



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

SPIRITUALISM.

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Spiritual Cosmology.

SPECIAL SERVICE.

MRS. TAPPAN'S ORATION AT CAVENDISH ROOMS,
SUNDAY EVENING, DEC. 27TH, 1874.

INVOCATION.

Our Father! Thou whom men call God, but who art a living Spirit, palpable, filling all created things; whose Divine presence, like a holy flame, illumines the universe, and whose light within Thy chosen altar, the human spirit, maketh an abiding and perfect growth; O God, we praise Thee! By whatever name the tongues of men may know Thee, or in whatever form or symbol they may image forth Thy Spirit, Thou art the same infinite perfect Soul, who from eternity unto eternity art the same; who fillest all the void interstices of space with Thyself alone, and with Thy breath endowest each atom with life! The myriad worlds that fill the firmament above are but as atoms in Thine infinitude, and the world whereon mankind abides is as a speck in the great creation of Thy mind: but each soul, laden with something of Thy divinity, sparkles in space, transcendent above suns and worlds, because allied to Thee. We know that in time past Thy Spirit hath spoken to Thy children, that no people have been left without the evidence of Thy power, and that every soul hath some revelation from Thee. We know that prophet and seer have been taught by Thy angels; we know that the inspiration of Thy voice has descended upon many peoples, kindling a flame of perfect ardour and revealing the truth of one Spiritual Being. We know that Thou hast chosen in time past to speak through Thy special messengers, and that through the lips of the lowly one Thou hast revealed Thy will. O God! be our hearts turned within towards that star of truth that beacons even now above the horizon of time, fulfilling the promise of Thy past revelation, and dawning like the day-star over the night of time. Be our voices hushed from unseemly praise. Let us not make loud the sound of rejoicing, lest it shall drown the voices of those angel-messengers that herald the glad tidings of peace, and reveal the new day-star of truth unto men. Amen.

Mrs. Tappan then said: We will request the chairman to retain the questions until next Sabbath evening, as on this evening Dr. Rush has suspended the usual course of lectures for one typical of the occasion and the hour. The subject to-night will be

THE NEW BETHLEHEM.

Whatever may be the religious views of mankind, whether we follow the Orientals in their forms of worship, and with Brahmin rites or before Buddhist shrines bow before the image of Deity; whether with the Egyptian we see God in Osiris and the veiled Isis of the earth, or with Mohammed we bow before Allah and perceive the form of Deity in the symbol of the crescent; or whether, with remote nations in the far islands of the world we symbolise Divinity in images of wood and stone, or bow before the shrine that the Persian kindles from the rock when he strikes a flame of fire, we cannot but remember that all revelations of inspired writers in past times have been typical of certain epochs in the world's history, and that each epoch has culminated in some special form of revelation to man. Chiefest among these epochs, because latest, and bearing the burthen of greater destinies and fruits to the present century, has been that which gave the dawn of Christianity to the world; and deny it who will, no candid student of human history or philosophy can, with proper research, deny that

that epoch was heralded with signs and tokens of a special promise and a special fulfilment to the world, and that symbolised in the ministrations of angelic powers and preparatory to the expression and blossoming of the highest truth on earth, these revelations, step by step, preceded the advent of Christianity upon the world.

We do not deny to those remoter nations the special revelation which Deity may have prepared for them; we do not deny to the words and works of the far East the tokens, in special manner, of divine recognition. We accept and believe that the Divine Mind, in his own way, hath provided for all the nations of the earth, and hath left none without his testimony; but antecedent to the epoch which produced and evolved the expression of Christianity, there were not, to the present age, the indications of personal angelic and beatific demonstration. Whether this arises from lack of facility of interpretation, or from the remote influence of the inspirations given, we will not pause to consider; but the impulse of modern thought, the impetus of modern civilization, the power that underlies and shapes the social, moral, and religious status of Christian nations, has been derived from that stimulus given in the age and advent of the birth of Jesus of Nazareth; and while we join hands most heartily with all who give to science the great riches and treasures which she has brought to the world, that science, undistributed by proper spirituality, makes of the earth a cold and lifeless mechanism, and would make of society and modern thought a glittering and icy form.

There is in the thought of to-day but one single purpose that we have in view in this utterance—it is to wrest from the hand of the materialist of the present day the lofty pinnacle on which he places modern science and thought. It is to hurl from its fictitious and fabulous height that thing which man calls reason, and which, unaided by intuition and inspiration, leads man blindly into the labyrinth of metaphysical sophism. It is to tear asunder the fabric which is being woven by this tissue of sophisms, and to show that, without the underlying strata of spirituality and of spiritual consciousness, the whole world is a mockery, the whole system of the starry firmament a fable, and all the powers of the mind of man are but as glittering baubles in the sunlight of day without the spiritual power that illumines it.

The history of the theological statements of mankind are just as deserving of credence as any other contemporaneous history. The records concerning the powers of spiritual vision, of prophecy, of discernment, of spirits, of healing, still preserved in the Church, are just as deserving of credence as the records of the conquests of kings and generals in battles. Roman history is no more to be relied upon, as written by the greatest historians, than that history, which gives to the world the account of those powers that wrought so-called miracles and wonders in the spiritual nature of man. If we reject human testimony in the one, we must deny it in the other. If we state there is no foundation whatever for believing in seers, prophets, or the records even of the Roman Catholic calendar, then we must deny that in any other history there is foundation, and say that human testimony fails utterly, and there never were Cæsars, there never were Ciceros, there were, indeed, no ancients whatever. When any number of witnesses are found to testify to facts that belong to the spiritual nature of man, they are just as deserving of credence as the number of witnesses that may testify to other facts relating to temporal history; and as there has never been known a nation of human beings sufficiently enlightened to have any form of government who had not also a form of religion, we must refuse to believe the history of their forms of government if we fail to accept the history of the form of

their religions also; we must deny to the aborigines of America any existence if we fail to accept their consciousness of the Great Spirit and the power of communion with their departed sires in the hunting grounds of the spirit-land.

We must refuse to believe utterly in ancient Brahmin worship if we deny their statements concerning the Infinite, and accept merely the record of their personal history. India would be a blank but for the historical records that hand down to us the wondrous powers and mysteries embraced in her religions; and yet this blank is filled, and these void interstices are made clear and luminous by the inner light of spiritual recognition. And if in so reading a history as that which connects modern thought with the birth of Jesus of Nazareth we deny the tokens and signs that gave evidence of his coming, deny those simplest manifestations of the power of that Divine Mind, then we may dispute the power that causes the man of science to wrest from the starry firmament the secret of its laws, and deny to the ancients any possible conception of the powers that govern the material world. If we accept Socrates for his wisdom, why should he not be accepted in his conversation with angels? If we believe in Pythagoras, in the wonderful secrets of mathematical science, why shall we not accept his constant communion with the gods? If we accept the one, we are bound by the common laws of human testimony to believe in the other; and if, in contemporaneous history, we find these things are confirmed, how shall it be when all signs cluster around and point to the one special evidence and testimony that gives to the world a special and singular spiritual illumination. We do not say that the dawn of Christianity has heralded in the only spiritual manifestations the world has known; but we say that the spiritual power that commenced with the Mosaic dispensation culminated and blossomed into spirituality through Jesus of Nazareth. We say that whereas Moses revealed through inspiration of power and prophecy, and there was given to him in the thunders of Sinai, and in the fire-burning bush, and in the tablets of stone, and in the glowing Shechinah—a pillar of cloud by day, of fire by night—the full dispensation of that epoch of spirituality, so, where the prophets foretold and foresaw the advent of the Messiah, the coming of the spiritual kingdom was foreseen, and it does not answer the fact that the Hebrews refuse to accept of the Christ. A nation born in materialism, accustomed to a form of worship that encouraged all physical splendour, could not, especially when they had departed from the simplicity of their original worship, believe that their Messiah was to come simply in the garb of the humble child of Nazareth. It would be unreasonable to expect them to descend from the splendours of their artificial worship to the recognition of the spiritual King and Leader that was to come among them.

But aside from the testimony of nations, aside from the fact that history upbuilds the claims that are given for this wonderful spiritual effort, it is a fact in the great history of spiritual truth that the earth, blossoming as it is beneath the hand of the Infinite to perfection, revolves in cycles of mental as well as of physical growth, and that spiritual thought culminates at the extreme height of one of these cycles; and whenever that culmination takes place some great mind evidencing highest powers of Divinity expresses the highest thought of truth to man; that, within the cycle of present historical growth and recollections, the Christian dispensation is the blossoming or culmination; and as it is the blossoming of a given cycle, so it is the blossoming of all preceding cycles which the world has known, changing them one after another as the Divine Mind has, from the outer to the inner man, until at last the full-blown tree of spirituality dawns upon the world, the difference being that mankind to-day accept not the spiritual signification of that which was only revealed as a spiritual and not a material kingdom. The true Anti-Christ of to-day is that power in the Church and State and human society that refuses to recognise the Spirit, while it adores the letter of Christianity. The true Anti-Christ is that which, building up institutions, theories, and creeds, fails to recognise the simplicity and perfection of the one statement that makes Christ and the spirituality of his origin known to the world—we mean the spirituality of the origin of that thought and power that, enlightening mankind, removed them from the worship of the senses, from the thralldom of the Mosaic law, by supplanting that law with the higher one of the Christian revelation. Until this be accepted or known the life of Jesus remains not only a mystery but a darkness to most minds; and the thought that strives to contemplate the beauty of Christianity falters and fails in the meshes of theological fabrication, while the one clear light shines out alone from the night. What Christ did was to introduce the advent of the spirit of love instead of hatred, of kindness instead of justice, of spirit instead of matter, of the worship of soul instead of the worship of external forms and ceremonies; and so exact and distinct is the power of his utterance, and so fully confirmed, that none can mistake it, and "he who runs may read." The birth of Jesus, heralded by the prophecies of the ancients, heralded by the messengers and angels, heralded by the premonitions in the mind of his mother, heralded by all who foresaw or dreamed of the coming time, hoped for and wished for by the Jews, who, weary of conflicting prophecies, desired an absolute Messiah who might be the Christ—this advent, unrecognised save by the few that follow in the footsteps of Jesus, forms the typical and exact symbol of the burden of all truth in all ages of the world, and makes a prophecy for all coming time, and a fulfilment as well, since it will be remembered that Christ claims nothing for himself specifically, that he claims only the power of utterance which the Father gives him, only the spirit as given him by the Father, and only the rigid con-

formance to his law as affecting the spirit of man; and in the promise that he will send the Comforter lies the secret which the Christian world has vainly attempted to unravel.

It has been taught, and especially since the advent of the Protestant religion, that Christ was to come again on earth. His disciples recognised his coming after his death. He entered and partook of food with them, and that was the fulfilment of his promise to come to them; but the Spirit of Truth, the Comforter, who would tell them all things, was to be a special and separate personality, was to be another form of the same spirit, another blossoming of the same tree, another fruition of the same prophecy; and when he declares in the conclusion of his mission that he has many things to tell them, but they cannot hear them, but when the Spirit of Truth shall come he shall reveal all things, undoubtedly Christ referred to another advent in the epochs of the history of mankind, who, in another cycle of the world, would be prepared for higher revelations. It is no contradiction to the thought and claims of Christianity to say that that revelation has already partly taken place; it is no mockery to declare that for many years, and even for centuries, the earth has been looking for the fulfilment of this promise foretold, not only by Christ, but by his disciples. In what manner the nations of the earth expect this prophecy to be fulfilled, may differ as much from the reality as the manner in which the Jews expected the Messiah to come differed from the actual coming of Christ; but indications of another spiritual advent, forewarnings of another spiritual baptism, a longing for another spirit, for another spiritual awakening, has so seized the mind of the past few years and the past few generations that it has blossomed out in various forms of divers creeds, of divisions of religious belief, of theological dissensions, of recognition of higher powers of spiritual inspiration, till at last it has caused within the Church itself such numerous forms of belief as to produce outside of the Church an idea that there is no reality in any belief.

That which is believed to be the Anti-Christ of to-day is the materialism of modern thought; but if we place it in the proper sphere to which it belongs, it becomes one of the incentives to highest truth, since it has released many minds from the thralldom of an external worship to perhaps the thralldom of an external reason; but, at the same time, it prepares the way for the reception of that which is true. We recognise in the advent of many sciences, and in the approach of general knowledge and information in the world, somewhat of the dawn of the spirit of truth—a prophecy undoubtedly of an actual spirit; we recognise in the growth and stupendous power of thought among the nations of the world a something that heralds the dawn of which that thought is the body and the coming revelations the spirit. There have been those that have supposed that the existence of various denominations or schisms in the Christian church itself, that the origin of Quakers and Shakers and various other orders of singular belief, betoken the second advent or coming of Christ. There are those calling themselves Adventists, who believe in the literal coming of the Saviour at this time, and who have many times been prepared to ascend to him in their literal bodies, with white raiment. There are large numbers of people that, in some vague way, expect and look for this coming through the dim mists of their belief, and fancy it will be with a loud clamouring of external noise of trumpets and golden chariots, and the picture of general confusion in the material world; but if ye cannot discern better the signs of the times, then we will point them out to you.

Whenever a thought is to culminate in the world, there are always indications as of approaching storms, earthquakes, or other eruptions, and whenever it has reached the utmost of its possible power, there comes such a culmination. For a period of more than a century these indications have been dawning; they have issued forth in the various forms and divisions of Christianity, they have issued forth in the various forms of infidelity, they have shaken to the foundations the theological fabrics of the churches, and even now make the Church of England tremble when a single man asks to speak within her loftiest edifices. What shall we say of this, if it do not indicate the uprooting of that external power, and the supplanting of other power that is of the spirit? Did not the Jews hesitate when Christ taught in the Temple, lest there might be those who would be led away by his teachings; and were not his Apostles driven from city to city, and from country to country, lest there should be an overthrow of the ancient religions? Every religion crystallises after the first few centuries of growth, and ceases to become a plant emerging with light and fruitfulness; therefore, it must of necessity at last be overthrown: but every plant that thus crystallises, sends forth tiny shoots, and where the body is found, there will also the spirit be found waiting for another form of growth. So, if we shall say—and we say it with all due deference to human institutions—that the church which Paul founded has crystallised, while the spirit of Christianity has been hovering abroad, with the manifold wings of human thought, waiting for the opportunity of expression, we state the exact truth. If we state that the power of institutions rests with the Romish Church and the various forms of Christian worship, while the power of the spirit may rest within, but also rests without, these institutions, you certainly will not deny the statement; and it becomes a matter of solemn fact, that within the labyrinth of doubt is greater than that which exists without, the church, because being within, tethered and bound to the external form, the spirit grows restless, while, when once free, there is a tendency to return to the spiritual bondage that is sweet, after all, when it is administered in kindness and in truth.

The exact position of this thought in the world to-day is that in many ways and in divers forms the Comforter is coming to mankind. We see him coming in the multitude of inventions and powers that release mankind from the thralldom of toil. We see him coming in the greater light and knowledge that gives man a consciousness of his material nature that he may overcome and strengthen himself against the barriers and aggressions of disease and crime. We see him coming in the greater provisions that are made for the protection of humanity against disease and crime, by supplying food, by making daily bread easy to be procured, and by cleansing the labyrinths of crowded cities until the atmosphere of crime is removed. We see him coming by other signs and tokens, by the disruption of Church and State, by the conflict between authority and the power of individual conscience, by the various schisms and divisions in society and in the Church, by all those indications that presage the advent of spiritual and moral commotion; but chiefly by that which we shall denominate "The John the Baptist of the New Dispensation," by which we mean that which proves to modern science that materialism is a fable—the strict and stern voice of spiritual power manifesting itself in external ways to the consciousness of man, making the materialist totter upon the fabulous throne he has erected, and guarding the innermost shrine of the spirit from desecration.

When external science places its arguments before external and symbolic religion, there can be but little answer; but when science combats with spirit, and spirituality is a perpetual flame of fire that burns in many ways, and manifests itself in many forms, then science creeps back to her own place and takes the secondary position, and religion assumes the first. We avow that religion is the first, being the herald of man's spirit, the recognition of man's diviner nature; and the handmaiden that science shall become will be the actual and distinctive position that she shall occupy in the new dispensation. By this we mean that the tokens from the world of spirits to-day are neither accidental nor unintentional, that they are not the result merely of chance and of the commingling of atmospheres brought about in a vague way, but of such inevitable laws and vast cycles of growth as have been known for centuries and were known even in the time of the last dispensation; that the gradual growth of thought during that time has brought to light many who were the exponents of spiritual power; that within and without the Church such minds as Swedenborg have illustrated the continuous chain of spiritual communion; that the prophecies and warnings have been seen and understood by the spiritually endowed for many a century, and that to-day it comes, not as it shall be, but as the first indications of what shall be; for with all that has been revealed by modern Spiritualism it is still only the herald of that which is coming. The new dispensation is to be clothed upon with power and wonder and greatness, that not only slays death and conquers the fear of it in humanity, but unites and marries the present spiritual Church with the Church of the past, reaching over the vast chasm of doubt and infidelity that for ever divided the centuries, and causing you to clasp hands with those that communed on the Mount of Olives, and those that heard the thunders of revelation of Sinai. Nay, more than this, if in special forms and ways there are children endowed with the power of representing the Divine Spirit, shall it not be true that in this new dispensation to many gifted ones, and many endowed with fervour of the spirit, there shall be some new sign given and some loftier token, so that any special form of truths shall be brought to man and the world shall know that the present is linked to the past by a chain of successive revelations? Shall it not also be that to-day, somewhere upon the earth and in some remote Bethlehem, the star of truth may be beaming brightly, and the world beholds it not? Surely there be many places that are hallowed by the presence of angels, who speak to man in accents that are not to be denied, who herald in the dawning of the day, and "the Christ that is to be." The true spirit of worship that shall come to the hearts of men will be the enkindling of this fire of the spirit that has been lying quenched by the conflict of priest and king.

For behold! every human heart shall be made an altar, and every dwelling-place a shrine, and every hearthstone the place of communion with spirits; and all the places of the earth shall be illuminated and kindled by Divine fervour, and men shall not live in the grovelling worship of the senses, blind in their spiritual and physical natures, but will be endowed with such discernment and wisdom and power that they shall know all the unseen hosts that guard them round about, and shall feel the power of the Spirit on the sun-kindled wings of the morning. There is a sign in the sky, there is a token of power; the walls of materialism tremble and totter, and the world of science turns back to its groping and darkness, because just so sure as one voice is heard from the world of souls, so sure is it that there is no fabric for the basis of that materialism that denies to man the existence of an immortal soul.

And this is the shock which you are feeling, and this is why the churches are rent in twain; and this is why science has made bold to proclaim more than she can confirm; and this is why there are disruptions of all forms of society. These are the foretellings and the forewarnings; but when the dawn really comes, how shall it be? When the full blossoming of this tree shall give forth its fragrance and fruition, what shall be? When the Comforter has really come, what shall the world know? They shall know that there is no death, nor sickness, nor crying. They shall know that the streets of the crowded cities of the earth shall be made free from crime and want and misery. They shall know that the wilderness shall be made glad with the presence of many flowers, and the desert places shall become endowed with

verdure and loveliness. They shall know that man, born to rule the kingdom of which he is now the slave, hath governed his own material passions and desires, hath governed nature and all the elements of earth and air, to the end that the lightnings not only do his bidding, but the very air is vocal with his thought, and the winged messengers bear their unfailing message. He shall know all the secrets whereby the pulsations of his heart are kept alive by the immortal soul. He shall know that the body is but the outer and temporary raiment of the spirit, while the other clothing is that of thought and the divinest wisdom. He shall know that the true spirit and voice of that which Christ revealed is exemplified in every soul, when that soul expresses its highest and divinest thought. He shall know that there shall be upon the earth no want, no misery, no degradation, for between kings and slaves the great levelling hand of justice shall be passed, and all shall be made clean. He shall know that labour is no longer toil, and that the poor man no longer carries to the grave his only child because he hath no money wherewith he can be assisted, but that all shall be as brothers 'neath the eye of heaven, and they that have a great abundance given shall be the stewards of the Lord. They shall know then that there is no darkness upon the earth, for to all that live in prisons and in charnel houses, and to all the waste and arid places amid the haunts of men, the Comforter shall walk with unseen feet, and with many helping hands, and shall scatter away the mists and remove the starving to the places of high culture, and shall make bread for the many; and they shall know that He, with His mighty wings of fire and with His tongue of flame, shall hunt out all the secret places of the human heart, and all its secret vices and weaknesses, and thousands shall be cured and healed by the hand of his justice and charity. But if with the festive throngs that are scarcely silent to-night, if with the loud acclaim that has gone forth from the earth for the last few days this sound has also gone, then ye may know of His approaching footsteps; or if from the organ's peal and the chiming of many bells the beggar has slunk away to his lonely den, almost cursing the clamour that brings him no joy, if ye could have heard the angels hovering near—not the place where sounds were issuing, but the lowliest place of darkness, where no light might come, ye would then know that He is near.

These stones shall crumble, the walls of the mighty edifices shall be changed, and there shall be beautiful places like gardens for the poor of the Lord, and there shall be shepherds to feed the flocks, that will not feed them upon husks, but upon the bread and fruit of life, and none shall be called comfortable while there is any discomfort in the world, and none shall take pleasure or joy until they see the way for the healing of the nations.

He is coming! Behold his feet upon the mountain-tops! The day dawneth, and the world shall arouse from its dumb idols and glittering show to the spirit of that truth that, even now, like an attendant star, awakes the dawn of the "New Bethlehem."

Dr. Rush wishes to announce that the subject for next Sunday will be "Fine Raiment."

IMPROMPTU POEM.—THE COMFORTER.

And now hath the hour arrived
That the world hath awaited so long;
And by what signs shall we know
The infinite triumphant song?
All the angels with one accord
Chant high in their heavenly place,
Of the coming word that shall bathe
All the earth in its grace.

And now that the hour draws nigh,
What tokens and signs are here?
What splendours are in the sky?
What voice of great power is near?
Behold! as ye pause for a sign,
And wonder what hour the Lord
Shall come with majesty divine
To speak his last potent word,
A beggar attends at the gate:
Ye pass him so silently by;
But he for one word doth wait,
Which he must have; with a sigh
He shrinks in his toil and pain
For the sign that was promised again.

And now that the hour is nigh
He is ready; what soul will stand forth
And say before God, "I am here
To be judged of my faults or my worth?"
Who hath made all the raiment so clean
That its hate of the Lord may be seen?

Ah! while ye await for the sign,
Behold! there is one quite near,
That with footsteps all silently bends
Your innermost thinking to hear;
Searching hearts, making known to the mind
The thought that within He may find.

Ah! search ye no more in the sky,
No more for the clarion's note listen ye,
But turn ye downward the eye
And see where the Christ may now be
Lying lowly with sun-blossomed head,
Waiting calmly while ye o'er your dead
Pass and re-pass; counting it pain
That they may not waken again,
When your souls lie dead in each form,
And the Comforter bids them be warm.

O Lord, we have seen Thee to night,
By the lamp that burns lowly on earth,
By the struggle for love and pure worth,
By the hearts that are sometimes made glad,
By the sound that grows less and less sad.

We have known that thy presence is near,
For behold now the angels are here,
And they kindle around the hearth-stone
A light and a glory their own;
And we know by this token and word
That Thou, even Thou, art the Lord.

A OUT AT A CRITIC.

To the Editor.—Sir,—Mr. Mortimer Collins, the well-known writer of bad verses and worse novels has been kind enough, in late numbers of the *Pictorial World*, to attack Spiritualism with his feeble pen. In the very last issue of that periodical he proceeds, after sneering liberally at a seance lately held near Holborn, to pass judgment on the remarkable poem which Chatterton has communicated through me. Mr. Collins will pardon me if I affirm that his attempting to estimate the value of such a composition is somewhat as though a tom-tit were to pass an opinion on the song of a skylark. I cannot admit that so very small a rhymer is competent to judge of the work of a great poet. He asserts that Chatterton has been "absurdly over-praised" by Wordsworth and others. At least it would be difficult to under-praise Mr. Mortimer Collins's productions. As the poem is not mine, his abuse of it does not in any way wound my *amour propre*. If, however, he had a grain of fairness in his composition, he would at least have quoted a whole stanza instead of one or two detached scraps. Shakespeare himself might, if treated in the latter manner, be proved almost as sad a bard as Mortimer Collins. The simplest explanation of the matter appears to be that Mr. Collins, having laid down the dogma that all spiritualistic literature is trashy, was unwilling to admit anything to the contrary. He thinks—or says he thinks—that Chatterton could not have written "anything quite so bad as this professedly posthumous production." It is tolerably certain that Chatterton never wrote anything quite so bad as even the best of Mr. Collins's "*vers de société*." He remarks of the last stanza of the poem that "if it be not worthless doggerel," he should be glad to know what is. If Mr. Mortimer Collins has ever produced anything else in rhyme than exceedingly silly and worthless doggerel, I should be glad to know when it was published. I can truly affirm that I have always considered him to enjoy a sort of inverted distinction as the very worst of British bards. As to his prose works, I have noticed that the critics of them, like those of whom Sorub complained, are in the habit of "laughing consumedly"—especially at the pathetic passages. In conclusion, I would only say that Wordsworth, Sir Walter Scott, and Robert Southey pronounced Chatterton a genius of the first order, and surely no sane man will weigh Mr. Collins's opinion against theirs. I have received several letters from different parts of England and Scotland in praise of the poem he sneers at, and such encouragement abundantly compensates for this attack. On Tuesday last Chatterton completed, through me, the poem descriptive of his death, and I herewith enclose a copy of it. Should you kindly find space for it in your columns, its publication will be the best means of proving to Mr. Mortimer Collins how heartily I despise his criticism. With thanks for your past courtesy to me, I remain, Sir, your obedient servant,
Jno. L. VEITCH.
20, Rolls Road, Old Kent Road, S.E., Dec. 29, 1874.

EUTHANASIA.

The sultry day was passed—eve's zephyrs now
Did cool with gentle touch my fevered brow:
I rose, and from the casement looked my last
Where twilight's haze was o'er the city cast—
Though all around me did in shadow dwell,
On Paul's cross still one parting sunbeam fell;
Still smiled that emblem o'er the gloom beneath,
Sign of a hope triumphant over death;
Piercing the twilight as to testify
Though earth be darkened, Light still lives on high.
I looked upon the cross and seemed to feel
A soothing peace unto my torn heart steal:
With eager yearning my sad memory roved
To those whom only of all earth I loved;
And as at wizard's call the dead appear,
So rose the shadow of each perished year.
I bowed my head, and lived in thought again
The pleasant days ere genius brought me pain—
When, pure in spirit, from all falsehood free,
I prayed, an infant, at my mother's knee.
Oh, that her hand were clasped within mine now!
That her soft kiss might press my aching brow!
Within few hours the lips that thus did breathe
Her name, would silent rest the earth beneath;
In unblest soil my outcast corpse would lie,
My spirit learn of Death the mystery;
And never prayer be at my burial said,
Nor o'er my dust a tear one mourner shed.
Such were my doom if Hope indeed had flown.
I gazed where the cathedral's cross had shone:
I saw but night, so thick gloom gathered there,
And blacker on my spirit sank despair;
Beside me temptingly the poison stood,
Whose aid should give unto the worm his food;
I lifted in my hand that cup where death
Lurked like an adder the clear lymph beneath;
And pausing—gathering strength to seek my rest—
Felt thoughts of home stir sudden in my breast:
With softest glamour Fancy did array
A vision of each loved spot far away;
I saw again quaint Bristol's ancient streets,
The turbid waste where sea with river meets;

Those solemn cliffs and meadows bright, where I
Had oft on Nature looked with loving eye,
And marked, while in her summer pride she shone,
How earth blushed at the glances of the sun:—
The school where for seven years I was a slave,
The master I had left but for the grave;
My birthplace, and that humble roof beside
Grey Redcliffe's fane, rising in Gothic pride.
Speech had for me no magic like that name,
Where Canynge slept I first had sighed for fame;
And seated oft beside his tomb did nurse
The dreams of monkish days that were my curse;—
And wondrous 'twas too how that temple's state
Might serve to image out my present fate:
Where once a steeple pierced as though to heaven,
Now vacancy told where the bolt had riven;
My hopes, that even more proudly did aspire,
Were blasted, like that lightning-stricken spire;
The paths I trod had to self-slaughter led,
And day's first gleam would look upon me dead.
Alas! even while despair's worst pangs I felt,
In prayer perchance for me my mother knelt:
I viewed in thought her face—the gentle brow,
The loving glance were present with me now;
And as lost seraphs sigh Heaven's gate to near,
So thirsted I once more her voice to hear:
That voice to me the dearest was on earth—
My sister's smile the sweetest e'er had birth;
And suicide's chief horror, to my heart,
Was that such death for ever must us part.
Life's pain had been to me as keen as brief,
Yet oft affection could afford relief;
The brightest hours that in my memory dwelt,
Those evenings were when home's soft joys I felt:
Though Fortune to me did a truant prove,
I knew that naught could chill my mother's love;
That treasure, and a sister's heart were mine—
And could I hastily such wealth resign?
If life to me through want had grown a curse,
The conflict for these feeble ones were worse;
And should the earth upon my corpse be thrown,
They needs must strive with poverty alone.
I thought of all my mother's grief for me,
When learning how her son had ceased to be—
And dared I pierce that bosom with such pain?
No; rather wait till famine loosed life's chain;
Or, rising with the ruddy dawn's first streak,
Go forth, and yet again employment seek—
My bitter spirit needs must brook delay,
The flesh should prison it another day.
I turned, the poison on the ground to cast;
An instant, and all peril had been past:
Already hope within my heart had sprung,
When sudden to its core remembrance stung:—
Beside me, even where my foot did tread,
A few poor papers were unheeded spread:
I looked upon them, and the Past again,
In all its madness, rose to fire my brain;
The choice fruits of my intellect were these,
Yet failed they Dodsley and his tribe to please:
I thought of all to which my pride had bent,
The while on that poor reed my pen I leant—
How each lean scrap of patronage I found
Was flung like bread unto a starving hound:
Of thousand agonies my heart which filled,
Of gibes that frenzied, and neglect that chilled—
I thought how men, the worst of a mean trade,
Had ta'en my wares and left the price unpaid;
The gold that printers owed me, and denied,
If paid for months yet had my wants supplied.
Friendless among a million men I stood,
And in the teeming city wanted food.
Night's pall hung heavy o'er my lonely room,
But in my mind despair made deeper gloom:
These papers that beneath my feet were thrown,
Had yesterday to many an eye been shown;
With hunger faint I from my room did hie,
And prayed each bookseller in turn to buy.
At twenty counters I had stood, and told
My desperate need in words that woe made bold;
And still each worldling as the tale he learned,
With curt refusal, coldly from me turned.
And some had mocked me for the foolish thought
That deathless verse could by a boy be wrought,
They bade me sneeringly my papers tear,
And for the awl or spade the pen forswear.
I stooped and snatched the papers at my feet,
My maddened mind saw death the sole retreat;
And these, the children of my heart and brain,
When perished both should not on earth remain.
I tore the leaves I held; 'twas quickly o'er;
The ashes of my genius strewed the floor.
The poison at my side was placed; I grasped
The burning draught, and one last prayer gasped—
A prayer my mother might this act forgive,
And happier than myself my sister live.
I cast one look upon the scene beneath,
And drained with shuddering lips the cup of death,
Then threw me down despairing on my bed,
And ere the morning dawned my soul had fled.

THOS. CHATTERTON.

[The previous poem has excited much interest amongst the readers of the MEDIUM.—ED. M.]

BIOGRAPHICAL SKETCH OF THE FIRST NEW ENGLAND MEDIUM.

(From the "Banner of Light.")

PRIORITY IN MEDIUMSHIP.

Having been interested in the historical details of different mediums in your columns from time to time, I often wondered how it occurred that I never saw in the *Banner* even the name of the medium who first gave sittings for spiritual manifestations in Boston. This seems strange, as I have observed a request that historical information should be sent you. The question is, Who was the first medium in Boston? Certainly, information on that point cannot fail to be interesting at the present time, and, with your permission, I will endeavour to throw a little light on the subject.

The trials which that medium endured at that early period, the sacrifices made in the maintenance of right, become more and more matters of interest as ages pass, and those who participated in the events may truly say:

"Still o'er those scenes my memory wakes,
And fondly broods with miser's care;
Time but the impression stronger makes,
As streams their channels deeper wear."

The name of the medium through whom spiritual communications were first made in Boston was Margaret Sunderland Cooper, and she is still a resident of your city, I believe. I have long known this lady and her family, and had ample opportunities for a personal knowledge of her history.

I ask your attention for a moment, and I will endeavour to show that a writer in your issue of the 15th of March was not well informed as to priority, in certain phases of mediumship, to which she refers. Margaret Sunderland Cooper had spiritual manifestations prior to September 8th, 1850, the day when she was first recognised as a medium, and from that day to this she has always had all the different phases of these manifestations, such as writing with and without human hands, producing musical sounds on instruments, &c. As Mrs. Cooper's mediumship was the first in New England, so it is noteworthy that it was peculiar, and characterised by certain phases which distinguish it from all other phases that have come to my notice. It would be difficult to give a precise description of these traits in writing. The manifestations were of a spontaneous nature, which I have never had the pleasure of witnessing through any other medium. There was an utter absence of those favourable conditions generally insisted upon by mediums. There was no circle, no table, no joining of hands, or entrancement called for.

The manifestations were made at any time and in any place, even when the medium herself was in sound sleep. Conversations were carried on by others near her with invisible personages; and while it might be assumed by some that the communications made through this lady evinced more clairvoyance than in any other case, yet in her normal state she was instantly made conscious of the words the spirit uttered, so that she had merely to take the pencil and write, while the attending spirit made audible, unmistakable demonstrations with each letter, word, and sentence of its presence and co-operation, thus putting the fact beyond reasonable doubt as to the presence of invisible personages in what was thus communicated.

In operating the electric telegraph, it is a well-known fact that experts in that art acquire the habit of reading every word of what is communicated by the sense of hearing only, and thus in darkness they can read the message merely by the sense of sound in the tiny click of the telegraphic apparatus. Now here is what Mr. A—, a telegraphic operator of ability and experience, stated to the writer of this communication:

He was engaged in conversation with Mrs. Cooper on a Sunday afternoon, some seven or eight years since, when his attention was directed (unobserved by her) to a table in the centre of the room by certain well-known taps, and upon listening attentively, he read the following message, all of which was in the dots and dashes of the Morse system, and so plainly written that there could be no mistake about it:

"Tom is dead; he died this morning in his bed, unattended, and in great agony."

Mr. A. was startled, as he did not know that Tom was dead, or even sick; but upon entering the telegraph office the following morning, he was informed that Tom was found dead in his bed, as stated in the spiritual communication. This is a fact; and although Mr. A. is not a Spiritualist, he expresses great wonder to this day as to the accuracy of the communication.

At one time Daniel Davis, jun., the electro-magnetic and philosophical instrument maker, brought to Dr. Sunderland's office, in Eliot Street, an electrometer for "testing the spirits," as he termed it. Mr. Davis declared that the instrument was so highly susceptible in detecting the presence of electricity that it could be shown even by the friction of a single hair upon the knob, and this he proved on the spot, whereupon he isolated the table and chair in which Mrs. Cooper was sitting. She then placed her finger on the knob, and the spiritual sounds were at once heard upon the table, while there was no movement of the apparatus. Mr. Davis afterwards offered a reward of one thousand dollars to anyone who would explain how these sounds were made, and for aught I know it is open to the "knowing ones" to this day.

I need not say here how much more satisfactory such manifestations must have been to a certain class of investigators as you well know is not extinct; but it is in such manifestations that we find something which is beyond the human phenomena—as the *Boston Journal of Chemistry* affirms—that are "produced by forms of force, respecting which mankind are wholly in the dark."

And now in saying this much of the pioneer medium of Boston and New England generally, I will add that, for myself, I do not see why Mrs. Cooper should not allow all who desire an opportunity of witnessing her extraordinary gifts as a medium. She inaugurated and led the way in this movement in this section of the country, as George Thompson, of England, William Lloyd Garrison, and Epes Sargent could testify, to say nothing of William Berry, Theodore Parker, Horace Greeley, Rufus Elmer, and Henry C. Wright, each of whom, for the first time, witnessed through Mrs. Cooper a class of phenomena

which has since attracted so much attention throughout the civilised world.

And it seems to me a consideration that your readers can feel the force of, when I say that in those days it cost something to be a medium; and then it was that, while this excellent lady was giving sittings in Boston twenty-three years ago, there was not one solitary medium besides Mrs. Cooper, and the odium heaped upon her head could not now be imagined, much less described.

M. L. OLARK.

Boston, Mass., 1873.

[We have heard repeatedly of Mrs. Cooper as a medium, and are glad to learn from a letter before us that she intends to visit this country in the spring. She adds: "I gave the first sitting that was ever given in New England for spiritual manifestations. I was next to the Fox girls, and my phase is similar to theirs, that is, I require no conditions; no dark circles—all is done in the light; no Indian control, or childish talk."—Ed. M.]

A VOICE FROM AN AMERICAN VETERAN.

Dear Sir and Brother,—Your very kind letter of the 6th ultimo has been forwarded to me from the place of my permanent address in New York, and after some unavoidable delay, as soon as practicable, with mingled feelings of gratification and regard, I hasten to respond.

Naturally, I am gratified that my earnest efforts, for nearly a quarter of a century past, in behalf of what I conceived to be true, have commended me to the judgment and kindly courtesy of one, who has himself ascended so high up the slope of our modern Pisgah, and who has fraternally aided so many others along the same glorious pathway.

My affectional nature, likewise, is touched by your recognition, in advance of our meeting, of our spiritual kinship; and I feel, whenever that meeting shall take place, that personal intercourse will confirm the fraternal and friendly regard for yourself, which is already stretching its mystic chord across the weary waste of waters that now separate me from the land of my fathers.

I have long wished to visit England, and for the last year and a half my wife and self have had such a visit in contemplation—for the benefit of our health, primarily—and also with the longing desire to visit many portions of "the fast-anchored isle," familiar to the mind from my reading; but more especially from the oft-repeated reminiscences of the beloved grandparents who reared me, and who have now gone to a still brighter home, amid the continents of the sky. Some eighteen months since I was compelled to leave the rostrum. My health and strength were failing. Over twenty-three years of service—including so much of pioneer work—had exhausted my nerve-forces to such an extent, that, to be useful at all in the future, my physicians on both sides of the silent river decreed that I must at once cease all mental labour. My rest has improved me very much; and now that your kind invitation to visit England furnishes an additional inducement, I shall probably cross the ocean next June, or earlier. Although my visit, in addition to physical benefit, will be with the hope of being pleased and instructed myself, still, if desired, and I am in point of health equal to the effort, I shall be glad to give some of my thoughts to your people. Whether I shall be able to do so remains to be determined, of course. From present indications, however, I think I shall wear the harness of the rostrum for some years yet; which, indeed, I hope will be the case, for I love the advocacy of our glorious gospel, which so emphatically underlies and o'ertops all human interests.

I am gratified to read and hear so well of Miss Lottie Fowler, and to learn she has not forgotten her brother co-worker, amid the thousand other individuals and incidents that have surrounded her since we met. Offer her my kindest regards and warmest congratulations upon the success that has attended her steps. She is a noble, true-hearted woman, a most excellent and reliable medium, and worthy of all the kindness and attention you can extend to her.

Just here I feel impressed to state—I do not know why—that my mother's father was proprietor and editor of a paper in Sheffield, up to 1789. From thence he removed, after a year's residence in Holland, to Philadelphia. His paper in Sheffield was the advocate of Liberal principles in both politics and religion; and he was one of the earliest Unitarians upon this Continent. My father was the pioneer of Unitarianism in South Carolina, where I was born. So I may be said to have been a pioneer in Spiritualism by a kind of hereditary right.

I thank you for the papers sent, and for the promise of their continuance. Also for your photograph. I will send you mine ere long, together with the brief biographical sketch which you kindly refer to, as soon as a friend who proposes to do so is well enough to draw it up.

In conclusion, dear brother Burns, whether we ever meet in the earth-life or not, allow me to assure you that, "when memory counts her jewels over," and singles out her choicest, your fraternal and kindly recognition across three thousand weary miles, to which I am now replying, will certainly be among the number. I shall always be gratified to hear from you.—Fraternally and truly yours,

THOMAS GALES FORSTER.

MISS LOTTIE FOWLER'S MEDIUMSHIP.

Mr. Editor.—Dear Sir,—I have this day had a seance with Miss Fowler, who (under control of her guide "Annie") most accurately described my father, imitating his death-scene, and describing the cause of his death. I was previously a stranger to Miss Fowler and gave only my surname; I was addressed by my second christian name, which is that by which in my family I am usually called, and the names of others of my relatives were also given; also many other family matters which would be convincing tests to all but those who refuse to be convinced, but which I can only allude to in general terms. I am, dear Sir, yours faithfully,

LIEUT.-COLONEL.

[Since the above was received, the writer has again communicated stating that he has had a second seance with Miss Fowler, and that the results were even more satisfactory than in the instance recorded above.—Ed. M.]

BIRMINGHAM.—On every Thursday a developing circle for Spiritualists only will be held at Miss Baker's, Ashbourne Place, St. Mark Street, at 8 o'clock. A good trance, healing, and clairvoyant medium.

MATERIALIZATION AT THE SPIRITUAL INSTITUTION.

The very great success that attended Mr. Herne's light and materialisation seance during Institution week, gave rise to numerous requests that this gentleman would continue these agreeable sittings. At first there was a reluctance upon Mr. Herne's part to comply, for the reason that this particular form of manifestation was exceedingly exhaustive to the medium; but the pressure was so great that Mr. Herne was compelled to yield, stipulating that three or four private sittings should be held for the purpose of attaining, if possible, results that would satisfy the most unbelieving and incredulous of mortals as to the reality of spirits assuming a tangible and materialised appearance. The second of these private sittings has just been held with a marked and signal success. A circle of some sixteen persons, two-thirds being ladies, assembled, and, instead of adopting the absurd and tedious time-wasting process of tying the medium to his chair, it was agreed to allow him to be totally unfettered, and patiently wait for whatever might transpire. After sitting in the dark for about twenty minutes, and obtaining a little more than the usual phenomena, the circle adjourned to the front drawing-room, and formed a double row, facing the folding doors of the back drawing-room. It may, *en passant*, be mentioned, that one-half of the folding door was substituted by a movable green baize door, with an aperture large enough to admit the body of a man being passed through. After sitting a few minutes, "Peter," the controlling spirit, spoke to Mrs. Burns, and announced that he thought he should be able to make himself seen by everyone present. At first, a face appeared at the aperture, after which the green baize door was thrown open, and there, in the full view of all, could be seen the renowned "Peter." It ought to have been mentioned, that the gaslight was sufficiently good to enable everyone to see the extremity of the back room. "Peter" then advanced slightly within the circle, then retired, then advanced a little nearer, and eventually came close up to the inner circle, and permitted the sitters to shake his hand, touch his robe, also his order. It may not be uninteresting to describe, as far as possible, the appearance of "Peter." He is about five feet seven inches in height, well-proportioned, with a chest more familiarly known as "pigeon-breasted," a fine, handsome face, with dark moustache, whiskers and beard to match; the latter rather closely cut, the eyelashes very long and dark, forming a striking contrast to the unearthly hue of the features. The dress was white, and on a close inspection appeared much finer than bishop's lawn; cut in the form of a tunic, with a robe fastened over it, the sleeves short, and exposed to view the bare arms of our visitor. His feet were uncovered, and the legs were, to a certain extent, exposed to view; in fact, "Peter" invited inspection of his feet and robe, but more particularly to the order with which he is invested, and of which he seemed to be particularly proud. We touched this order, or medal, and to us it had the feel of warm lead. "Peter" passed and re-passed between the inner room and the circle at least a dozen times, and one peculiarity was, the way in which he handled various things; for instance, he brought to the circle a guitar, but instead of its being grasped by the hand, it looked as if the instrument was adhering to his fingers, like a needle to a magnet.

It was, on the whole, a remarkable and startling seance; the more so, when we suddenly found ourselves *vis-a-vis* with a disembodied spirit, and that without very much preparation on our part. We confess that on coming in personal contact with "Peter," a thrill passed through us like that of an electric current, and it was some time before we settled down to our normal state. "Peter" kept up a lively conversation with Mrs. Burns, who is one of his especial favourites, and gave a variety of remarkable tests to several of the circle. He promised at the next or succeeding sitting to bring out and place within the circle the medium, and that he, "Peter," would likewise manifest himself in a more striking manner. "Daisy" endeavoured to materialise herself, but only succeeded in making her hands visible, as "Peter" having used all the power, she was unable to do more; but an amicable compromise was entered into between these two celebrities, that at the next sitting the lady was to have the preference.

As soon as these private sittings are over, we believe it is the intention of Mr. Herne to hold a few public seances, at a fixed fee for the series, and only a given number of persons admitted.

MATERIALIZATION AND DEMATERIALIZATION AT NEWCASTLE-ON-TYNE.

Her.—O day and night, but this is wondrous strange!

Han.—And therefore as a stranger give it welcome.

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.—HAMLET.

Dear Sir,—As the following phenomena have occurred on two occasions in a private circle in Newcastle, of which we (the undersigned) are members, and were present, thinking it might be of interest to your readers, we venture to send you the following report of the same.

The cabinet used on these occasions consists of a shallow recess in the wall on one side of the fireplace, with two large scarlet window-curtains suspended in front, and as the cabinet thus formed is barely large enough for the medium to lie down in, we, by direction of the spirits, placed a large drawing-room screen about three or four feet in front of the curtains—height of screen five feet six and a half inches—the spirits materialising themselves in the space between screen and curtains, one of the leaves of the screen acting as a door for ingress and egress.

As on the first occasion the phenomena above named were only seen by a portion of the circle, because of the door of the screen not being sufficiently wide open to admit a view for all the sitters, we will describe only the sitting on Friday last, Dec. 18th, when all could see what was transpiring. The number of persons assembled was sixteen, and after seating ourselves in a double row in the form of a segment of a circle, the radius of which from the door of the screen being about eight feet, the door of the room being previously locked and the key taken possession of by one of the circle, Miss Wood, the well-known medium here, retired into the cabinet. The amount of light being reduced, she was soon entranced by one of her guides, who, after a little chat, requested us to be very harmonious, and they would endeavour to dematerialise in our sight. After singing a few hymns with heart and voice, we saw the door of the screen slowly open, and the form of little "Pocahontas," familiarly called "Poky," an Indian child about three feet six or seven

inches high, presented herself. She only advanced two or three feet from the door of the screen, and after exhibiting her dark arm and chest at the request of various sitters, she playfully amused herself by taking a few cinders from the fireplace and tossing them to several of the sitters. After giving two or three more manifestations she retired to the doorway of the screen, and gradually vanished from our sight. Shortly after this the door of the screen was closed, and we were requested by raps to sing. Having complied therewith, after a brief space the door of the screen was opened to its widest extent by unseen power; we looked in vain for a hand or something as the cause. The door of the screen remained thus open from this time, and was not closed again during the seance. Presently, in full view of all the sitters, at the entrance to the doorway of the screen a something white appeared on the floor, though no mortal hand was seen to place it there. Slowly and very gradually this white object grew in size and height till it reached about the height of three feet from the floor, from which it developed more rapidly till the full form of a man, clad in white, about five feet eight inches high, appeared before us. On being asked if it was "Benny" (one of the medium's guides), he nodded in the affirmative, and waved his arms above his head. After two or three minor manifestations he was requested to take a pencil and make a mark on the wall as high as he could reach, which, having done, he retired to the door of the screen, and, standing there in full view of all, gradually diminished in size and height till what remained appeared like a white pocket-handkerchief on the carpet, which itself shortly faded away. We were again requested to sing, during which the power having been restored to the medium, the meeting broke up, and thus ended one of the most extraordinary and satisfactory seances it was ever the pleasure of your correspondent to witness.

Some of the sitters were so placed that they could see the whole of the space between the screen and the curtains while the door of the screen was open; and had the medium taken a part in the manifestations she must assuredly have been detected. Finally the medium was requested, when restored to her normal state, to make a mark on the wall with a pencil, which she did standing on tiptoe, and reaching to her utmost, it was then found that her mark was seven and a half inches short of that made by the materialised form "Benny." The height of the medium is four feet eleven inches. In conclusion, it is needless to say that, after this, none present were doubters as to the genuineness of the phenomena; and when we reflect upon what occurred during these, to us, brief two hours, we recall to mind the lines from Young's "Night Thoughts":—

How poor, how rich, how abject, how august,
How complicate, how wonderful is man!
How passing wonder He, who made him such!
Who cent'rd in our make such strange extremes!
From different natures marvellously mixt;
Connection exquisite of distant worlds!
Distinguish'd link in being's endless chain,
Midway from nothing to the Deity!

I tremble at myself,
And in myself am lost! at home a stranger,
Thought wanders up and down, surpris'd, aghast,
And wond'ring at her own. How reason reels!
O what a miracle to man is man,
Triumphantly distress'd, what joy, what dread!
Alternately transported, and alarm'd!
What can preserve my life? or what destroy?
An angel's arm can't snatch me from the grave;
Legions of angels can't confine me there.

We enclose our addresses, and remain,—Yours fraternally,

R. JEFFREY. J. H. ISITT.
T. LAMB. H. A. KERSEY.
JNO. MOULD. JOHN MILLER.
WM. ARMSTRONG.

Newcastle, Dec. 23rd, 1874.

EXHIBITION OF SPIRIT-DRAWINGS AT BRIGHTON.

The *Daily Mail* of December 24 has the following record:—
"To-day an exhibition of water-colour drawings, illustrative of the origin of species, is opened for the first time to the public. The drawings are executed under spirit-influence through the mediumship of Mrs. Catherine Berry. Spiritualism is now being generally spoken of, and is being investigated by some of the most scientific men of the age; the Spiritualists of Brighton, too, seem to be a very enthusiastic class of people, and they work with great earnestness for the propagation of their cause. Several mediums have given physical manifestations in Brighton, but we now have to deal with a drawing and painting medium, Mrs. Catherine Berry, a lady of independent means, whose drawings and paintings, to the number of about 300, are now on exhibition at the rooms of the Brighton Spiritual Union, 82, St. James's Street. A collection of spirit-photographs and miscellaneous spirit-drawings are also exhibited at the same place. The drawings are supposed to be illustrative of the origin of species, and to the physiologist or naturalist would be particularly interesting, although they are not without interest to the general public. They are executed with an elaborateness as regards details which is really marvellous, and if they were only classified and arranged in a scientific manner, might be of good service, and even now they are well worthy of a view. The spirit-photographs shown consist of the ordinary siter and the spirit-form behind or at the side. Thus are shown Mr. Cooper, with the spirit of his wife; Miss Blackwell, with the spirit of Charles L. &c. It should be mentioned that Mrs. Berry is not a professional medium. The exhibition is open daily."

In the issue of the same paper of December 26, there is a long letter on "Spiritualism" from a London barrister resident in Brighton.

A GENTLEMAN who resides in Carnarvonshire, North Wales, is anxious to know of any good writing medium in Carnarvonshire who would be willing to come to circles. If anyone knows of such, be so kind as to send the address to the MEDIUM.—A TRUE BELIEVER IN SPIRITUALISM.
Address—15, Southampton Row, High Holborn.

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For several years the most active promoters of the spiritual movement have aided the Progressive Library and Spiritual Institution in creating a popular literature on the subject by depositing to current account various sums of money, to be taken out, at a special price, in such useful works as might be issued from time to time. This system has been somewhat extended in the case of the "Dialectical Report"—a 15s. book which, when re-edited and pruned of redundant matter, was a better book than in the original form, and was sold to subscribers at one-sixth of the cost. By this plan nearly 3000 copies were put immediately into circulation—a work which could not have been effected in the old way by years of advertising and the expenditure of four times the money.

The "Memorial Edition of Judge Edmonds's Letters on Spiritualism" furnishes another example in which, on the subscription principle, each participator obtained one or more copies of a valuable work at less than half the price charged for the cheapest department of literature.

The "Researches" of Mr. Crookes are also being issued on the same plan, and when complete the work will be offered at about one-third of previous prices.

This plan has been so strikingly successful and has given such unmixed satisfaction that the most liberal friends of the movement have urged its more extended adoption.

In establishing the "Progressive Literature Publication Fund" two objects are held in view: I. The production, and, II. The distribution of valuable works of universal interest in such a manner that the expenditure of any given sum of money will produce the greatest result. To be successful in the economical production and diffusion of literature it must first be stated what items increase the price of books, and then means may be employed which will lessen expenses and secure cheap works. The first and inevitable item is the cost of producing the books; then there is the author's interest therein, or copyright; thirdly, interest on capital; fourthly, publisher's profit, or working expenses; fifthly, the cost of advertising; and sixthly, discounts to the retail trade. By the principle of unity of interests and mutual co-operation now proposed these expenses may be reduced about one-half.

I.—As to Production.

(a) *Cost of getting out a Book.*—This depends much on the number printed. Every depositor or prospective purchaser in obtaining other purchasers cheapens the book to himself. The manager, having a thorough knowledge of the printing and publishing business, can produce works as cheap as any house in the trade.

(b) *Copyright.*—The Progressive Library now holds the copyright of many valuable works; in other cases there is no copyright. Authors would be disposed to deal liberally under this arrangement, seeing that the profits go direct into the cause of Spiritualism, and not into the pocket of an individual who is anxious to make himself rich out of the work. By this plan the author might be more generously treated than in ordinary cases, as the other expenses would be less and the prospects of an extended circulation would be greater.

(c) *Capital.*—This is the screw that keeps down all truly progressive enterprises. By the present plan Spiritualists and others becoming depositors may hold the screw in their own hands. Every depositor is a proprietor without any further risk than the amount of his deposit, and the risk in that respect is nil, as the publishing department has lately been supplied with an augmentation of capital to cover all its usual engagements.

(d) *Working Expenses.*—These are in all cases limited to the bare necessities of the case. The "Dialectical Report" and the "Memorial Edition of Judge Edmonds's Works" are instances of wonderfully cheap books after the working expenses have been fully added. The more extended the circulation of any book, and the more frequently new books appear, the less will the working expenses be in proportion. The position which the publishing department of the Spiritual Institution now commands, after twelve years' standing, renders it the most eligible channel for the publication of Progressive works in the eastern hemisphere. Depositors have full advantage of this position in associating themselves with this work. The same capital placed in any other house would not realise one half of the results. All prestige, copyrights, stereo-plates, engravings, and property whatsoever, are freely placed side by side with the contributions of the smallest depositor to produce a result in which all shall mutually participate.

II.—Distribution.

(e) *Advertising.*—This essential service can be chiefly performed through the organs of the Institution, and by prospectuses and placards to be used by depositors or their agents; the cost of which may be included in "working expenses."

(f) *Trade Discounts.*—These would be entirely saved; and depositors could even supply the trade on the usual terms and have a good profit.

Plan Proposed to Depositors.

In accordance with these conditions, it is proposed that £1,000 be raised as a "Progressive Literature Publication Fund," by deposits on the following terms:—

£1 is the lowest sum which will be received as a deposit, but any sum above £1 may be deposited, and which will be placed to the credit of the depositor's account, at the following rates of interest or discount:—If allowed to remain one month or upwards, interest will be allowed at the rate of 2½ per cent., or 6d. in the pound; three months or upwards, 5 per cent., or 1s. in the pound; six months or upwards, 6 per cent. per annum. Thus a depositor by turning his money three times in the year may earn 15 per cent. interest on capital, besides what profit he may make on the sale of the works he takes out. All deposits to be returned in works at the choice of the depositor at the subscription price. Clubs may be formed, the members of which, by uniting the smallest subscription, may enjoy all the benefits of this co-operative system. Interest will be calculated and placed to depositor's credit each time the amount in hand is either augmented or diminished. Fractions of a pound under 10s. will not be subject to interest. This plan may be adopted:—

- 1st.—To supply dealers with stock on the lowest terms.
- 2nd.—Energetic Spiritualists and Progressives may sell large numbers of books at subscription price to friends and neighbours, and thus do a great deal of good with no loss to themselves, and have a fair interest for capital invested.
- 3rd.—Liberal friends of the movement, who have means at their disposal, may in this way make one pound go as far as three in obtaining parcels of the best books for distribution to libraries, &c.
- 4th.—Those who have cash at their disposal may invest a sum of money, and give some energetic and intelligent, yet poor brother, an opportunity of selling the works; or books may be placed with a bookseller for sale, and by this means the literature may be brought before the public in all parts of the country.
- 5th.—Clubs or societies may thus provide their individual members with private libraries of the best books at the lowest possible price, or books may be obtained for circulating libraries on the best terms.
- 6th.—Persons who have cash lying idle may invest it in this fund, and in return obtain the very liberal interest offered.
- 7th.—These advantages are offered to foreigners as well as to residents in the British Islands.
- 8th.—Foreign works may be imported, and choice books already published in this country may be secured for depositors at the lowest prices by an adaptation of this plan.
- 9th.—As the object held in view is to help one another to enlighten the public on the most important truths which the human mind can exercise itself, this plan can be of use to all who have the interests of the cause at heart.
- 10th.—Depositors may take out the balance due to them in any kind of books and publications, British and Foreign; in printing of books or handbills; in stationery of all kinds; in subscriptions to periodicals, or towards other objects; or in any goods or line of business advertised by the general business department of the Spiritual Institution.

Security to Depositors.

The interests of depositors are fully protected by arrangements which are already in operation, so that works purchased at subscription price are not sold to the public at less than the usual publishing price. For example: The "Dialectical Report" was sold to subscribers at 2s. 6d. per copy, but to the public at 5s., and as soon as the work was ready, each copy costing 2s. 6d. became at once worth 5s. "The Memorial Edition of the 'Letters and Tracts' by Judge Edmonds" was sold to subscribers at 10d. in paper wrappers, but is published at 2s.; and the cloth edition subscribed at 1s. 6d. is sold to the public at 3s. 6d. These publishing prices will be in all cases scrupulously maintained, enabling subscribers to realise the fullest advantage from the investment of their capital, and on a business as well as on a moral basis push the circulation of information on Spiritualism to the fullest extent. Of course depositors are at liberty to sell the works they take out at full publishing price or at any reduction therefrom which may seem expedient to themselves.

The past workings and well-known character of the Progressive Library and Spiritual Institution is the best possible guarantee that full justice will be done in every transaction, while the best available works will be placed before depositors for their acceptance. No person will be compelled to accept any book of which he does not approve, or for which he has no use. The suggestions and wants of depositors will at all times be considered, as those works can alone be brought out for which capital is promptly deposited.

All communications should be addressed to Mr. J. Burns, Managing Representative, 15, Southampton Row, London; W.C.

MARYLEBONE ASSOCIATION OF INQUIRERS INTO SPIRITUALISM.

This society will hold its next annual meeting at above address on Monday, Jan. 4th, to commence at half-past seven o'clock. All Spiritualists and inquirers are cordially invited. It is hoped every member will be present, also friends desirous of joining the association. The subscription is 1s. per quarter, for which valuable and interesting works on Spiritualism and kindred subjects are lent to read, also the use of seance rooms gratuitously two or three times in the month. Two seances are held here weekly. (See advertisement.) Lectures are also contemplated being given at the commencement of the year by talented gentlemen, well known for their labours, &c., in Spiritualism.

Any books, donations, &c., will be gratefully received either by the president, Mr. Cowper, 388, Edgware Road; Mr. Maynard, the librarian, 103, Lisson Grove; or Mr. Hunt, the secretary. The committee will also feel indebted to any lady or gentleman who are mediums to occasionally assist at the weekly seances.

After the business part of the evening is over friends will oblige by entertaining the company with readings, songs, &c. Admission free.
 6, Blanford Street, Baker Street, W. CHAS. HUNT, Hon. Sec.

As we had to go to press much earlier, last week, there was not time to revise some late copy, and we regret that a few typographical errors occurred in one or two instances, involving purity of grammar.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

The Publisher is instituting the greatest facilities for circulating the paper, and submits the following Scale of Subscriptions:—

One copy, post free, weekly, 2d.; per annum, 8s. 8d.
Two copies " " 4d. " 17s. 4d.
Three " " 5½d. " £1 3s. 10d.

Four copies and upwards, in one wrapper, post free, 1½d. each per week, or 6s. 6d. per year.

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

Wholesale Agents—F. Pitman, 20, Paternoster Row, London, E. C. Curtice and Co., 13, Catherine Street, Strand, London, W. C.; John Haywood, Manchester; James M'Geachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

THE MEDIUM AND DAYBREAK.

FRIDAY, JANUARY 1, 1874.

ANOTHER NEW YEAR.

Again we enter upon another new year; but is not every day the commencement of a new year? The temporally minded, the superficial observers attach much importance to times and seasons; and their religion, so-called, their friendship, their enjoyments, and their vices fluctuate with the entries in the almanack. It is a question if this season, with its mythological remembrances and its convivial good wishes thoughtlessly expressed, tend to promote either religion—union with the Spirit of God, or brotherly love—sympathy with one another. Notwithstanding the clappertongued demonstrations and internal mummeries of ecclesiastical institutions, are not bodily complaints, mental inharmonies, and social feuds more plentiful this week than they were the week before? The druggist, the policeman, and the magistrate have had to supplement their services to those of the butcher, confectioner, publican, and parson. Truly the phenomena of the religious festival of Christendom speaks more for the animality than the spirituality of that "religion." But, then, it will be said, Look at the amount of beneficence, charity, and goodness that is expressed at this season. Yes, the good, the charitable, and the beneficent are true to their nature at all seasons, which is not peculiar to any creed, nor influenced by the arrangements of church or almanack.

In the intellectual sphere the fog is equally thick and reasonable. What falsehood and folly is talked about the supposed historical events of which Christmas is the commemoration! Even Spiritualists, and spirits sometimes, incline to stretch their rhetoric into the regions of erroneous statement and absurd definitions. Even our columns sometimes contain specimens. Jesus and Christ are words used by many to indicate the name of a man, without the slightest consciousness of the relative significance of those terms. This is a fruitful source of error; for that which may be truly attributed to Christ may be very inappropriate when applied to Jesus. But superstition delights in vagueness, which involves mystery and requires priests and commentators to make necessary explanations. Upon this misty foundation stands all the superstructure of modern churches, and Spiritualism in some hands tries hard to ape these institutions, and we are pointed to spiritual men, prophecies, records, and traditions as elements upon which to found our claim to the discovery of truth as Spiritualists. To this unspiritual mode of teaching the spiritual there can be found no parallel in the acts of spiritual men of the past. Prophets, Jesus, and apostles all spoke of universal principles, ever-present truths relating man to the Infinite, and not to the birth of any man, the institutes of any dispensation, or to any other feature of the time-sphere. All these are temporal newspaper events, existing in the region of effects, and far removed from the spiritual to which the true prophet has in all ages directed mankind.

Because of the absence of spiritual understanding, the ideas entertained respecting Jesus and Christ are nearly all false. The birth of Jesus was not foretold by the prophets; but these men have in all ages apprised mankind of the clearer light which is continually dawning upon the earth, but which reveals itself with a special brightness at particular times, as in the case of the Judean spiritualism, in which Jesus took part.

The wave of spiritual light which spread over a portion of the human race at the time of Jesus and afterwards was not due to him. His life-work was an effect of that spiritual outpouring, and hence he could not be at the same time the cause of it. The influence which acted upon him constrained others as far as their organisations were fitted to receive it, and special outpourings in particular localities perpetuated the work in various countries and centuries. No one would be justified in attributing the spread of modern Spiritualism to A. J. Davis, Kate Fox-Jencken, or D. D. Home, for we all know that it is the spirit acting upon each person individually, and not so much the teachings and demonstrations of a few, that has led to the wide spread of Spiritualism, which has broken out in distant countries and detached families without any herald to define its method. If this be the case in respect to modern Spiritualism, why should the contrary be true of Judean Spiritualism and of the work which appeared in the world in that and succeeding centuries?

Jesus did not introduce any new principle and teaching into the world. Such would be impossible. Has not the record said, There is nothing new under the sun? All that Jesus introduced to mankind was his individual life, with its personal characteristics; and this is what all of us do. No two men are alike, and hence Jesus was unique in himself, but he no more introduced and taught for the first time the principle of love, any more than he introduced digestion or the circulation of the blood. These claims respecting Jesus are not only absurd, but positively untrue, as every well-informed person knows.

Jesus was not by any means the only great medium of that time, nor was Judea the only seat of the Spiritualism of that age. The transitional ecclesiasticism of the period required an image, as the old ones had become worn out, or, in the language of the season, a transformation scene was enacted, and well-known characters were arrayed in new costumes, and had their part in the play modified accordingly. The whole thing was an afterthought, and places and circumstances had to be made in accordance with the leading characters.

We live in another age of change, and great are the efforts of the traditionalists to obscure the light of truth with their effete phrases and formalities. While we war against the superstitions which have misrepresented the character and mission of the pure Jesus, we feel that we labour hand in hand with him and with legions of others in the grand work of elevating the human mind towards a conception of Divine principles. We open the new year hopefully. May it be one of earnest work for us all, spirits and mortals. What is wanted is earnestness, independence, honesty. Jesus had these qualities. They are of prime importance to the spiritual worker: the first renders whatever genius he is possessed of valuable; the second gives strength to the human instrument, and reliance on the source of inspiration; and the third enables him to be true, to speak as he feels and as he knows, and to shun the sophisms and falsehoods amongst which he endeavours to live a true life.

We have plenty of facts, phenomena, books, money, and all that the material sphere can afford. The lack amongst us is of those moral qualities which render temporal possession of value in promoting spiritual purposes. Our effort should be to rely on the spiritual more, and on material means and circumstances less.

MR. BURNS AT DOUGHTY HALL ON SUNDAY.

On Sunday evening next, January 3rd, Mr. J. Burns, of the Spiritual Institution, will occupy the speaker's place at Doughty Hall, and deliver a discourse on "Beneficent Spiritualism; or some of the personal advantages to be derived from Spirit-Communion." The subject will be largely illustrated by facts which have occurred in the experience of the speaker, including some reference to the successful treatment prescribed to him by spirits during his recent severe illness. Mr. Burns has been safely brought through a most dangerous crisis without medical aid of any kind, except that which was afforded by an ancient physician in spirit-life, whose instructions were communicated through a member of Mr. Burns's family. This case has excited much interest, and the request has been often repeated that the particulars be given to the public. This Mr. Burns has consented to do at the Free Gospel of Spiritualism services at Doughty Hall. It will be his first appearance in public since his recovery.

It is kindly suggested to those who may attend that they come prepared to bestow a new year's gift, however slight, towards the fund for sustaining these meetings, which have fallen somewhat in arrears. The Doughty Hall is at 14, Bedford Row, Holborn. Time, 7 o'clock. Admission free.

THE SPIRITUALISTS' ALMANACK FOR 1875.

We have received many inquiries as to whether our Almanack will be issued for 1875. It is our intention to do so. The recent illness of the Editor has caused the arrangements which were in progress to remain at a standstill for some weeks. Now the work is being resumed, and in a short time will be ready an illustrated annual, full of engravings and matter of great interest to Spiritualists, and of use to those who desire to promote the cause. Such a work has not yet appeared in the history of our movement. The price will be low, and the contents attractive and varied. Those of our readers who have any thought, idea, fact, or literary matter which they think ought to appear in such a publication, are invited to send such on immediately for the consideration of the Editor. We recommend contributors not to be longwinded, as but a few corners remain unoccupied.

THE "MORSE NUMBER" OF THE MEDIUM.

If no impediment mar our purpose we intend to give next week a fine engraving of Mr. Morse, and a valuable biographical sketch, which will extend over several pages of the MEDIUM. This article, from Mr. Morse's own pen, is a life story of the greatest interest viewed as personal experience; but it is even of deeper import to the Spiritualist, presenting, as it does, many instances of the influence of spirits on mortals, and the beneficial results which flow from spirit-communication. As we expect a large sale of next week's issue, we will feel obliged by early orders for extra quantities that no disappointment may be experienced by any of Mr. Morse's numerous friends.

RETURN TO EARTH OF "KATIE KING" THE ELDER.

At a seance at the Spiritual Institution, held a few evenings ago, Mr. Herne, medium, the spirit known as "Katie King," wife of "John King," manifested, and informed a private party of sitters that she was about to commence a series of experiments to extend over a year, as she said, to help her boys along, and likewise teach other spirits the art of materialisation, and to help on the great cause for the good of mankind. She also desired it to be made known that the spirit manifesting through the Holmeses in America, as "Katie King," is not her daughter "Annie Morgan," known to English Spiritualists as the younger "Katie." Robert Dale Owen, she said, had not been deceived altogether. The materialisation was genuine, but the spirit was not what it purported to be. Addressing Mrs. Burns, "Katie" commented on the advantage which mankind realised by doing all the good they could while on earth, and spoke very kindly of Mr. Burns and his restoration to health. Some extraordinary phenomena may be expected during the year just commenced.

THE DOUGHTY HALL MEETINGS.

On Sunday week Dr. Sexton was the speaker. The subject was "Spiritualism in all Ages and Countries," and in the treatment of it the doctor surpassed himself. We only wish he had the opportunity for giving it all over the country.

On Sunday last the Rev. Guy Bryan gave a very able discourse on "Spiritualism, the Amplification of the Gospel of Jesus." We are sorry that longer reports cannot be given this week.

RETURN OF MESSRS. BASTIAN AND TAYLOR.

These mediums have just returned to London from the continent, where, as our readers already know, they have had a most successful sojourn. They are in good health and full power, and will re-open their seances on Monday next, at 2, Vernon Place, Bloomsbury Square, near the Spiritual Institution. They intend giving, as before, parlour seances on Monday, Wednesday, Thursday, and Saturday evenings, at eight o'clock. Admission 5s.

DR. MONCK'S SEANCES AT THE SPIRITUAL INSTITUTION.

Dr. Monck, being in a distant part of the country, he postponed his seance on Wednesday evening on account of the inclement state of the weather. Nearly sufficient names are registered for Wednesday next. Those who desire seats should apply at once. The seance will take place at 15, Southampton Row, on Wednesday evening, at 8 o'clock; admission, 5s. Tickets must be obtained before the time of seance.

DR. MONCK'S PRIVATE SEANCES.—Dr. Monck will be at home to receive visitors for private seances on Tuesday, from 12 till 3 o'clock. Address—2, Vernon Place, Bloomsbury Square. He will also be in attendance at the Spiritual Institution, for the same purpose, from 12 till 4 o'clock on Monday and Thursday; and on other days by special arrangement. Terms, one guinea for four persons and under. Dr. Monck has one or two open evenings during January, for which he will accept engagements for family seances at private residences.

A VISION.

I watched the twilight dawn,
When, hast'ning through the Eastern gates, he led
Bright heralds, by Divine impetus sped,
On cloudy pinions borne,
T'announce the advent of the King of Heav'n.
As o'er the sky their wafted robes were driv'n,
Each beam revealed a band
(It seemed) of spirits clad in lucid light,
And girt with flaming swords, the guardians bright
Of ev'ry mist-veiled land.
I watched them gilding with expanding skirt
The phantom clouds, and with their fiery girt
Transform, by love-skilled hand,
The weird-like vapours into roseleaf shape,
And kindle darkness into glowing draps,
Binding the scattered band
In one, united in th' extending flood,
Which braced all 'neath one lightning source, a bud
For risen fires t'expand.

A. B.

TEMPERANCE PUBLIC HOUSE.

To the Editor.—Dear Sir,—Will you please state in your next number of the MEDIUM that I have not lost sight of the above, but that I am unable to proceed further, having only received twenty-five shillings as yet in response to my appeal. Should any more of your readers feel inclined to help in this work, I shall be glad if they will write me to that effect, but not send the money until I ask for the same.—Yours faithfully,
T. L. HENLY.
153, New Kent Road, London, December 22, 1874.

THE DOUGHTY HALL CHORUS.—Wanted, soprano, alto, tenor, and bass voices. Any kind friends who will come forward and give their services to the cause will be welcomed by the organist, Miss D'Arcy, who will in future hold the weekly practice every Friday evening at eight o'clock at the Spiritual Institution.

INSTITUTION WEEK.

£ s. d.		£ s. d.	
By amount of Subscriptions already acknowledged	118 10 10	Mr. O. Wood	0 1 0
By proceeds of Seance given by Mrs. Nelson, of Northampton	1 5 0	Mr. H. G. Higgs (Hoborn)... ..	0 1 0
Per Mr. Cyrus Ainsworth, of Bury—		"J. N."... ..	0 5 0
Mr. James Lord	0 2 6	Misses Dickson	0 10 6
Miss Elizabeth Lord	0 2 6	"E. P."... ..	0 2 0
Miss Ann Lord... ..	0 1 0	Mr. Cyrus Ainsworth ...	0 3 0
Miss Leah Lord	0 1 0	Per Mr. W. Clarkson, of Selby—	
Per Mr. E. Wood (Saltash)—		Mr. P. McCloskey	0 1 0
Mr. E. Snell	0 2 6	Mr. Reuben Knott	0 1 0
Mr. C. Bydden... ..	0 2 6	Mr. W. Hatfield	0 1 0
		Mr. W. Clarkson... ..	0 2 0
		Total	£121 15 4

MRS. JACKSON'S LECTURES.

We find that Mrs. Jackson has concluded her course of three lectures, which was given before select audiences in a most fashionable part of London, and under the patronage of several distinguished members of the nobility. The attendance, which throughout was under limitation, showed much interest in the several subjects treated, as evinced by the *conversazione* in the room which followed. The first lecture was a comparative view of the Humour and Wit of the Three Kingdoms; the second was on the Law of Affinities, as observed in likings, attachment, and love; the third was on Genius; this last showing the speaker's power of rising to a level seldom attempted by other lecturers, when she traced the speciality to an inspiration from the Divine source, beyond what ordinary mortals are favoured with. To review these lectures and examine their merits would be a rather formidable task; but we can confidently recommend Mrs. Jackson as a speaker possessing a great range of varied information, which is chiefly of an aesthetic kind, and her power of imparting it in a clear and pleasing style is remarkable. We would be glad to hear of her success as a public lecturer, and can truly say, though many ladies may excel in lighter subjects, more of the character of entertainments, none whom we have heard can excel Mrs. Jackson for her extensive information on subjects of the superior kind, and few equal her for the ability to convey it.

WELCOME, SPIRIT VISITANTS.

Why do the loved ones gone before
Come back in this strange guise?
To give an earnest proof once more
That sympathy ne'er dies.
To fill our souls with Hope's bright sheen,
To quicken faith and trust,
To keep the spirit pure and clean
From wrong's corroding dust.
Not strange to hearts where love has shed
A halo bright around,
To show our feet the way to tread
Through life on holy ground.
Not strange to those whose twin souls bring
With memory's golden chain
The skill to strike the full-toned string
Melodiously again.
Then let us with a welcome wise
Accept the proffered hand,
No matter how'er strange the guise
It bears from spirit-land.

Worcester.

GEORGE CRACROFT.

A PLEA TO THE FRIENDS OF HUMANITY.

We have been requested to give publicity to the following card, which we hope will meet with a hearty response from our readers:—
"DEAR SIR,—I am assisting my friend, Mr. A. C. Swinton, of Hill House, Anerley, Surrey, S.E., to collect a little money to assist the poor Shakers who have been ejected from their home, New Forest Lodge, Hants. Their sufferings during this cold weather must be severe. They make no appeal; but the duty to aid them is not the less urgent. I do not know what their peculiar tenets are, any farther than I have learnt from the newspapers, nor is this a time to enquire. They are suffering and must be relieved. Their sufferings, too, are in consequence of the consistency of their conduct in endeavouring to carry out strictly to the letter their views of the requirements of Christianity.
"I shall have pleasure in forwarding any sums, however small, which may be sent to me, and I trust that in a case of this kind you will have no hesitation in asking a few of your friends to aid.—Faithfully yours,
"A. GLENDINNING.
"21, Frances Terrace, Victoria Park, London, E., Christmas Day, 1874."

MR. COGMAN'S INSTITUTION.—A committee of East London Spiritualists have much pleasure in announcing that they intend holding a public soiree on behalf of the East London Spiritual Institution, 15, St. Peter's Road, Mile End Road, at the Amicable Hall, 304, Hackney Road, on Tuesday, January 12th, 1875. Tea on tables at six o'clock, entertainment to commence at seven. Tickets for the evening, one shilling; for the entertainment only, sixpence; may be had at the Spiritual Institution, 15, Southampton Row, W.C.; Mr. Cogman, 15, St. Peter's Road, E.; Mr. Young, Portland Street; Mr. Newman, 122, Jamaica Street; Mr. Allen, 184, St. George Street. Trams from Aldersgate Street, Goswell Road, Moorgate Street, and busses from the Bank pass the door every few minutes, fare 2d. Tram from Mile End Gate to Hackney Road, fare 1d.

SPIRITUALISM AT PETERBOROUGH.

The columns of *The Peterborough and Huntingdonshire Standard* have for the last few weeks been opened for the ventilation of various opinions relative to Spiritualism in general, and Messrs. Chapman and Catling in particular, and which will probably result in a large accession of strength to the ranks of the Spiritualists at the above place. The public sances of Mr. Chapman appear to have been visited by some who term themselves Spiritualists, and by others who were attracted thither from the novelty of a public sance, and the result is a war of words in the columns of the above paper. It is unnecessary to reproduce here the correspondence *in extenso*, as the greater portion is but the rapid outpourings of those who know nothing whatever about Spiritualism, and whose aim and desire appear to be their public appearance in the *Peterborough Standard*. This remark more particularly refers to the writer who shields himself under that very common but convenient *nom de plume*, "Pro Bono Publico," and who occupies about three-quarters of a column of the valuable space of that journal in scurrilous abuse of Messrs. Chapman and Catling, and the phenomena witnessed at this sance. The greatest punishment that you can inflict upon these "all-tongue-and-no-brains" sort of letter writers is to let them alone, "severely;" and this course we intend to adopt with this luminous correspondent.

The various accusations and absurdities contained in "Pro Bono Publico's" letter is calmly reviewed by Mr. Catling, who administers, in a quiet but caustic manner, a severe castigation to the gentleman who is so alive to the public weal, and of which the latter will probably have a lively remembrance for some time to come. Mr. Catling is followed in an able and temperate letter by Mr. Thomas McKinney, who speaks in the highest terms of praise of the mediumistic powers of Mr. Chapman, and proceeds: "I feel that I can speak with confidence of the mediums so unjustly and unkindly spoken of by the writer who signs 'Pro Bono Publico.' In order to have good manifestations we must get to know the laws of the true and beautiful science of Spiritualism, and then we must learn to keep those laws. It is not fair to violate conditions at a spirit-circle, and then blame the mediums, who are innocent. Readers of the Bible should not forget that our great and good Master, on some occasions, could not do many mighty works because of unbelief. A word to the writer of the letter. I have long thought that when anyone writes anything to which they do not like to put their name, the matter written is self-condemned. I do not like the daggers which wound the body, nor the words which wound the spirit; but if men, forgetting the Fatherhood of God and the brotherhood of mankind, will do unkind acts or speak unkind words, let them come to the light. I do not like stabbing of any kind, but least of all stabbing in the dark. Let us not be less chivalrous than the knights of old, who draw their swords in the bright daylight, and met their antagonists with

'Foot and point and eye opposed.'

"Those who try in any way to hinder the progress of Spiritualism are like the viper trying to bite the file—they may get much pain; they cannot have profit. God's angels of light and love are in our midst, labouring to enlighten, uplift, and bless mankind; they will be more than a match for ignorance and prejudice.

'Boundless as ocean's tide,
Rolling in all its pride,
Through the earth far and wide,
There shall be light.'

The defence of these mediums may be safely left in the hands of the friends and well-wishers to Spiritualism at Peterborough; and it is scarcely necessary for us to say, "Be of good cheer, the cause of truth must prevail." Ino.

SPIRITUALISM AND THE FINAL CONFLICT WITH SATAN.

A correspondent sends us an extract from a periodical, which is as follows:—

"THOUGHTS ON SPIRITUALISM.

"By Dr. H. Meymott, Ludlow.

"SPIRITUALISM.—A distinction should be observed between the steady growth of real Spiritualism and the clever tricks of conjurers. The latter serve to show that as Satan imitates the works and ways of God by his fearfully mysterious power, so will the world imitate Satan. One is calculated to cause weeping, and the other laughter. I consider Spiritualism, as it now exists, to be a prominent proof that we are living in the last perilous times, and its progress is positively alarming. As before a storm a few large drops of rain appear on the pavement, so do these spirit-manifestations (the truth of their actual appearance being irrefragable) indicate the approaching conflict between the powers of light and the powers of darkness. Satan will not relinquish his usurpation of the kingdoms of this world without a tremendous struggle, which is rapidly coming on the earth."

Our correspondent regards it as "a testimony to the reality of the phenomena known as spiritual manifestations," and thereupon offers the following comments:—

"Why these should be ascribed to Satanic influences, when they all tend to teach the purest morality, Dr. Meymott does not venture to demonstrate, let alone that he assumes, as a proven fact, the existence of Satan, notwithstanding that our most eminent modern divines utterly repudiate this mythical personage, horns, forked tail, and cloven hoofs inclusively."

We would venture to agree with Dr. Meymott that Spiritualism does indeed "indicate the approaching conflict between the powers of light and the powers of darkness;" but why should the doctor tremble? Is he a member of the sable army? Spiritualism is the "few large drops of rain" which usher in the deluge of truth and spiritual light which will in good time sweep away into oblivion the rotten ecclesiasticalisms and degrading superstitions of the age now closing. The doctor recognises Spiritualism, but he is blind to its real significance, and that he may be fighting in the armies of "Satan" in this "tremendous struggle." We might suggest to Dr. Meymott that self-examination would be a more graceful and expedient process than the hasty judgment and condemnation of others.

DR. HITOHMAN AT LIVERPOOL.

In the absence, from illness, of Mr. Johnson, the trance-medium, Dr. William Hitohman at once took his place on the platform of the Psychological Society on Sunday afternoon last, and delivered a most pleasing and acceptable oration. The chairman, Mr. Joseph Shepherd, characterized it as "noble, beautiful, and majestic," and regretted that it was not delivered in the largest hall or college that could be found. The Doctor went over a large portion of the history of Christianity, and showed that truth, when wisely taught and freely sought, led invariably to the satisfactory conclusion that for pagan, Turk, Jew, or Christian, the only "theology" worthy of adoption is the life of God in the spirit of man, the sole condition of righteousness for earth or heaven.

In the evening the much-respected vice-president of the society, Mr. John Lamont, gave an exceedingly able and interesting address—subject, "Spurgeon on Spiritualism." The celebrated preacher's recent article was read and reviewed at full length in a humorous, and at the same time instructive manner, a spontaneous burst of applause at the end of the lecture testifying to the delight with which the audience had listened to the speaker. Mr. Spurgeon has hitherto thought that all the manifestations of modern Spiritualism might be classed under the headings either of "conjuring" or "optical and mental delusion," but failing both these, he heaps the whole burden upon the unlucky shoulders of that most convenient of scapegoats, the "Devil." Mr. Spurgeon recommends incredulity in matters which can be tested and sifted thoroughly every day of our lives, if only we will bring pure and patient hearts and minds to the task; yet he would be horrified at the idea of anyone expressing doubts as to the written testimonies of 2,000 years ago.

On Sunday last, the 27th instant, Mr. John Priest, who has so kindly favoured us with so many able discourses of late, occupied the platform both afternoon and evening. Afternoon subject—"Supernaturalism." Evening—"The Religious and Philosophical Tendencies of the Age."

The Annual Concert and Soirée takes place on Friday evening, January 22nd. EDWARD HOPKINS, Secretary.

To the Editor.—Dear Sir,—After spending four years in the country, where Spiritualism was little known, I determined on reaching London again to avail myself of the opportunities afforded for strict investigation; and truly happy am I in being able to state that my wishes have been fully realised. Two visits to Mr. Hooker's circle has made an irreclaimable convert of me, and words would fail me in attempting to describe the happiness or influence which seemed to permeate the whole atmosphere; and what with the nice music and singing, coupled with the cordiality and civilities shown to everyone by Mr. Hooker and his good wife, the visitor could not help feeling at home. A beautiful hymn from the "Spiritual Lyre" was sung:—

"Loving spirits hover o'er us,
Angels bright in truth's array,
Ope the path of life before us,
Lead us on to cloudless day."

when, Mrs. Hooker, being the medium, exclaimed, "Oh! there is a youth standing behind Mr. B.," meaning myself. I said, "Describe him," when she proceeded to do so in every particular—dress, attitude, age, complexion, colour of hair and eyes. Then she suddenly exclaimed, "Dear me, what is that he holds in his hand? It is a stringed instrument; 'tis not a harp, neither is it a guitar. I never saw anything like it; it is straight, long, and narrow," and other expressions, which led me to recognise and acknowledge him as a dear young friend who passed from earth-life a short time since. The simple little stringed instrument I had quite forgotten, but which, however, proved astoundingly correct, and it was home-made, and called an *Æolian harp*.

The next test was an accurate description of a long-departed sister of my wife, the medium giving her appearance as correct as the camera and its chemicals could have done in earth-life. She then suggested what might have been the probable cause of her death—"As," said the medium, "she looks consumptive." This and the foregoing, the medium, in her normal condition, knew nothing about. The last test beat all, and to us brings the pleasurable conviction that our friends not only have an existence on the other side the veil, but are cognisant of our very thoughts and conversation. The medium told us an old gentleman was present, and whom we knew well from her description to be an uncle, and in earth-life a doctor. Well, he promised, if we would arrange the necessary conditions, he would visit us on the following evening at our own house. This promise was faithfully kept, and sure enough, at the time appointed, he gave us unmistakable proofs of his presence by the most agreeable raps on the table, which lasted, we think, several minutes.

If this fragment of experience will enhance the good cause, and help to push forward the car of spiritual progress, you have it with many hearty good wishes, and gratitude to God and the spirits for your recovery to health, as the lack of your assistance would cause an irreparable breach in the chain.—Yours respectfully,

A. BURNS, Brompton.

A REMARKABLE MANIFESTATION.

BROTHER JONES.—The following manifestation, which occurred on the day of the funeral services of Oliver H. Swain, of Lynn, Mass., is of peculiar interest, and worthy of being put on record. Mr. Swain's departure from the body occurred instantly, while he was seated in a chair at his office, and, of course, the shock to his wife and many friends was fearful in the extreme. After the funeral was over, and the friends had returned from the cemetery where the body was deposited in a tomb, Mrs. Julia M. Carpenter, a medium well known to the public, being present, said to Mrs. Swain that she felt a strong spiritual influence, whereupon Mrs. Swain, with two friends and the medium, retired to an upper chamber to see what the spirits had to communicate. They sat down around the table, it being about three o'clock in the afternoon, and the room perfectly light, to await whatever might come. Resting their hands upon the table, they sat for a short time, when suddenly and unexpectedly there appeared upon the table directly before the eyes of all a beautiful rosebud. Mrs. Swain cried out, "It

is from Oliver (her husband's name) and it is for me." Immediately the medium's hand was influenced; and the spirit wrote, "My darling wife, —I have brought this as a memento to you, and I wish you to preserve it, and keep it while you live." The spirit then spoke through the medium, and said, "This is one of the two buds that were placed in my hand after the body was put in the coffin; you will remember that in taking hold of my hand this bud dropped out of its place, and you put it back again; your touching it made it possible for me to bring it to you. I want you to get a carriage to-morrow, and take your friends with you, and go and see for yourselves the truth of what I have told you." Accordingly, the next morning Mrs. Swain, accompanied by three friends, none of whom were Spiritualists, visited the tomb, and had the coffin opened, and found the rose gone. The fact of the rosebud being in his hand was known to several, and Mrs. Swain distinctly remembered replacing the bud—a fact entirely unknown to the medium. One of the bearers noticed particularly that both buds were in the body's hand when the coffin was closed. How the rosebud came to appear on the table two hours after the coffin had been securely locked up in the tomb is a question for the scientist. They would say it is impossible, but it happened, and the sorrowing wife was cheered and comforted beyond measure by the beautiful token of loving remembrance presented by her arisen husband.

E. A. CARPENTER.

2, Indiano Street, Boston, Mass.
—Religio-Philosophical Journal, December 19, 1874.

The following is another instance of the same kind:—

Madame Blavatsky closes a letter in relation to the Eddy family as follows:—On the last night that I spent with the Eddys I was presented by "George Dix" and "Mayflower" with a silver decoration, the upper part of a medal with which I was but too familiar. I quote the precise words of the spirit: "We bring you this decoration, for we think you will value it more highly than anything else; you will recognise it, for it is the badge of honour; that was presented to your father by his government, for the campaign of 1828, between Russia and Turkey. We got it through the influence of your uncle who appeared to you here this evening. We brought it from your father's grave at Stavropol. You will identify by a certain sign known to yourself." These words were spoken in the presence of forty witnesses. I have the decoration in my possession. I know it as having belonged to my father. More, I have identified it by a portion that, through carelessness, I broke myself many years ago; and, to settle all doubt in relation to it, I possess the photograph of my father, a picture that has never been at the Eddys, and could never possibly have been seen by any of them, on which this medal is plainly visible.—Common Sense, December, 12, 1874.

J. H. POWELL OF ENGLAND THROUGH KATIE B. ROBINSON OF PHILADELPHIA.

It is pleasant, Dr. Child, to shake hands once more in spirit; I have come to send a few words not only to my English friends and Spiritualists, but to the American Spiritualists. Looking from the spirit-world where I now dwell, oh, what pleasure fills my soul when I think of the glorious tidings that are being sent back and forth between the two worlds! Daily and hourly people are receiving grand and glorious truths, proving that the prophecies of the olden times are being fulfilled. It may seem that England stands in the background, and there are ecclesiastical ideas held there that it will be hard to overcome, but when the people come to be fully aroused, as they are now beginning to be by Professor Crookes and others, and they understand that the return of spirit is a fact beyond all doubt, you will find that Old England will march on in the path of progress with you. Many are beginning to know that these things are the fulfilment of the olden prophecies. It gives me great pleasure to know that Mrs. Tappan, one of your ablest and most eloquent mediums, is doing such a great work in England now. Her labours in connection with the recent investigation there will awaken a more general investigation of this important subject.

I should be glad to see a greater interchange between the two countries, and I rejoice that several of our mediums are coming to this country. They can help each other. I believe that true Spiritualism will unite all mankind. My path was sometimes hard and thorny. I believe spiritual pioneers have had to suffer. You know there were times when it was hard to keep the wolf from the door, but often, when writing, the proofs of Spiritualism came to me with such power that I lost sight of my surroundings, and was happy, feeling that I was fulfilling my mission. I passed away with a strong desire to live for the sake of the work I wanted to do, and for my wife and family. I am with them, and will do all I can to help them. I take great pleasure in watching the progress of Spiritualism in various places, and I see that it is rapidly moving forward, and you are receiving some of the grandest truths that have ever been given to the world. I love to be remembered by my friends in this country and in England, and I am just as busy as ever, labouring for the cause of Spiritualism.—Religio-Philosophical Journal, Dec. 19, 1874.

THE LANGUAGE OF NATURE.—No. 2,

By F. WILSON.

In my last lecture I gave meanings to the spectrums of colour, form, and number. Now it is scientifically recognised that there are polarised rays, that is (and I quote from a lecture delivered by Mr. Spottiswoode, M.A., F.R.S., LL.D.) "The light scattered from small particles held in suspension is polarised. The polarisation is most complete at right angles to the original beam." Also, "In accordance with this general law, the light which reaches us from that part of a clear blue sky, which is at right angles to the direction of the sun, is polarised." From these statements I purpose to make a spectrum of light cut the spectrum we have made at right angles, and the crossings of the colours we will call stations, and the lines of the polarised rays we will call polarised tracks. As we have given meanings to the spectrum colours, the same meanings are of course applied to the polarised tracks, consequently the red personality track crossing the red personality of the spectrum, the station would be the personal of the personality. Continuing to orange, it would be the exertion of a per-

sonality, and so on through the whole of the seven colours as sectioned into stations by the seven polarised tracks.

Instead of seven, we propose that the polarised tracks shall be sixteen colours, as an illustration of the sixteen divisions of colour in white. Eight for this purpose we imagine a poetic spectrum, as the octave colours of the real spectrum; Pink the octave of red, cream of orange, black of yellow, emerald green of green, ultramarine of blue and indigo, and whitish of purple. We have now (in recognising black and whitish as colours, for black, scientifically speaking, is the essence of colour) obtained seven colours in the spectrum and six in the poetic spectrum. For the three remaining colours we take the tertiary colours in the diagram of the South Kensington map of colour. In arranging these colours we proceed on the scale of their assumed number, as in the spectrum, of number, in which the red was five, so the octave to it, namely, pink, will be twelve; the orange was six, so the octave cream is thirteen; the yellow three, the black ten; the green four, the emerald green eleven; the blue eight, the ultramarine fifteen; the purple nine, the whitish sixteen; and of the three tertiary colours, the russet, which is six orange and one of purple, will be seven; the citrine, the octave to russet, fourteen; the olive green, the lower octave of the purple, is two; and the indigo, as the lower octave of blue, is one.

The scales of the sixteen polarised tracks, in colour, form, and number, were explained in the lecture, with their forms and meanings, may be arranged as in the following table, reading it upwards:—

SCALE OF POLARISED COLOUR, FORMS, AND NUMBERS, WITH THEIR MEANINGS.

Colour.	Form.	Number.
Purity Whitish	Ascension Spiral	Harmony Sixteen
Profundity Ultramarine	Perspective Square on Square	Prolongation Fifteen
Joyfulness Citrine	Kindness Petal Shape	Happiness Fourteen
Acquirement Cream	Physical Improvement Scroll Shape	Overstanding Thirteen
Sensitiveness Pink	Electricity Zigzag	Delectation Twelve
Renovation Emerald Green	Superatition Layers	Emergence Eleven
Darkness Black	Shadow Cross Hatch	Immersion Ten
Conscientiousness Purple	Rectitude Archway Shape	Ascendancy Nine
Amiability Blue	Attachment Oblong	Recognition Eight
Abundance Russet	Fulness Egg Shape	Aggregation Seven
Exertion Orange	Occupation Scoop Shape	Necessitation Six
Personality Red	Circumferation Circle	Life Base Five
Cheerfulness Green	Lodgement Nut Shape	Quarteration Four
Isolation Yellow	Decision Triangle	Triadation Three
Richness Olive Green	Exposition Bud or Loop Shape	Dualation Two
Anything Indigo	Formation Alpha and Omega	Unitation One

CHRIST AS AN EXAMPLE.

By R. NEWTON.

At this period of the year, when we commemorate the birth of the once-despised Nazarene, Jesus of Nazareth, a few words on the above subject may not here be out of place. What a blessed example does Jesus set before us! His whole life, from earliest youth to the day of his cruel death, was devoted to the pursuit of true wisdom, and the practice of the most exalted virtue. Born in a manger, had nowhere to lay his head, died an ignominious and painful death, he never murmured nor repined. Truly the life of the meek and lowly Jesus was a wonderful life. And what an example he sets us by his extensive and earnest benevolence. All his hours were spent in doing good to the bodies and souls of humanity. None were beneath his notice—his compassion reached unto all. To reclaim and save he would seek out the most miserable—the most abject of beings; even the outcasts of humanity. What a noble example this! Reader, do thou go and act likewise.

PETERBOROUGH.—From correspondence which has already appeared in the MEDIUM, it will have been observed that there is a split amongst Spiritualists in Peterboro' respecting the merits of Mr. G. Chapman as a medium. One writer criticised Mr. Catlin rather severely, and pointed out that Mr. Chapman is not a Peterboro' man, but an immigrant from Yorkshire. Mr. Catlin writes to say that he never spoke of Mr. Chapman as a "resident of Peterboro'", that term having been used by a London correspondent of the MEDIUM, at whose house Mr. Chapman gave a seance." The Peterboro' Standard has published a letter signed "Pro Bono Publico," describing one of Mr. Chapman's seances, and hinting that it was all a piece of acting and deception. The letter is evidently written under a strong feeling of prejudice, combined with ignorance of the characteristics of trance mediumship, and is only of importance to those who have no knowledge of Spiritualism. We recommend our Peterboro' friends on both sides to take it easy, and let mediums stand or fall on their own merits.

GOSWELL HALL MEETINGS.

On Sunday evening Mr. Cogman, of the East-End Spiritual Institution, occupied the platform, and under the control of his spirit-guides gave a very able and instructive address to the audience. Mr. Haxby presided. Miss Egar occupied a seat on the platform. After a hymn had been sung from the "Spiritual Lyre," Mr. Haxby read the 19th Psalm, and introduced Mr. Cogman in a few chosen words, and asked the company whether they would select a subject for the lecture or leave it with the spirit-friends to speak on something interesting and that would tend to the benefit of each one. No response being made, the spirit-friends were requested to kindly give an address for the mutual benefit of all present.

Mr. Cogman now rose, and under the influence of his spirit-guides spoke on the passages read as being full of satisfaction to those who hunger and thirst after righteousness, on the epochs of ancient generations, the myriads of prophets and kings and seers in the spirit-world, their nearness, even their standing around though invisible, of the times in which we are living, being favoured with books and knowledge, yet spiritual science could penetrate more into the distant deserts where there is no knowledge of divinity and saviours than in the populous towns and cities, the holding of communion with saints, the cultivation of the mind and progression, the great power, the authority that rules and guides the world, the spirit coming as a gentle breeze the richest gifts nature bestows upon her children, the spirit's gentle touch and the progression to a higher spiritual knowledge, the power gone forth and pouring out its goodness through all its vessels, &c.

At the close of the lecture a few questions were asked and very ably replied to.

Miss Egar, under the control of her spirit-guides, rose and addressed the audience for a few minutes in a kindly spirit, giving them advice as to how they might hold communion with the spirits, &c., and the meeting closed with another hymn from the "Spiritual Lyre."

Next Sunday evening Mrs. Bullock will give an address, under the control of her spirit-guides.

A soiree to aid the Sunday services will be held at Goswell Hall, 86, Goswell Road, on Thursday evening next, the 7th instant. The entertainment will be similar to the soiree of the 26th November last. Many friends have kindly given in their names to assist on the occasion. Other friends are invited to co-operate and assist in making the soiree a pleasant and successful meeting. Particulars will be found in another column.

APPARITION AT DEATH.

The following account of an apparition just at the time of death is condensed (but without the alteration of a word, and omitting nothing material) from a small volume entitled "The Morning of Life," which was printed and published by Binns and Goodwin, of Bath, the London publishers being J. Nisbet and Co., Whittaker and Co., and Longmans and Co. This work is a memoir of a young lady who is called Bessie A—n, her surname being nowhere given in full. The author was an intimate female friend of Bessie, and signs herself M.M.C.M. In the preface it is said: "That, then, which the author considers as constituting the value of this little memorial is, emphatically, its truth." It is written with evident sincerity and good faith, and there seems to be no reason for doubting the literal accuracy of the story, which runs as follows:—"Bessie, the subject of this brief memoir, was born December 20, 1815. . . . Her only sister, named Sarah, was seven years older than herself. . . . She (Bessie) had acquired a knowledge of Greek and Hebrew, and, I believe, also of Latin. In philosophy and metaphysics she had been well instructed by Dr. Doyle, and delighted to converse on these subjects. . . . In February, 1840, Bessie was in London. She had been separated from her sister for some time, and was looking forward with joyful anticipation to re-joining her. . . . One Sunday morning she was lying in bed asleep, when she was awaked by feeling a hand laid gently on her head; she opened her eyes, and finding it was yet dark, wondered who could call her so early; she turned round, and saw a bright figure standing by the side of her bed. A black veil covered the face, so that she could not distinguish the features, but the whole figure was robed in light as dazzling as that of the sun, which shone through the covering of the face; it made a farewell sign of the hand, and disappeared. Bessie trembled violently. . . . She felt convinced that some sorrow was awaiting her, from the black veil the apparition wore; but she never guessed the truth. On Monday morning the friend with whom she was staying received a letter, informing her that Sarah A. had died on the Sunday morning, about the very hour that Bessie had that remarkable vision. . . . Her own (Bessie's) impression was that her sister's spirit was allowed, when leaving this earth, to take a farewell glance at the one she was leaving behind, and that God opened her own eyes to see her. Many would suggest, in opposition to such an idea, that it would have been painful for Sarah to look upon one from whom she was to be separated, perhaps for years, and to consider the grief it would occasion to Bessie when she became aware of her departure. But we can form no judgment of the thoughts and feelings of a disembodied spirit. . . . Though most of the reports of supernatural manifestations are evidently the results of fear or excitement, yet, occasionally, we meet with accounts well attested, like the one before us, of which we can offer no natural explanation.

"JOHN KING" IN PORTSMOUTH.

To the Editor,—Sir,—During a lecture on "Mesmerism," &c., at the Templars' Hall at Southsea, by Mr. Allwood, of London, he somewhat astonished the audience, after some remarks on Spiritualism, by exhibiting a life-size oil painting of the spirit "John King," at the same time treating his hearers to some excellent remarks on spirit-photography.

I think, Sir, Mr. Allwood exhibits great moral courage in introducing Spiritualism in all his lectures throughout the country.—Yours truly,
G. SMITH.

PRESENTIMENT.

The eminent physician, Dr. C. B. Radcliffe, in a paper headed "Man Trans-corporeal," published in the *Contemporary Review*, for Dec., 1874, and reprinted in *Human Nature* for this month, gives the following account of a mental impression he once experienced:—

"It is also easy to find reason for believing that there is an outer sphere of intelligence as well as an outer sphere of memory and imagination and volition. I remember, for example, a circumstance in connection with the death of my grandmother which supplies me with such a reason. My grandmother, a lady considerably over seventy years of age, resided with my parents, and I was then staying at a place about four miles from home. Everybody at home was, to all appearance, in good health, and had been so for a long time; and on that particular night I went to bed and fell asleep, without at all divining what was so soon to happen. I have no remembrance of having dreamt, and all that I know is, that after having been asleep for a couple of hours, I woke with the full conviction that my grandmother had been taken suddenly ill, that a messenger was on his way to fetch me, and that I should not reach home before all was over. A moment or two later I got up, lit a candle, looked at my watch, dressed, and waited at the window, in the full belief that my grandmother was then dead, and that I should have to go presently; and, as I expected, so it was, the messenger arriving just as I was ready to return with him, and the death happening, as it proved afterwards, at the very moment I had looked at my watch. I had not any impression at the time that there was anything supernatural in the way in which intelligence was thus conveyed to my mind. I remember nothing like a feeling of fear at the time, and I did not (I was a lad of not more than sixteen years of age) perplex myself with reasoning on the subject. It was only in after years that the fact slowly acquired significance, and I began to see it in the light in which I now see it, that is, as showing that I could know what was passing at home, not only by the promptings of the senses when there, but also, perhaps, by remaining there when seemingly elsewhere, and that in this way my intelligence might be made to tell a similar story to that already told by my memory and imagination and will."

A SCIENTIST'S OPINION OF SPIRITUALISTS AND PHRENOLOGISTS.

In an anonymous review of "Haeckel's Development of Man," published in *Nature* for November 5th, 1874, page 5, may be read the following uncomplimentary sentences:—

"He discovers who proves; and neither Lamarck nor Goethe could justify their guesses by facts. They happened to be right, just as among all the random guesses of the ancient Greek cosmologists Thales happened to have hit on the true relation of the sun to the earth, probably from his being less and not more philosophical than his fellows. If some of the assertions of modern Spiritualists or phrenologists should hereafter turn out to be true, they would no less deserve the condemnation of a future generation for believing what, on the facts within their knowledge, they had no business to believe."

It is known that *Nature* is edited by Mr. J. Norman Lockyer, F.R.S., F.R.A.S., &c., &c., an astronomer and spectroscopist of high repute, and he ought to know that a discovery is its own proof, and affords freisidelpilosophers, like the editor of *Nature*, food for column filling which he dignifies with the term "proof." Mr. Lockyer cannot be expected to know everything by looking zenithwards through a bit of glass.

THE SPIRITUAL LYCEUM, SOWERBY BRIDGE.—A tea party and entertainment took place on Christmas Day. After having partaken of a substantial repast, the room was prepared for the entertainment, which consisted of songs, recitations, readings, &c. Songs were given by Mr. A. D. Wilson, the Misses Broadbent, Mrs. Thorp, and Miss Alderson, and the recitations by junior members of the Lyceum. Mr. Henry Broadbent presided. Everything passed off very agreeably, and all seemed to enjoy the programme which was prepared for each other's enjoyment. After the usual vote of thanks, the meeting closed about half-past nine o'clock.
HENRY LORD.

Hollin's Lane, Sowerby Bridge, December 29th, 1874.

BIRMINGHAM.—Gymnastic display and musical entertainment, on Friday evening, January 15th, 1875, at the Birmingham Middle School, Frederick Street, Newhall Hill. Miss Beauclerc will conduct her pupils through the various free gymnastic exercises, also exercises with the wands, dumb-bells, rings, and clubs, to conclude with the maze. The entertainment will be varied by songs, glees, recitations, and musical performances. Admission, one shilling each. Entertainment to commence precisely at seven o'clock. Tickets may be obtained of the pupils; of Miss Beauclerc, 4, Victoria Terrace, Hunter's Lane, Hockley; or at the door on the evening of the entertainment.

W. F.—Your communication on the poetry question has been overlooked, and now it does not appear of any use to revive it. As the contributions under criticism have been placed before all our readers, every one is able to judge independently of the merits of the poems.

THE FREE GOSPEL OF SPIRITUALISM.

Sunday Evening Services,

AT

DOUGHTY HALL, 14, BEDFORD ROW, HOLBORN.

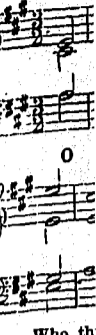
Organist—Miss D'Arcy.

ORDER OF SERVICE.

Sunday Evening, January 3, at 7 o'clock. Doors open at 6.30.

Voluntary.—Extemporised.

ALL SAINTS



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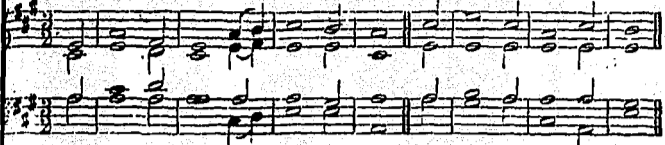
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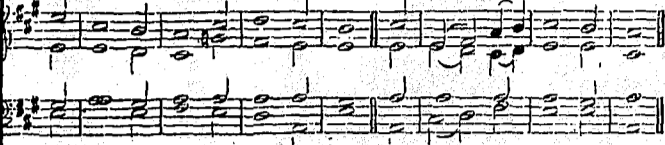
HYMN No. 10 in the "SPIRITUAL LYRE."

ALL SAINTS'.

C.M.



O God of A - ges, 'by whose hand Thy peo - ple still are fed!



Who thro' this wea - ry pil - grim - age ! Hast all our fa - thers led!

2 Our vows, our prayers we now present
Before thy throne of grace;
God of our fathers! be the God
Of their succeeding race.

3 Through each perplexing path of life
Our wandering footsteps guide;
Give us by day our daily bread,
And raiment fit provide.

4 O spread thy covering wings around
Till all our wanderings cease;
And at our Father's loved abode,
Our feet arrive in peace.

READING OF SCRIPTURE.

HYMN No. 32 in the "SPIRITUAL LYRE." Tune—"Christchurch."

WHEN I survey life's varied scene,—
Amid the darkest hours,
Sweet rays of comfort shine between,
And thorns are mixed with flowers.
Are health and ease my happy share?
O may I bless my God!
Thy kindness let my songs declare,
And spread thy praise abroad.

5 Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee.

INVOCATION.

HYMN No. 72 in the "SPIRITUAL LYRE."

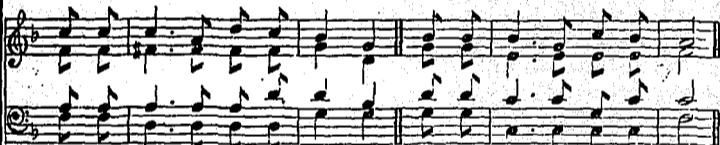
TRIVOLI.

Gently.

87, D.



Float - ing on the breath of ev - 'ning, Breathing in the morn - ing pray'r,
Hear we oft the ten - der voi - ces That once made our world so fair.



We for - get, while list'ning to them, All the sor - row we have known,



And up - on the troubles pre - sent, Faith's pure shin - ing light is thrown.

2 Soothing, with thy magic whispers, Bless you, angel friends, oh never
Calming all our wildest fears, Leave us lonely on the way;
Thus they bring us sweet submission, For your gentle teachings ever
Peace for sorrow, smiles for tears. Meekly may we watch and pray.

Address by Mr. J. Burns, on "Beneficent Spiritualism; or, Some of the Personal Advantages to be derived from Spirit-Communion."

HYMN No. 21 in the "SPIRITUAL LYRE."

CHESTER.

87, 87.

From "MODERN HARP," by permission.



Gracious Source of ev - 'ry bless - ing! Guard our breasts from anxious fears;



May we still thy love pos - sess - ing, Sink in - to the vale of years.

2 All our hopes on thee reclining,
Peace companion of our way;
May our sun in smiles declining,
Rise in everlasting day.

Voluntary.

A contribution in passing out to defray expenses.

COMPREHENSIVE CHURCH OF ENGLAND.

The subject on Sunday afternoon last was "Prayer," and the arguments were in favour of a set form for general adoption by a congregation, for though Christ says, "When ye pray, enter your closet," yet he also says "When two or three are gathered together" he is in the midst, and as he symbolises the truth as far as his teachings are applicable to its interpretation, we assume the importance of a congregation.

SPIRITUALISM IN BRISTOL.—A psychological society, composed of influential gentlemen, having for its object the scientific investigation of spiritual phenomena, has been established in Bristol. One Nonconformist minister has had the courage to join it, as well as several church members belonging to Tyndall, Broadmead, &c., chapels. Mr. J. Beattie is the president, with Dr. Monck as his colleague. Dr. Monck, we hear, has just given two light seances in Bristol, which are said to have been exceptionally marvellous. Mr. Beattie promises a report for the next MEDIUM.

THE FUTURE.

To the Editor.—Dear Sir,—Lord Byron, in a reported chat with Lady Blessington, observed: "The great difference between the happy and unhappy is, that the former are afraid to contemplate death, and the latter look forward to it as a release from suffering. I think of death as I believe do most people who are not happy, and view it as a refuge where the wicked cease from troubling and the weary are at rest. There's something calm and soothing to me in the thought of death; and the only time that I feel repugnance to it is on a fine day, in solitude, in a beautiful country, when all nature seems rejoicing in light and life. The contrast then between the beautiful and animated world around me and the dark, narrow grave, gives a chill to the feelings; for, with all the boasted philosophy of man, his physical being influences his notions of that state where they can be felt no more. The nailed-down coffin, and the dark, gloomy vault or grave, always mingle with our thoughts of death; then the decomposition of our mortal frames, the being preyed on by reptiles, add to the disgusting horror of the picture; and one has need of all the hopes of immortality to enable one to pass over this bridge between the life we know and the life we hope to find."

It appears that Lord Byron was present at the cremation of his friend, T. B. Shelley. I have read recently a poem by Mr. W. Howitt, written fifty years since, shortly after his attendance at Lord Byron's funeral. It is in the library of the British Museum, T 1060. The talk with Lady Blessington shows that Lord Byron esteemed morality and religion in others, and that he looked forward to a future state of existence, as it appears, even Mr. John Stuart Mill did.—Yours obediently,
London. CHR. COOKE.

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Every Spiritualist should read

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By GEORGE WITHERS,

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GOSWELL HALL MEETINGS.

On Sunday evening Mr. Cogman, of the East-End Spiritual Institution, occupied the platform, and under the control of his spirit-guides gave a very able and instructive address to the audience. Mr. Harby presided. Miss Egar occupied a seat on the platform. After a hymn had been sung from the "Spiritual Lyre," Mr. Harby read the 19th Psalm, and introduced Mr. Cogman in a few chosen words, and asked the company whether they would select a subject for the lecture or leave it with the spirit-friends to speak on something interesting and that would tend to the benefit of each one. No response being made, the spirit-friends were requested to kindly give an address for the mutual benefit of all present.

Mr. Cogman now rose, and under the influence of his spirit-guides spoke on the passages read as being full of satisfaction to those who hunger and thirst after righteousness, on the epochs of ancient generations, the myriads of prophets and kings and seers in the spirit-world, their nearness, even their standing around though invisible, of the times in which we are living, being favoured with books and knowledge, yet spiritual science could penetrate more into the distant deserts where there is no knowledge of divinity and saviours than in the populous towns and cities, the holding of communion with saints, the cultivation of the mind and progression, the great power, the authority that rules and guides the world, the spirit coming as a gentle breeze the richest gifts nature bestows upon her children, the spirit's gentle touch and the progression to a higher spiritual knowledge, the power gone forth and pouring out its goodness through all its vessels, &c.

At the close of the lecture a few questions were asked and very ably replied to.

Miss Egar, under the control of her spirit-guides, rose and addressed the audience for a few minutes in a kindly spirit, giving them advice as to how they might hold communion with the spirits, &c., and the meeting closed with another hymn from the "Spiritual Lyre."

Next Sunday evening Mrs. Bullock will give an address, under the control of her spirit-guides.

A soirée to aid the Sunday services will be held at Goswell Hall, 86, Goswell Road, on Thursday evening next, the 7th instant. The entertainment will be similar to the soirée of the 26th November last. Many friends have kindly given in their names to assist on the occasion. Other friends are invited to co-operate and assist in making the soirée a pleasant and successful meeting. Particulars will be found in another column.

APPARITION AT DEATH.

The following account of an apparition just at the time of death is condensed (but without the alteration of a word, and omitting nothing material) from a small volume entitled "The Morning of Life," which was printed and published by Binns and Goodwin, of Bath, the London publishers being J. Nisbet and Co., Whittaker and Co., and Longmans and Co. This work is a memoir of a young lady who is called Bessie A—n, her surname being nowhere given in full. The author was an intimate female friend of Bessie, and signs herself M.M.C.M. In the preface it is said: "That, then, which the author considers as constituting the value of this little memorial is, emphatically, its truth." It is written with evident sincerity and good faith, and there seems to be no reason for doubting the literal accuracy of the story, which runs as follows:—"Bessie, the subject of this brief memoir, was born December 20, 1815. . . . Her only sister, named Sarah, was seven years older than herself. . . . She (Bessie) had acquired a knowledge of Greek and Hebrew, and, I believe, also of Latin. In philosophy and metaphysics she had been well instructed by Dr. Doyle, and delighted to converse on these subjects. . . . In February, 1840, Bessie was in London. She had been separated from her sister for some time, and was looking forward with joyful anticipation to re-joining her. . . . One Sunday morning she was lying in bed asleep, when she was awaked by feeling a hand laid gently on her head; she opened her eyes, and finding it was yet dark, wondered who could call her so early; she turned round, and saw a bright figure standing by the side of her bed. A black veil covered the face, so that she could not distinguish the features, but the whole figure was robed in light as dazzling as that of the sun, which shone through the covering of the face; it made a farewell sign of the hand, and disappeared. Bessie trembled violently. . . . She felt convinced that some sorrow was awaiting her, from the black veil the apparition wore; but she never guessed the truth. On Monday morning the friend with whom she was staying received a letter, informing her that Sarah A. had died on the Sunday morning, about the very hour that Bessie had that remarkable vision. . . . Her own (Bessie's) impression was that her sister's spirit was allowed, when leaving this earth, to take a farewell glance at the one she was leaving behind, and that God opened her own eyes to see her. Many would suggest, in opposition to such an idea, that it would have been painful for Sarah to look upon one from whom she was to be separated, perhaps for years, and to consider the grief it would occasion to Bessie when she became aware of her departure. But we can form no judgment of the thoughts and feelings of a disembodied spirit. . . . Though most of the reports of supernatural manifestations are evidently the results of fear or excitement, yet, occasionally, we meet with accounts well attested, like the one before us, of which we can offer no natural explanation.

"JOHN KING" IN PORTSMOUTH.

To the Editor,—Sir,—During a lecture on "Mesmerism," &c., at the Templars' Hall at Southsea, by Mr. Allwood, of London, he somewhat astonished the audience, after some remarks on Spiritualism, by exhibiting a life-size oil painting of the spirit "John King," at the same time treating his hearers to some excellent remarks on spirit-photography.

I think, Sir, Mr. Allwood exhibits great moral courage in introducing Spiritualism in all his lectures throughout the country.—Yours truly,
G. SMITH.

PRESENTIMENT.

The eminent physician, Dr. C. B. Radcliffe, in a paper headed "Man Trans-corporeal," published in the *Contemporary Review*, for Dec., 1874, and reprinted in *Human Nature* for this month, gives the following account of a mental impression he once experienced:—

"It is also easy to find reason for believing that there is an outer sphere of intelligence as well as an outer sphere of memory and imagination and volition. I remember, for example, a circumstance in connection with the death of my grandmother which supplies me with such a reason. My grandmother, a lady considerably over seventy years of age, resided with my parents, and I was then staying at a place about four miles from home. Everybody at home was, to all appearance, in good health, and had been so for a long time; and on that particular night I went to bed and fell asleep, without at all divining what was so soon to happen. I have no remembrance of having dreamt, and all that I know is, that after having been asleep for a couple of hours, I woke with the full conviction that my grandmother had been taken suddenly ill, that a messenger was on his way to fetch me, and that I should not reach home before all was over. A moment or two later I got up, lit a candle, looked at my watch, dressed, and waited at the window, in the full belief that my grandmother was then dead, and that I should have to go presently; and, as I expected, so it was, the messenger arriving just as I was ready to return with him, and the death happening, as it proved afterwards, at the very moment I had looked at my watch. I had not any impression at the time that there was anything supernatural in the way in which intelligence was thus conveyed to my mind. I remember nothing like a feeling of fear at the time, and I did not (I was a lad of not more than sixteen years of age) perplex myself with reasoning on the subject. It was only in after years that the fact slowly acquired significance, and I began to see it in the light in which I now see it, that is, as showing that I could know what was passing at home, not only by the promptings of the senses when there, but also, perhaps, by remaining there when seemingly elsewhere, and that in this way my intelligence might be made to tell a similar story to that already told by my memory and imagination and will."

A SCIENTIST'S OPINION OF SPIRITUALISTS AND PHRENOLOGISTS.

In an anonymous review of "Haeckel's Development of Man," published in *Nature* for November 5th, 1874, page 5, may be read the following uncomplimentary sentences:—

"He discovers who proves; and neither Lamarck nor Goethe could justify their guesses by facts. They happened to be right, just as among all the random guesses of the ancient Greek cosmologists Thales happened to have hit on the true relation of the sun to the earth, probably from his being less and not more philosophical than his fellows. If some of the assertions of modern Spiritualists or phrenologists should hereafter turn out to be true, they would no less deserve the condemnation of a future generation for believing what, on the facts within their knowledge, they had no business to believe."

It is known that *Nature* is edited by Mr. J. Norman Lockyer, F.R.S., F.R.A.S., &c., &c., an astronomer and spectroscopist of high repute, and he ought to know that a discovery is its own proof, and affords disbelief-philosophers, like the editor of *Nature*, food for column filling which he dignifies with the term "proof." Mr. Lockyer cannot be expected to know everything by looking zenithwards through a bit of glass.

THE SPIRITUAL LYCEUM, SOWERBY BRIDGE.—A tea party and entertainment took place on Christmas Day. After having partaken of a substantial repast, the room was prepared for the entertainment, which consisted of songs, recitations, readings, &c. Songs were given by Mr. A. D. Wilson, the Misses Broadbent, Mrs. Thorp, and Miss Alderson, and the recitations by junior members of the Lyceum. Mr. Henry Broadbent presided. Everything passed off very agreeably, and all seemed to enjoy the programme which was prepared for each other's enjoyment. After the usual vote of thanks, the meeting closed about half-past nine o'clock.
HENRY LORD.

Hollin's Lane, Sowerby Bridge, December 29th, 1874.

BIRMINGHAM.—Gymnastic display and musical entertainment, on Friday evening, January 15th, 1875, at the Birmingham Middle School, Frederick Street, Newball Hill. Miss Beauclerc will conduct her pupils through the various free gymnastic exercises, also exercises with the wands, dumb-bells, rings, and clubs, to conclude with the maze. The entertainment will be varied by songs, glees, recitations, and musical performances. Admission, one shilling each. Entertainment to commence precisely at seven o'clock. Tickets may be obtained of the pupils; of Miss Beauclerc, 4, Victoria Terrace, Hunter's Lane, Hockley; or at the door on the evening of the entertainment.

W. F.—Your communication on the poetry question has been overlooked, and now it does not appear of any use to revive it. As the contributions under criticism have been placed before all our readers, every one is able to judge independently of the merits of the poems.

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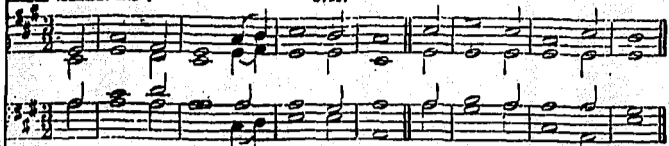
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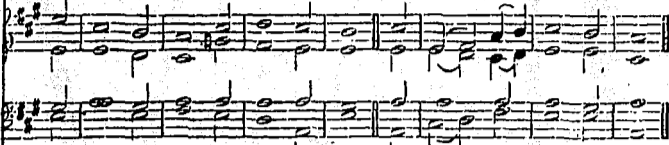
HYMN No. 10 in the "SPIRITUAL LYRE."

ALL SAINTS'.

C.M.



O God of A - ges, 'by whose hand Thy peo - ple still are fed!



Who thro' this wea - ry pil - grim - age! Hast all our fa - thers led!

2 Our vows, our prayers we now present
Before thy throne of grace;
God of our fathers! be the God
Of their succeeding race.

3 Through each perplexing path of life
Our wandering footsteps guide;
Give us by day our daily bread,
And raiment fit provide.

4 O spread thy covering wings around
Till all our wanderings cease;
And at our Father's loved abode,
Our feet arrive in peace.

READING OF SCRIPTURE.

HYMN No. 32 in the "SPIRITUAL LYRE." Tune—"Christchurch."

WHEN I survey life's varied scene,— 3 While such delightful gifts as these
Amid the darkest hours, Are kindly dealt to me,
Sweet rays of comfort shine between, Be all my hours of health and ease
And thorns are mixed with flowers. Devoted, Lord, to thee.
Are health and ease my happy share? 4 And O, whate'er of earthly bliss
O may I bless my God! Thy sovereign hand denies,
Thy kindness let my songs declare, Accepted at thy throne of grace,
And spread thy praise abroad. Let this petition rise:—

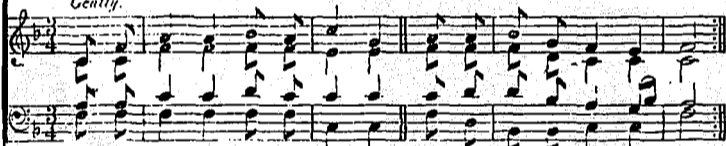
5 Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee.

INVOCATION.

HYMN No. 72 in the "SPIRITUAL LYRE."

TRIVOLI.

Gently.
8 7, D.



Floa - ting on the breath of ev - ning, Breathing in the morn - ing pray'r,
Hear we oft the ten - der voi - ces That once made our world so fair.



We for - get, while list'ning to them, All the sor - row we have known,



And up - on the troubles pre - sent, Faith's pure shin - ing light is thrown.

2 Soothing, with thy magic whispers, Bless you, angel friends, oh never
Calming all our wildest fears, Leave us lonely on the way;
Thus they bring us sweet submission, For your gentle teachings ever
Peace for sorrow, smiles for tears. Meekly may we watch and pray.

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SATURDAY, JAN. 2, Mr. Williams. See advt.

SUNDAY, JAN. 3, Mrs. Tappan at Cavendish Rooms, 71, Mortimer Street, at 7. Mrs. Bullock at Goswell Hall, at 7. Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 7.

MONDAY, JAN. 4, Developing Circle, at Mr. Cogman's, 15, St. Peter's Road, Mile End Road, at 8 o'clock. Mr. Hooker's Circle for Investigators, 38, Henry Street, St. John's Wood, at 8.45; admission 1s. Mr. Williams. See advt.

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BIRMINGHAM. Midland Spiritual Institute, 58, Suffolk Street, at 7.

SUNDAY, JAN. 3, KRIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

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

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BACUP, Service at 2.30 and 6 o'clock p.m.

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

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