Mrs. Ward 8s. (Proceeds of Tea Meeting); Mrs. Nelson's Meeting 12s.—Total, £1 10 0.

Many investigators of the Spiritual Phenomena will be glad to learn that they may now for a short time have the privilege of sitting with Mrs. Kate Fox-Jencken, of the family in which Modern Spiritualism originated. The sudden decease of Mr. Jencken has left her with the cares of life weighing heavily upon her, so that sitters would confer on her a kindness, in addition to the gratification they would themselves enjoy. Mrs. Jencken's address is, 59, Sydney Street, Fulham Road, S.W.

"Ouranoi," who has got it into his head that we are opposed to organization, comments "at large" on the note to his article in last week's MEDIUM. He remarks: "Spiritualism can be advanced but by organization." That it has been "advanced" quite considerably we may accept as a point beyond discussion, so that "organization" must have done it: and if it has been thus advanced by organization let us inquire into the nature of said organization, and not begin to put it out of joint by the substitution of some short-sighted plan of our own. We have been in this work 20 years, and we have seen no end of harm done by "organizations" which men have interposed in Heaven's path. Let us calmly and humbly study the methods of the spirit world.

QUEBEC HALL, MARYLEBONE ROAD.—A reply to Col. Ingersoll's lecture—"The Ghosts"—brought a full room on Sunday evening week. Mr. MacDonnell planned his attack on his military opponent in quite a literary and philosophical style. He objects to the title of the lecture as false and misleading, as "Ghosts" exclusively means, appearance of the dead, while the Colonel never uses it in that sense, but means the Divine Being. All inspiration which purports to be of God he attributes to "the Ghosts." The lecturer forcibly maintained the reality of witchcraft as a form of low class Spiritualism, which the published lecture derides as fancies of the ignorant mind. The humorous style of American speakers when on serious subjects was also condemned. The conclusion of the address, however, was in most fraternal terms, showing how Ingersoll was doing good work in the material plane of thought; but it was the duty of Spiritualists to point Upward as the Materialists cried Onward! and the Churches cried, Stand still! and Retreat!

AN INTERESTING BOOK.

Personal experiences of William H. Mumler in Spirit-photography, written by himself. Price 1s. A few copies on sale at 15, Southampton Row, London, W.C.

WANTED—A Room Furnished or Unfurnished for an elderly Lady (Spiritualist), where a little attendance could be given. Terms must be very moderate. Address, S. P., 9, Albert Terrace, Camden Road, N.W.

PROGRESS OF SPIRITUAL WORK.

PLYMOUTH.—RICHMOND HALL, RICHMOND STREET.
FINANCIAL POSITION.

We hope that these reports will be always true to their usual leading, "Progress of Spiritual Work." So far as I know, we have never gone backward in any respect, and it is gratifying to be able to say at the end of a year, amongst other things, that our financial position is better than it has ever been.

Our dear spirit-friends, when giving us our instructions to commence this public work, simply said, "Monies will be forthcoming." That assurance has been realised to the letter; we have never lacked a penny, and we have never been a penny in debt. True, we have observed the most rigid economy, I might say even more than economy, but this was no more than our duty. Debt is usually the result of extravagance or improvidence, and God forbid that we should ever bring the commercial spirit into spiritual work. We recognise the fact that it is the nature of spirit to assimilate to itself all the body it requires for instrumental purposes; and the principle has been fairly proved here, that where there is spirituality all material means will be forthcoming as a matter of course. And let us not forget that the measure of our spirituality will determine everything, and hence that whenever it comes to pass that we cannot get on for want of money, this will be a sure sign that there is a decline of spirituality—of spiritual life and power amongst us. Let the latter be maintained, and the former will be forthcoming as a matter of course; yet not as superceding due effort and economy.

TRANCE ADDRESSES.

Interesting addresses were given on Wednesday through Mr. P., on Saturday through Mr. K., and on Sunday at the close of the usual service addresses were given with great power through Mr. H., by his two guides, "Frank" and "Charles Kean."

NEWTON ST. CYRES.

I am informed by my friends that they have been having "grand times again." They also tell me that the vacated house of one who recently passed away, who was also one of those referred to last week who were enlightened and benefited by the efforts of our spirit-friends and ourselves, has been seen by different people illuminate by spirit-lights. Some persons counted seven stars in one window. They are told by their spirit-friends that it was done by their own spirit-band, including those lately passed away, and that it was done to show the people that spirits can manifest their presence. With one thing and another the opponents of Spiritualism are having a troublesome time of it here.

MRS. C.'S MEDIUMSHIP.

I have been for some time intending to give some account of certain remarkable experiences Mrs. C. has had, from the time of her husband's death onward, and which have become intelligible to her now through her knowledge of Spiritualism, and mediumistic development. Having in recent reports given some account of Mrs. C.'s mediumship, the present time seems opportune to relate a few of these particulars.

Mr. John Chamberlain passed away at Swansea, some three years ago. From that time up to her introduction to Spiritualism in January of last year, Mrs. C. had noticed a great variety of unaccountable phenomena constantly accompanying her movements. Mrs. C. was developed from the spiritual side chiefly by her sister "Mary Ann," who passed away some twenty-one years ago, and her first experience was the opening of her spiritual vision to see and describe the spirit-friends around; and the glorious scenes of the spirit-land. Those of us who were present when this took place will never forget this experience, for our own dear relatives were seen and described one after another; we were all bathed in tears. When Mrs. C. came to herself, she vividly remembered all she had seen, and remarked with characteristic simplicity, "Why, I've been dreaming hav'nt I?" Yes, we replied, such a dream as you never had before; and then, as it all came back to her memory, her husband, her mother, her sister, her brother, and a host of familiar faces presenting themselves vividly to her, she bowed her head and wept much. Then the first to control and speak through her was her own husband, and the statements he made to myself were truly astonishing; in an address lasting some three quarters of an hour, he gave a complete explanation of the remarkable phenomena his wife had noticed, and of very many things she had not noticed but could recall and confirm. I could fill pages with particulars communicated by him; I will now only mention a few.

He told me that he felt himself passing away, and that he sent his wife down stairs so that she should not see him die. He saw his wife enter the room after he had ceased to breathe, he saw her lift up his head, and then fall prostrate upon the floor. He says, "I went in to Mrs. Thomas, the next door neighbour, and told her to go in to my wife." Mrs. Thomas, who has since passed away, confirms this. She says she was in bed, and that John Chamberlain walked into her chamber, there being nothing unusual about his voice or appearance. She quietly said, "What is the matter John?" He replied,

"Oh nothing in particular; only go in to my wife." Mrs. Thomas went in, and found Mr. C. a corpse, and Mrs. C. prostrate upon the floor. He continues: "Immediately on passing away, I stopped the clock lest my wife should, in her confused state of mind, forget the time of my death." Mrs. C. states that the clock stopped at the moment of her husband's decease, how she did not know. Again he states that he heard his wife say, complaining of the inconvenience arising from the stopped clock, "If John was alive, he would soon put the clock right." He said to me, "I was accustomed to take the clock to pieces whenever it was out of order, and I put the clock going, leaving the door of it open." Mrs. C. states that she found the clock going, and the door open, but she had never known how this had been done until I related to her what her husband had said. He said again, "I watched all the preparations for my funeral, and heard everything that was said to my wife." I could give many interesting particulars mentioned, but will only refer to this one. He said, "As the procession approached the grave, the grief of my poor wife was so great that I felt concerned for her, and to distract her attention I pulled off the crape fold around her dress and threw it upon the ground." Mrs. C. says that the crape fell from her dress and that she and her friends were much disconcerted by the incident, but how it happened she had never known until then. The most startling incident is to come. He says, "I put in a splendid fire for my wife; I used to have night duties at the works at Swansea, and I was accustomed to come home about six in the morning, put in a good fire, and carry up my wife a cup of tea. A few days after my death, she had gone (early in the morning, I think) to the undertakers; she returned to her dark and solitary home with sad and melancholy feelings, and retired to bed. "He says," and I think whoever reads this will think it extremely pathetic and impressive, "there was no one to put in the fire, there was no one to carry up a cup of tea, and I made up a beautiful fire as I used to do, and when Maria came down stairs she found this beautiful fire burning as I used to make it." Mrs. C. says she found this beautiful fire burning as John used to make it, and that she went in to Mrs. Thomas and thanked her for doing it. Mrs. Thomas however denied all knowledge of the matter; no one had been in the house, and Mrs. C. had never known how it was done until I related what her husband had told me. When I was home last week I was speaking to "Mr. Chamberlain" about this; when he said, that he was permitted to do this. He did not know that he could do it again, but in his deep sympathy with his wife he was permitted to do it. When relating the above he informed me, in answer to my question, that he could have carried his wife up a cup of tea but he dared not.

Time and space would fail me to relate a tithe of the particulars communicated by him; suffice it to say that Mrs. C. came into contact with her "departed" husband again and again, and though deeply impressed with something strange, she did not fully realise it. It was the case of the disciples journeying to Emmaus, "their eyes were holden that they should not know him." Once she was trying to enter a room at the fever hospital at Swansea; the room seemed to her to be filled with a peculiar whiteness, and as often as she attempted to enter the room, a man coming from behind would prevent her; she thought it was the master of the hospital having a little amusement with her, yet she felt a strangeness. Her husband says it was himself. On another occasion he sat opposite her in a railway carriage, going from Swansea to Exeter, and paid her every attention; she felt that the stranger was like her husband, but was unable fully to realise his presence. It should open the eyes of people to learn that our "departed" friend knows the whereabouts of all the things that were taken from his wife whilst she was in the hospital at Swansea; he in fact knows everything relating to his wife and children! Finally it was his persistent rapping at Mrs. C.'s present home at Newton St. Cyres, where she is keeping house for her father, that led to the introduction of Spiritualism into that household from which such remarkable results have sprung.

MRS. C.'S INDIAN GUIDE.

In my report a fortnight ago, I gave "Hire" as the name of Mrs. C.'s Indian spirit-friend, but this was according to the apparent sound of the name she gives. I learn that it should be "Ayah," a title by which native Indian nursemaids are commonly known both here and in their native country. I am informed in a letter from home that a young lady from London visited Mrs. C. on Tuesday, and that the latter being controlled by "Ayah," the young lady was astonished, said it was the very manner and laugh of a native Indian; she stated she could well understand the talk, having heard a great deal of it, and that she could swear it was pure Hindoo, thus confirming the Plymouth friend's testimony. Mrs. C. naively says that if "Ayah" is a pure native Indian, then all the other spirits must be right, which I think is good reasoning.

THE TROUBLED BOARDING SCHOOL IN SUSSEX.

I have no doubt that all the readers of the MEDIUM have felt the deepest interest in this case. They will be glad to learn that the inmates of the School are persevering and are being rewarded with success. The following interesting particulars

from the lady's letters will show that the fogs of vague phenomena and incoherent communications are dispersing, and that daylight is dawning upon that mystery. They will also be glad to know that within a few days from the appearance in print of this report, the School will have been visited by Spiritualists, including a good medium. The results will be faithfully reported in these columns. She says:—

First letter. "I am sure you will be very much interested in what I have to relate. On Saturday evening my artiled pupil came rushing in by the window from the garden. She had heard footsteps on the path, and on looking up saw a man dressed in black, walking towards the greenhouse. She says she felt she must look at him; she saw him turn a corner which would take him out of sight, after which she came in very much frightened. It could not have been any person really in the garden, for we have no ingress to it except through the house. Yesterday I was entertaining our young minister; he has been most sarcastic in his remarks on Spiritualism, table-turning, etc. In the evening he consented to sit at the table, but only conditionally that I did not sit; that no question relating to the other world should be asked; and that the lamps were burning brightly. In a very short time the table began whirling round; he told it to stop and tilt, it did so. After testing it in various ways, and asking by what agency it was moved, etc., he allowed me to sit, keeping me next himself lest I should 'push it.' Well, in all our experiments we have never had anything like it; Mr.—— became so fascinated he would not leave it; he desired me to ask questions, himself proposing the conditions. I asked, Which of the spirits that trouble this house are you? Man. Are you he who walked in the garden on Saturday and frightened L——? Yes. What is your name? W—— (full name given). Are there other spirits present? Yes, thirty. Are there any of the friends of the sitters? Yes. Bow towards those whose friends are present. It bowed between the young lady next me and myself, and then tilted to the letters of the name "Emily W——," a sister of the young lady—she died some years since. Here we were interrupted, but we resumed our sitting half an hour later, when we again learned that the spirit was W——. I asked for the Christian name and it gave H. I must here tell you that the W—— brothers were lawyers, who owned the house and lived here many years ago. One died very suddenly with the pen in his hand, as he was about to sign his will, cutting his brother off who had displeased him by marrying, and it was in the very room in which we were sitting. Now no one knew anything of this or of the name W——, and I do not know if either brother was called H., but I can know upon inquiry. We then asked: Did you die naturally? No. Did you die by your own hand? No. Are you unhappy? Yes. After this we could get nothing satisfactory for some time. Mr.—— seemed spellbound; said he had never seen anything like it. We sometimes required the table to tilt eleven times for an affirmative, sometimes five, but whatever we desired it to do was done at once; it even rocked to and fro with our hands held over it. I moved away and sat at the piano, playing, and sometimes singing very softly. One of the sitters (there were three besides myself) then asked if any spirit-friend of mine was present. Yes, and tilted the name "G. L.," my dear old friend, who brought me up, and who was in every respect as a father; this completely unnerved me and I could do no more. The others kept at the table until after midnight; just before breaking up, Mr.—— told the table to dance, and it positively did; I can tell you it has set him thinking; he is full of wonder this morning, but refuses to admit anything in favour of Spiritualism, but you see he had everything precisely under his own control, hence he cannot doubt, neither does he ascribe the power to electricity as he did at first. When he first sat down he began it in levity, but all that is now changed; he wanted to sit up all night to get a manifestation. I am not disguising from any one my tendencies towards Spiritualism; I have been I trust a Christian for some years, but I certainly feel my hopes brighter, and I hope my life better. I write it humbly."

Second letter. "I knew you would be pleased with our proceedings. I can tell you the affair has completely taken hold of me; my friends tell me I was good prepared soil for the seeds of Spiritualism to be sown in. I believe I have more than glimmerings of the truth, and I will tell you this, if there were a community of Spiritualists here, I would inhesitatingly enrol myself a member and leave the results. Mr.—— came here again yesterday; he told me that on Wednesday evening he could not preach, for as soon as he looked in my direction, he 'saw that old table dancing about before his eyes.' He says when he goes home to F., he will astonish his friends and frighten them too!"

OMEGA.

EASTER SUNDAY IN LIVERPOOL.

On Easter Sunday morning and evening, "the dear old doctor," as one speaker called him, and "the old man eloquent" as another characterised the free-thinking Dr. William Hitchman, M.R.O.S., occupied the platform of Concert Hall, Lord Nelson Street. The morning subject being "Spiritualism of Longfellow," and the evening subject, "Is there any truth in Spiritualism."

The Lecturer, after some introductory observations, cited a number of beautiful passages from Longfellow, the most spiritually-minded poet of the present age. A man, he said, of wide and varied culture; an elegant scholar, whose outer and inner life had exquisitely demonstrated the intimate union between the physical and psychical aspects of our seen and unseen nature—or the eternal universe, which lies all about us, and is being gradually unfolded to our view, but the whole truth of which it is not for us to know, till like unto Longfellow, on our resurrection morn, "Death, the healer, shall have touched our eyes with moist clay of the grave."

In the evening, he quoted largely from "a Letter to Professor Olifford, F.R.S.," addressed by himself in reply to that philosopher's inquiry, "Is there any truth in Spiritualism?" in the course of which he demonstrated from the facts of Science itself, that Spiritual continuity of life was as rational, probable, and conclusive, as the attraction of cohesion, or other truisms of Molecular Physics.

How he dealt with anti-Spiritualistic parsons, by the hour, the following jottings may suffice to show, and the subsequent discussion, which the Chairman, Mr. Shepherd, invited, ended only in applause.

DR. HITCHMAN TO THE CONJURER-PATRONISING CLERGY.

"According to Bishop Ryle, and others, whose Church is established by law, but not by truth or justice, the facts and phenomena known as Modern Spiritualism are but so many conjuring tricks, which he and the 'Man with the Squirt,' who practises legerdemain amongst the parsons, for a certain metallic consideration, are like unto The World's 'Anointed,' just the requisite and necessary extinguishers to be put on its dying flame—the metaphorical, hollow, conical utensils that shall extinguish its candle at once and for ever. We ought, according to these 'authorities,' in the year 1882 to swallow the whole camel of Ancient Spiritualism, and forthwith emulate their glorious example in making the most hideous grimaces it is possible to conceive, in attempting to swallow even the smallest gnat of Modern Spiritualism. God, they tell us, nevertheless, is a spirit, who 'talked' with man; his voice was heard out of the midst of the fire, and as for a materialised body, Moses, at least, saw his 'back parts.' Unfortunately however, for Jacob, he found one spirit a tolerably good wrestler, who could prevail against him at last, even at break of day, only by touching the sinew that shrank, and pulling as Scripture says, 'Jacob's thigh out of joint.' God, withal, forgot his manhood occasionally if Isaiah is truly written (ch. xliii. 24), since he cried for sugar-candy. And as for business or trade, the Bible assures us that Jehovah has been trying his hand at other worldly matters, in fact, almost everything, from a barber to a shoemaker, and from a midwife to a murderer. The ancient Spiritualists affirm that Jesus was begotten spiritually in heaven, without a mother; and again, on earth, without a father. Spirits formerly dwelt in human stomachs, as Jonah lived in a whale, and spoke therefrom in articulate language, nay more, one of them controlled a slow quadruped, whilst others influenced the locomotion of swine. "Mary Magdalene, though one of the unfortunates, was safely relieved of seven devils on a single occasion; Jesus Christ, meanwhile, debating with the senior and original devil, whom he saw fall from heaven, as lightning, and who has just been personified once more by the revisers of the New Testament, as 'The Evil One.' Poor Devil!

"This is Easter Sunday, and without much exercise of the scientific, or other forms of human imagination, it is tolerably clear, I venture to think, how Jesus Christ would be treated, if he rose again to-day, in London, Paris, or Liverpool. I can see the orthodox press deriding him, because orthodox Journalists deride every thing, and every body, that will not 'pay.' I see the fine lady æsthetes picking their way past him in the public street, the poor flocking round him every where, as a dear and much-loved friend, meanwhile, the Tory magistrates, aided by the mad doctors, or 'psychological physicians,' as they call themselves, are committing him to an Asylum for the insane. Why? Because he, a plain working man, in fact, a carpenter by trade, is denounced by the press as a person of unsound mind, pretending to perform miracles, to commune with the angels of heaven, and having the audacity to attack even bankers and bishops, with mansions in country and mansions in town, advocating, if not an absolute community of goods, most assuredly, an equivalent general almsgiving; fraternising with the poor, and the afflicted in mind, body, or estate; unorthodox in faith, exceedingly, an ultra radical in politics, exciting the bitter hostility of Church and State; denouncing all shams and hypocrites, emphatically, the man-made lords temporal and spiritual; clutching eagerly at any scheme, however seemingly extravagant, or Utopian, that had a heart of truth and goodness in it. A Red Republican in France, a Home Ruler in Ireland, as well as Lecturer on the Rights of Man in England, and finally trampled to death by a crowd of conservative roughs, hounded on by so-called 'dignitaries' of Law, Physic, and Divinity.

"And this same man is thy god, to-day, O Britain! Henceforth, let thy sons no more sing the song of a 'lying spirit,' whether sent forth from the Lord, as of old, or not, since

Britons, despite their 'Rule Britannia,' are, and ever have been, slaves to kingcraft and priestcraft; or bowed their necks to sovereigns and statesmen, linked in despotic union with a government ecclesiastical, on whose banner is inscribed, 'Might v. Right,' not peace and prosperity for all."

HENRY G. ATKINSON v. MODERN SPIRITUALISM.

"I am a Spiritualist and an impassioned one."—*M. Thiers.*
 "Spirit is the last thing that I will give in to."—*Sir David Brewster.*
 "He who writes upon a subject of which he is ignorant writes foolishness to him who perceives his ignorance."—*Prof. Robt. Hare.*
 "It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth."—*Lord Bacon.*
 "He who has truth on his side is both a fool and a coward if he fears to defend it simply on account of the currensey and multitude of other men's opinions."—*Daniel Defoe.*

Although I have been a subscriber to the "National Reformer" for many years, and have—I hesitate not to state—more volumes of that journal than any man in Preston, yet up to the present time not a single product of my pen has appeared in its pages.

Frequently, however, have I contemplated writing in reply to correspondents whose attacks on modern Spiritualism have all been unprovoked—see "N. R." for October 6th, 1867, p. 217, and many occasions since, which I have not time to indicate; but whenever I have done so, my letters have been refused insertion.

Before replying to Mr. Atkinson, of whose literary productions I have been a reader for many years, I awaited the arrival of my copy of your last issue, in order to ascertain whether my erudite friend and uncompromising advocate of modern Spiritualism, Dr. Wm. Hitchman, had replied himself, but perceiving he has not done so, I beg permission to furnish one or two facts for Mr. Atkinson to "read, mark, learn and inwardly digest."

About ten years ago I, and two or three others who are still living, seated ourselves round a small oak table in total darkness. On the table we placed the blank portion of a bill-head, having previously torn off that which was lithographed to prevent any other from being substituted, by the side of which was a black-lead pencil. We had not been seated many minutes when the table rose bodily from the floor as high above our heads as we could reach when standing upon our feet; and while being supported in that position, in direct opposition to the law of gravitation, a gentle ticking was heard for a few seconds, upon its surface, after which it descended like a feather to the floor; and the signal, "Fight for a light," was given by the tilting of the table. On examining the paper, and satisfying ourselves that it was "the same identical piece," we found in direct spirit-writing—that is, writing executed without the intervention of human hands or fingers, the following verses in a singularly beautiful and uniform caligraphy:—

"Be satisfied that thou art right,
 And that thy deed will bear the light;
 Then execute it with thy might,
 For that will be thy duty.

"It may be like our spiritual power,
 That grows in silence hour by hour;
 Thou art to manifest thy power,
 And do thy humble duty.

"All, all, is working everywhere—
 In earth, in heaven, in sea, in air;
 And nothing indolent is there
 To keep us from our duty."

On the other side of the paper the writing was as follows:—
 "Consider only one concession—namely, that of Spiritualism. While privilege and wealth are being accumulated in the hands of the few, we see knowledge widening and exalting the souls of the many. Can any sane mind contemplate this state of things, and doubt that society must undergo a thorough reformation? Is not society at present constituted to the advantage of the few? I only point to the fact. Now, whether it be good or bad for society, I am quite sure that the majority of mankind will decide in their own favour. Once let the majority of mankind be so educated as to be able to appreciate the rudiments of social science, and from that instant the predominance of the few as at present will be annulled. It cannot be otherwise. The many equal to the few in knowledge, would not long remain unequal to them in privilege. The many, when they know their rights, will enforce them. This reformation must come. But let us see it come gradually, peacefully; let us hope that the triumph will be the triumph of opinion, with its gentle yet irresistible power.—From R. F. Good Night."

Whether the above will be regarded as "puerile nonsense and absurdity" by our assailant, is a matter about which I am not at all concerned, inasmuch as the opinion of one who is "ignorant of his own ignorance," as the late Professor Faraday once said, respecting spiritual phenomena, is utterly unworthy of attention.

However, if "Henry G. Atkinson" be in "entire ignorance of the nature of the other world and life," no one but himself is to blame, for if he will take the trouble to investigate, like the late Robert Owen, and his formerly atheistic son, Robert

Dale, he, like them and millions of others, will soon become a Spiritualist. When Robert Dale Owen, whose letters in favour of Atheism have never been surpassed by any English writer, saw a huge dining table capable of seating seven persons, with wine, fruit, etc., thereon, rise bodily from the floor, and remain suspended in air, no visible hand touching it, he had the magnanimity to acknowledge it, but when Sir David Brewster witnessed a similar phenomenon, he was the only one to utter such "puerile nonsense and absurdity" as are involved in his saying that "the table appeared to rise." What a philosopher, that could not be convinced by ocular demonstration!

In the plenitude of his ignorance, Mr. Atkinson writes: "these deadly-lively"—what "puerile nonsense"—"tell us nothing," etc., to which I reply that they, on the contrary, actually tell us everything that conduces to our moral and spiritual well-being. I would that he were here to listen to them himself, for then I doubt not that his last communication would furnish materials for an eloquent denunciation by some disembodied friend. When he characterises the movement as "demoralising in the extreme," he libels no less than 11,000,000 in America and 9,000,000 in Europe, all of whom have been made Spiritualists in less than forty years.

As to the "imposture" to which he refers, it is only what Swedenborg, who was a great writing medium, and clairvoyant and clairaudient as well, predicted more than a hundred years ago, viz.: "Spiritual manifestations cannot be prevented from becoming co-extensive with the human family, but at the same time it will be equally impossible to prevent imposture from being mixed up with them."

E. Foster.

—"National Reformer," April 2, 1882.

MR. J. HOLMES AT BIRMINGHAM.

To the Editor.—Dear Sir,—On our platform at the Board Schools, Oozells Street, on Sunday evening last (April 9), we had a very interesting and instructive lecture, from Mr. J. Holmes of Leicester, (formerly a Secularist). The subject was "Does man live after the change called Death? The answer given in a sceptic's investigation of the phenomena of Spiritualism."

The lecturer showed how he with other Secularists sat in circle, (without Spiritualists) obtained the phenomena, and how much several of them were opposed to it: the great care used in testing and proving everything, in every way that they could think of, how they tried it in various phases, and still the communications came, until our lecturer was candid and bold enough to admit and adopt the grand truth of Spiritualism, Mr. Holmes is an excellent lecturer, and a decided acquisition to our great Cause; we ourselves hope to hear him again before long, and we can strongly recommend others of our friends to engage him.—I am, Dear MEDIUM, Yours faithfully. C. G.

THE CAUSE IN LANCASHIRE.

The meetings at Blackburn on Sunday, created a lively enthusiasm. Mr. Foster, of Preston, occupied the chair on both occasions. Good audiences met the speaker, and the subjects were handled in Mr. Wright's usual style.

The Preston friends contemplate inviting Mr. Wright to lecture in the theatre of that town, and as soon as a date can be fixed, the Accrington friends purpose having him also in the theatre of that town. The audience at Blackburn repeatedly recognised the telling points of the lectures by emphatic applause.—CORRESPONDENT.

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

Sunday, April 16th, at 7 p.m. prompt, Mr. MacDonnell on "The God Idea."

Monday, from 4 to 5.30, a seance for the development of healing power.

Tuesday, at 8.30, Social Evening, interspersed with Songs, Recitations, etc. Collection at close, for funds to aid in sick visiting and distressed.

Wednesday, at 8.30, a Developing Circle.—Mrs. Treadwell Thursday, at 8, a Physical Seance; Mrs. Cannon, medium. Previous arrangement with Sec. is requisite to be present.

Friday, at 8.30, Conversational Lecture on Popular Subjects, demonstrative of Comprehensionism, conducted by Mr. Wilson.

Saturday, at 8 p.m., a seance; Mrs. Treadwell medium. Mr. Hancock attends half an hour previous to speak with strangers. A charge of 6d. is made at this Seance. All others Voluntary Contribution.

N.B.—The Seances will commence at 8.15 prompt, close a 10. J. M. Dale, Hon. Sec.

LEIOESTER—SILVER STREET, LECTURE HALL.

On Sunday evening last, Mr. Bent gave a trance address. The spirit-guides took for their subject, "The Risen Christ, a Pattern for Humanity." It was a very good address, and was much appreciated by the audience.

56, Cranbourne Street, Leioester. B. WIGHTMAN, Sec.

MR. HUDSON, SPIRIT PHOTOGRAPHS,

AND THE

CELEBRATION OF THE THIRTY-FOURTH ANNIVERSARY OF SPIRITUALISM.

YOUR kindest sympathies and active help are earnestly solicited on behalf of the Movement now on foot in aid of Mr. HUDSON, who suffered so pitifully because of his being a Spirit Photographer, some years ago, and has not yet been able to rally himself.

To add to his sufferings, Mrs. HUDSON recently passed to the Spirit world.

It is confidently hoped that with a suitable glass house, and means of existence for a short time, Mr. HUDSON might be once again established in business as a photographer, and obtain, as he did before, the photograph of spirits, in addition to the sitters.

A proposition having been made in the Spiritual Periodicals, by SIGNOR DAMIANI, and which has been well supported by other correspondents, a Committee has been formed for the purpose of raising funds to help Mr. HUDSON, by Subscriptions, and an Entertainment to be given on APRIL 20, at NEUMAYER HALL, HART STREET.

Will you be so good as to favour the Committee with your friendly aid—

- (1) By contributing a Donation;
- (2) By the purchase of Tickets;
- (3) or, by both?

Much good may be done by naming the matter to all friends favourable to the Cause, and taking steps to secure their kind help.

All Contributions should be sent to the Honorary Treasurer, J. WOOTTON, Esq., 33, Little Earl Street, Soho, W.

TICKETS: Special Seats, 5/-; Reserved Seats, 2/6; Body of the Hall, 1/- are now ready, and may be obtained of the Honorary Secretary,

AMY IVY BURNS,

15, SOUTHAMPTON ROW, W.C.

THE THIRTY-FOURTH ANNIVERSARY OF MODERN SPIRITUALISM.

AN EXHIBITION OF SPIRIT PHOTOGRAPHY, AND RECOGNITION OF MR. HUDSON.

Application for tickets should be made to Amy Ivy Burns, Hon. Sec., 15, Southampton Row, London, W.C.

SUBSCRIPTIONS RECEIVED.

| | £. | s. | d. |
|------------------------------|----|----|----|
| Mr. H. Wedgwood | 2 | 0 | 0 |
| Mr. A. Vacher | 2 | 0 | 0 |
| Mr. J. Wootton | 1 | 0 | 0 |
| Signor Damiani | 1 | 1 | 0 |
| Mrs. James—per Miss Houghton | 0 | 10 | 0 |
| Mr. S. O. Hall | 1 | 0 | 0 |
| A Friend | 1 | 0 | 0 |
| Mrs. Towns | 0 | 10 | 6 |
| “ Nicodemus ” | 5 | 0 | 0 |
| Miss Douglas | 1 | 0 | 0 |
| Sir Charles Isham, Bart. | 0 | 5 | 0 |
| Rev. W. R. Tomlinson | 2 | 2 | 0 |
| Mr. Percy Wyndham | 1 | 0 | 0 |
| Mr. J. Bowring Sloman | 0 | 5 | 0 |
| Mr. A. Tennyson | 0 | 5 | 0 |
| Mrs. Tebb | 1 | 1 | 0 |
| Mr. R. Glendinning | 0 | 10 | 0 |
| A. T. T. P. | 2 | 0 | 0 |
| Mr. John Fowler | 2 | 0 | 0 |
| Mrs. Tyndall | 1 | 0 | 0 |
| Mr. Grant | 1 | 0 | 0 |
| Mrs. Welch | 0 | 10 | 6 |
| Mr. Hellier | 0 | 10 | 6 |
| Mrs. Popham | 0 | 10 | 0 |

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|--------------------|---|----|---|
| Mr. J. Lamont | 0 | 10 | 0 |
| Mr. Hunt | 0 | 5 | 0 |
| R. S. W. | 0 | 5 | 0 |
| Mrs. Cottell | 0 | 5 | 0 |
| E. | 0 | 5 | 0 |
| Dr. Johnstone | 0 | 2 | 6 |
| Mr. Ed. M. Winslow | 0 | 2 | 8 |
| Gamma | 0 | 5 | 0 |
| Mrs. Raeburn | 0 | 5 | 0 |
| M.A. (Oxon.) | 0 | 10 | 0 |
| Mrs. A. | 0 | 10 | 0 |
| Mr. J. J. Morse | 0 | 5 | 0 |
| A. P. | 0 | 5 | 0 |

Further contributions are earnestly solicited from all Spiritualists far and near. Remit to Mr. J. Wootton, Treasurer, 33, Little Earl Street, Soho, W.

HELP TO MR. G. W. HAXBY.

To the Editor.—Dear Sir,—Permit me to acknowledge with thanks the following additional subscriptions for Mr. Haxby, who I am glad to say appears to be slowly improving in health: viz.—

| | £ | s. | d. |
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