



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

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

No. 308.—VOL. VII.]

LONDON, FEBRUARY 25, 1876.

[DOUBLE SHEET—PRICE 1d.]

INTUITION.

BY MRS. FRANCES KINGMAN.

(Continued from last week.)

CHAPTER VIII.

I FOUND Cutty on the piazza weeping this morning. Innocently enough, Lizzie asked her how she came in the pauper-house. The crimson cheeks and liquid darkness of the eyes told me a story. She hid her head on my bosom, and whispered, "I was so ashamed, oh, so ashamed! and my mother—"

"Cutty," I said, drawing her head between my hands and gazing in her eyes, "your poor mother, I have been told upon good authority, was the victim of false education; reared by an unwise, indulgent parent, who had never fitted her to be the true helpmeet of the man she had vowed to love and obey. She had not been taught to be self-reliant, self-sustaining, but flew to conventional forms, servants, ease; the luxury she had been accustomed to in her father's house she must duplicate within her own. She did not stop to count the cost; she had never been taught to. Her heart was right, my darling; I have heard she was very loving."

"Oh, yes," whispered Cutty, with the warmth of love for mother coming in her face.

"And when trouble came she had no refuge; she had never been taught womanly heroism, she was easily discouraged, and—"

"I forgive her; my poor, dear mother," interrupted Cutty, with her cheeks glowing very red, "and *there* she is learning, perhaps."

"Yes, dear. Does your head ache?"

"A little. I want to go back into the kitchen. I do, really. I am afraid I shan't learn to be self-reliant." I smiled at the poor child's fear, and explained the matter of domestic education.

"It is not necessary for you to become a drudge, Cutty, to learn how to rely upon self in the emergencies contingent in a greater or less degree to all lives. I would trust you now, to keep house. We must attend to the cultivation of judgment, discretion, honour, and the many good virtues which make the perfect woman."

"Oh, I want to be a true woman!"

The sweet wild wind played among her hair, and the fragrance of dew-laden flowers rose to baptize her with consecration of her desire. The sunlight upon every leaf caused her happiness; with a dreamy lustre in her girl's eyes, the fair brow kissed by the bronze hair, the red lips wreathed in reflection, she was a picture indeed. My purest love is in the possession of a new-born angel. My Cecil, flower in the garden of God! thy sweet odour helpeth to perfume the bowers of Paradise, and wafts itself adown the steppes of heaven to centre in my life! Though this precious orphan girl has come to help my lonely days and half fill the void thy absence makes, and I love her with no common intensity, yet she cannot desecrate the consecrated chamber lit by the lamp of mother-love.

In the afternoon, Mrs. Holt came over. She is a pretty woman, and has been well educated. I wonder she so misunderstands Lizzie. After we had conversed awhile upon the subjects common to neighbours, she sighed deeply, and said:

"Mrs. Blake, what shall I do with Lizzie? she will be *herself*, and I never shall make anything of her in this world; so strange—does things no other living creature ever would think of. What do you suppose she did yesterday?"

I smiled, thinking I should not be surprised at any pretty anomaly. I was sure it could be no wickedness.

"Well, I was making some cake," commenced Mrs. Holt, with a hearty laugh, "had it already to put into the pans—when I thought, well, I'll bake them in scallops, hearts, and rounds; so I told Susan to get them. She hunted everywhere and could not find a shadow of one. Then I hunted; my cake spoiling, for it was beat light as a feather, and I never was in such a wonder. Finally Lizzie came in, and I asked her if she had seen them.

"Oh, yes; I put them on Marty Lewis's grave—filled them with flowers—some of my larkspurs and pinks."

"The whole dozen?" I asked.

"Yes, mother; some of them I put on old Simon Tuderly's grave."

"My tin hearts and rounds! what do you think of such work, Mrs. Blake?"

Cutty was laughing and I had no time to reply, for Mrs. Holt went on with, "I asked her what possessed her to do such a thing. She said:

"Oh, 'cause she thought poor little Marty hadn't anybody to do it, and she was a good girl if she was poor, and she knew Marty would look down and be so glad. And old Simon used to make her whistles; he was one of the town's poor, Mrs. Blake, you know—you remember old Tuderly."

"Perfectly well," I replied.

"She said she put a few wild roses on his grave, because he used to like them and give her so many; when he went into the woods chopping he always brought Lizzie handfuls of beautiful wild flowers. My cake-tins on those paupers' graves!"

I saw Cutty blush a little. She thought of those days when she knew no other home save the almshouses; her delicate nature had been touched rudely, but Mrs. Holt was innocent of intention, and in a moment observed her stupidity. She quickly changed the current of Cutty's thoughts by saying:

"And now, Mrs. Blake, I want you to hear how the child talks. I said, 'Lizzie, what makes you behave so lately?' She answered, 'I have not done a single thing for ever so long that's wicked—'cause since I thought it all over, I b'lieve the angels see me all the time. I b'lieve aunt Lucia and Uncle Matthew and little Georgie are angels, and see all I do; and I am ashamed to have all the people in heaven see my naughty actions.' 'More afraid of them than of God?' 'No, of course not,' she said slowly, 'but you see God loves us so much, and pities us so much, and knows just exactly how we feel, what hard times we have trying to do right, and the angels can't tell so well.'"

"Faith that would put to shame many Christians, Mrs. Holt," I said; but she sighed deeply, adding directly:

"I don't know what to do with her, she asks such strange questions, and when I answer her she don't believe, but forms her own explanations. She declares she isn't afraid of punishment, and will have it church members tell lies and do awful things, as she expresses it—but hush, here she comes."

In bounded the rosy-cheeked, romping girl, full of life, and jubilant in her warm, fresh, golden love which she drank at the fount of intuitive recognition—the source of true religion. "Her panacea will be effectual in all her future mental pains, Mrs. Holt; her medicine will be for redemptive ends; her soul will fill other souls; her influx of heaven waft itself to minds filled with dark mysticisms. She will live by principle, law, liberty—and God will be the motto written upon her banner. It is beautiful to become an angel on earth. Tributes, however eccentric, to the graves of the honest lowly, will lift her young brow for its garland of white roses long before she goes where the garland is perpetual."

The latter sentence I pronounced *sotto voce*, while Lizzie was giving Cutty some acorns and mosses she had brought. Mrs. Holt sighed more heavily than ever, and whispered:

"How can you, Mrs. Blake? 'tis all contrary to the Bible. But I have not told you the half. I'll see you again in a few days. I do not know where to go for comfort. Mr. James says, 'Send her off somewhere where she'll get good discipline.' He was in the other evening, and though he stayed only a few minutes, she must needs say something terribly mortifying."

Mrs. Holt indicated to me we might go out upon the verandah; so I rose and she followed. Standing by the ivy vines, she said,

"You see her Sabbath-school lesson was about Samson. She asked Mr. James if he believed Samson slew a thousand men with the jaw-bone of an ass. He told her, 'Of course.' Then she laughed in his face, saying, 'I s'posed you'd say 'twas figurative.' She skipped out of the room as calmly as you please. I called her back and begged Mr. James to talk to her. He did. He told her what a naughty girl she was, and that unless she repented she would be lost. She turned upon him the most curious face and said, 'Now, Mr. James, what is repentance?' He answered, 'To feel so terribly over your sins as to walk the floor and groan and cry all day, and go without sleep all night, and pray and keep praying, and go without eating.' She laughed again in his face, and said, 'I don't repent that way. I just try all the while to be good's I can; and when I feel like being naughty I shut my eyes quick and whisper, 'Please God, send a good angel soon's you can to help me be good;' then the angel comes and helps me, and I feel better right off.'"

I wanted to clasp the little thing in my arms, and tell her to guide her bark by the voice speaking from within. She will yet show how well she may bear the olive branch of peace to the great world of sinners; and also to forgive as we would be forgiven, with fearless hand and foot working in the vineyard; and the effect shall precede as well as follow the cause to the land of heaven.

Cutty and I were alone at last, and the dear child was very impatient for the promised replies to her earnest interrogations.

"First," she said softly, "tell me if you think we grow old there."

"It is only when the spiritual youth ceases that we commence to grow old; and if we add knowledge each hour or day of our earthly probation to that already in possession, we grow young instead of mature and old, because there cometh in the great future a new birth of each and every acquisition made here. Through eternity, life will be but the re-sowing of the seed, the re-reaping, re-harvesting. You see, Cutty, in this question of perpetual youth in the other life, we get clear instincts of progression. The true normal condition of all created things is perpetual progress. Understand, dear?"

She did not answer readily with that radiant glance conveying the decided affirmative; so I added, "You, know, child 'tis only the outer form that grows old; the spirit for ever retains its youth, and in this way I believe. Intellectual progress is a perpetual childhood. Paul speaks of the inward man being renewed day by day, and impresses the necessity of putting off the old man, or worn-out states, renewing our love and intellect."

"Yes, dear—"

"Mother," I said, with a significant nod of my head.

"Dear mother," she continued, "I understand it all; but does renewal mean progression?"

"Certainly, Cutty. Colton says, 'The wisest man may be wiser to-day than he was yesterday, and to-morrow than he is to-day;' and Madame de Stael said, 'That Past which is so presumptuously and brought forward as a precedent for the Present, was itself founded on an alteration of some Past that went before it.'"

"Do they love us as well as they did here? and can they help us? I know they can, else—but please tell me what you think, dear mother."

How sweet that sounded! I shall be so glad when she becomes accustomed to the name, and forgets her humility because she was a pauper child.

"Remember, darling, what I have often told you. Faith will save when knowledge will slay. I believe each of us are accompanied by an angel guard. Jesus said, 'See to it that ye undervalue not one of these little ones, for I say unto you, that their angels in the heavens do always behold the face of my Father in the heavens.' What does this mean but that angels watch over little children—and also over us all, as far as possible? Having passed through the discipline of this life, they know how to pity us. Love us, child! I believe they watch with deep intensity our daily acts. If we progress in goodness, they are happy; if we retrograde or remain inert, they are solicitous. They wait for us with longing and anxiety."

"Can they be happy, to behold our sufferings?"

"Cutty, I do not believe those who loved us so well here can be perfectly happy there, engaged in self-enjoyment. Activity is a godlike attribute. Jesus took upon himself our infirmities, bore our iniquities; will they do less than feel for our sorrows? It will not cause them unhappiness. They have passed through the thorny paths, many of our loved ones, and know how bitter it was; they know also glory must come of experience and practice; the highest improvement through acrid heart-suffering. They know peace cometh at last to the valiant and rest to the combatant. Oh, Cutty! if the people of earth only would remember those loved ones in waiting are rejoiced as we conquer, and saddened as we fail, this earth would speedily have answer to that universal

prayer, 'Thy kingdom come, Thy will be done in earth as it is in heaven.' And they will help us if we only will put ourselves in the proper state to receive. It grieves our angels, I believe, that we will never strive to study how to live nearest them. Let us be humble, trusting, passively negative toward the higher realm of existence; let us be in a state of vital sympathy with angels. Let us put ourselves in a condition receptive of spiritual influx."

"And you do believe they can come near us?" interrupted Cutty, hardly realising her breach of etiquette, she was so completely absorbed in the subject.

"Yes, very near us, dear. Paul and Silas were released from prison by the hands of angels. The stone at the door of the sepulchre was rolled away."

"Miracles!" exclaimed Cutty, smiling.

"Spirit is life—life is force."

"Yes," responded the child.

"All force in its origin and causation is spiritual. Why then could not these acts occur without that Latin verb, *miror*—meaning to be astonished, and from which comes our word miracle, being held up as the explanation? But, how natural it is for us to want to communicate our happiness and the good we have to those we love; and how much more they must desire to communicate to us their wisdom which has left its chrysalis state and unfolded to a higher life; how they must long to whisper to our inner ears. We have been educated in a cold school; have held dismal doubts of the existence of our lost ones, because there has been no realizing link between the present and the future. It is our own fault when the door of heaven has been thrown ajar if we will not peep in and behold for ourselves the truth; and if we will not understand the soul of things we shall repent it, I believe, on our entrance to the coming life, if not here. Ignorance, bigotry, is the trouble. Old things must leave space for the truths of science and soul-development. When people will search for that golden thread which shall lead them up to angels and higher up to God, they will find it; when they will rise to a perception of the relation of the inner life to the outer, and *vice versa*, when they understand cause and effect, when by thought and desire they induce upon themselves determination to use reason and philosophy despite old theology, then they will have entered the pathway which shall lead to the mountain-top of glory. We must become assured the spirit is the real self, that we can free ourselves ere death comes of the outward form, and lifting our souls by faith and philosophy, receive consolation and light."

Cutty said, "Oh, mother! dear, dear mother, I am so happy to have such a precious teacher."

"No, darling," I answered; "be most thankful, grateful to the good Father that he has given you such marvellous intuition and power of understanding. You comprehend at a glance."

She answered, "I feel it; and oh! when will others enjoy this beautiful rest? Death is our greatest gift. I am grateful for the way left open, that we may enter that other state. I remember always what that wise man said."

"Solon?"

"Yes; that no man could be truly happy before death—or until death comes—something like that."

"Yes, that is it."

"Oh, if there were more teachers of the right kind!"

"Yes, darling; but a better day is dawning. All truth has a hard time. South says something like this: 'Truth, like a stately dame, will not be seen nor show herself at the first visit, nor match with Understanding upon an ordinary courtship or address.' I can scarcely remember just his words, but will tell you the sentiment. That long and tedious is the way—hardest fatigues must be endured—that the greatest mind brings forth its illumination through much tribulation; and I think these are his words: 'Now all this that I have said is to show the force of diligence in the investigation of Truth, and particularly of the noblest of all truths, which is that of religion.' Cutty pleaded for another question's solution, but I replied 'Not now, dear.' Heaven has endowed her with an exhaustless gentleness. The rose is displacing the lily upon her cheek, and I feel very sanguine regarding a brilliant future.

(To be continued.)

THE "STAR CIRCLE" AND "MARY STUART."

Mr. James Burns, Editor of MEDIUM AND DAYBREAK,

Dear Friend and Brother,—You are already aware of the position to which, in the inception of Modern Spiritualism, your present correspondent was called, as the amanuensis and editor of the first and greatest book of Andrew Jackson Davis, "The Principles of Nature," &c. You may also know something of my intimate connection, as a propagandist, with the subsequent phases of the spiritual development up to 1860. How I afterwards ceased to appear among the public advocates of that movement is not, important in itself, considered, but may be inferred, as I now proceed to speak of a certain line of experiences which seem to indicate the more important part that I was to play in this modern drama.

Early in July, 1848, and only a few days after Mr. Davis had married his first wife, as I was sitting at my writing-table one day, I was startled by an interior voice, which spoke to me these words: "Now you have nothing more to do with Davis. It has ceased to be your duty to stand between him and the world. Leave him; let him pursue his own course, while you pursue yours."

I was astonished. Up to that time Davis and I were attached to each other as, perhaps, David and Jonathan never were. He and I had plans for future operations, for which we had mutually

pledged our words. I could not leave him by a voluntary act; but, strange to say, a wedge, if I may use the figure, was not long after this driven between him and me—how, it is not important to explain—which split us apart by main force, rupturing our very heartstrings, which were interwoven with each other. The more important point I wish to state is, that on the night following the day on which the inner voice spoke to me as above, I received, as in a dream, what purported to be a territorial plan, map, or diagram of a societary organisation. It was in six circles, concentrically surrounding an inner or seventh circle, with six radii proceeding from centre to circumference in the form of a six-pointed star. The circles seemed to correspond to love, and the radii to wisdom. Each circle seemed to be the appropriate habitation of a corresponding class of people, the outer circle of the lowest, and each ascending one of a higher and still higher, and the central one of the highest class, where it seemed that the city was to be built, and the seat of government established.

In thinking over the matter, I could not conceive the plan to be practicable. It did not look as if it could ever be realised upon earth, and I was inclined to pass it from my mind as a mere fancy; but it made an impression of which I could not rid myself, and, after it had haunted my thoughts for several days, I drew it up on paper. I immediately obtained an inkling of its meaning, but saw that it was incomplete. Rapidly, as if my thoughts and pencil were guided by an outside intelligence, I filled up its compartments with the names of the human psychic faculties, and the names of principles, degrees, and series of developments exemplified in the external universe, adding spiral lines to indicate the natural paths of progress from one degree and series to another, until I found I had a marvellously complete system of universal correspondences, and the basic outlines of a self-proving system of universal philosophy, the correspondence of the higher and lower degrees and series being the same as the correspondence of the higher and lower octaves in music.

It was on the basis of this diagrammatic revelation that I wrote, in 1852, my book, "The Macrocosm; or, the Universe Without," intending to follow it immediately with another volume, to be entitled "The Microcosm; or, the Universe Within;" but which, up to this time, I have, for some reason, not been able even to attempt. I have, however, from that time to the present, been engaged in working out this original and general idea in the various specific branches of its application, attaining results, of the seeming importance of which I will not now speak; but I cannot bar the thought from my mind, that it was for the purpose of working out this system by the time it might be needed for use in some new and higher development of Spiritualism, that I was called away from Mr. Davis by the spirit-voice as before stated.

I may here mention, for what it may be worth, the fact that in the summer either of 1855 or 1856 a spirit-medium came to my study one day, and seeing my star diagram hanging on the wall, became entranced, and began to discourse upon it in a manner to me altogether new, as if different spirits were discussing its points, and giving mutual explanations to each other, mostly in a language which I did not understand; and afterwards, turning to me, the medium said that the impression of that chart had been thrown broadcast upon the earth, and had taken effect, with more or less definiteness, in thirteen different minds. I may add that I have met three persons—two gentlemen and one lady—who appear to have received fragments of this same system, but have not been able to perfect the diagram, or to apprehend it in its universal bearings.

The reader may now conceive of the intense interest with which I listened to the statement of "Mary Stuart," that spirits, representatives from all nations, had organised in the form of a star! "A star!" thought I, but as yet said nothing; "that is precisely the form in which spirits ought to organise, because in that form may be represented all truth and good; and I have in my possession a diagram of that very star." Subsequently, I carried to her my star diagram, all dingy from the smoke and dust of twenty-six years which had elapsed since I copied it from the first draft, and was proceeding to call her attention to it, when she interrupted me by saying: "You need not show me your diagram; I was with you, and helped you make it." Subsequently, and at different interviews, I learned from her that she had been a member of the "Star Circle" from the time of its inception, and that she was connected with a band of spirits which, at the time I referred to, and twice subsequently, approached the earth, and projected this formula of universal truth upon recipient minds, to be received wholly or in part, according to their respective capabilities.

She informed me that this Star Circle already exists germinally upon the earth, but that it is invisible,—that is to say, there are minds upon the earth corresponding to every position or location in the star diagram, and these are to be gradually brought out and made to know and co-operate with each other as members of one common order, under the divine inspiration from and through the spiritual Star Circle; and from this germ, growing and expanding over the whole earth, will come the regeneration of the human race.

But why should these tidings, if true, be brought to the earth by a woman? and why should that woman be "Mary Stuart?" From what I have received, I feel that I am authorised to infer, though not with absolute positiveness, the answer as follows:—These things are answered by a woman because in the great dispensation that is now dawning woman is to come into the full development of all the beauty, gentleness, and moral power of her

feminine nature, no longer the tool and slave, but the companion and equal of man, and with him equally free and untrammelled. Why "Mary Stuart" should be that woman, is a question concerning which I am left entirely in the dark so far as any revelation from herself is concerned, and yet I am strongly impressed to say that one reason is because the qualities of her heart and mind are such as to make her the universally beloved and trusted one of the spiritual sphere to which she belongs; and secondly, because she in some sense died a martyr to what she sincerely held to be true and right, after expiating any supposed faults of her earthly life by many long years of imprisonment. Passing thus into the spirit-world at a time when the old Roman hierarchy had become dead as a progressive and civilising power, her ascended and regenerated spirit, freed from the bondage of priestcraft to which she now acknowledges she was subjected while in this life, became the fitting representative, and, in some sense, leader, of all those freed and regenerated ones who together formed the ascended spirit of the old Church, and who, according to ancient prophecy, constituted the "New Jerusalem" (in modernised phrase, "Star Circle") which is to "come down from God out of heaven." This is essentially what Swedenborg heralded a hundred years ago, but without adequately defining it.

But, may not all this be a delusion, as we know that delusions have been propagated by spirits and followed by men? My answer is, that, if so, it will not stand the candid and intelligent investigation which it invites, but will speedily appear as a delusion, and pass away. In the language of the immortal sentence with which Mr. Davis begins his "Address to the World," in introducing his first great book, "Brethren, fear not, for error is mortal, and cannot live, and truth is immortal, and cannot die." But, in the name of all reason let it be asked, is so grand a development as Spiritualism never to present any other than the crude and disorganising characteristics which it has borne up to this time? And if any change is to take place that will give it the aspect of a great saving and constructive power, may not this be the very one? I would say that I received these things through the lips of Mrs. Kimball, for the most part, in the presence of three friends, Doctors Atkinson, Wyman, and Johnson, and while in a state of almost morbid cautiousness, induced by previous experience with spirits, which cautioned me constantly on the *qui vive* for discrepancies and contradictions; and though turning back several times with the horrified thought that I had found evidence of deception, I was each time almost immediately caught and made to acknowledge that the difficulty consisted solely in a misunderstanding of my own.

Of the wonderful visions and other interior experiences I have had as affording to me by far the strongest part of the evidence of the truthfulness of these revelations, I have not now room to speak. I intend to write a book, as soon as circumstances will permit, in which all these experiences that are essential to the points at issue shall be detailed, and in which I shall endeavour to answer the question, "What is the great divine meaning of all these wonders that have been witnessed during the last twenty-eight years?" Again commending these matters to the candid attention of yourself and readers, I subscribe myself,—Yours for truth and righteousness,

WILLIAM FISHBOUGH.

91, South Third Street, Brooklyn, E. D., New York,
January 28th, 1876.

SPIRITUALISM AND SWEDENBORG.

There is at present appearing in the *Leigh Journal* a correspondence on Spiritualism. "Auxiliary" writes a very intelligent letter, pointing out to his satisfaction that Swedenborg predicted and condemned Spiritualism one hundred years before its advent. He quotes passages from Swedenborg's experience, stating that Swedenborg was controlled to write automatically, but such papers he was ordered to destroy, only such writings being preserved which were apparently the result of interior illumination. This is, no doubt, a very feasible distinction, for every Spiritualist knows that matter written automatically has to be subjected to the interiorly enlightened state of the individual before it can be received as truth, or be of use in directing the mind. Much that is written in this way is meaningless and false, but very much of it is highly beneficial, as we have repeatedly seen in the case of medical prescriptions thus given, evincing great intelligence and beneficence.

We entirely agree with Swedenborg, that for men to pin themselves down to the dictum of spirits thus writing, would be a subordination of the spiritual light within men, and a step backwards in the march of spiritual development. The demonstration of writing mediumship is in itself its prime use, showing that spirits thus can operate, and thereby proving the fact of spiritual existence. The teachings of all spirits, however, must be subjected to the crucible of the spirit, and that light which "lighteth every man that cometh into the world."

"Auxiliary" also quotes from Swedenborg: "There are certain spirits called natural and corporeal spirits, who, when they come to man, do not join themselves with his thoughts like other spirits, but enter into his body and occupy all his senses, and speak through his mouth, and act through his members, knowing no otherwise than that the body and faculties of the man are theirs. These are the spirits by whom men were formerly possessed, but they were cast into hell by the Lord, and altogether removed, so that there are no possessions at this day." We think "Auxiliary" is rather stultifying himself in supposing that such possessions constitute the phenomena of spirit-communion in these days, seeing that more than one hundred years ago it was declared that "the Lord" had cast all such spirits into hell! Did the Lord forget to shut the

door, and thus render his arrangements subject to frustration? The slightest acquaintance with Spiritualism is only necessary to show that spirit-control is of quite a different kind to that pointed out in the quotation. Yet it is in the experience of investigators that men and women who are not Spiritualists have thus been possessed, not by an intelligence which "join themselves with their thoughts like other spirits," but a low influence which seems to act in opposition to the obsessed one's thoughts, and leads him into acts which his intelligence forbids. Spiritualists have proved, beyond doubt, that spirits who control mediums are individuals whom they knew upon earth, though there may be a form of manifestation of a lower grade, as pointed out by Swedenborg, which does not permit of this higher demonstration.

The second part of "Auxiliary's" letter is a tribute to the intellectual lucidity of Swedenborg, who revived the science of correspondences which once existed all over the earth, and unfolded the truth that the minute particles of matter typify a spiritual cause.

The letter concludes with the glowing tribute of Gerald Massey, himself a Spiritualist, to the genius of Swedenborg. This part of the letter affords proofs that "Auxiliary" misunderstands the true position of the Spiritualist, for he quotes the most eminent among them to prove his own views. Spiritualists do not rely upon the physical phenomena as the purport of Spiritualism, any more than Swedenborg did upon the "animal kingdom," or "mineralogy," as the prime object of his intellectual investigations. Like Swedenborg, every human mind has to pass through various strata of intellectual investigations towards the acme of his mental progress. "Auxiliary" must remember that Swedenborg lived a goodly lifetime after the ordinary manner of men, and enjoyed to the brim the cup of sensuous knowledge before his mind was opened to spiritual truths. Many Spiritualists have attained their spiritual degree much sooner than Swedenborg did, though they might not shine so brightly; and we think if "Auxiliary" would take the trouble to regard the phenomenal investigations of Spiritualists in their true light, he would see a much greater degree of resemblance between Biblical Spiritualists, Swedenborg, and Modern Spiritualism, than he permits himself at present to recognise.

THE CLERGYMAN AND THE SPIRITUALIST.

Spiritualism made its entrance into a retired village in the Lake District about two years ago, and has been doing its work there in a quiet way ever since. The good clergyman, not having yet learned the simple lesson that whatever is true must also be of some good use, if it be only to serve and support something else that is true, set himself against its advent, and has used his best efforts from the first to extinguish the new light. His motive certainly is one of the best: he fears the doctrines may "do grievous harm to those of weak faith." The reverend gentleman had been offered the opportunity of making himself acquainted with the nature and real value of Spiritualism, but he chooses to decide, and even to declare his decision, without putting himself to that inconvenience, on the principle, as he stated it, that "you cannot touch pitch without being defiled;" but there is a famous maxim in a grand old Book which says: "He that answereth a matter before he heareth it, it is folly and shame unto him" (Prov. xviii. 13.)

The following letters will require no further introduction. The first comes from the clergyman:—

Dear Sir,—Though a thousand clergy, aye, angels too, were to unite in the views of the spirit communists, their authority would be as nothing—and less than nothing—in opposition to the Word of God.—Gal. i. 8. Prove what you maintain on the authority of *God's Word written*, and I am prepared to listen, but otherwise, all your arguments and even evidences are to me as idle tales.

The painful importance of the subject makes me thus explicit. Excuse me.—Yours faithfully,
31st January, 1876.

Dear Sir,—Allow me to acknowledge the receipt of yours, dated yesterday.

I beg you will make no excuses for plain speaking in any intercourse you and I may have together. Let us use always the simplest, clearest terms, especially when we deal with a subject of importance. Such at least will be my method, for to speak plainly is a very favourite habit of mine.

The leading motive of my last letter was not to place Dean Stanley, or the Rev. Mr. Haweis, or the "angels," in any authority over you or over any sort of written "Word of God." It was simply to impress upon you the important fact that these personages (some of them at least), while being presumably possessed of an intimate thorough knowledge of the contents of the Bible, and of all other matters pertaining to Church of England theology, do find it right and proper, nevertheless, to preach and publish to all men views in direct commendation of Modern Spiritualism.

In view of this important fact, it appeared to me that an inexperienced layman like myself might modestly and gracefully refrain from entering upon a battle of texts, for, if there be any theological contention, I show you a foe more worthy of your steel in the renowned Dean Stanley. Pending the conflict, if conflict there shall be, I stand in silent wonder that on a question of such magnitude as this of Spiritualism there should be any hostility whatever between two divisions of an army fighting under the banners of the one "Church militant." Until the issue is fully declared, my sympathies, of course, are with the doughty dean, simply because he and myself appear to have arrived at the same point after having travelled over similar ground.

I have looked at Gal. i. 8. Evidently there was in those days one other man who delighted in plain, straightforward language; but, in cursing all men and angels who might at any time preach any doctrine differing from his own, I think Paul was, to say the least of it, more plain than polite.

In refusing to see anything beyond "idle tales" in any arguments, "or even evidences" (?) which cannot first be shown to you printed in our Bible, I think you shut out from yourself the means of becoming acquainted with an immense mass of information. Since the early period when those old manuscripts were collected and stitched together, and finally declared by the ecclesiastics of those days to be the complete "Word of God," many new truths have been discovered, and every one of these, by virtue of its being a truth, is surely a new Word of God, for God's Word is truth. Some of us are of opinion that no truth has hitherto been arrived at, or ever will be, which can at all conflict with the truth that is in the Bible, simply because one fact never can in the least degree contradict another fact. We also incline to the opinion that so long as the friends of the Bible persist in using that good book to block the way against the religious and scientific progress of mankind, those well-meaning people are to that extent doing harm, instead of good, both to mankind and to the Bible itself.

If such performance on my part will afford you either service or entertainment, I will at any time undertake to prove to you that Spiritualism has been, in a hundred ways, of incalculable benefit to humanity; then if you can afterwards prove that Spiritualism is also contrary to the Bible, all I have to say is, more's the pity—for the Bible. I do not believe you can do that. Biblical scholarship is a branch of learning in which I do not pretend to much proficiency, but so far as my poor notion goes, you certainly have not succeeded yet, and—remember Dean Stanley. To search the Bible with any such motive is a task I myself have no taste for. I think too well of the "Good Old Book."

With regard to your suggestion that our arguments and evidences are to you as "idle tales," I will remark further that such they may be, and will likely continue to be, so long as you hold yourself aloof from the examination of their value; but having myself had much experience in spiritualistic phenomena, I cannot easily permit myself to attach any great weight to your estimate. How far Spiritualism may agree or disagree with the "established" theology is a question which, it seems to me, you are abundantly qualified to deal with; but if we are to view the subject in its matter-of-fact light—that is, with respect to the genuineness of its phenomena, and how far these deserve to have bestowed on them the name spiritual—I think we shall find ourselves working on ground which lies quite outside the bounds of your jurisdiction. You must pardon me if I remind you that eminent men, who are far better fitted than either you or I for scientific investigation, have already gone into this inquiry, and with modes and appliances we should never dream of. If you would like to know what they made of it, I shall have great pleasure in helping you to the information.

You designate this subject as one of *painful* importance. Now to me it looks just the opposite. The more I see and hear of Spiritualism, the more I feel convinced that it is one of God's best blessings to his children; and millions more share that opinion with me. Certainly it must be rightly used and not abused, else its value may not become so apparent to us; but surely that consideration need not repel us, for we can say no less in speaking of any other of God's precious gifts.

For the earnestness and evident sincerity you have hitherto displayed in fulfilling what you take to be your duty in this matter, I have no terms but those of the highest respect and approval. You have full liberty to make any public use of my communications to you; if I am in the wrong, I may then the sooner be put right.

Whilst with right motives we strive to serve the truth, God will surely help us both.—Yours sincerely,
SAML. PRIDE.
Coniston, 1st February, 1876.

A LADY'S EXPERIENCES OF CALIFORNIA.

A few weeks ago we published a letter from Mr. Hinde, lately of Darlington. We have the pleasure of giving the following extracts from a letter by Mrs. Hinde:—

Dear M—— and T——,—If we could only make our thoughts give information, instead of the tedious process of writing them, you would have a great amount of information by this time.

I suppose it will be best for me to go back to our leaving New York, as I wrote to you last from there. We left there on Monday evening at seven o'clock, so we missed seeing anything around New York on the railroad, but the next morning I shall never forget the exceeding beauty of the foliage; it surpassed anything I ever beheld. For hundreds of miles the hills were covered with the most brilliant tints, from a bright yellow to a deep rich scarlet, blended with a rich green. If you saw them in a painting, you would say they could not be natural. It was like one immense bouquet, too beautiful to be described, all the delightful shades interblended between the scarlet and yellow to a deep green. I did so wish you could have seen it all. As we passed along past many homesteads, we saw large orchards of splendid apples lying on the ground, in many cases unnoticed, and grape-vines laden with fruit. We came to the wonderful Niagara Falls, where the train stopped for a few minutes, to allow strangers to view the Falls. It was a magnificent sight; we can never forget the sublime grandeur of that scene. We should have stayed off there for a day, only we could not leave the children anywhere, and they were too young to walk the distance, so we had to give up the idea. After leaving the Falls, we entered the Canadian settlements. I should say it is pretty hard work there to make a home: the timber is heavy and thick, more like New Zealand bush than any other place I have seen; still it seems mostly under cultivation along the railroad tracks, and some of the settlements look very well indeed, others were just as poor. During the night, in going through Canada, the atmosphere was intensely cold. We occupied what they call a section of the sleeping cars,—that is, room for four adults, so we had a double over berth, and the same upper.

We reached Chicago next morning, where a friend of Mrs. T—— met us as soon as we stopped, and conducted us in a "bus" to another station about a mile distant, where we changed cars for Omaha. There was a great rush for sleeping-cars, but Mr. R—— procured us ours of the station-master without our taking any trouble. We had a good breakfast there, and saw some of the ruins of the late fire. It seems to be thriving as much as ever; quite a second London—all business. We left there at 10 a.m. I had to alter my watch all the way we went along, as we were travelling west. Bidding good-bye to Mr. R——, there was nothing particularly interesting after leaving, only the numerous settlements that we saw, but everything was just dried up with the sun. As

we came more westward they told us we could not have come at a worse time for seeing things to a disadvantage. I should be sorry to have to live at many of the places we passed; they looked more like a sandy desert than anything else, though it is astonishing to see how people do get along even there. For three or four days there was nothing very much worth noticing. We changed cars again at Omaha in the evening, when G— and I went into the saloon, each to have a cup of coffee, with bread-and-butter and stewed peaches, for which they charged one dollar each—4s. Some of the places are dreadfully dear. We twice bought a roast chicken for half a dollar, to eat for our dinner in the cars, as we brought most of what we required, with a small spirit-lamp, with which we prepared tea, coffee, or cocoa, and bought our milk and bread at any of the stations. We enjoyed that more than anything we could get by going to the dining-saloons. We really did first-rate, for there are small tables that you can use in the sleeping-cars, and we were well provided for by a gentleman in New York, who had been the journey himself, and knew exactly what we should require. The chickens were really nice, and one of the cheapest things to be had; are much dearer in California.

We passed some fine scenery through the night, and so missed it, but going over the Rocky Mountains was wild and grand; but the "Sierra Nevada" for beauty. All the mining works were scattered amongst the mountains, and formed a lovely picture, for there were very pretty cottages, surrounded by the most brilliant green vegetables and flowers, and there were mountain rivers rushing along, and an abundance of fine trees. I thought it a lovely picture. It must be seen to be enjoyed. Those views we had on the maps were but a faint idea of its beauty. The last two days were very unpleasant, for the heat was intense, and the cloud of fine dust filled every place. We were all like millers, and I was continually washing myself and the children, all to no purpose. The cars are very convenient. You can walk from one end of the train to the other at any time, or you can stand on the platform, and look around as you go along outside each car. There is a smoking car, which makes it pleasanter than having them in beside you, though I am sorry to say they most all chew, and spit all over the side-walks on the streets, and everywhere else. Really a most abominable thing is tobacco!

However, we reached San Francisco at last, about six o'clock in the evening. I was almost an invalid the next few days with a violent cold and sore throat. As soon as the sun set I felt like choking all the time. We find it quite a new thing for all new-comers, and I would not advise anyone to stay there if they are not very strong in their lungs. It would soon kill you, T—. I am sure you could not endure the evening fogs there. We had to pass a small city before we reached San Francisco called Oakland. That is a much nicer place to stay at. The cars stop there, and we had to cross the river to San Francisco by steamer (they are splendid steamers). You can get from Oakland to San Francisco in half an hour, and do all the business you would require to do during the day. The charge is 15 cents. For this charge you are also conveyed about eight miles on railroad cars in connection with the steamer. The ferry leaves every half-hour. If we had known, we would have booked to there only, as there is plenty of hotel accommodation, and it is far pleasanter. I do not like San Francisco at all. I would not live there on any account. Everything is in a rush. They keep nearly all the stores open until near ten o'clock at night, unless it be in the better part of the city; I do not know about that. It seems to me to be a very immoral sort of place, but people say it used to be worse. I was thankful to say good-bye to it, and before we had been two days away from it I felt so much better, and am quite recovered since. We nearly lost Harry there with croup, which takes off many children. He has been well, too, since he came to Los Angeles. We called at Santa Barbara on our way down. The steamer was there about three hours, and an old gentleman said he would take care of the children while we went and had a look round the place, but the streets are not made, and are only thick masses of fine dust, like the sea-beach very much. It is a small valley, not worth calling a city, but is a favourite place of resort for travellers in the winter from the Eastern States and various other places. They are just completing a very fine large hotel, and they say there is always an influx of about 3,000 people during the winter months. They commence to come in November. Some of the older residences look very charming where there is plenty of water, but the new streets are not very nice.

We landed on Monday morning at San Pedro, a very small place, where we took the cars for Los Angeles, and arrived about 10 a.m. The various hotels send coaches to meet the cars, and convey passengers to their hotels free of charge, which is a great convenience; so here we are, at the United States Hotel. We have a double bed-room on the second floor, with large folding-doors opening into a balcony, which runs all round the hotel, and is very nice. The children play on it, and we sit outside most of the time. The family rooms have rocking-chairs each, and other chairs besides, so we take out our seats and see all that goes on in the principal streets.

How can I possibly describe the climate? I enjoy it more than anyone but myself could understand. I have found at last what I have longed for for years. It is a real enjoyment to breathe the pure, invigorating air. Invalids come here, and are soon in robust health. O, T—, the mornings are truly delightful. We rise early here, as all the people seem to do, and rest a little in the noonday heat. The ranch carts, or farm carts, come about six or seven o'clock with loads of fruit and vegetables beautiful to see. The Chinese seem to grow most of the vegetables, and do most of the laundry work. They charge from 2s. to 6s. per dozen, according to the size of the articles, but they do not know how to wash flannels; they invariably spoil them. I think they put them into boiling water, for they are hard and shrunken.

We all went out last Sunday to one of the Spiritualists of this place (there are a great many), and they are far behind the times practically. Like all the rest of mankind here, they are absorbed in money-making. However, we were asked to go and see them. They have thirty-six acres under cultivation. The walnuts were just ripe, and they were fine. I never tasted such fine nuts anywhere; the flavour is so good. There were acres of apples, grapes, pears, limes, lemons, oranges, &c., but all were covered with fine dust that I have mentioned, so thickly that you could scarcely see the fruit was there. They also had a quantity of grapes drying in the sun for raisins; they are splendid;

the flavour is so good, and they are so perfectly fresh. I wish you could taste some of them. They sell their grapes by the cwt., at a cent per lb.—halfpenny per lb.—the walnuts bring ten cents per lb. here, and the apples sell pretty dear, 4s., 5s., and 6s. per bushel. I don't know how the oranges and lemons are, but they find no difficulty in selling all they have upon the trees. Harry says, "Tell uncle I had all my pockets full of nuts and a large bag of grapes to bring home." I like the food we have pretty well, but not so well as what we had in New York. The tea is very nice, and the coffee too; the milk is cheaper than in England, ten cents, or 5d. per quart. I don't think provisions will be dear, any of them, 'tis the labour that costs so much. T—, do you remember that nice virgin honey we had in New Zealand? We get some like that to every meal if we care to eat it. The children are very fond of it; we can buy it for 10 cents per lb.

I must leave G— to give you a view of business affairs; I give you a general outline of what interests me. I have not told you a third of what I should like to, but really this is such slow work. Now, I must not omit what I don't like—that is, the dust. Oh, the dust! There is no mud, all is fine dust, and the quantity is unmentionable. I cannot possibly keep anything clean, and it is not expected. People in England don't know what dust is compared to this. I don't believe M— would like the place at all, and while you would gain your health here (as I am doing), I still would advise you to consider well before you should decide to come. There is no society worth speaking of. The people seem to be given up to making money, there is less of refinement here by far than there was in New Zealand. I like New Zealand much the best so far. I don't know what I may find yet in the future. The population is very mixed,—Spaniards, Chinese, and Americans, and many Germans and French. It don't feel so homely as New Zealand did; the climate is much the same as the summer is there. They tell me if there was more rain here they could not produce the fruits they do, and still they all have to irrigate if they are to grow anything.

No one need attempt to settle here unless they see a chance to get plenty of water. The vegetables grow beautifully if they are attended to. You can have green peas ten months out of the twelve, and lettuce always. The first day we arrived here we had roast lamb, with lettuce, &c. (they don't cook here half so well as they do in New York). Every day there is an unlimited supply of apples and grapes for dessert—we carry large bunches to eat on the balcony at our leisure. I like the white Muscat grapes best; they are very fine. The pears I have seen are poor. I find that all the best productions are sent to the East, because they get the best price for them there, and only the poorest are sold here.

This is the best place I ever was in to wear out old clothing, for no matter what you put on, you are soon covered with dust; and they say you'll soon get accustomed to that, and so I think I shall, for nothing would induce me to come back to your horrid climate after this. Holland is the best thing to wear, and all drab clothing or light grey. Fashions don't stand for much here; people wear anything to suit either purse or fancy.

They have three chambermaids in this hotel, and they tell me they get thirty dollars per month and their board. They work from six in the morning to six at night, and go out the rest of their time. But they don't hurt themselves; they sit down in the same dining-room that we do, and are served exactly the same. What would English people think of that? We have been trying our utmost to get a small house for a while, as we shall stay here for a few months, but it is almost impossible to get one, they are so scarce, and rents are from twenty to thirty dollars (£4 to £6) per month for four or five rooms. We hope to get one soon, for even that would be better than the hotel life. I don't like it half as well as a private house. The people are very coarse, some of them.

I think you will have some trouble to make out this scribble, for I have not taken time to make it very legible; however, you must take it for what it is worth, and, as they say, in conclusion, let me express my gratitude to our Almighty Father for all His goodness to us. Throughout our journey, we have been provided for, and protected from every danger, and brought safely to our desired haven. Now we are waiting further guidance, which will come in good time. With sincere love to all our dear friends, whom we remember with love and esteem, and to yourselves and family, ever remaining your affectionate sister,

United States Hotel, Los Angeles, U.S.A.,
California, October 27, 1875.

H— H—.

MRS. KIMBALL AND MR. LINTON AT DOUGHTY HALL.

Rarely has a more interesting meeting been held than at Doughty Hall on Sunday evening last; and it reflects no little credit on Spiritualists that they attended in such large numbers to be instructed on such a practical and useful subject as the "Gift of Healing," showing clearly that it is not the philosophy of Spiritualism alone that has an attraction for them, but also, and pre-eminently, its beneficent influences on the well-being of man.

It had not been Mr. Linton's intention to have taken any very prominent part in the proceedings of the evening, but it was otherwise ruled. By Mrs. Kimball's special wish he preceded her in the occupation of the platform.

Mr. Linton, in his remarks, referred to the recent revival in our midst of spiritual healing, which he regarded as a certain indication of the progress of spiritual truths, and of the outpouring of spirit-power. Never since the visit of Dr. Newton had there been such an amount of wonderful healing-work done, as within the last few months—and healers had risen up everywhere. He believed it was only necessary to direct attention to this power for all those who held soul-communion with the spirit-world to find, that they possessed it in some degree. No doubt the spiritual condition and the special physical organisation of individuals, determined the extent to which this power could flow into them from the spirit-world, and through them for the benefit of mankind. Yet he believed the power itself was an essential function, as it were, of spirit, and the more exalted people became, the nearer they approached the highest ideal of life, and the closer their rapport with the angel-world, the more decisively and the more universally would the healing-power declare itself. Every father, every mother, every loving friend may some day become a healer, and every home where spirits are wooed to dwell would have its invisible physicians to soothe the suffering and chase away disease. This subject of spiritual healing had a special

charm for him, for he saw in it a return to the Divine method of things; it was, in fact, the rehabilitating of life-power by divine force in obedience to divine laws. He believed that the origin of disease was derangement of life-power, and that the only rational and radical remedy lay in the recuperation thereof. But what is life in the estimation of ordinary medical science? Let books on medical science answer. The subject of vitality is still, with all the experiments and observations that had been made on the human being and on animals, an impenetrable mystery; neither health nor disease had solved it, nor was it revealed by the scalpel; and, as a rule, the scenes of the dissecting-room in anatomical schools sent the medical students away with notions of life that drove them into rank materialism; hence the diseased tissues received supreme, if not exclusive attention, while the source of the evil was ignored. The whole science of pathological anatomy, and the establishment of pathological chairs in our universities were evidence of this. He did not deprecate pathological science—it was, in fact, fascinating and most useful—nor did he deny that it formed the basis of enlightened treatment, but nothing more was gained from it than a knowledge of those physical changes which attend or constitute what is ordinarily called disease. Those physical changes, he thought, were the consequences of derangement in the higher and all-controlling life-forces. Rectify and balance these, and the remedial power is grasped at its source. Confine attention only to the diseased tissues, and there arises the science of therapeutics, embodied in ponderous tomes, which, while it is a marvel of research, is for the most part but the science of creating disease. This is a recognised fact in medical science. The operation of medicines and drugs is to derange. May not, he would ask, nine-tenths of every voluminous pharmacopœia be cast into the waste-paper basket, and the world be the better for it? What faith had the advanced medical men of the day in medicines and drugs as absolute specifics? It was happily a declining one. Calomel, opium, and two or three others stood their ground in medical opinion as specifics. These, poisons though they be, were the only boasted sheet-anchors of the vast majority of physicians. And he held this to be equivalent to an abnegation of therapeutic science, which by common consent is but a mass of empiricism. Is this the way that the temple of the God-given soul should be kept in its integrity? Without disparaging the achievements of medical science, he thought not. The healing art would never be perfect till man was dealt with as he is in his true being, a spirit. Pathological healing, if he might so call it, treated man as only so much organised matter. Spiritual healing, recognised him also as a spirit. The spiritual healer went to his patient backed by the power of the spirit-world—the pathological healer by the botanical productions of the soil, or the mineral ingredients of the earth, useful it may possibly be as adjuncts, but when made exclusive, shut the door to the influx of those forces which judiciously accepted and employed, never fail, for divine-power has in itself the element of perfection. To his mind, there was a great truth underlying the words and acts of the great Master, when he sent forth his disciples, with the words, "preach the gospel," and "heal the sick." It was his belief that the primary source of disease was in the soul, and that in many cases, when fatal bodily consequences were the result, the spirit-body could not throw it off, even in the spirit-world, till those spiritual conditions of the individual which had produced it had been remedied. But on earth, hereditary tendencies of mind and body, and an individual's surroundings, had much to do in provoking diseased action. Therefore he thought the true healer should, to be successful, concentrate his efforts on all three points. He believed that what success he had met with arose from such a combination of efforts. The surroundings of patients while under treatment, and subsequent to cure, were too little heeded. Hence, diseases recurred, and the healer was said to have failed. He gave instances from his own experience, and referred to various sanitary reforms he had been the means of effecting. He had, in truth, worked on the material plane as well as exercised his gift of healing, and the results were to render the effects of the healing permanent. Above all, the spiritual healer must be permeated in his whole nature by pure beneficence and a holy love, and must hold himself in intimate rapport with the divine. This was the true source of the power of such marvellous healers as Dr. Main and others. Unless men became embodiments of those higher spiritual forces, the spirit-world could not effect its great work; but with such elevated human co-operation, an entire revolution might take place that would chase away the dire sufferings which now afflict humanity.

Mr. Linton, in the course of his address, referred to the statement as to his healing power made by Mrs. Kimball on the previous Sunday evening, and gave some very striking corroborations of it from his personal history. He also read an extract from the report of a sitting with Mrs. Hardy of Boston, in which those singular statements respecting him and his spirit-surroundings were confirmed. He alluded to his mother as having been unconsciously a wonderful healer, and how, apparently recognising the power in himself, had made him in his early life her constant associate in visiting the sick. He gave also several interesting cases of the exercise of the gift in later years, and after he had made medicine one of his studies, not as a profession, but to increase his usefulness. But, as Mrs. Kimball had said, he had combined the mind and soul-healing with the healing of the body. In some of these descriptions he threw such tragic interest, that many among the audience were moved to tears, and not a few will remember the scene depicted at the grave of "the little one that died." Just as he was approaching the end of his address, it was clear he was passing under control,—his lips moved, but words did not seem to issue. He was about to give four lines of poetry in conclusion. It is a curious circumstance that those four unuttered lines were sent him next day in a letter by a clairvoyant who was present.

Mrs. Kimball followed with very interesting remarks on the "Gift of Healing," and on the possession of that power more generally than was believed; but pointed out that the possession of the power was not in all cases to be taken as an indication to exercise it to any great extent. It was only where a certain kind of organisation was present that the gift could be exercised continuously. Some would positively suffer from doing so, while others would find their development aided by it. Yet, again, under certain conditions, it would fall, suddenly, as it were, as a powerful influence. With great pathos she described the case of a dying child, whose mother clasped it to her warm bosom, and, breathing into

its lips the breath of life, the child lived. It was not the warmth alone, there was the mother's love that had called down the spirit-power.

Finding that several of the audience were suffering from pulmonary irritation, Mrs. Kimball informed them that considerable relief could be found by having recourse to magnetic healing. It was a common custom, the moment a cough manifested itself, for the patient to fly to cough-mixtures and medicines, many of which were rather injurious than otherwise. Relief was attainable by a very simple means. Seek a friend not suffering from the same kind of irritation, and let that friend lay the hand upon the chest, and make passes downwards. Let magnetism be taken from the brain, down along the ganglionic centres, to the feet; and if that friend or relative be inspired with love, and a sincere desire to do good, the results will in most cases be highly beneficial. The necessity to the spiritual healer of purity was much dwelt upon—purity of body, of mind, and of soul. The food and the drink, and the daily habits, should be pure; especially should the spirit be clear, and free. The greatest cause of disease is slavery of the spirit; and if a healer enslaved of soul approached a patient, the cure could not be perfect, and in many cases the very elements of disease might be resown.

There were many curious phases connected with disease. One of these was at times the very driving out from the body of its in-dwelling spirit, without absolutely severing the connection. An instance was adduced of a loving wife misunderstood of her husband, from whose neglect such mental suffering arose, that the powers of her body so failed that the spirit could not hold itself within. It passed as it were outside her, and so she remained, with the vital cord still intact, till the conditions changing, it was aided back and effected its return. Strange as it may seem, there are instances of the kind, where another spirit may even take its place. So true was it that the abnormal conditions of the body depended on the state of the soul, that she would say no disease at all could be where the spirit was perfectly free and pure. And when the human family came to understand spiritual truth, and practised the highest wisdom, and were animated by divine love, disease would no longer find a place in the homes of men.

The chief work of the evening, however, for her was not to talk, but to guide and aid healers. For that purpose she invited all such present who needed advice to approach the platform. Some ten or twelve gentlemen then advanced, and formed a semicircle in front of the speaker. To eight of these in succession the guides in control of Mrs. Kimball gave the needed word. One was a good healer for diseases of the chest and brain, while another was not sufficiently harmonious in himself to exercise the power. A third had better follow the bent of his own genius; a fourth should exercise it with much discretion, and for developmental purposes only; while a fifth should make it a profession, and so on. The control thinking there must be ladies present who were equally anxious for advice, suggested that some articles of personal property should be sent up to the medium. This was done, and the remainder of the time was occupied in delineations that gave much satisfaction.

Mrs. Kimball having made allusion to the presence of beautiful spirits during the delivery of Mr. Linton's address,

Mr. Towns gave a very affecting description of the spirit-scene upon the platform. He had beheld a band of twelve advanced spirits clothed with brilliant drapery who constituted, it is believed, Mr. Linton's special guides. Above the twelve were other rows of spirits, forming a kind of canopy; and a little child, acting as messenger between them. Other clairvoyants witnessed the same impressive scene. Mr. Towns also saw Mr. Linton's wife, mother, father, and brother glowing with delight. Such scenes teach us the nearness of the spirit-world, and how works and words of love bring our spirit-friends around us. From whatever cause, there was a great amount of spirit-power in Sunday's meeting, all hearts being apparently bound by one common cord of sympathy.

IMPROVED PHENOMENA.

To the Editor.—Dear Sir,—I observed a remark as to the reporting of phenomena in a late number of the MEDIUM, which has deterred me from sending one or two accounts of really remarkable seances which I have attended at Mr. Petty's.

To-night the circle was favoured with a really new variety in the mode of manifesting. After a very wonderful exhibition of power inside the cabinet with no medium therein, consisting of the playing of instruments, three at one time, and the putting out of the cabinet of table and instruments in a good light, Mr. Petty's son William was ordered to go into the cabinet. The light was placed on a chair near the cabinet, and very shortly "Chicho" came out, and after repeating his appearance several times and retreating as often, Mrs. Petty was requested to stand at the entrance of the cabinet and he would come round the circle, which he did, and shook hands with most—kissing our hands. He was much shorter than the medium, being a mere lad. He seemed very anxious to prove his identity, and regulated the light himself, which was from a lamp having a reflector. He took up the lamp and turned the reflection of the light on to his face, so that we could see all his features. The eyes were rather fixed, the nose was not large and not the form of the medium's, the lips were very thick and prominent, the head covered with a very white turban. He took the light into the cabinet and turned it full on for a few seconds. Mrs. Petty saw the face of the medium, whereupon all the sitters requested the same privilege.

"Chicho" made a great many attempts, and eventually succeeded in showing all the circle himself and the medium at the same time. Altogether the circle was a most thrilling one, because everything was placed on a certain basis, and beyond an "if." There were other remarkable phenomena seen by some of the sitters, such as two forms at once, and faces over the top of the cabinet, but I only speak of what was seen and is testified to by all. While "Chicho" was out shaking hands, the tambourine was moved about in the cabinet, proving the medium or some intelligence to be present therein.

We are promised greater marvels than these if we persevere, and keep the circle select to the same sitters. At the next circle "Chicho" has promised to come out and sit down to the tea-table with us.

In closing, I may remark that the mediums of the Petty family appear to have much more power in their own house than elsewhere, but whether that arises from the locality or from the harmony of the circle remains to be proved. Certain it is that I have met with the most ex-

raordinary manifestations in their circles that I have ever read of or witnessed. Misses Wood and Fairlamb are also getting very good phenomena under test conditions, and I must reiterate my belief that in this metropolis of the north we possess the best mediums in the world.

Names of witnesses to the foregoing:—Wm. Hunter, Jane Hunter, John Mould, Wm. Lee, Mr. and Mrs. Petty, John Hare, Martha Hare, which please insert in your next MEDIUM.—Very truly yours,
15, Chester Crescent, Newcastle-on-Tyne, Feb. 20, 1876. J. HARE.

THE BAMFORD BOYS AT HOME.

Mr. Burns.—Dear Sir,—It seems that Spiritualists can come to hasty conclusions, the same as commoner folk. Since the "unfortunate hat incident" at Nottingham, the "Bamford Boys" were threatened with exposure in their native town.

I think it was the week following their return from Nottingham. They were engaged by a gentleman residing here to meet a number of his friends at his house, to allow them the opportunity of witnessing the phenomena which occur through their mediumship.

They were secured in the usual manner, but, strange to say, after spending about two hours together, in which time many manifestations took place,—after serious consideration—at least, we judge so, for they were discussing the merits and demerits of the case until early morning—they came to the conclusion it was nothing more than could be done, under the same conditions, by themselves; in fact, they judged the boy Walter guilty of trickery.

Such a stigma we, as Spiritualists, felt bound to have removed, for we have witnessed too much and too often to know such a conclusion was wrong. We therefore invited the boys to a friend's house to meet a committee comprised of some present at the previous meeting and an equal number of friends of the cause. The invitation was accepted, and we met. A rude cabinet was erected, the room and the boy searched. Walter was then stitched, and we think it was done properly, for it was executed by a tailor's foreman, and he fastened him in the following manner:—The wristbands of his shirt-sleeves were sewed tightly round, to prevent any play; he then placed the hands behind, and for about three inches, from the wrists upwards, sewed the sleeves together, and then secured it to the top of the trousers; these he fastened in like manner to the waistcoat before and behind. (It had been said perhaps the boy's waistcoat revolved.) His feet were tied together, and he was then dropped into a bag, made and brought for the occasion by the investigating party. The top thereof was drawn tightly round his neck and secured to the chair-back; his legs also were fastened to the spindles. He was now placed in the cabinet, and on his knees was placed a table bell (brought by the inquirers).

Immediately the curtain was closed the bell rang violently. Afterwards we placed various small articles in the same position, and instantly one by one they were deposited into the medium's pockets. As each passed we drew the curtain and examined. Lastly, we placed a large book on his knees, drew apart the curtain, and in good light witnessed it elevated, turned round, the back lifted up, and then the volume pushed off, and fall to the floor. Walter was taken out of the bag, secured in the manner he was placed into it. There could be no doubt on that matter.

We have not received yet a challenge that the inquirers will show the same under the same conditions, but I did hear of one—the gentleman who engaged them—that he offered a friend to whom he related the facts £5 if he would show the same results subject to the same tests.

The Nottingham friends can as easily be silenced, and as perfectly satisfied, if they care to, by taking a run over here when the boys are at home. Mr. Bamford I do not think will object, but be pleased, but it can hardly be expected he shall lose more time and further trouble by going there, unless he received better compensation for it. I am, yours respectfully,
"HONESTY."

Macclesfield, Feb. 22, 1876.

THE BAMFORD BOYS AT NOTTINGHAM.

To the Editor.—Dear Sir,—Will you kindly allow me, through the columns of the MEDIUM, to correct some of the mis-statements which appear in the letter of Mr. Ashworth's in your last issue?

1. As to conditions. They were such as would make it impossible for the boy Walter to produce all that we saw without preternatural aid. The accordion played two tunes whilst held by the bellows, and with one hand under the table—this, too, in full gaslight. The table moved, no one touching it, &c. I may here say that one of the late committeemen, under simulated circumstances, is said to have imitated some of the phenomena in a way that need not astonish anyone.

2. We have no just reason to believe that the boy knocked the hat against the wall; he declared he could not move his head sufficiently far to reach the wall. I tried, and could not do it. Feeling confident he did not simulate the knocks, I think it very wrong—to put it very mildly—to accuse him of falsehood, there being no possible way of proving it. The offer of the committee would have placed nothing beyond doubt but what they have had without it, and the offer being coupled with a threat which ought to be apologised for, was, without that apology, beneath notice.

3. It is a fact that the charge made for the tickets included an amount arranged to be given to the boys. It is true the occupiers of the house confirmed this to Mr. Bamford as a reasonable objection to there being a collection, they being opposed to it.

4. It is true an act of great indiscretion was committed by asking certain secularists to come and be convinced by what the committee knew nothing about. I cannot understand why Mr. Ashworth should have such a jealous eye upon the cash, seeing his object was professedly the good of the cause, and yet he made more gain than converts.

In conclusion, this money question is mere dust.

"He who steals my purse steals trash,
But he who filches from me my fair name
Takes that which not enriches him,
But makes me poor indeed."

The great thing to know is, were the phenomena genuine or not? Mr. Ashworth knows, if there is any value in human testimony, that the phenomena have occurred under such test conditions that the imputation of fraud is out of the question.

I have been privileged to be in the cabinet alone with Walter, have held both his hands in mine, and yet the startling facts have occurred. I have seen his hand tied to the slate so that his fingers could not be moved, and yet the writing has come. I have held the slate, at the same time, our hands being on the same side of the slate, and adjoining each other, with the same results; and, more wonderful still, I have told these things, and many more of a similar character, to Mr. Ashworth, and yet, without one warranted fact, and in opposition to the majority of the friends, he coolly calls this boy of thirteen a liar and a swindler. If this is the conduct of friends, why complain of the adversary?

In justice to the Bamfords, I trust you will do me the favour of inserting this in your next issue.—Yours faithfully,
"J. V. Y."
Nottingham, February 21.

MR. BROWN AT BOLTON.

Dear Mr. Burns,—On Sunday, February 20, Mr. Thomas Brown of Howden-le-Wear paid us a visit. He is on his way home, and took advantage of the circumstance to deliver two addresses on Spiritualism to very fair audiences. He was listened to very attentively, and the impression he made seemed very favourable indeed. The teaching of "Brettime," poured from the lips of the simple-minded brickmaker, seemed more effective than the polished formality that usually issues from those theological fountains that are set up in our midst and dignified with all manner of titles, from a simple reverend to a lordly archbishop. Simple truth assimilates with common sense, and forms a more generous and nourishing spiritual diet than dogmatic compounds incapable of analysis, void of spirituality, and incomprehensible alike to the most vigorous as well as the most sluggish mental capacity. Collections were made at both services, and the proceeds handed over to the humble missionary of unpopular truth.

After the evening service a few of the friends accompanied Mr. Brown to our friend Hargreaves's and spent a most pleasant evening with "Brettime" and the spirit-friends of some of our most favoured mediums. "Brettime" drew a most beautiful and encouraging picture of the future of those mortals who keep their spirits pure and their garments white, and bright and glorious links were forged and added to the heavenly chain by the guides of our mediums, Florie, Lizzie, and Fanny.

Truly, the conditions for securing happy spirit-communion are simple enough: Meet together with one accord. One of the many controls of the evening was most remarkable, entertaining, and instructive. He was on earth a young African slave, and gives the name of "Jimbo." He describes his state of slavery chiefly by gestures, almost as intelligible as speech. A few words of broken English is all with which he is able to supplement his native tongue. Lizzie is his medium, and on this occasion his earthly master controlled Mr. Knight. The expressive eyes and looks of the young negro were plainly visible on the fair face of Lizzie, whilst the sternness and ferocity of the slave-owner manifested itself most unmistakably on the countenance of his medium, Mr. Knight. It was something to be remembered; the joyous looks, the dancing, the revelling, in the sense and possession of freedom shown by the young slave, who sang his joyous songs of freedom in (to us) an unknown tongue with wondrous fluency, perfect measure, and sweet and pure harmonious accent, each verse ending with the same words, and chorused with the finger and thumb of the medium keeping tune, and rattling as loud and vigorous as castanettes.

In this case the master and servant have changed places. The once poor slave has become free and happy, the once proud and haughty master is now a slave and a bondsman to his own passions and vices, shown most clearly by the hatred, envy, and malice that were stamped on the face and found vent only in impotent exclamations delivered in an unknown tongue with fearful gestures. To me it was a living lesson, teaching in the most practical manner the duty of doing to others that which we wish them to do unto us.—With kind regards, yours sincerely,
DAVID CORDINGLEY.

"THE SALE OF 'HAFED.'"

We have pleasure in stating that there is every appearance of an early and amicable settlement with Messrs. Cassell, Petter, and Galpin. It would be beneath the dignity of such an eminent firm to act otherwise than in accordance with their well-known character for fair dealing and generosity. The matter is, after all, more of a sentimental than commercial nature. There is certainly a similarity between some figures in a few of the direct drawings and those in certain plates in Cassell's Family Bible, and possibly the controlling spirit borrowed the forms from the brain of some sitter who had been looking over that famous edition of the Scriptures. No doubt there is in these imitations ostensible ground for a defence of copyright privileges, for it cannot be conceived that Messrs. Cassell, Petter, and Galpin would wantonly annoy such an insignificant competitor to their popular works as the publisher of a book produced by spirits. That "Hafed" could ever injure the sale of the Family Bible, even if the plates were copies, is a preposterous supposition.

But the publisher of "Hafed" has no desire to present even the appearance of encroachment, and from the first intimation, as an act of courtesy, but without prejudice to his position, suspended the sale of the work till an investigation of the claim of Messrs. Cassell, Petter, and Galpin could be made. This course has been met with a generous reciprocity, and no permanent stoppage of the sale need be apprehended. The publisher of "Hafed" had not the remotest idea that he was infringing on any one's rights, or he could easily have avoided it, as he had received more than double the number of direct drawings required for the illustration of the book.

Seeing that so many misrepresentations of this simple matter have gone forth in the London letters of provincial newspapers—letters which, it is said, manufactured under the auspices of political Spiritualists, it will be a source of satisfaction to the numerous admirers of "Hafed" to be put in possession of these facts.

SUBSCRIPTION PRICE OF THE MEDIUM FOR 1876.

ONE PENNY is added to the Annual Subscription to cover the extra cost of the Photographic Number, Price Twopence, which will appear at an early date.

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TO SPIRITUALISTS IN THE COLONIES.

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

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

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

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

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

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

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

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

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

THE MEDIUM AND DAYBREAK.

FRIDAY, FEBRUARY 25, 1876.

MISSIONARY MEDIUMSHIP.

It is a debateable question whether it would be well for Spiritualists to develop among them a separate order of priesthood, a class of persons set apart for the special duties of mediumship. At the present time the great proportion of mediumistic work is performed by persons who follow their usual avocations, and attend to spiritual matters as they have leisure, or as opportunities present themselves. This course gives rise, in some respects, to a much healthier condition of things. The faculty is not so liable to become an article of commerce, and the object of the missionary is not vitiated by his anticipations of financial results.

There are in every community, where Spiritualism has taken root, fine examples of the genuine missionary spirit. No family holding a spirit-circle, and occasionally inviting the presence of an inquiring neighbour, fails to illustrate this fact. The endeavours of the medium and circle are purely spiritual. No professional or selfish object taints their motives. To this class of workers the universal diffusion of Spiritualism is mainly due. The better known class of mediums and teachers rather follow than lead the onward march of the movement. They respond to the calls of friends where the subject has established itself, and give external expression to the forces which may have been for a long time operating silently.

As the public mind opens to the question, a more systematic form of diffusion will necessarily be required. Till quite recently the apostle of Spiritualism had to operate in the most stealthy manner, sensitively feeling his way into the recognition of some prepared minds, and then quite secretly establishing a circle and conducting investigations. Now, from many quarters the cry, "Come over and help us," is heard. Last week the letter from Ulverstone was a case in point, and our private correspondence teems with similar applications.

There is at present a crying want for assistance in the work of spiritual investigation. Some parties of investigators who are devoid of mediumistic talent, or have not as yet discovered it among their number, are anxious for visits from developed mediums who would afford them opportunities for witnessing phenomena, and to participate in spirit-communication. Others again who have found it possible to take a further step, and have mediums partially developed, seek the enlightened experience of others to enable them to explain what they have already received, to overcome difficulties, and to attain to higher planes of development.

In this field, not a few worthy workers are already engaged. The periodical pilgrimages of Mr. and Mrs. Everitt have often been recorded in these columns. Having an independency, these good people kindly devote a considerable portion of their time each year to visiting friends in various parts of the country; on which occasions, Mrs. Everitt displays her remarkable mediumship before select circles, and Mr. Everitt delivers addresses in public. They may be regarded as the best type of missionary mediumship, and it has often astonished us that ladies and gentlemen of independent means, and with no occupation, yet possessed of mediumistic powers and high intellectual culture, do not release themselves from a life of *ennui*, and take the field in this good work. They need not necessarily break up home associations, and for the future live in their carpet-bag, but, now and again, it may be for a week,

a month, or longer, they might make short tours into favourable districts, or accept invitations to make convenient visits to inquiring circles.

Mrs. Scattergood, and workers of her class, present another phase of the same method of working. She delivers effective addresses before the public, and in private gives clairvoyant tests and valuable information from her spirit-guides. Following on in the same line come Mr. Brown, Mr. Wood, Mrs. Butterfield, and others, who, though they may not be able to devote their time to the work gratuitously, as Mr. and Mrs. Everitt do, yet they demand nothing further than workman's wages, the mere means of existence. This is not at any time very much, yet practically it is generally found to be equivalent to the reward usually bestowed upon a labouring man or mechanic, and to the lover of spiritual progress the occupation is much more congenial. With the benefits conferred the recompense is sure to accord, and we are of opinion that if mediumship and spiritual efforts were conducted in this manner, all that is needed would be obtained, and much higher spiritual results would follow. In our work at the Spiritual Institution we have from the first been led to adopt this method, and have been the recipients of more support, enabling us to do many times the amount of work, than all the other attempts of a similar kind that have been made.

What we would suggest is, that the apostles of Spiritualism join themselves together and work in couples. Let us suppose that the Bamford Boys, Miss Fairlamb, Miss Wood, Mr. Herne, or any other physical medium, were accompanied by some elderly and well-ripened individual, lady or gentleman, as circumstances would direct, and were to accept invitations to spend a few days or a week at congenial local centres, holding conferences, answering questions, and giving seances and meetings, public and private, a vast amount of good work would be effectively done which is now in many instances mismanaged. Phenomena of a high class would be satisfactorily exhibited, and correlative explanations and moral teachings would accompany it. There would be no danger that such an embassy would fail in being self-sustaining. Gladly would local workers take all responsibility, get up subscription seances, and meetings, and liberally reward the workers. Money-grubbers and traders in spiritual phenomena for the purpose of augmenting societary resources, might well be avoided, and these, finding that their occupation was gone, would gladly open out their hearts and act for the cause of truth, rather than from narrow selfish motives. If possible, one of the parties might be a person of independent means, who would thus add a dignity and self-reliance to the mission which would act favourably on the objects desired, both of a spiritual and financial kind. If a countess, lord, baronet, lady, or some other person of social position, generally supposed to be better than other people, would thus take the field, and in a generous philanthropic manner promote the objects sought to be attained through any of our mediums, the success attending their mission would be unprecedented. We have examples already before us in the recent movements of Mr. Martzeze who, with the Bamford Boys, has conferred substantial benefits upon Spiritualism in several localities. The distribution of literature would necessarily be a department connected with such an enterprise.

These considerations we commend to the attention of all who are interested in the cause. To our mind there is no life more joyous, and no position more honourable, than that of ambassador of spiritual truth. And we anticipate at an early time the pouring out of a higher spirituality, which will awaken in many souls the irresistible desire to enter on this high and holy work.

MR. HUDSON'S PHOTOGRAPHIC EXHIBITION.

Agreeable to announcement made in these columns last week, a public meeting was held at the Spiritual Institution on Wednesday evening, to take steps to give an entertainment of enlarged spirit-photographs in London, the proceeds to go to the benefit of Mr. Hudson, spirit-photographer. Col. Greek was called to the chair. Mr. J. Wootton was elected treasurer, and Mr. J. Burns and Mr. C. White were appointed honorary secretaries. It was resolved that the entertainment take place on the approaching anniversary of Spiritualism, and that the expenses be met by donations. There was subscribed on the spot: Col. Greek, £5; Mr. Rutherford, £1; Mr. J. Wootton, £1; Mr. Alex. Thorn, £1. The committee will meet again on Tuesday evening, March 7th, when all who are interested in the movement are invited to attend. Mrs. Howard and Mr. Herne offered to give seances for the benefit of the fund.

PHYSICAL SEANCES IN LONDON.—Investigators will be pleased to learn that Mr. W. Clarence, physical medium, will give two seances at the Spiritual Institution on Thursday and Friday, March 2nd and 3rd, commencing eight o'clock each evening. Admission, 2s. 6d. It is desirable that tickets be secured in advance.

FROM A BROTHER JOURNALIST.—"Allow me to congratulate you on the reduction in price of the MEDIUM, with no reduction in quality, rather an increase if anything. Your reducing the price has enabled me to take two copies weekly, one of which I give away, and I have also succeeded in getting another subscriber, so that within my own ken there are three copies weekly instead of one. Give a suggestion in the MEDIUM for readers to add another halfpenny to the three-halfpence they used to pay, and take two copies. They ought all to do it, and your circulation would be doubled. In getting mine there's another thing I look after. I get the three copies through three different booksellers, which may do a little to make the MEDIUM more widely known."—[Good idea. We lose 3d. on each copy by the reduction. Let each reader sacrifice another 3d., and take two copies. Halfpenny about is fair play. Who can deny it?—Ed. M.]

THE CONCLUSION OF INSTITUTION WEEK.

The promise of events projected in connection with Institution-Week movement has left the list open much too long. We now give the final result. The amount, financially speaking, does not come to much, but it represents a full measure of devotion to the work of Spiritualism, and cohesive force among the friends of the cause. It is a special gift towards a special object, and for a number of weeks will sustain our loss in publishing a Penny MEDIUM, also in sustaining advertisement and other expenses connected with the further extension of our weekly organ.

To all those who have worked in this effort, from the kind proposer down to the subscriber of the smallest sum, we offer our hearty thanks, not so much for the money received, which is really no personal benefit to ourselves, but for that kindly sympathy and feeling of co-operation which binds up many wounds, and gives a degree of strength in the pursuance of a difficult task, which no other form of help could supply. We hope those who have done so nobly, will not relax in their efforts, but, by doing what lies in their power to promote the circulation of the MEDIUM, render it unnecessary to devote the proceeds of Institution Week next year to that object which has been so much assisted by the season which we now draw to a close:—

Mrs. Dykes	£ s. d.	Mr. Caye	£ s. d.
Mr. Pearson	0 5 0	Collected by Mr. T.	0 5 0
Collected by Dr. W. Brown:		Dowsing:—	
Mr. Hargreaves 0 2 6		T. Dowsing ... 5 0	
Mr. Catelow 0 2 6		C. P. Dowsing 1 0	
Mrs. Crawshaw 0 10 0		R. Friend ... 1 0	
Mr. Holden ... 0 2 6		E. Maulden ... 1 0	
Dr. Brown ... 1 0 0		T. Cooper ... 0 6	
Mr. Mackey ... 0 10 0		W. Barker ... 1 0	
Mr. Blezzard 1 0 0		W. Juby ... 0 3	
	3 7 6		0 9 9
Mr. Bydder, per Mr. C.		Amount previously ac-	
Wood	0 2 6	knowledged... ..	122 0 0
Mr. Woods	0 2 6		
Mrs. Treadwell's Seance	0 6 0		£127 19 3
Mr. C. Wood	0 1 0		

It is a healthy sign to see so much done for the cause—not for an individual. There are many ways of aggrandising the animal man, when there are but few openings through which the real man, the spirit, may be uplifted. The latter course is followed by those who work with us. It is gratifying to observe that mediums and all the best known servants of the spirits have striven to do their best for Institution Week.

MRS. KIMBALL AGAIN AT DOUGHTY HALL.

Doughty Hall has been crowded for a succession of Sunday evenings, and the last was probably the most numerously attended meeting of the series. The interest attending Mrs. Kimball's mediumship is absorbing universal attention. To gratify the very palpable desire to hear her, we have prevailed on her to attend again on Sunday evening, and take part in the service. As she is not in town at the time of writing, we cannot gain any information as to the topic to be presented, but that matter may fairly be left in the hands of Mrs. Kimball's guides. Punctuality on the part of the audience is earnestly requested. Time, 7 o'clock. Doughty Hall, 14, Bedford Row, Holborn.

SPEAKERS ABOUT TO VISIT LONDON.

Mrs. Butterfield is expected at Doughty Hall on Sunday, March the 5th. She will probably remain a week in the metropolis, and answer calls to lecture to local committees.

Mr. A. D. Wilson, Keighley, is expected soon, and he will also be glad to do as much work as possible.

Mrs. Hitchcock of Nottingham has long promised a visit to London, and soon we hope to give the date of her expected arrival. She is a high-class worker.

Mrs. Scattergood and Miss Longbottom will come together. Our London readers have seen frequent accounts of their useful gifts. Their visit should be looked forward to with the idea of making it quite useful to the cause.

Mr. Morse will speak at Doughty Hall on Sunday, March 26. As to the time he has at disposal in town we have no information.

Amongst others who may be with us soon is Mr. Johnson of Hyde, but his time is too precious to allow him to remain in London more than a very few days, and it is probable that Doughty Hall will be the only place he can visit.

If the managers of meetings in London would take advantage of the presence of speakers whom we introduce, it might be beneficial to them in their work.

BEGIN WITH CHAPTER I.

Many are taking the hint, and order the MEDIUM from the new year, containing the whole of "Intuition," which is winning golden opinions on every hand. The seven numbers post-free for 9d. A better present could not be made to an inquirer than the monthly part of the MEDIUM for January, price 6d., post free 7½d.

THE MEDIUM IN THE UNITED STATES.

The MEDIUM will be sent post free to any address in the United States for fifty-two weeks on receipt of \$2.50 in currency or money order. Twelve copies weekly for one year at the reduced rate of \$2 each.

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MRS. KIMBALL'S PRIVATE WEDNESDAY EVENING RECEPTIONS

Will be resumed on Wednesday next, March 1st, at eight o'clock, at No. 2, Vernon Place, Bloomsbury Square, W.C. Fee, Five Shillings. The character of these receptions is indicated elsewhere in our columns. It is indispensable that application for admission be made previously by letter to Mrs. Kimball.

Mrs. KIMBALL is at home daily from 11 to 4, Sundays excepted, for private trance-communications, spiritual culture, and psychometric delineations. Fee, One Guinea. 2, Vernon Place, Bloomsbury Square, W.C.

MRS. KIMBALL'S WEDNESDAY EVENING RECEPTIONS.

At 2, Vernon Place, Bloomsbury Square, some ten or a dozen persons met on Wednesday last in Mrs. Kimball's drawing-room, to initiate a series of social gatherings for spiritual culture. It would be a thankless office, and out of place, to record in these columns what transpired, inasmuch as the details were of a private nature, and those especially appertaining to the spiritual belongings of the sitters. Suffice it to say that Mrs. Kimball's controls dealt with the spiritual life of each sitter consecutively, removing doubts where the mind was clouded by them, giving consolation where the soul was sorrowful, showing the pathway where it was invisible, inspiring with hope where the future was dimly lighted, and pointing out the great aims that should inspire all mortal travellers to the final goal of existence.

It will thus be seen that it was of the character of a religious meeting, yet totally different from those that usually pass under that name. No cant, no rant was heard; but instead thereof calm teachings on the elements of spiritual life. The matters for consideration were—To what extent each inquirer was aided by the spirit-world, the character of such aid, the degree of receptivity offered to the influx of spirit-power, and what obstacles were presented to the full and free influence of the spirits by the natural organisation and life's surroundings; the great object being so to liberate the human spirit that it may become a reservoir easily filled to the brim with the exalting influences that ever and anon would pour down from God and the angelic world.

Thus to others than those whose aspirations flow out towards a diviner life, these meetings were of comparatively little use; but to those who seek a more profound communion with the spirit-world, and wish to tighten the bonds that ally them to the spirit-spheres, the means are here afforded. Those conflicting influences that are unavoidable in public assemblies are here absent. Spirit-friends and guardians can clearly show themselves, and the listening spirits themselves may learn how the more effectually to control their protégés for their temporal and spiritual welfare; at the same time, the calm composure the sitter experiences, affords in itself a passive condition that constitutes a most powerful auxiliary to spirit-power. In this way spiritual culture and development are ensured, and that is the one great object in instituting these Wednesday meetings.

All, therefore, who are not clamorous for physical manifestations, and are satisfied with the truth of immortality, incontestably established thereby, and who, passing a stage higher in spiritual life, the rather "hunger and thirst after righteousness," may, it is hoped, find herein their aspirations fulfilled.

Admission to these receptions can only be obtained by direct written application to Mrs. Kimball. R. LINTON.

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

Instead of giving a set address on any special department of spiritual truth, Mrs. Kimball on Monday evening last devoted herself, by the wish and under the influence of her guides, to the answering of questions that might clear up any difficulties in the minds of the audience. As many of these questions were of a personal, if not almost private nature, we should scarcely be justified in proclaiming them in print to the world at large. We, therefore, only adduce such as may be of general utility or interest, or which may be reported with due propriety in a public journal.

Mrs. Kimball offered some suggestions as to the removal of doubts and the solution of mental difficulties independently of mediums. Access to mediums was not always practicable, and where practicable, a delicacy was often experienced in putting questions, arising perhaps from the nature of them, perhaps from a fear of exposing ignorance, but more from a disinclination to trouble mediums with personal affairs. It

should be remembered that mediums themselves do not reply to such questions. They are only the mouthpieces of the spirits, and oftentimes of the very guardian spirits of the questioner. Why not, then, endeavour to get the answers direct from such spirit-friends and guides? It could be done, and the plan to do it was not to let the difficulty, doubt, or desire rankle unexpressed in the mind, but give it expression by word of mouth or in writing, just, in fact, as would be done in communicating with mortal friends. If by word of mouth, do it at the usual hour, when sitting alone for spirit-communion; if by writing, leave the question in the place habituated for such communion, and a response will come. True, it may not come at once, or so readily as by conferring with a medium. Nor may it come in any given expected manner, but it will come. To the spirit-world numerous channels are opened for such communications, and the best will be chosen to give assurance to the mind. It may be by irresistible impression, or by the direction of the mind to the sources of solution, or by the concurrence of events, and it may be sooner or later, but whenever it be that time will be the best. When once the desire be thoroughly known and understood, faithful ever to their holy mission, the spirits will not fail to bring you the required relief, but the desire must be made known, and that openly. It must not be harboured within the soul, for it is then shut up within your own individuality, and by a law of spirit-ation it must remain as a rule unanswered. It may not even be comprehended by the spirit-friends; they do not see it, they do not hear it, unless there be such a rapport between the human soul and a spirit-friend as to make, as it were, one being. Give the thought or desire expression, and it takes on a form at once perceptible by spirits. In all these things there is in spirit-life a correspondence with the human world, and just as the neighbour cannot read the thought unexpressed in words, so spirits cannot always do so without the presence of those forms that are the spiritual correspondences of language.

A question was asked by Mr. Hocker, "What is the reason that while he can see spirits with his eyes open, his wife, who is also clairvoyant, can only see them with the eyes closed, and the fingers pressed firmly on the eye-balls?" This was explained by the extreme susceptibility of the lady to external impressions, and to the conflicting magnetisms of surrounding objects. It was, therefore, necessary to adopt means of preventing distraction. So susceptible, indeed, was the lady, that she was often controlled by friends at a distance, who often throw their influence upon her lungs and organs of speech, and compel her to utter messages, without their operating upon her brain.

Miss Creighton, anxious to know something as to her mediumship, was said to be quite inspirational; had deep intuitions; would become one of the best healers among women. Her nature branched out in many directions, enabling her to appropriate spirit-force from numerous sources. This required utilising by active spirit-work, and several now dormant forms of excellent mediumship would be developed.

Mr. Tilby inquired the cause of the convulsive twitches of some mediums when passing under control. The reply was, "Generally from the absence of a perfect blending of the spirit with the medium." This applied especially to densely-populated cities, where mediums were exposed to a variety of conflicting physical influences. The spirits themselves also in such cases were not free from some share in the production of this violent action. They at times treated their mediums as a despotic sovereign would treat his subjects, and took possession of their organisation by main force. In some cases it might be from a strong desire to effect a perfect or powerful control, and there might at times be some unconscious resistance on the part of the medium himself. There should be no compulsion. Will should unite with will; and, if there were a perfect blending of the controller and controlled, the control should be quiet and calm, like a gentle zephyr entering the window, or sweet and peaceful like a mother's love.

Mr. Wootton inquired if it would be well for him to seek mediumistic development, and what the best method of setting about it. The answer was, he need not trouble to seek more than he already had. He ought to be named "Great Heart," for his whole being was filled to overflowing with beneficence. To follow any special form of mediumship would be to sink his power as a benefactor to the human family. Not only so, but would deprive him of the power he now possesses in a marvellous degree of helping poor sickly spirits who go out of this world in a depressed and desponding state. Much of his work lies on the other side, though he still be here. The class of spirits who flock into his sphere for light and aid are those who go forth from the world bound by the trammels of the orthodox heaven and hell, and who, finding neither, are terribly disappointed to find they have work to do, instead of that blank repose they had forecasted for themselves. To such he was like a great hotel, where they could be fed and clothed and cared for. Need he wish a higher mission? The presence of his spirit-mother was indicated.

Mr. Burns remarked that all who knew Mr. Wootton must recognise the truth of the delineation, so far as could be known of his earth-life.

Mr. Maynard, in reply to a question, was described as possessing executive power in a remarkable degree, and under the influence of the "Star" circle; which Mr. Burns confirmed by saying that Mr. Maynard was one of the most incessant workers in London.

Mr. Smith, who passed up a coin that had been in his pocket, was described as highly inspirational, naturally clairvoyant and surrounded by spirits—was a healer through spirit-power entirely.

Mrs. Pritchard, who suffered from some confusion in her clairvoyance, was said to be under the influence of very ancient spirits who were developing her for a certain work, and who for reasons of their own did not wish her to know the reason of this phenomenon. Mrs. Pritchard said that Dr. Main had explained the matter in the same way.

Mr. Glynos was described as spiritually invested with a blue robe caught up on the shoulder with three lilies, symbols of work he had done. "Quina" had brought the lilies.

Mr. Burns sought an explanation of the recent incomplete materialisation of his spirit-guide, known as "The Old Man." The reply, communicated directly to Mrs. Kimball from "The Old Man," who was present, was, that he was compelled to take up so much of his earth conditions that he spoiled himself. An Indian spirit came to

A photograph of the materialised form of this guide lay on the table, the noble, beautiful face of which was the object of universal admiration.

his assistance, and that gave him the dark appearance. He had, he said, to use up magnetisms he had left on earth wherewith to materialise; all materialising spirits had to do the same. When those were used up their own magnetism became more refined, and their influence more powerful, as Mr. Burns would soon experience.

Mrs. Barrett had gathered from a late lecture on Evil that in the contest between the evil and the good, evil seemed to have the mastery. The control did not view it so—could not, in fact, see absolute evil anywhere in God's universe, but rather saw universal good. In the whole past history of the globe what was called evil had been but the developmental element of good. The world and the universe could not subsist under the supremacy of evil as that word is generally understood. True there was what is called suffering in the world—a necessary element of the constitution of things, but he who suffered most was most aided by angelic influences. So-called evil enabled us to interpret God, to recognise His boundless love, to find life for our spirits in the divine atmosphere, and an eternal shelter in the Divine Kingdom.

It is desired that in future, should any of the members of this Monday evening circle wish a question to be answered, it be sent clearly and concisely expressed in writing to Mrs. Kimball, or to Mrs. Burke, No. 2, Vernon Place, Bloomsbury Square, on or before the Saturday preceding the meeting.

AMONGST OPPONENTS AT LIVERPOOL.

Near the close of last year it was arranged that Mr. Burns, of the Spiritual Institution, London, should, at a convenient date, visit Liverpool, and give a lecture on "Spiritual Phenomena," illustrated by spirit-photographs, &c., enlarged and thrown on the screen. By some it was thought that the present time was not favourable for such an attempt, seeing that brute-force has lately been inflicted on the exponents of the facts in that town. Others ruled that the greater the darkness the more need for light, and the lecturer, nothing daunted, was eager to confront, face to face, those he had been lately opposing in print. This courageous course was almost unworthy of the cowardice of the opposers, but it may not be lost upon them, as, however much demoralised, they are still human, and subject to improvement.

The lecture came off in the Lower Concert Hall, Lord Nelson Street, Liverpool, on Friday evening last. The views were shown by the lime-light, and came out well. The hall was well filled with spectators. Mr. John Lamont presided. No sooner did he take his position on the platform than the opposers manifested themselves by one getting up and proposing a question relative to the Herne affair. The chairman ruled that the question was out of order, and, the interrogator proceeding in a disorderly, noisy manner, he was introduced to a gentleman in blue, whose mild entreaties had a wonderfully soothing effect on the excited individual, who collapsed into his seat, and for the moment he might have been mistaken for a quiet, respectable "party." The lecture began forthwith, and for upwards of an hour and a half it proceeded without any interruption whatever. Upwards of three dozen pictures were shown, and a lecture given in connection therewith, which was a comprehensive review of the phenomena. The riotous "gang" did what they could to attract attention to their mock requests, but neither chairman nor lecturer took the slightest notice of them, and they simply succeeded in showing to the respectable portion of the meeting what fools they were. They received many biting reproofs from their better-conducted neighbours, and to the last the moral tone of the meeting was sustained, and rowdiness had to own itself beaten. It was evident that the "gang" felt sore over the exposure of their cowardice by the Editor of the *MERCUR*. They feigned to ask for an explanation of the Herne affair, while all the time they were anxious to make an explanation, but the lecturer did not give them the opportunity. After the meeting was over they piteously said, "Herne was not hurt. It is all false." This plaint showed that they were ashamed of their conduct, and would have been glad to have repudiated it.

The lecture over, the malcontents approached the platform and reiterated their flimsy questions. The lecturer attended to the packing of his apparatus and left them to themselves. Being thirsty after such a hard spell of talking, he left the platform and pushed his way straight through the midst of them, that he might gain the ante-room at the end of the hall and quench his thirst. The turbulent waves parted, and the lecturer went quietly through in silent contempt of the piteous spectacle around him. Having reached the other end, and the door being locked, he waited the arrival of the hall-keeper. Meanwhile, the "gang" gathered round, and endeavoured to draw Mr. Burns into conversation. He replied to their advances by looking at them with that intelligent curiosity which is manifested by a student of nature on first having opened up before his gaze the riches of a wild-beast show. His only remark to a friend was, "They are quite harmless, but tremendously ugly!" A huge specimen (Fraser) and an underfed one (Hampson) held their hands under his nose, with the intimation that he would shake hands with them, at the same time making it known that these foul fists assaulted Herne. The lecturer returned the advance by affecting to spit on the hands, but his mouth was too deficient in moisture to do so. The door then opened, and the hall was rapidly and quietly cleared.

These ill-conducted persons are members of a mock society, organised to afford amusement to its members by ridiculing Spiritualism, and annoying Spiritualists. Some of the gang have pretended to be sincere adherents, and were members of the Psychological Society, the meetings of which they did all they could to disturb. Recently they have been kicked out, and what with that and the castigation they have received over the Herne affair, it was to be expected that their opposition would have been much more powerful. Possibly if the hall had been quite dark, and the lecturer asleep in the trance, their bravery would have been more demonstrative. As it was, they showed their weakness of might and of manners most effectually, and laid themselves open to the contempt of all, whether Spiritualists or not. Our thanks are certainly due to them for making such an easy victory possible, and for the contributions which their admission-money made to the funds.

After all, the poor wretches are to be pitied. We crow not over their defeat, but rather the defeat of their unworthy and childish purpose. Such men cannot be called happy. Like the devils they "fear and tremble," even while they are engaged in making their condition more uncomfortable.

The Spiritualists behaved well, and treated the "gang" as they deserved. Evidently a fight had been contemplated, as most of the clique were armed with sticks. We feel that we have had our revenge, and hope it will not be thrown away on those misguided creatures who are their own worst enemies.

A correspondent sends the following report:—

"HEAPING COALS OF FIRE, &c."

Mr. Editor.—I rejoice to know that you have won a far higher reward than the above Christian equivalent, or return for good done to others, in the estimation, at all events, not only of competent judges, at present outsiders of Spiritualism, but the just appraisal of those sisters and brethren who belong to the household of spiritual knowledge. I allude especially now to your admirable and excellent lecture in Liverpool, descriptive of spirit-writing, spirit-drawing, photographs, and the like.

Really, I never witnessed a more perfect illustration of a Pandemonium, compounded, as it was, of incarnations of impudence, ignorance, bigotry, and prejudice,—so far as in the "Mock Seance Company" lay the power of their practical exemplification,—yes, a demonstration of despotic duncedom. Your silent, contemptuous, yet manly, quiet, dignified, and temperate conduct, in short, true heroic spiritual deportment, amidst such an incessant belching of execrable, filthy, and disgusting smoke,—worthy as was this latter eructation of the veritable sons of Belial—only your judicious, prudent, and wise behaviour, I repeat, has won more than golden opinions here from every person whose criticism extends beyond the one-sided jurisdiction of mere partisans, in that ignoble form of perverseness, which belongs not to the cause of God's eternal truth.—I am, &c., "A LOOKER-ON."

Concert Hall, Liverpool, Feb. 18, 1876.

P.S.—Would you be "surprised to hear" that the Liverpool Psychological Society has winnowed the chaff from the grain, and got rid of the vermin?

A SEANCE WITH MR. HERNE.

To the Editor.—Dear Sir,—On Monday evening, February 7th, on taking our seats for our usual seance, we were unexpectedly visited by Mr. Herne, who also joined us.

The sitters were Mr. Wootton, Mr. and Mrs. Rutherford, Mr. and Miss Hudson, Mrs. and Miss Ashman, Mrs. H. Ashman, Mr. Herne, and Mr. Raby.

The conditions were good, and the result of the seance was marvellous. We were all seated round the table, Mr. Herne and Mr. Raby being held by the sitters on each side. Scarcely had we been seated two seconds when the table began to float, being lifted about two feet from the floor. One of the controls then requested the gas to be lowered, and immediately after that was done, the lights being sufficient for those present to see each other distinctly, Mr. Herne's head and face were instantly enveloped in drapery which seemed to form like white smoke, from which a hand and arm protruded and touched Mr. Wootton and Mrs. Ashman on their faces.

An immense quantity of the same vapour was seen to rise from the medium's head into the air, and then into a materialized form which stood on the table. A voice from the form then addressed Mr. Wootton in the following manner:—"How are you, old fellow?" to which Mr. Wootton replied, "Is that Peter?" The voice then answered, "Of course it is," at the same moment giving that gentleman a blow with his materialized hand. He then served each of the sitters in the same manner. After holding a little conversation with us he gradually disappeared. Spirit-hands were materialised and felt by all who were present, and after several other manifestations, the lights were turned up, and Mr. Herne was controlled by several spirits while in an entranced state, speaking upon different subjects, thus ending a most interesting and remarkable seance.

(Signed) E. RUTHERFORD,
J. RUTHERFORD,
J. WOOTTON.

MOULDS OF SPIRIT HANDS AND FEET AT MERTHYR TYDVIL.

Mr. Editor.—Dear Sir,—At the recent visit of Mr. Sadler to Merthyr Tydvil we were highly favoured by our spirit-friends in receiving from them two very beautiful and perfect right-foot moulds of adult size, both feet differing very much in shape, size, and form from each other. We also received some very beautiful moulds of spirit-hands, one an adult's of more than ordinary size, and two of very tiny baby spirit-hands, they likewise differing very much from each other. The moulds were given to us in dry flour placed on a tray, from which we were enabled to take very perfect plaster-of-Paris casts.

Another very pleasing phase of the manifestations that occurred on this visit was the great number of direct spirit-voices of our deceased friends and relatives. During two of the seances we had as many as seven or eight direct voices speaking to us, voices that were recognised instantly by the sitters, and from the length of time in which they held intercourse with us pleasant incidents of our lives were recalled. I can assure you that words fail to convey the unspeakable joy and gratitude experienced by those who were privileged to be present at these seances.

The usual physical phenomena of Mr. Sadler's seance likewise occurred, the whole taking place under the strictest test conditions, thus carrying conviction to the minds of many sitters who had never attended a spiritual seance before.—Yours fraternally, J. T. DOCTOR.
2, High Street, Merthyr Tydvil, Feb. 15th, 1876.

SHEFFIELD.—We sat again on Sunday last. Our friend Mr. Steer having left us for Bradford, we were all strange to the subject except myself. We had some wonderful manifestations. One young lady went into a trance, answered several questions, commenced singing, and then took hold of a gentleman who sat next to her, and compelled him to dance round the room. Two more ladies were very violently shaken, and were sometimes shaking hands and laughing and crying, and one gentleman was much shaken. We closed with singing, the table kept the time by tilting; one lady kept time with her hand, and one moved her hand and fingers as though she was playing the piano. We sat again on Monday night; we had four ladies and two gentlemen all violently shaken for an hour, and the table broken.—W. HARDY.

THE HOME FOR SPIRITUALISTS.

Draft leases, duly signed, having now been exchanged between lessor and lessee, the obstructions that have hitherto impeded the progress of this undertaking may be fairly considered to be removed. It only remains for the requisite repairs and decorations to be effected, and the doors will surely open at the knock of those who seek the shelter of a roof beneath which they can secure domestic enjoyment without domestic care. The certainty of this lies in the well-earned reputation of the manager, Mrs. Burke, as a zealous and consistent Spiritualist and caterer for others' comforts.

This week I will limit myself to two business matters connected with the Home—funds and furniture. The stream of charity has been naturally checked by the unfortunate delays that have arisen. No addition has therefore been made to the amount of £107 8s. already announced as subscribed or promised. It will be obvious that such additions will be forthwith required to successfully float the enterprise. These should be forthcoming without delay, for the necessary preparations must at once be proceeded with. We appeal, therefore, to all friends who are interested in this institution from which so much good is expected, to resort to their cheque-books and cash-boxes, and again let free the stream of goodwill in the form of donations, or loans returnable with interest.

But apart from actual money contribution, much aid may be afforded in the way of furnishing, either by the presentation or loan of articles of furniture, house linen, crockery, table requisites, kitchen utensils, or, it may be, ornaments. Nothing in the way of household requirements will come amiss, and we think there must be many who at least can spare an unrequited article of domestic utility; moreover, some friends of the cause might each undertake to entirely furnish a bedroom, which might bear the name of the donor, and be at his service whenever required. In many ways, which will readily occur to all householders, assistance may be afforded. Let the heart be thrown into the matter, and the results cannot but be satisfactory. All contributors will have the consciousness of knowing that they are promoting an institution from which a great number of beneficial influences will emanate.

R. LINTON.

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

CONTRIBUTIONS ALREADY ANNOUNCED:—

	£	s.	d.		£	s.	d.
Mr. W. Tebb...	25	0	0	Mr. Ashman...	5	5	0
Mr. T. Grant ...	20	0	0	"A Friend"...	5	5	0
"Anon, Anon, Sir" ...	25	0	0	Mr. and Mrs. Pearson...	2	2	0
Sir Charles Isham ...	5	0	0	Mr. Cotterell ...	2	0	0
Mr. Strawbridge ...	5	5	0	Mr. Rutherford ...	1	1	0
Colonel Greck ...	5	0	0	Mrs. Barrett...	1	0	0
Mr. Burns ...	5	5	0	Mr. Wootton ...	0	5	0

The committee of the Newcastle-on-Tyne Society of Spiritualists desire to acknowledge with thanks the receipt of a parcel of the *Religio-Philosophical Journal* and *Banner of Light* from J. N. T. Martheze, Esq., as a contribution towards the library which they are endeavouring to form, and they will be glad of any copies of books from any Spiritualist having them to spare towards the same object.—FENWICK PICKUP, Secretary.

"HAFED."—Everybody has some parable or other about this extraordinary volume. A lady writes:—"Was Mr. Duguid's father a cabinet maker? My reason for asking this is that many years ago, when in a mesmeric state, I said that the time would come when, through the son of a cabinet-maker or a cabinet-maker (I will not be sure which) there would be some marvellous things told to the world. I have often wondered what did I mean." Mr. Duguid is himself a cabinet-maker; so the mesmeric statement has been fulfilled to the letter in this case.

The *Langham Magazine*, edited by Rev. C. Voysey, B.A., is to appear in March, price 2s. 6d. monthly. The prospectus says:—"The main object of this magazine is to advocate the principles of true religion amid the decay of traditional beliefs. It will contain only one article on religion, and that generally written by the Editor—not in a controversial, but in a genial and conciliatory spirit. The rest will be composed of articles suitable for family reading, calculated to instruct and entertain. In politics it will be Liberal Conservative, and in ecclesiastical matters it will support the existing relations between Church and State, in the hope that some relaxation of dogmatic fetters may soon release the Church from its present difficulties and anomalies. The *Langham Magazine* is already supported by an eminent staff of contributors, and has received the good wishes and sympathy of some who are very high in Church and State."

OUR CONTEMPORARIES.—The *Auckland Chronicle* gives a long and intelligent report of Mr. Morse's address.—A correspondent of the *Oldham Express* refers to the abuse of Spiritualism, which has recently appeared in a local paper, and asks to know something of its good qualities, for there must be something in it to survive so much persecution. He concludes:—"Out of curiosity I went to hear Mr. Wood of Halifax, deliver an address in the trance state on Sunday. The subject was 'Jesus wept,' which was treated in as rational, reasonable, and simple a manner as ever I heard it from any pulpit, thus proving to me that all we hear against the subject is not correct, and if our ministers and laymen would have more charity and less animosity, more good would be done by them."—The *Whitehaven* papers are full of Spiritualism. The Rev. Mr. Jump of a neighbouring village has been fulminating the subject, which has called out Mr. S. Pride in a long letter with a vigorous tail-piece in the form of a postscript, which he switches about in a truly leonine manner. It is well that his adversary is named Jump, as he may be able to get out of the way.—The *Margborough Advertiser* comes to us from Australia. The definitions of the editor, which we published a few weeks ago, have arrested wide attention, and copies of the paper have been asked for. We can send specimens for 2d. each, post-free.

DISESTABLISHMENT OF SATAN.

A short time ago we had to record the legal status of his Satanic Majesty as decreed by Sir R. Phillimore in the Court of Arches, July, 1875. This decision has since been reversed by the Lord Chancellor on appeal, and his Satanic Majesty has now been ruled out—we trust for ever. As the decision may be considered of importance as marking an era in the Church, we append the names of the Judicial Committee of the Privy Council, February 16th, 1876, on the "Personality of the Devil.—*Jenkins v. Cook.*" Present—The Archbishop of Canterbury, the Lord Chancellor, Lord Hatherley, Lord Penzance, Lord Justice James, Sir James Hannen, Sir Barnes Peacock. In addition to the above, several other members of the Privy Council were present, among them the Duke of Richmond and Gordon, Lord Selborne, Sir J. W. Colville, Sir M. E. Smith, and Sir R. P. Collier. The Archbishop of York and Lord Chief Baron Kelly were unavoidably absent.

The Lord Chancellor, having narrated the principal facts of the case, then read the general evidence and the letters, and also the opinion of Sir R. Phillimore that Mr. Jenkins was an evil liver and a depraver of the Book of Common Prayer, according to the Rubrics, and concluded as follows: On the whole, their lordships are of opinion that they must advise her Majesty to reverse the sentence of the Deaf of Arches; and, in remitting the cause, to admonish the respondent, the Rev. Flavel Smith Cook, for having, on the 4th of October, 1874, without lawful cause, refused to deliver to the appellant, or permit the appellant to receive, the elements of the Holy Communion; and, further, to monish him to refrain from committing the like offence in future.

It may be stated in explanation that the Rev. F. S. Cook withheld Communion privileges from Mr. Jenkins, because of his non-belief in the personality of Satan.

RE-ORGANISATION OF SOCIETY.

To the Editor.—Dear Sir,—I have felt great union with the spirit of Mr. W. Fishbough's letter in your last issue, and have occupied a similar ground for the last twenty years.

I was delighted to see his name revived in connection with Spiritualism, having learned to honour him as associated with A. J. Davis in the past, as a most conscientious and earnest soul. I fear, however, we must wait a long time yet before we can hope to arrest the wheel of fate, overturn the present insane conditions, and inaugurate others in which it shall be as easy to do right as it is now difficult.

I cordially unite that Spiritualism alone is calculated to render this possible, for it places every man on his own merits, marries religion to exact science, and will solve all problems in every walk of life, reducing the present chaos to harmony without any miracle, simply by an honest appeal to the perfect laws of God and nature.

I for one am waiting for an organisation founded on such a basis, believing in its practicability, but regretting its continued and almost indefinite postponement.—Yours truly,

J. HARE.

15, Chester Crescent, Newcastle-on-Tyne, Feb. 21st, 1876.

DR. SEXTON AT CAVENDISH ROOMS.

On Sunday last Dr. Sexton delivered two discourses as usual in the above rooms, that in the morning being on "The Latter-Day Glory," and that in the evening on "Religion Essential to Humanity." In the morning the audience was somewhat small, but in the evening it was tolerably good, and all present paid the greatest possible attention to the discourse. The Doctor pointed out that it was as impossible for men to live to any great extent without religion as without food. There had never been, he said, a nation of atheists, and there never would be, for the belief in God was inherent in human nature. True religion, he said, consisted in obeying the two great commands of Christ—to love God supremely and to love our neighbours as ourselves. The purpose of religion he held to be twofold: first, that men should be good; second, that they should give God the glory for their goodness. This was really the foundation of all religious systems, although many had departed very widely from it. The most degraded religion, however, he maintained, was better than none at all. Religion was shown to be essential to mankind: first, because it was a need of man's spiritual nature; secondly, because it furnished the only real foundation for a moral code; thirdly, because it alone could give real happiness; fourthly, because it was indispensable as a preparation for the great hereafter. The Doctor described the future life as simply a continuation of the present, and said that this was the shadow, that the substance, and that there we should realise what had been our main object here.

On Sunday next Dr. Sexton will deliver two discourses as usual. Service at eleven and seven.

SIGNS AND SIGNALS.

To the Editor.—Sir,—A short time ago, in that useful and well-managed paper, the *Bazaar*, I saw in the literary column a query, asking for a book on Secret Societies. I have watched for some answers, as I thought I might thereby obtain information on a subject which seems to me somewhat analogous, viz. the explanation of some signs used by persons unknown to each other, in order to convey an intelligible meaning understood by both. I do not refer to Freemasonry—indeed not to any particular body of individuals. I have understood that there are signals such as the twisting of a watch-key, or placing the fingers on the face in a particular manner, and many other signs which are used in public to convey a meaning or recognition of some kind between persons who have never met before. I presume it is of the same kind of language as that of the fan or of the handkerchief, though used by a different class of persons, and with a different motive. Any information in the subject will much oblige.

"LYNX-EYE."

CARDIFF.—Free Library of Scientific and Spiritual Literature, 157, Bute Road.—This library is opened free for the loan of books by Mr. G. Sadler (Spiritualist, I.O.G.T., and vegetarian), who has placed the whole of his private collection, consisting of 100 books and pamphlets, at the disposal of the cause, as the commencement of a local library. He would thank any friends to assist him with the gift or loan of books, assuring them that they are much needed at Cardiff. The population is nearly 80,000, and very little is known of the great truths of Spiritualism. Address—G. Sadler, 157, Bute Road, Cardiff.

COMPLIMENT TO DR. WILLIAM HITCHMAN.

In several German universities, such as Berlin, Leipsic, Erlangen, &c., professors of homœopathic medicine are not only Court physicians and surgeons, but lecturers on the practice of scientific therapeutics, including Hahnemannian dynamics, magnetism, electricity, hydropathy, Ling's movement cure, the Turkish-bath, dietetic reform, disuse of alcoholic poisons, and the questionable tobacco plant,—in short, the art which aids nature in the maintenance of life, health, longevity, and freedom from organic misery. The scientific journals of Italy recommend the same course to be taken in their national universities, and several of the Neapolitan *savans* point to "Hitchman of Liverpool as the man for the hour."

THANKS TO REV. ASHCROFT.

A Great Harwood correspondent is happy to report the results of a raid against Spiritualism by Mr. Ashcroft.

"Immediately after the 'funny' lecture a few thoughtful minds concluded it would be best to investigate the matter for themselves. Accordingly it was talked over, and the formation of a circle determined upon, one gentleman kindly volunteering the use of his house. We meet every Thursday night. We have sat three times, and the progressive phenomena have pleased all. At our last sitting (the third) we had to follow the table about the house. The whole five were unanimous in saying the table lifted clearly from the floor once, and once doubtfully. Two of the sitters have been strongly influenced each night.

"Thus, you see, Sir, neither the bark nor the bite of this reverend is very dangerous (except to his own trade). I am very thankful for his visit, for he has brought about that which I have very much desired, and endeavoured to do for these last two years, but have always failed to get in the thin edge of the wedge for the introduction of our glorious cause."

A BEGINNING AT CONGLETON.

To the Editor.—Dear Sir,—My name having been given at the meeting held at Hyde, as a member of the general committee for Congleton, will you be pleased to receive an account of what is taking place here. We have succeeded in forming a circle, and have had some very interesting meetings. A girl in the circle is developed as a medium with very extraordinary powers. She was only twelve years of age last birthday, but has great natural powers. It is said by the spirits, as a medium for writing, music and spiritual. They can communicate through her without putting her into the trance state, with such ease, that they seem delighted with her, and call her their darling medium. She writes in broad daylight in her normal state, generally with her eyes shut or looking off the writing. She writes very quickly, not like what she does in her natural state. As she is to be a public medium, those parties who wish to have her services can know the terms by application to me.—Yours truly,

THOMAS BEECROFT.

6, Swan Bank, Congleton, Cheshire.

[The child is not by any means in a condition of development to be a public medium.—Ed. M.]

USE OF THE PLANCHETTE.

To the Editor.—Dear Sir,—In one of your recent issues you were good enough to make use of a short paragraph of mine which made mention of a new and easier method of obtaining messages through the planchette. In consequence thereof, I have received communications from three individuals, who, writing from great distances, ask me if I will kindly find time to forward them an explanation of that method. I need not say that I complied in each case, and felt extremely grateful that I should thus unexpectedly have the opportunity of rendering my small services to the cause of spiritual truth. If there are any more of your readers who are labouring under difficulties with the planchette, I will with the greatest of pleasure forward them my instructions. Of course, they must enclose in their letter a stamped, directed envelope for reply.

Sir, I feel sorry to make correction of a misapprehension that I think may possibly arise. From my late paragraph many might infer that Spiritualism was in vogue at Fencehouses. That would be a fallacy which, out of respect to common honesty, I would not like to see obtain ground. Fencehouses is a small place, simply consisting of a general post-office, a railway station, and about a half-dozen houses, and when I made use of "Fencehouses," it was for no other purpose than to show the place from whence I had written and dated my letter.

If you will kindly insert this, or communicate the contents of it to your readers, you will oblige,—Yours respectfully,

W. GAUREY.

Colliery Row, Fencehouses, Durham, Feb. 15th, 1876.

AUSTRALIA.—A Victorian correspondent writes:—"The widest ocean rolls between us, but not separates—it is the only highway that never ruts, that never stands in need of repair, and where consequently toll-bars and taxes have no shadow of pretext for existence. Among all the treasures that are carried along this highway of nations there are few that commend themselves to my dearest regards beyond the MEDIUM AND DAYBREAK. The name is a most happily conceived and appropriate one, it being a means of communication not only between man and man, but between angels of highest intelligence and humanity through all its grades."

THE NEW SEANCE.—Mr. Editor.—Dear Sir,—On Friday evening last the third seance was held at No. 63, New Compton Street, Soho Square, in aid of a brother in present difficulties, and proved a success. Mr. Kippis may be known to some of your readers as a healer, he having powers and impressions in that direction. The sum of £14s. was collected and presented to him. Though a small sum it was quite a help, and while assisting him in a pecuniary way, the seances have given him and his family better hopes in the future. Several good tests were given, and during the evening two persons felt spirit-hands touching them. The seances will be continued at the above address every Friday evening, at eight o'clock. Spiritualists only admitted, at the charge of 1s. each. Persons who have not attended spirit-circles must not object if they have to be placed a little behind the regular sitters, though, as far as possible, and as circumstances will permit, the conditions will be made harmonious.—JOHN W. HANBY, 8, Sandall Road, N.W., February 22nd, 1876.

LANCASHIRE DISTRICT COMMITTEE.

MEETINGS.

STOCKPORT.—On Sunday next, February 27, Oddfellows' Hall, at 2.30 and 6.30. Medium, Mrs. Butterfield of Morley.
Committee of Management: Mr. Hartley, Mr. Rowercroft, Mr. Rogers, Mr. Chiswell.

NEWTON HEATH.—Sunday, March 5, Social Hall, at 2.30 and 6.30. Medium, Mr. Quarumby of Oldham.

Committee: Mr. Booth, Mr. Glossop, Mr. Sykes, Mr. Chiswell.
GLOSSOP.—Sunday, March 12, Town Hall, at 2.30 and 6.30. Medium, Mr. Quarumby of Oldham.

Committee: Mr. Hartley, Mr. Sykes, Mr. Lithgow, Mr. Rowercroft.
WARRINGTON.—Sunday, March 12. Medium, Mr. Johnson of Hyde, at 2.30 and 6.30.

Committee: Mr. Rogers, Mr. Rutland, Mr. Chiswell, Mr. Dawson.
STALY BRIDGE.—Sunday, March 19th, Speakers, Mr. Priest, Dr. Hitchman, of Liverpool, 2.30 and 6.30.

Committee: Mr. Hartley, Mr. Rowercroft, Mr. Sykes, Mr. Avery.
Admission to all meetings 3d and 6d.

Hymn papers and rules for spirit circle given away at each meeting. The committee beg to thank the following mediums for their generous offers to give each two Sunday services free, during the present quarter, viz., Mrs. Butterfield of Morley, Mr. Johnson of Hyde, Mr. Jackson of Hyde, Mr. Quarumby of Oldham, and would be thankful to have similar proposals from other mediums and lecturers, to aid them in this great work.

All committeemen are respectfully requested to forward their addresses to the general secretary.
JAMES SUTCLIFFE.
21, Elliott Street, Rochdale.

THE MESMERIC CASE.

A few weeks ago we published a short paragraph, stating that a young lady who had been paralysed in the left hand from infancy, occasioned by a fall, was under Mr. Perrin's mesmeric treatment, and was making progress towards recovery. It was also stated that she desired to sell a fine wool-work picture in a handsome gilt frame, that she might from the proceeds pay the very much reduced fee which Mr. Perrin receives for treatment in her case. This picture is her own work, and if some kind lady would grant her a commission she could engage on some other piece if the one on view at the Spiritual Institution should not suit the taste of any lady who might desire to have such a work. We regret that we have not succeeded in finding the interesting invalid a patron. The following letter gives the present condition of the case:—

“February 17.

“Mr. Burns.—Dear Sir,—I called to see you this morning respecting my picture, but I found you were out, and, hearing you would be leaving town for a few days, and that I should not see you before you leave, thought it best to write, as I wanted to tell you my month was up on Tuesday, which is the time my friends advanced money to pay Mr. Perrin, and, as I have exhausted their means, I don't know what I shall do, as there is an improvement in my hand, and I shall be very sorry to be obliged to give it up now it's going on so nicely. I was in hopes you would have disposed of my picture, but suppose people have not taken a fancy for it. Could you advise me what to be doing? I have now been under Mr. Perrin five months, and still my friends have no faith, but for myself I think if I could remain, that I should be cured, for I can see the veins filling in more each day; also the hand has grown very much. Could you oblige me with an answer before leaving town, as my time will be expired before I see you again, and I wish to arrange things with my friends?”

We have no doubt that some of our affluent readers could assist in this case if they would give the matter a little attention. We shall be glad to hear from any helper.

OUNDLÉ.—Arrangements are being made for Mr. Burns to give a lecture in reply to attacks which have been made on Spiritualism.

PETERBOROUGH.—The Rev. Mr. Collett is announced to lecture against Spiritualism on Tuesday evening.

MR. BURNS will give the opening lecture of the Revived Marylebone Association, on Tuesday evening, at 25, Great Quebec Street, at eight o'clock.

The *North of England Review* is now published weekly. It may be obtained at this office, post-free 1½d. We are pleased to see that Spiritualism is not overlooked in its columns.

A BENEFIT SEANCE.—We are requested to state that Mrs. Kinchlea will give a seance on Sunday evening, February 27, at 9, Halley Street, Limehouse Fields, E., in aid of the Hagan family. Admission, 6d. each. Mrs. Hagan gives promise of being a good test-medium, she having given several excellent tests when controlled by the spirit “Sunshine.”

BIRMINGHAM.—Mr. Mahony's recitals from the poets on Monday last was an unequivocal success, the Athenæum being well filled, and the several pieces vigorously applauded, and in some instances demanded. As pianist Miss Harper won golden opinions from a rather critical audience. Mr. W. Russell's singing also gave much satisfaction.

SOVERBY BRIDGE.—On Sunday, February 27th, Mr. Robert Harper of Birmingham, will deliver two lectures in the Lyceum, Soverby Bridge, in the afternoon, at half-past two, on “Nature's Testimony about God”; in the evening, at half-past six, on “Nature's Revelations of the Divine in Humanity.” To defray the current expenses, a collection will be made after each lecture.

EAST LONDON SPIRITUAL INSTITUTION.—A musical and literary entertainment in aid of the harmonium fund and meetings held in connection with the above institution will be given in the Stepney Temperance Hall, Eagle Place, Mile-End Road, on Thursday, March 2, 1876; to commence at 7 o'clock. Miss Chandos has consented to preside. Tickets one shilling each, to be obtained of Mr. Cogman, 15, St. Peter's Road, and of Mr. Rix, 14, Robinson Road, Approach Road, Victoria Park.

MR. MORSE'S APPOINTMENTS.

GLASGOW.—Sunday, February 27th. Trongate Hall, Trongate. Evening at seven o'clock, and during the week.

BARRHEAD.—March 1st.

NEWCASTLE.—Sunday March 5th. Old Freemasons' Hall, Weirs Court, Newgate Street. Afternoon at three o'clock; evening at seven o'clock.

CHORRINGTON.—March 6th and 7th.

LIVERPOOL.—To follow.

LONDON.—Sunday March 26th. Doughty Hall, Bedford Row, W.C. Evening at seven o'clock.

Mr. Morse, may be addressed this week—Care of J. Bowman, Esq., 65, Jamaica Street, Glasgow.

DR. SEXTON'S LECTURE ENGAGEMENTS.

February 29.—Newbury Literary and Scientific Institution.

March 16.—Angell Town Institute, Brixton.

April 4.—Scarborough.

April 6, 7, 10 and 11.—Newcastle-on-Tyne. (Debate with Mr. Charles Watts).

Societies desirous of making arrangements with Dr. Sexton for lectures should communicate with him at once. He will be glad of a few engagements in Yorkshire or Lancashire during the first and second weeks in April.

SPIRITUAL WORKERS.

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

ALSO, C. P. B., 46, High Holborn, London, W.C. Normal speaker.

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

CRISP, W., Greattham, West Hartlepool. Normal.

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

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

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

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

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

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

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

DR. SEXTON IN THE NORTH.

Arrangements having been completed for a debate to take place between Dr. Sexton and Mr. Charles Watts, at Newcastle-on-Tyne, on the 6th, 7th, 10th, and 11th of April, Dr. Sexton will be glad to give a few lectures in the neighbourhood at the same time. No charge will be made to societies for travelling expenses. Address, Dr. Sexton, 75, Fleet Street, London, E.C.

MR. ASHWORTH has withdrawn from the secretaryship of the Nottingham Psychological Society.

MR. BULLOCK, JUN., will hold a seance for physical manifestations at 21, King Arthur Street, Clifton Road, Peckham, on Wednesday, March 1, at eight o'clock. Admission, 1s.

PLYMOUTH.—Seances are held on Tuesday and Friday evenings at 11, George Street. Inquirers may obtain admission on application to the proprietor.

SPIRITUAL INSTITUTION, 19, CHURCH STREET, ISLINGTON.—On Sunday next, Mr. Henly will lecture in the above hall on the subject of “Spiritualism, Ancient and Modern.”—Mrs. Bullock desires to acknowledge the receipt of a bundle of MEDIUMS for distribution; also 2s. from B., as a contribution towards repairing the hall.

MR. J. W. HAXBY sends the record of a very interesting dark seance held on Thursday, the 17th inst., at the residence of Mr. J. Reaves, 3, Milton Road, South Hornsey. His remarks on the stringent conditions that should be enforced to secure harmony, and to develop higher manifestations, show a mind faithful to the requirements of the spirit-world.

MR. BROWN'S MOVEMENTS.—Writing from Selby, where he was kindly received, and remains a few days, Mr. Brown intimates that he may probably return to the west and visit Preston, remaining at 31, Church Street. He will then go on to Malton, Darlington, Shildon, and other places farther north. Permanent address, Howden-le-Wear, by Darlington.

SOUTH LONDON ASSOCIATION, 71, STAMFORD STREET, BLACKFRIARS.—On Sunday evening last Mr. T. L. Henly delivered a lecture on “Spiritualism as taught by Jesus and the Prophets,” which was received with great attention. After the lecture Mr. Redman gave some illustrations of the powers of mesmerism. On Sunday evening next, February 27, Mrs. Howard (Miss Baker) will deliver a trance address. Subject to be chosen by the audience. Doors open at half-past six; commences at seven.—J. BURTON, Hon. Sec.

HALIFAX.—Miss Longbottom will occupy the platform on Sunday next, February 27, at the Old County Court House in Halifax, and also every second Sunday in every month. Respecting the correspondence about the Yorkshire Conference by Mr. W. Johnson of Hyde, we beg to inform you, in reply, that we are shortly about to have a meeting respecting a tea-party on Good Friday, when we intend to bring the matter on the carpet respecting a conference. On behalf of the Halifax Psychological Society, BENJAMIN SWAINE, Hon. Sec.

QUEBEC HALL, 25, GREAT QUEBEC STREET, MARYLEBONE ROAD.—Marylebone Association of Inquirers into Spiritualism.—Monday, seance at 8, admission 4d., conducted by Mr. Hunt; Tuesday, at 8, lecture and debate; Wednesday, developing circle, for members only; Thursday, open free to members, for reading books, periodicals, &c.; Friday, mesmeric class, patients free; students write for admission to practice to Mr. G. White; Saturday, seance at 7, admission 4d., local and other mediums invited; Sunday, seance at 7, admission 6d., conducted by Mr. Hooker. For rules and further information apply to the secretaries, W. Drake and G. F. Tibby.

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MR. J. J. MORSE, INSPIRATIONAL TRANCE SPEAKER, has returned to England, and is now prepared to receive calls, as usual, to lecture in London or the provinces. All letters to be addressed to him at Warwick Cottage, Old Ford Road, Bow, London, E.

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